

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

81.12.27-29

Śrīla B.R. Śrīdhara Swāmī: ...are supplied by them, the scriptural aspect of the [vachar?] and the practical by Nityānanda, Advaita, Śrīnivāsa Ācārya, in Bengal. They're going on with practical duties - *saṅkīrtana*, making disciples. And the scriptural side was gathered, compiled and gathered and published by the Vṛndāvana party, under the lead of Sanātana, then Rūpa, Jīva, Gopāl Bhaṭṭa, and Raghunātha dāsa etc. They're the authentic scriptural...

Devotee: Under the leadership of Sanātana Goswāmī Mahārāj. He was the leader of the scriptural compilation.

Śrīla B.R. Śrīdhara Swāmī: Physically, but that is with the *viddhi*...

Devotee: The rules and regulations.

Śrīla B.R. Śrīdhara Swāmī: The general...

Devotee: Scriptural injunction.

Śrīla B.R. Śrīdhara Swāmī: ...scriptural injunction, the injunction of the general devotional side. And the internal, *raga* side, that was relied with Rūpa Goswāmī to analyse the affection, love, and the, our affinity, the mental, the sentimental side. That was taken up by Śrī Rūpa, the *rasa-vihara*, *śanta*, *dāsya*, *sākhya*, *vātsalya*. The external side by Sanātana and the internal side of love given Vṛndāvana, and that was entrusted with Śrī Rūpa, he's empowered, inspiration from Mahāprabhu for that. And Rūpa took up that *anurāga* side, the love affairs, divine love. He began to produce original scriptures. And Sanātana he collected many directions from different *Purāṇas* and other previous scriptures, holy scriptures, and by power of that he tried to prove that what Śrī Caitanyadeva has told, that is the real purpose of life. And in this way we can acquire that end of our life. The external side was supplied by Sanātana Goswāmī and the internal side by Rūpa Goswāmī.

And Jīva Goswāmī afterwards came to prove and put that in Vedic and *Vedāntic* basis. That this is the object, the purpose of the *Veda*, the *Vedānta*, and *Purāṇa*, they all say what's the gist, the very purport, what Mahāprabhu has endowed our Guru Goswāmī, Sanātana Prabhu has done, that is proved by the scriptures, living scriptures of all of the *sanātana-dhāma*.

And Gopāl Bhaṭṭa also gave some [dictence?] about the *smṛti* from Rāmānuja section the [bhaktiskal?] also was added to that. In this way the things began, nearly four-hundred and a half years ago, four-fifty years back.

Devotee: Mahārāj, did Mahāprabhu in any place directly mention that He was the Supreme Personality?

Śrīla B.R. Śrīdhara Swāmī: That was only revealed with Rāmānanda.

Devotee: But that even not spoken out.

Śrīla B.R. Śrīdhara Swāmī: No. "You conceal it. Your intense divine love has forced Me to show this to you, but don't divulge it to others." In this way He showed - *Rasa-rāja mahābhāva dui eka rūpa*. He was forced by Rāmānanda's intense love to show in that way. And in other places also, in some mystic way, just as to...

Devotee: Murārī Gupta.

Śrīla B.R. Śrīdhara Swāmī: This Murārī Gupta in a way, that Tīrtha-vipra, to him. Suddenly in some places and then suppressed. In this way He showed.

Devotee: Sārvabhauma Bhaṭṭācārya.

Śrīla B.R. Śrīdhara Swāmī: Sārvabhauma, playfully, not direct "That I am so." To Tīrtha-vipra somewhat, and to Rāmānanda to the fullest extent, "That I am so and so." That also in a suppressed way, somehow, "Don't divulge it to others, don't give it publicity."

Devotee: Mahārāj, yesterday you were beginning to explain that Svarūpa Dāmodara Goswāmī, he had composed fourteen *śloka*s which is the basis of...

Śrīla B.R. Śrīdhara Swāmī: Basis of all.

Devotee: But I think something else came in between and you did not explain. Could we hear that explanation once more Mahārāj, if it is...

Śrīla B.R. Śrīdhara Swāmī: What?

Devotee: About these fourteen *śloka*s.

Śrīla B.R. Śrīdhara Swāmī: It is found in *Caitanya-caritāmṛta* [Ādi-līlā, 1-14] who is Mahāprabhu, who is Nityānanda Prabhu, who is Gadādhara, who is Advaita, this Pañca-Tattva. Six *śloka*s for Mahāprabhu, five devoted to Nityānanda Prabhu, perhaps two for Advaita Prabhu, one for Gadādhara Paṇḍit, another for Pañca-Tattva perhaps. These fourteen *śloka*s came from Svarūpa Dāmodara and that is the basis of the whole

līlā of Mahāprabhu. He was the most intimate, Rādhārāṇī, Lalitā, and he knew everything. Hare Kṛṣṇa. Hare Kṛṣṇa. Svarūpa Dāmodara is within our *guru-paramparā* but not Rāmānanda. Rāmānanda is nearer to Kṛṣṇa than to Rādhārāṇī.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Viśākhā-Nāma, between the Two, middle-man. A little inclined towards Kṛṣṇa. But Lalitā is exclusively in the support of Rādhārāṇī. And sometimes she becomes haughty, ha, ha, towards Kṛṣṇa, cruel, to deal with Him, to keep up the dignity of her Mistress Śrī Rādhikā. She is...

Devotee: Unconcerned.

Śrīla B.R. Śrīdhara Swāmī: No. Desperate, sometimes she becomes desperate, crosses the reason and, the plane of reason and rhyme.

atunga sodida vasi visesa vasas pradolan?

Rūpa Goswāmī, he's describing her nature, Lalitā Devī.

*rādhā-mukunda-pada-sambhava-gharṁmabindu-
nirmmañcanopakarāṇe kṛta-deha-lakṣyām*

atunga sodida vasi visesa vasas pralandan?
devim guṇesa lalita purulitam lalitam namame?

Rūpa Goswāmī says, "I bow down to that great mistress Lalitā, whose nature is such. How? *Rādhā-mukunda-pada-sambhava-gharṁmabindu*. If she finds a little drop of sweat either in the foot of Rādhārāṇī or Mādhava she's besides herself and wants to take one million bodies. How eagerly she wants to remove that drop of sweat. That is her eagerness, earnestness of service of Both of Them. She can't tolerate that if a drop of sweat should come on Their feet she becomes mad to find it. And at least with one *lakh* of bodies, with that attitude she goes to remove that. So much affection she behaves towards Them.

