

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: *Avismṛ śrī kṛṣṇa padāra*, the continued recollection of Kṛṣṇa, the divine feet of Kṛṣṇa, *avismṛtiḥ*, not that un-forgetfulness of the remembrance of Kṛṣṇa consciousness, of His divine feet.

*avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi [ca śam tanoti
sattvasya śuddhiṁ paramātma-bhaktiṁ, jñānaṁ ca vijñāna-virāgya-yuktam]*

[“For one who remembers the lotus feet of Kṛṣṇa, all inauspiciousness soon disappears, and one’s good fortune expands. In other words, one becomes free from all material contamination, one attains liberation from repeated birth and death, and one’s real spiritual life begins. As one’s heart becomes gradually purified, one’s devotion for the Lord within the heart awakens, and one realises the Paramātmā. Thus one gradually develops knowledge (*jñāna*), realisation (*vijñāna*), and renunciation (*vairāgya*).”]

[Śrīmad-Bhāgavatam, 12.12.55]

It will dissipate, destroy, *abhadrā*, no *bhadra* is desirable, what is not good. The element that is not good in us, nasty, which is nasty, which is impure within us, that will be destroyed by the continuance of Kṛṣṇa consciousness, in any stage. In its lower stage, in slightest negligent connection even: can destroy the un-desirability of our connection with things of lower nature. *Kṣiṇoty abhadrāṇi ca śam tanoti*, and it will promote *maṅgalam*, goodness within us, *śam tanoti*. *Sattvasya śuddhiṁ*, the substantial character of our existence will be improved, *sattvasya śuddhiṁ*, our soul existence that will be purified. Our standpoint, our understanding, our aspiration, everything will be purified. *Paramātma-bhaktiṁ*, and we shall attain devotion, attachment towards the super-subjective realm, *jñānaṁ ca*. And our knowledge, our conception about the same will improve: *jñānaṁ ca*.

One word missing [*vijñāna*], three lettered word, *jñānaṁ ca, virāgya-yuktam*. *Jñāna, virāgya*, are the two co-relative terms, *jñāna, virāgya, jñānaṁ ca, virāgya-yuktam*, one word missing from the memory.

And the knowledge, the conception about that, will have in its retinue, the proper conception and apathy to this mundane world. _____ *Virāgya-yuktam, avismṛtiḥ kṛṣṇa-padāra*. So anyhow we are to maintain our Kṛṣṇa consciousness, and here the advice is that, try to maintain. Kṛṣṇa consciousness, it is *the* medicine, and there is no other medicine which can produce Kṛṣṇa consciousness, cure our disease and discover Kṛṣṇa consciousness within us. Kṛṣṇa consciousness is the cause of Kṛṣṇa consciousness. And we have to get help from the *sādhus* who has got Kṛṣṇa consciousness within them.

Just as from one light another candle may be lighted. A candle cannot produce light from within, but it is to be lighted from another candle. Something like that. We are to, we are to awaken our buried Kṛṣṇa consciousness which is covered by *anyābhilāṣa, karma, jñāna*. That should be awakened with the help of another light. That will come to help the slept Kṛṣṇa consciousness within us and our consciousness will arise from its sleep, as it is. So method is like that, *sādhu-saṅga, kṛṣṇa-janma-mūla*.

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

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

At the same time it is told that it is *ahaituky*, causeless. How to harmonize? Kṛṣṇa *bhakti*, the faith in Kṛṣṇa, or the devotion towards Kṛṣṇa we can get from the *sādhu*. At the same time it is told that it is causeless. So Cakravartī Ṭhākura has: *ahaituky apratihātā*.

sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje
ahaituky apratihātā, [yayātmā suprasīdati]

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [*Śrīmad-Bhāgavatam, 1.2.6*]

It is causeless and it cannot be checked, *ahaituky apratihātā*.

sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje
ahaituky apratihātā, yayātmā suprasīdati

When it is awakened within our heart we can feel that the heart is getting wonderfully satisfied. The satisfaction is produced in our heart, we can feel it. *Ahaituky apratihātā*, no cause and cannot be checked, cannot be opposed, any opposition cannot have any effect there. It is such.

Then: *bhaktiyā sañjātayā bhaktiyā* [*Śrīmad-Bhāgavatam, 11.3.31*], *bhakti* comes from *bhakti*, so it is *ahaituky*. The light is there, another candle is lighted from it. From light, light coming. So it is *ahaituky*. In this way we are to trace the original light. That is eternal self existence. And it is extending itself. So it has no cause, it is causeless. The cause is there eternally and it is only extending itself. And *apratihātā*, it may be, temporarily it may be opposed or apparently checked, but it:

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
[svalpam apy asya dharmasya, trāyate mahato bhayāt]

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā, 2.40*]

It won't leave you. For the time being it may suppressed, a little. But it cannot be finished, it is of eternal type, eternal type. It has got connection with the eternal aspect of the universe, so *apratihātā*. We are to come to, come near such sort of existence. We are to come in connection with that plane of life, a particular plane, plenary existence or acquaintance of nature. It is there. Only we are to connect, have connection with that.

*avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṁ tanoti
sattvasya śuddhiṁ paramātma-bhaktiṁ, jñānaṁ ca vijñāna-virāgya-yuktam*

That *vijñāna*: that was missing, *jñānaṁ ca vijñāna-virāgya-yuktam*. *Jñāna* means direct knowledge of the thing. And *vijñāna* that a systematic knowledge. In *Bhagavad-gītā* also we find *vijñāna*.