*rādhā-mukunda-pada-sambhava-gharṁmabindu-
nirmmañcanopakarāṇe kṛta-deha-lakṣyām*

atunga sodida vasi visesa vasas pralandan?

Sometimes she's a little...

Devotee: Light?

Śrīla B.R. Śrīdhara Swāmī: Boisterous, sometimes she seems to...

Devotee: Playful mood?

Śrīla B.R. Śrīdhara Swāmī: Not playful, a little *ugra* [haughtiness] ...

Devotee: Cruel?

Devotees: No. No.

Śrīla B.R. Śrīdhara Swāmī: Crosses the limit of gentleness, discourteous, impertinence, some degree of impertinence is shown in her behaviour.

atunga sodida vasi visesa vasas pralandan?

But over-talkative, she's something more, unnecessary, but that is only meant for the highest degree of her affection towards the Both. Can't tolerate, she becomes a little, *prajalpa*, talkative, over-talkative sometimes, crosses the limit of courtesy she's seen sometimes. But it is only for the extreme attraction for Their good."

jam kama api braja rupi vrsabhanu jaya apeksa sapeksa baravin anirudha mana?

Whomever she's coming across while walking in the streets of Vṛndāvana: "Come, join our side." Ha, ha. "Join us, join us. There is Candrāvalī's side and others. Join us, join us." Whomever she finds, any girl. "Come, come, join us, join us, join the camp of Rādhārāṇī."

jam kama api braja rupi vrsabhanu jaya apeksa sapeksa baravin anirudha mana?
asodyustya?

And if only she admits, "Yes, take me, accept me, yes..."

Devotee: Enlist your name.

Śrīla B.R. Śrīdhara Swāmī: "Yes, enlist her name. Come, join us." In this way she's moving, fulfilling her aspiration immediately, "Come, join. Take her to the office...ha, ha, ha..."

Devotees: Ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: ... of Rūpa, if she will take up the invitation." Big things.

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

Devotee: This can only, such topics, although it is far above us Mahārāja, but never the less hearing it from you we might get a desire...

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, ha. Hare Kṛṣṇa.

Devotee: ... to approach that with utmost respect...

Śrīla B.R. Śrīdhara Swāmī: Very guarded, well-guarded, we shall try to if possible.

Devotee: Yes Mahārāja.

Śrīla B.R. Śrīdhara Swāmī: So he showed his stand, but still of such time on that...
Śrutibhir vimṛgyām [S-B, 10.47.61], the *Śruti*, the *Veda*, from far away showing by fingers the *braja-rasa* in this side. Ha, ha. "In this side, go that side. We can't approach more. In this way." Gaura Hari bol!

Devotee: There's a wonderful prayer...

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

Devotee: ... by the *Śrutis* personified in *Bṛhat-Bhāgavatāmṛta*, Sanātana... it's very beautiful...

Śrīla B.R. Śrīdhara Swāmī: In *Bhāgavatam* also, the *Śruti* they're trying to get their crime excused.

Devotee: Forgiven.

Śrīla B.R. Śrīdhara Swāmī: "We say that we *Śruti* we failed in our duty to express You my Lord. We rather, what we expressed that was something like Brahma. But You are so and so, so playful, so sweet, so accommodating, we could not understand. We could not express also even like that, our failure when we asked for that." The *Śrutis* are saying like that.

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

*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]*

"Who would come to divulge all these secrets of the harem of Kṛṣṇa if Mahāprabhu did not appear in this world with so much benevolence? It won't be possible that a *jīva* can enter there in such a highest quarter of the *līlā* of the Lord."

Hare Kṛṣṇa. Hare Kṛṣṇa.

.....

Śrīla B.R. Śrīdhara Swāmī: ...Hyderabad, it is also within Andhra, Andhra Province.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: This temple, so Hyderabad has got some influence there, the richest temple in the whole of India.

Devotee: I wanted to invite you to come there Mahārāj so they could meet you. I wanted to invite you to Tirupati so that they can meet you and maybe they can make you the Ācārya there.

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, ha, ha. It is not possible for me to go so far. I wish you success from here.

Devotee: They have put Bhakti Svarūpa Dāmodar Mahārāj, and myself, and Shankabrit dāsa, we are now...

Śrīla B.R. Śrīdhara Swāmī: And?

Devotee: Shankabrit, he is one South Indian devotee. They have put us on the Advisory Council to the Executive Officer.

Śrīla B.R. Śrīdhara Swāmī: Shankabrit is a disciple of [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj?

Devotee: Yes, yes.

Śrīla B.R. Śrīdhara Swāmī: Yes. He comes from Andhra or Kedāl?

Devotee: He comes from, perhaps from Bangalore, I think he may be from Bangalore, I'm not sure. He's a notorious disciple of Śrīla Prabhupāda [A.C. Bhaktivedanta Swāmī Mahārāj]

Śrīla B.R. Śrīdhara Swāmī: Tamil, Andhra, Tamil, and that Kanatak, and Kerala, four sections in the south.

Devotee: So he wants us also to become active in the press, to bring up the quality of the printing. It's very bad quality at the moment. But they have all modern machinery, computers, and big, big machines. They're spending *crores* of rupees for printing press.

Śrīla B.R. Śrīdhara Swāmī: Charu Swāmī, has he reached there?

Devotee: Bhakti Charu Mahārāj is there.

Śrīla B.R. Śrīdhara Swāmī: There?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: All right.

Devotee: He was lecturing with us and they liked him very much also. He gave a wonderful lecture, very scientific lecture for one hour and a half. They want him to write this lecture in a book and distribute it in Tamil, in Telugu. So I also have some good news for you from Delhi.

Śrīla B.R. Śrīdhara Swāmī: What is this?

Devotee: We had that big conference in Delhi you know...

Śrīla B.R. Śrīdhara Swāmī: That conference, yes, yes.

Devotee: ...with two Nobel laureates. So in the newspaper it says, "Nobel laureate debunks theory of evolution." Debunk.

Śrīla B.R. Śrīdhara Swāmī: Bunk?

Devotee: Ha, ha. Debunk, ha, ha, ha.

Devotee: Debunk.

Śrīla B.R. Śrīdhara Swāmī: Debunk means?

Devotee: Means he has defeated the theory of evolution, he has thrown it out. Nobel laureate.

Devotee: Defeats, means he defeated the theory of evolution.

Śrīla B.R. Śrīdhara Swāmī: Oh. The Darwin evolution...

Devotees: Refuted. It is finished.

Śrīla B.R. Śrīdhara Swāmī: It is finished. All right.

Devotee: Ha, ha, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: That is crushed, evaporated.

Devotee: It says, "Nobel laureate Professor [Illya Pragoseen?] of Belgium, here today, Darwin's theory of evolution about chance necessity was no longer valid."

Śrīla B.R. Śrīdhara Swāmī: Hegel's 'Ideal Realism' is there to back, 'Ideal Realism.' The reality is an idea, the beginning of everything the idea first. 'Ideal Realism.' Idea is not an abstract imaginary thing but it is real. Everything is the effect of ideas, starting with an idea and then it is translated into action. Everywhere we find that. The beginning with idea, and then it realises itself into action.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!

'Ideal Realism.' That is Hegel's theory. And ours of course - consciousness first, then these are all effects of consciousness. So many kinds of experience, there's rather connected, [grathitha ?] means - just as, what is this to...*sūtre maṇi-gaṇā iva* - in *Gītā*:

[*mattaḥ parataram nānyat, kiñcid asti dhanañjaya
mayi sarvam idaṁ protaṁ, sūtre maṇi-gaṇā iva*]

["O Arjuna, there is nothing superior to Me. Everything depends on Me, just like pearls strung on a thread.] [*Bhagavad-gītā*, 7.7]

Devotee: Thread, threading.

Śrīla B.R. Śrīdhara Swāmī: Yes. *Mayi sarvam idaṁ protaṁ, sūtre maṇi-gaṇā iva*. "Just as in a thread so many jewels in a garland so I am within and everything is just like so many gems, jewels, and I am the *sūtre* [grathitha ?] making them one, coming through, passing through them, *sūtre*. *Mayi sarvam idaṁ protaṁ*. Whatever you find it is all in Me in a thread, *sūtre maṇi-gaṇā iva*, just as in a thread so many jewels are connected to make it a garland. So I am within just like a thread."

So the beginning, the foundation, is he, the consciousness, the conscious will. And whatever everything is outwardly floating, the depth is the consciousness, he. *Sūtre maṇi-gaṇā iva*, in *Bhagavad-gītā* you'll find, *sūtre maṇi-gaṇā iva*.

[*raso 'ham apsu kaunteya, prabhāsmi śāsi-sūryayoḥ
pranavaḥ sarva-vedeṣu, śabdaḥ khe pauruṣam nṛṣu*]

["O son of Kuntī, by the potency of the primordial element of taste, I am situated as the basis of the flavour of water; and by the opulence of effulgence, I am present in the sun and moon. I am present in the *Vedas* as their primeval sound vibration, the letter Om; I am present in the atmosphere as the primordial element of sound; and as the Supreme Male, I am present in all men."] [*Bhagavad-gītā*, 7.8]

"The very gist of everything, all pervading, that is My apparent, My one function is that, one of My functions, the pervading all through, keeping them, holding them. *Raso 'ham apsu kaunteya, prabhāsmi śāsi-sūryayoḥ*. In this way, the very gist of everything within Myself. And the conclusion is *sūtre maṇi-gaṇā iva*. Just as a thread He contains so many kinds of gems and flowers and many things, but the thread is there unifying. My position is such."

Gaura Hari bol!

Devotee: So they said that when we presented our paper, we presented one paper...

Śrīla B.R. Śrīdhara Swāmī: That is the beginning. You will be able to pulverise. Ha, ha.

Devotee: Ha, ha, ha. They said we had established new school of thought. So I was wondering what will we call it?

Śrīla B.R. Śrīdhara Swāmī: This is not, this is the oldest school, this is the oldest school, we have taken it up again.

Devotee: What should we call this school? They should give us a name, the new school of thought. We were thinking of calling it 'Interactionism,' Interaction of life and matter. Do you think that would be appropriate?

Śrīla B.R. Śrīdhara Swāmī: Parīkṣit Mahārāj is told in the conclusion of *Bhāgavatam* by Śukadeva Goswāmī:

tvaṁ tu rājan marīṣyeti, 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]

"That you will die - this is an animal consciousness. Don't allow you to come down to the phenomenal world. You are independent; you can stay independently in the world of consciousness. And that is your eternal life. You come down in consciousness and influenced by the consciousness of matter, then you began to die and be reborn, because this matter comes and goes. But you are eternal soul. Why do you allow yourself to come down to material consciousness? You can retain your own ego and everything, pure in the spiritual sky, the spiritual atmosphere, independent of this matter. Don't allow yourself to come, to indulge in, coming in material consciousness. If you do so you will die, and you will be born and death, birth and death; you will be victim to birth and death, because of your malfocused consciousness in this matter. Otherwise you can live independently, no necessity, no relativity of matter is necessary in your intrinsic life. This is, kill this wholesale, wholesale; butcher the idea. This is animal consciousness, *paśu-buddhi*, to come down and identify one with this physical frame. Why do you allow yourself to come down so low?"

That is the basis of spiritual consciousness. You can live and move freely. And you have got other prospects and resources in the spiritual world. *Tvaṁ tu rājan marīṣyeti, paśu-buddhim* - that I shall die, this is animal consciousness. Just kill it."

And there's another...the conclusion of *Bhāgavatam* he says, warning, "Are you afraid of dying now, you Parīkṣit. That serpent will come and bite you and you will die. Are you afraid of your death now, still now?"

"No, no, no. By your grace I am fully established in the conscious world. Now, whatever the serpent may like may do with this body. I don't care to know what part he's coming and biting and whatever will be the effect. I don't care for that. I am fully established in my spiritual position, foundation."

After the conclusion of *Bhāgavatam* he was asked in such a way, and he answered, replied also in that way.

So we find in *Mahābharata* we find that snake rolled around his neck and then put a bite on the forehead, but in *Bhāgavatam* the snake came and touched his feet and Parīkṣit Mahārāj left the world. During *Mahābharata* stage what is the forehead biting, in *Bhāgavata* only touching the toe of the feet. So much negligence to this material existence, so much intensity of negligence in the material experience that the author of *Bhāgavata* says that the material disturbance only touched the feet. Whereas *Mahābharata* says it touched the head, gave his bite into the head. So material consciousness has been shown less importance in *Bhāgavatam*; well established. Same thing, same fact, but ignored, ignored its influence, the influence of matter over soul, so hatefully negligently shown in *Bhāgavatam*. But *Mahābharata*, some effect, that went to attack in the head. These material incidents are of no importance. This is under the leg, under the foot, to be trampled down, material consciousness, prosperity, its charm, all these material achievements to be trampled down under foot.

Purely, I've got a real position by drinking the nectar of the *līlā* of the Supreme Entity. What do we care for these material things, achievements, or prosperity, or knowledge, or scholarship? Nothing of the thing, neglectfully dealt. We rather drunk deep the nectar of Kṛṣṇa *līlā*. The *Mahābharata* is not realised such a high stage, not dealt with.

Gaura Hari bol!

Anyhow, good sign, you've got good news and victory. But what's the difficulty with ISKCON there? I am told that they already expressed that "We don't want to connect with ISKCON." Is it true?

Devotee: Tirupati.

Śrīla B.R. Śrīdhara Swāmī: Tirupati. Anything like that?

Devotee: Well, some devotees have gone to Tirupati, and they were not pleased with their activities.

Śrīla B.R. Śrīdhara Swāmī: Who was the leader of that party?

Devotee: Different, no, not party, but different devotees have gone whom they found that were too aggressive. So, he only wants to have those devotees who are not, er, who understand the mentality...

Śrīla B.R. Śrīdhara Swāmī: Yea, anyhow, Swāmī Mahārāj, you are there, Swāmī Mahārāj is there.

Devotee: Yes. They know Swāmī Mahārāj. They respect him very much.

Śrīla B.R. Śrīdhara Swāmī: Whether ISKCON or this Trust, Vedānta Trust, one and the same.

Devotee: But they discriminate between good devotees and bad devotees, ha, ha. So they are very pleased with Bhakti Svarūpa Dāmodar Mahārāj, he is very pleased with him. He likes him very much. So we are very happy to have him there to work with. We have made some programmes of giving lectures to the staff of TTD, and started one temple programme in one small temple in the housing colony. And they want us to do *naga-saṅkīrtana* daily, simple programme. They don't want us to build one temple because already the temple is there. They simply want us to do *naga-saṅkīrtana* and give lectures on *bhakti-yoga*. Eventually they will give us some land. They want to get one-hundred acres so we can build our institute.

Śrīla B.R. Śrīdhara Swāmī: On the hill, or lowland?

Devotee: On the lowland. The hill is considered Śeṣa-Nāga.

Śrīla B.R. Śrīdhara Swāmī: Śeṣa-Nāga.

Devotee:considers that hill to be Śeṣa-Nāga.

Śrīla B.R. Śrīdhara Swāmī: On which side, the temple, on the southern?

Devotee: I'm not sure which side that is. That is the side toward the Tirupati, when you're coming up the hill...

Śrīla B.R. Śrīdhara Swāmī: The train from [Gudru?] from main line [Gudru?] Madras, Calcutta, from [Gudru?] junction, a small, narrow gauge line going up, on which side of the line?

Devotee: Well, when we're coming from [Gudur?] to Tirupati you can see that side of the hill. You can see on the hill there is the hoods; the heads of Śeṣa-Nāga. And that mountain goes around and it curls around at the bottom, just like the tail.

Śrīla B.R. Śrīdhara Swāmī: There was a quarrel between Śaṅkara and Rāmānuja *sampradāya* there. And both of them demanded - the Śaṅkarācārya *sampradāya* told, "It

is Śiva Mūrti", and the Rāmānuja told, "No, He's Viṣṇu Mūrti, Nārāyaṇa." Then some weapons were placed there and the doors closed. Then, anyhow, it was found afterwards that the weapons of Nārāyaṇa had been caught by the hands of the Deity, and it was decided that He was Viṣṇu Mūrti not Śiva Mūrti. We are told like that. And also it is told that Rāmānuja was Śeṣa, Śeṣa *avatāra*. Taking the body of a serpent, he entered through the drain and put the weapons into the hands of the Mūrti and then passed away, ha, ha, ha, ha, stealthily. There is a story like that. Balaji. Hare Kṛṣṇa.

Devotee: I also heard that Rāmānuja, he went up that hill with his knees, he tied his feet and he walked on his knees because he did not want to step on Śeṣa-Nāga. Seven hills, seven mountains to cross, before getting to Baladeva.

Mahārāj, one Nobel laureate also stayed at our temple in Bombay. One Nobel prize winner, Nobel laureate, he stayed with us in Bhaktivedānta Institute in Bombay for two days.

Śrīla B.R. Śrīdhara Swāmī: Who is he?

Devotee: His name is George Wall, he's from Harvard University, US. And he came and he stayed with us for two days and he gave lecture to the devotees in the temple, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: Following your line, eh? Ha, ha, ha.

Devotee: H, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: You are proud of your knowledge, proud of your knowledge, and you want to lower down the position of the knowledge itself. You must hold that it is a primary thing, and they're all the effect of knowledge. And the stone producing knowledge it is shameful to hear for the scholars. Ha, ha, ha, ha, ha. And to value with the valuation of knowledge, that is, it is coming from the stone, that fossil fatherism. Ha, ha, ha.

Devotee: He thinks that we come from the star, from the dying star he says man has been born. The star had to die so that man can be born.

Śrīla B.R. Śrīdhara Swāmī: Moon or sun, everything came from the sun but where from does the sun come? Matter comes from matter. What is the new thing? Earth, moon, all comes from the sun but sun is also material substance. So matter comes from matter - no new thing there. This is all stale. And that is no explanation at all. From matter is dividing itself into different planets, what is the charm in the argument there? From big matter particles are thrown this side that side. Is it an explanation?

...sarge loko smin?

Demonic and deity, what is from deity, adjective?

Devotee: Divine.

Śrīla B.R. Śrīdhara Swāmī: Divine, the divine and demonic. The fossil father - that is demonic conception. The divine must come down from high to low. Divinity must be given the first preference in existence. Such noble thing, that is born only from stone? Suicidal to think that stone has given birth to divinity. What is this thing? How a man can think, a rational man?

Devotee: It is very unreasonable, this idea is very unreasonable, but still, sometimes...

Śrīla B.R. Śrīdhara Swāmī: Yes. Unreasonable, but it is foolish, unfortunate and meanness, mean-heartedness, that stone has produced me.

Devotee: How is it that so many big, big scholars have been fooled by this theory?

Śrīla B.R. Śrīdhara Swāmī: You'll be able, by the grace of Swāmī Mahārāj, to disperse them, throw them into the ocean. Ha, ha, ha, ha, ha.

Devotee: Ha, ha, ha, ha, ha.

We sold many of our science books, you know we have some science books that we made, and at that conference many people bought those books, at least fifty-per-cent of the members bought our books. We were all sold out. And also we sold some *Bhagavad-gītās*. So they're finding a lot of interest in our books now.

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

Devotee: Many books distributed.

Śrīla B.R. Śrīdhara Swāmī: Oh, there?

Devotee: Yeah, by Janaka bhaya, at the meeting in Delhi.

Devotee: They thought it very interesting, our approach, combining Eastern and Western philosophy. Somehow, all over the world, interest is developing in consciousness. I don't know how but everyone is becoming interested.

Śrīla B.R. Śrīdhara Swāmī: Because in the internal nature everyone cannot but have sympathy. This is after all foreign thing, the Darwin theory and all these are misconceptions, ignorance, that cannot have its own independent existence. Just like a cover, spare, that cannot be really, outcome, foreign, the superficial.

Devotee: But why so many people now are becoming interested, at this time especially?

Śrīla B.R. Śrīdhara Swāmī: Ignorance.

Devotee: Before, not so many people were interested.

Śrīla B.R. Śrīdhara Swāmī: Though foreign, [avantū?], not, like parasite, it has come, it is not innate but it is come from out, but still, at the present that has got the over reigning power, the ignorance. So, but still it cannot be intrinsic. It is only foreign thing, indented, not natural, but like dress.

barshan siji nani yatha vihay?

We can take it, we can leave it, like the cover, like a garment, not innate.

End of side A, start of side B, 27th, 29th.12.81

Śrīla B.R. Śrīdhara Swāmī: ...*māyā* is also eternal, misunderstanding, that is also eternal, this possibility, in the relativity. Kṛṣṇa.

Devotee: I have one letter here from Bhakti Charu Mahārāja, he has written one letter from.....

Śrīla B.R. Śrīdhara Swāmī: It is in English or Bengali?

Devotee: Bengali.....

Śrīla B.R. Śrīdhara Swāmī: Govinda Mahārāja, Charu Swāmī.....

.....

Śrīla B.R. Śrīdhara Swāmī: To remove the defects of all five other *darśanas* Vyāsadeva had to compile *Vedānta darśana* in their form, in a logical form, *Vedānta darśana*. And the *Bhāgavat* is the commentary of that *Vedānta darśana*. *Vedānta darśana* is considered to be the flower in the tree, and *Śrīmad-Bhāgavatam* the ripe fruit. In this way the adjustment of the Vedic culture has been given, a developed form. Hare Kṛṣṇa. Śrīdhara Swāmī also in his commentary in the introduction of *Bhāgavatam* also shown this path, that how the root is the *sat-saṅga*, then the *gāyatrī*, then the *praṇāma - omkāra*, then *gāyatrī*, then the tree *Veda*, and then the fruit, the flower, and then fruit - *Bhāgavatam*, the desired ripe fruit. *Śrīmad-Bhāgavatam - raso vai sah* - is full of juice, nectar. How it has come from *Veda* and where from *Veda* comes. All these things have been described in a very nutshell way. Hare Kṛṣṇa. Hare Kṛṣṇa.

So that is the right way to move to the people, as least who have got some faith in the *Veda*, they should be dealt in such a way. 'The *Veda* is developing in this way.' And to show skilfully the stages of development step by step, and just like a (theorism?) in a logical way we are to show to the public that this is blossoming in this way, the bud

blossoming into a flower then to fruit - how. Intermediate steps should be explained, supplied, then it will be easy to make them convinced.

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

Vedaiś ca sarvvair aham eva vedyah.

[*sarvasya cāham hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanam ca vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham*]

["I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his *karma*, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the *Vedas*. I am the author of the *Vedānta* - Vedavyāsa, the expounder of the knowable meaning of the *Vedas*. And certainly I am the knower of the purport of the *Vedas*."] [*Bhagavad-gītā*, 15.15]

"I am the object, the aim, of all the Vedic *mantrams*, background. They're all aiming towards Me, to prove Me."

Hare Kṛṣṇa. In *Bhāgavatam* also it is said, "If it fails to do so, this *varṇāśrama*, this Vedic *tol*, school's instructions, Vedic education, if they fail to take to the Supreme Lord Kṛṣṇa then they're useless. They're wasting their energy. They're committing suicide. And anyhow if they take us, any sort of training or education takes us to the conception of Kṛṣṇa to be the highest, it fulfils its object."

*dharmah svanuṣṭhithaḥ pumsām, viṣvaksena-kathāsu yaḥ
notpādayed yadi ratim, śrama eva hi kevalam*

["The occupational activities a man performs according to his own position are only so much useless labour if they do not provoke attraction for the message of the Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 1.2.8]

.....

Śrīla B.R. Śrīdhara Swāmī: ...but it could not produce the desired result, that Kṛṣṇa consciousness, then that's all a waste of energy. And there is another, just the opposite.

*ataḥ pumbhir dvija-śreṣṭhā, varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya, saṁsiddhir hari-toṣaṇam*

[O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life is to please the Personality of Godhead.] [*Śrīmad-Bhāgavatam*, 1.2.13]

But if one is found that he has reached to the stage of serving Kṛṣṇa then all his duties, past duties have been successful. The certificate can be issued to him blindly. He has reached the goal. So anyhow, whatever he did, all justified, because he reached the goal. And who misses the goal, then all his grandeur in discharging his duties of different stages, that all gone, because he misses the right end, the aim, missing the aim, object of those duties. So they're all wasted. It is in *Bhāgavatam*.

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

Devotee: How can I chanting properly? My chanting not properly now.

Śrīla B.R. Śrīdhara Swāmī: Chant. By the living sources, by leaving of the living influences aside. That *sādhu* and *śāstra*, first *sādhu* and then *śāstra*. From the association we are to draw, we are to try to get energy, direction, all in their association, favourable environment. When the medicine is failing to do its duty then we are advised to have a change of place, where unconsciously the air and water, everything, comes to our help to improve the health. Change, when the medicine fails to produce the result. So also, the environment - the environment and the energy within, two things, when the energy within is failing then strength must be acquired from the environment, favourable environment. That is the association, *sat-saṅga*, *sat-saṅga*. And the living, more living, the *sādhus* more living, and the next, passive *saṅga*, that is scripture. *Sādhu śāstra*, only two things can help us in our need. *Guru* is there. God sent *sādhu* for me, the agent on His behalf. Then we can concentrate to him, to his submission. Otherwise the *śikṣā-guru*, the *sādhu*, and in want of that, the *śāstra*, the scriptures who can enlighten us about the thing we need. *Sādhu śāstra kṛpāya*:

[*sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya
sei jīva nistare, māyā tāhāre chāḍaya*]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.120*]

This is the only remedy, first *sādhu*, that is living scripture, and then passive, active and passive environment. Hare Kṛṣṇa. So - and how to get association? Only through serving attitude we can have cooperation, not by indifference or by aggression, aggressive tendency. To get anything from higher, that means only through service we can, the attitude of serving, we can draw them towards us. We can make master over our lower things but when we are in want of higher things then only through serving, *praṇipāta*, *paripraśna*, *sevā*. By these three qualifications only we can imbibe things from higher sphere, serving attitude.

.....

Devotee: ...control.

Śrīla B.R. Śrīdhara Swāmī: Gradually it will be controlled. If you want to kill an animal it takes some time to kill it. Ha, ha. So the *anartha*, they're there, and to dispense with them some time is necessary. But that also, the energy of killing them, to remove them, that energy we should gather from higher sources, then with less energy we can do away with them. *Kibā bā karite parekāma-krodha sadhākere, jadi haya sādhu-janara saṅga.*

[*anyathā swatantra kāmaanrthādi jāra dhāma, bhakti-patha sadā deya bhaṅga
kibā bā karite parekāma-krodha sadhākere, jadi haya sādhu-janara saṅga*

[If lust is not controlled, then it becomes the breeding ground for a host of vices and checks one's advancement on the path of devotional service. However, if one stays in the association of the saintly devotees, then that association will carry him beyond the influence of lust, anger, and their friends.]

[Śrīla Narottama Dāsa Ṭhākura's *Śrī Prema-bhakti-candrikā*, 2.11]

What the lust and greed and anger can do harm to a seeker after truth, the *sādhu*, who is in the path of realisation of Divinity, if you can fortunately have the intimate association of a *sādhu*? What, in other words then they cannot do anything. Because something is being spent but another side income, coming and going; if help coming from the higher, that supersedes, then the spending, expenditure, cannot make any harm, *kāma-krodha sadhākere*. And there is also..... intelligent adjustment, we can get relief. It is such in Narottama Ṭhākura's that: *kāma kṛṣṇa-karmārpaṇe*:

['*kāma*' *kṛṣṇa-karmārpaṇe*, '*krodha*' *bhaktadveṣi-jāne*, '*lobha*' *sādhu-saṅga harikathā*
'*moha*' *iṣṭa-lābha bine*, '*mada*' *kṛṣṇa guṇagāne, niyukta kariba yathā tathā*]

[Lust I will engage in offering the fruits of my work to Lord Kṛṣṇa. Anger I will direct towards the enemies of the devotees. Greed I will engage by being greedy to hear the topics of Lord Hari in the association of the saintly devotees. Bewilderment will be manifested because I cannot immediately attain my worshippable Lord. Madness will be there when I madly glorify the transcendental attributes of Lord Kṛṣṇa. In this way I will engage each of these in the service of Lord Kṛṣṇa.]

[Śrīla Narottama Dāsa Ṭhākura's *Śrī Prema-bhakti-candrikā*, 2.10]

Some impulse we feel within, try to utilise in the service of the impulse, that force, try to utilise it, regulate it in the service of Kṛṣṇa. *Krodha bhakta-dveṣi-jāne*. Some apathy, anger; try to use it against those that are antagonistic to the *sādhu*, to the Kṛṣṇa *bhakta*. *Lobha sādhu-saṅge*. The greed you may try to engage in hearing from the lips of the *sādhu* some *Hari-kathā*. *Moha iṣṭa-labha-bine*. Sometimes depression comes, try to utilise it when you are separated from a *sādhu*, *iṣṭa-labha-bine*. *Mada kṛṣṇa-guṇa-gāne*. Sometimes over energy appears within us. Engage that overflowing energy into dancing and chanting in the name of Kṛṣṇa. Ha, ha. '*Mada*' *kṛṣṇa guṇagāne niyukta*

kariba yathā tathā. In this way some flow of energy, try to regulate them in the service of Kṛṣṇa. Anyhow manage it and you will be free from them in no time, in this way. And there is another thing - *etat sarvaṁ gurau bhaktyā, puruṣo hy añjasā jayet*.

[*rajas tamaś ca sattvena, sattvaṁ copaśamena ca
etat sarvaṁ gurau bhaktyā, puruṣo hy añjasā jayet*]

[One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of *śuddha-sattva*. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature.]

[*Śrīmad-Bhāgavatam*, 7.15.25]

In *Bhāgavatam* it is mentioned, Devarṣi Nārada is saying: *asaṅkalpāj jayet kāmam*:

[*asaṅkalpāj jayet kāmam, krodham kāma-vivarjanāt
arthānartheṣayā lobham, bhayaṁ tattvāvamarśanāt*]

[By making plans with determination, one should give up lusty desires for sense gratification. Similarly, by giving up envy one should conquer anger, by discussing the disadvantages of accumulating wealth one should give up greed, and by discussing the truth one should give up fear.] [*Śrīmad-Bhāgavatam*, 7.15.22]

You have got many designs and plans to carry out, *asaṅkalpāj*. Don't allow yourself to enter into such big, ambitious speculation. Thereby from the start you control. Don't allow yourself to be busy with big engagements in life, ambitious engagements.

*Asaṅkalpāj jayet kāmam.
Krodham kāma-vivarjanāt.*

And bad temper sometimes comes within you. Only you withdraw from the beginning. That don't settle, identify yourself fully with a particular plan, then any hindrance comes and you'll be fully entangled; and if you're not very particularly addicted to a particular plan, no chance of being excited; that *krodham kāma-vivarjanāt*.

Arthānartheṣayā lobham. You have much greed for the money, you are to discriminate that what is the stage of money, money can do these things, whatever it can construct that automatically vanishes in course of time. So what is in the charm of money,

*arthānartheṣayā lobham.
Bhayaṁ tattvāvamarśanāt.*

And if you've got any fear, apprehension, then you are to discriminate here in the plane, *tattvāvamarśanāt*. "Oh, so many things combined, this matter, the water, the ether, the combination of everything, and everything disappears, comes and stays for some time

and disappears. So the birth and death in course of nature it is coming and going everywhere. Every second something is born and something is dying." Calculating in this way you should leave your fear.

Etat sarvaṁ gurau bhaktyā - So many, a long list is given there in *Bhāgavatam*. And in the conclusion it is said: *etat sarvaṁ gurau bhaktyā, puruṣo hy aṅjasā jayet*. All these undesirables can be checked only by concentrating one's attention towards the service of his *Guru*. 'My *Guru* has ordered...oh, no fear, no other things, because my absolute guide he has ordered.' We may take this advantage and everything will disappear in no time. *Etat sarvaṁ gurau bhaktyā, puruṣo hy aṅjasā jayet*. Very easily you'll be able to cross over all these temptations and difficulties if you can concentrate only to the divine feet of your *Guru Mahārāja*. 'He is my guide. I'm not my own. I belong to him. Whatever he'll instruct I must do without caring for my individual loss and gain,' in this way.

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

Devotee: How can you find a *Guru*?

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, ha, ha. Your *Guru* is already there, and who is nearer to him... Why you accepted him as *Guru*, what for? What did you see peculiar in him? And that peculiarity wherever you will find, there you can rely as *Guru*. Same nature, same temperament, same instruction, same object, things of that stage, that layer, that plane what attracted you. You did not come to a figure, not attracted by a figure only, the eye experience, but you are attracted by a particular ideal, proposal, instruction, and that will be your real guide. Wherever you'll find that your *Guru* is present there, in his instruction, in his advice, in his conception given about you and your environment, your prospect. All these things wherever you'll find you will find your *Guru*. In your *Guru* eye or anywhere, wherever you will find what attracted your inner heart, you must try to find out that. ...with the eye experience... experience, or touch experience, anything else, but the ideal, the advice.

Devotee: Most detectable with the heart.

Śrīla B.R. Śrīdhara Swāmī: Prospect, ah, the heart, the unfoldment of his heart. He gave you the prospects of some supernatural sweetness and prospect, hope. Wherever you will find things of that layer, there you can find your *Guru*. He's present there, and that is one with your *Guru*. The gist, the very existence of our *Guru* is of that consciousness, of that feeling, that sentiment, that hope, that knowledge, that light.

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

The meaning of his words; our *Guru Mahārāj* departed forty-four years ago, but we are living, but we have caught hold of his advices, the gist of his speech, advices, and his conduct, his movement. And looking after that and consulting that also with the similar scriptures and other past *Vaiṣṇava*'s, making an adjustment we are moving forward so long. So long, and we don't think that we have deviated from his divine

feet. We are still there. His divine feet still within our heart as fresh as ever, Hare Kṛṣṇa, enlivening us always. And what he said we find in *Bhāgavatam*, in *Gītā*, more deeper and deeper in his life, progressing, not deviating, by his grace.

And whatever new things come to us we try to adjust with them in such a way that it may improve his advice and we may have some adjustment with them. What position, if any new things come we are to also give adjustment with that, keeping his glory above all. In his line we are to make adjustments if new things we come across, keeping the standard given by him intact. Ha, ha, ha.

...what is high, what is low, with that universal standard we apply and we find the taste. "What is this? It is gold or it is silver or it is iron or it is mud?" By applying that standard of knowledge we examine and place them accordingly. "Oh you mud, you earth, you have come with a posing of the gold, never, go away, go, take your place down there. Only with a glittering colour you have come, the mud, to take the position of the gold." Ha, ha, ha.

What do you say? The eternal standard, that test. Gaura Hari bol! *Acintya bhedābheda, advaya-jñāna, satyam, śivam, sundaram*. The conception of the progressive substance, *satyam, śivam, sundaram*. The eternal existence, the knowledge, and the beauty, *ānandam*, charm, how the superior conception, one after another. *Acintya bhedābheda*, and *bhedābheda* and *advaya-jñāna*. One all-harmonising organic whole, and there is difference and common, and that is in the hand of the Absolute Power. And Absolute Power is not, there is not any anarchy, but there is not only justice but above that there is mercy. Not only consciousness, judgement, decision, judiciousness, but there is beauty, there is love, holding the supreme position, sympathy.

"I am friendly. I am the Absolute Power but I am friendly to you all. So don't be afraid."

aham hi sarva-yajñānām, bhoktā ca prabhur eva ca
[*na tu mām abhijānanti, tattvenātaś cyavanti te*]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."]
[*Bhagavad-gītā*, 9.24]

bhoktāraṁ yajña-tapasām, sarva-loka-maheśvaram
suhṛdam sarvva-bhūtānām, jñātvā mām śāntim ṛcchati

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

You will attain peace, you will get peace, only when you find that the only controlling agent is my friend. Then you'll be, no apprehension you'll have. The ultimate controller is my friend so my interest is well represented there. Then only I can find ease, no anxiety. You are to only find that, that I am not in a chaotic environment but it is considered judicious and the ultimate dispenser is my friend. Ha, ha, ha. This conception gets us living relief from any anxiety we can apprehend. Is it not?

Devotee: Yes Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Yes, in *Gītā* it is said Kṛṣṇa says that: "I am all in all but I am friend to you all," So no misgivings, ha, ha, ha, no apprehension.

Devotee: Mahārāj. If one wants to spread Kṛṣṇa consciousness, sometimes he has to engage in big projects in order to make a big impact.

Śrīla B.R. Śrīdhara Swāmī: If he's inspired, if inspiration is there, not individual ambition, then it will devour you, it is *pratiṣṭhā*. But if within you find the inspiration then you'll have no fear. If ordered, if from that side, then you are all right. Otherwise not for your own individual name and fame, that is an *anartha*, that is, the agent of *māyā* will entice you and leave you in the darkness, ha, ha, after all. *Pratiṣṭhā*, one is *pratiṣṭhā*, the name and fame for individual aspiration, and the other the opposite; rather to serve, to engage every *nartha* for the service of *Guru*, to satisfy, to fulfil the order of the upper divinity. We must differentiate between the two.

Devotee: Should one be afraid, should a person be afraid of his own personal individual...

Śrīla B.R. Śrīdhara Swāmī: So with the good association we can take any ambitious work, the faithful association, *sādhu-saṅga*. Our Vyenkatta Prabhu once he told me in my *Prapanna-jīvanāmṛtam* there is one poem composed by me, in the beginning, introduction.

*antaḥ kavi-yaśas-kāmaṁ, sādhutāvaraṇaṁ bahiḥ
śudhyantu sādhaḥ sarvve, duścikitsyam imaṁ janam*

[O saintly devotees, please purify this wrongdoer who on the pretext of saintliness desires in his heart the prestige of a poet, and who is thus afflicted with the practically incurable disease of insincerity.]

There is a verse in the introduction I have written. "Within I have got some sort of ambition of being a poet, becoming a poet, ambition of a poet within. And outwardly I am under the cover of a *sādhu*; so a hopeless case for the doctors to treat. So I pray to

the divine agents to come to my relief. This is my prayer." This has been appreciated much by...

Devotee: Satsvarūpa Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Satsvarūpa Mahārāj, ha, ha. He's also writing something. Perhaps he might have, ha, ha, ha, felt himself in that...

.....

Śrīla B.R. Śrīdhara Swāmī: ... suspicious of our purity, that I may not be misguided. "Is it for the service of Guru-Gaurāṅga or some inner malpurpose, evil purpose within me?" We'll be very alert in our self-analysis, self-analysis. So our *Guru*, Kavirāja Goswāmī and others, Mahāprabhu: *tṛṇād api sunīcena, purīṣera kīta haite muñi se laghiṣṭha, jagāi mādhai haite muñi se pāpiṣṭha, purīṣera kīta haite muñi se laghiṣṭha*. This is their, they're suspicious, they're rather definitely accusing own self, "You are sinner of the sinner. You are sinner always." They're alert to chastise their inner feeling, inner existence, "That you are meanest of the mean." It is whatever good you find it is all grace coming from outside to you. In that case you may consider yourself to be fortunate. But as for your intrinsic value that is all meanness there, if you are to find. You are traitor, you have left the Kṛṣṇa consciousness, and come to compromise with the illusory energy. How can you rely on yourself? This is your innate nature. You are a foreign land, atom. How have you joined this *māyic* campaign? Why have you joined this *māyic* campaign? You must think it deeply. Why are you here? This is your fault. So you are well known, notorious to Me. I can't rely on you. Only by the grace of the *sādhus* you have some ray of hope." In this way one is to chastise his own self. Who is he, *ke*?

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Bhaktivinoda Ṭhākura explains *tṛṇād api sunīcena*, "You consider yourself lower than a grass, blade of grass." And he comes to explain why lower than a blade of grass. "It may be a material thing but still it has got its own position. And what about you? You are *vikṛta*, your position is lower than a material existence. Why? A man may be a fool, but he's not mad. A mad man is worse than a fool. So you are *vikṛta*, you are misguided, you are determined to dig your own grave, so your position is lower than a blade of grass. It may be zero, but you are negative value, you have got." In this way Bhaktivinoda Ṭhākura is explaining this *tṛṇād api sunīcena*. "Why you are meaner than the blade of grass, why? You are misguided. But it retains its zero position but you're in the negative side, progressing." Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: In this way. A straw has got no independence but you have got independence, free will, but working in the negative side. Your position is worse.

Gaura Hari bol! Gaura Hari bol!

One has got no capital but one has got loan, he's less than that poor man, a man who has got loan.

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

Our Guru Mahārāja used to say about the power of illusion, misconception. This is compared with the leg of a cock. The cock moves in such a way as if its leg is very strong, very, very strong. With such gait, such posture and gesture, the cock moves. But how much power is there? So our Guru Mahārāja generally used, "This is *māyā* but it has got the ignorance. When compared with the potency of Kṛṣṇa what power he has got? That may be brittle and broken with the least energy. But when compared with the potency of the *sādhus* then of course *māyā* is nothing." And one who is a soldier under some Napoleonic general he won't care for Alps, but other side, if one climbs into Alps he will die; single ambition. The general is there, his insinuation, his order, has got that sort of value, from all sides of intelligence and other weapons and other things, food, weapons, guidance of a general makes the soldiers invincible. So under the command of the grand preceptor a soldier, *sādhu*, can do anything and everything because the general is there. His genius is guiding. Otherwise, singularly fighting, a soldier how much he has got the power?

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!

Devotee: Initiation a necessary part of everyone?

Devotee: *Dīkṣā*, is it necessary for everyone?

Śrīla B.R. Śrīdhara Swāmī: Of course, that is the general thing. *Dīkṣā* means what? *Dīkṣā* means *divyaṁ jñānaṁ*,

[*divyaṁ jñānaṁ yato dadyāt, kuryāt pāpasya saṅkṣayam*
tasmād dīkṣeti sā proktā, deśikais tattva-kovidaiḥ]

["The process by which divine knowledge (*divyaṁ jñānaṁ*) is given and sins are destroyed is called *dīkṣā* by the highly learned scholars who are expert in spiritual affairs."] [*Hari-bhakti-vilāsa*, 27]

That is a process through which divine knowledge and power is imparted to a person; that is a process, not a form, where there's some material thing within the form, some substantial thing. There must be something given, not in terms of money or any material, but in form of knowledge and grace. Sometimes it is not detectable, just like homeopathic globules. All the globules very similar, but the potency within, that is all in all. In a particular seed that big tree is within there. So the potency within, that is all-

important. It will develop, express itself in proper time, whether it is a mustard seed, or very small, that is the seed of a banyan tree. The small seed can produce banyan tree, and the small seed very similar that mustard oil, seed, shrub; a homeopathic globule.

[Askara?] Only not the physical sound but some good will within the sound, the knowledge, the prospect, everything, very fine, within the sound that is given to the disciple. And by cultivating that we gradually find, and the mania must be given, the *sādhū-saṅga* and others, otherwise it will die. It must be helped to develop naturally. The mania, some air, some water is necessary then it will prove that it is a banyan tree.

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

Devotee: In the other religions Mahārāja, like Christianity and...

Śrīla B.R. Śrīdhara Swāmī: Yes, Christianity truly followed, it will take you to the Christian conception of Godhead. But there is Absolute, there is comparison. There is also, that is relative position, but in comparison the difference between the Christian conception of Godhead, or Mohammedan conception of Allah, how Nārāyaṇa conception - Kṛṣṇa consciousness, how they may be more effective, and more beautiful, more giving.

Devotee: But there's no initiation, no *dīkṣā*, in those religions.

Śrīla B.R. Śrīdhara Swāmī: In some way or other something must be there. Some sort of [samphore?] must be there. Different process in form, but they will require you to do something.

Devotee: Baptising, confession.

Śrīla B.R. Śrīdhara Swāmī: Baptising, then also, the different bath I am told, the Jesus cross. I have got some regard for Jesus also, how he gave out for the people, in what way he sacrificed, and firm faith in God, in the conception of Godhead. But in God also, different conceptions of Godhead is there. Hare Kṛṣṇa. In instalments, something is better than nothing, in this way. He has established that a spiritual gain is all in all and this material achievement is nothing, firmly established here. That is laudable, admirable, but the conception of the goal is not so high, according to us...

End of recording, 27th, 29th.12.81

* * * * *