*jñānam te' ham sa-vijñānam, idaṁ vakṣyāmy aśeṣataḥ
yaj jñātvā neha bhūyo 'nyaj, jñātavyam avaśiṣyate*

[“Now I shall fully describe to you, with the taste of the flavour of My divine sweetness, this knowledge of My grand majestic splendour and opulences. After knowing all this, absolutely nothing will remain for you to know, being situated on this beautiful, joyful, and victorious path.”] [*Bhagavad-gītā*, 7.2]

Sa-vijñānam, jñānam, sa-vijñānam, jñāna means a general knowledge. And *vijñāna* means the knowledge of its constituent parts, as a system, systematic knowledge. So *jñānaṁ ca vijñāna-virāgya-yuktam*, you will attain the knowledge of the Absolute as a system, a part, hierarchy, gradation.

And *virāgya* means, twofold meaning, one negative, another positive. Negative; you will have no attraction for non-God, that is mundane attachment. No attraction for mundane necessity. And positive, *viśiṣṭa-rāga*, you will have *viśiṣṭa*, excellent *rāga*, *anurāga*, attachment, *viśiṣṭa*. Which is accepted by calculation and elimination, that sort of *raga*, in a proper place, not in the approximate good, bad, all mixture, not that. But eliminative attraction, adjusted attraction you will have.

Virāgya-yuktam, jñānaṁ ca vijñāna-virāgya-yuktam, the knowledge that is supported by attraction and also experience of the system, system, as much as necessary in any part of it. Discriminative attachment: attachment for the eye, attachment for the nail. Nail should not be equal. Adjusted attachment in a particular system, more or less attachment should be well adjusted. Wherever, how much attention is necessary according to that. The head is more the important and the leg is little less. In this way proper adjusted attachment for the systematic whole, you will acquire gradually. First hazy, as a mass of attraction, and then the attraction will be systematized as much as you will come in connection with the other side, the object of your attachment in a systematic way you will be able to realize.

Hare Kṛṣṇa. Gaura Hari.

Avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṁ tanoti. In general way the good advancement, *sattvasya śuddhiṁ*, your understanding in its progress will eliminate undesirable portion from it. Your conception will be more clear and clear. More and more clear. So undesirable things from your conception will gradually vanish and it will lead to the perfect conception, *sattvasya śuddhiṁ*.

In the beginning the *sattva*, what you come to understand approximately to be eternal *sac-cid-ānanda*, but there will be gradual development of your understanding. More clear

and more pure! First a mass of light, then a figure, then the potency, then the *līlā* with the potency, in this way your approach will be closer and closer and many things close and minute things will come to your view. The minutest part also, detailed things, the full *cid-vilasa* will be gradually very close to you, or you will be led closer to the specified differentiated view of the plane, higher and higher, in this way development progressive, progressive life in *bhakti*, in devotion.

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

Any question?

Dhīra Kṛṣṇa Mahārāja: So when it says,

*bahūnām janmanām ante, jñānavān mām prapadyate
vāsudevaḥ sarvam iti, [sa mahātmā sudurlabhaḥ]*

[“After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.”]
[*Bhagavad-gītā*, 7.19]

Śrīla Śrīdhara Mahārāja: *Vāsudevaḥ sarvam iti*. From Brahman conception the different instalments, first all consciousness, then the consciousness is of individual character. Individuality is added to consciousness. No consciousness can exist without personality. The consciousness is personal. The next step will come. The consciousness is for personal: personality and consciousness that is, cannot be separated one from another. What is differentiated from personality that is only a halo of the personality, something like, that is Brahman, there also minutest personality, combination, *akṣaram*. *Kṣaram atīto ‘ham, akṣarād api cottamaḥ*.

*[yasmāt kṣaram atīto ‘ham, akṣarād api cottamaḥ
ato ‘smi loke vede ca, prathitaḥ puruṣottamaḥ]*

[“Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person.”] [*Bhagavad-gītā*, 15.18]

Kṣara means perishable changeable or unchangeable, eternal. Substance of two kinds: changing or unchanging. *Kṣaraḥ sarvāṇi bhūtāni*.

*[dvāv imau puruṣau loke, kṣarāś cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho ‘kṣara ucyate
uttamaḥ puruṣas tv anyāḥ, paramātmety udāhṛtaḥ
yo loka-trayam āviśya, bibharti avyaya īśvaraḥ]*

[“In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have

deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord).

But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe.”] [*Bhagavad-gītā*, 15.16-17]

Whatever we see in the changing aspect of the world that is called *kṣaraḥ*: and *ākṣara* unchangeable.

“I am transcending, I exist transcending both of these two substances, *kṣaraḥ*, *ākṣara*. I am Puruṣottama. So My name is Puruṣottama.”

Puruṣottama means Vāsudeva. Vāsudeva, *bahūnām janmanām ante*. When the *jñānī*, the Impersonal School, they come to understand that the prime cause of consciousness of their quest is personal one, then they come to conceive Vāsudeva. But such *jñānīs* are very rarely to be found. Mostly *jñānīs* cannot cross this line. They are lost there:

*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ*

[“O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet.”]

[*Śrīmad-Bhāgavatam*, 10.2.32]

They generally, the general faith of the *jñānīs* to climb up to the highest position with great effort, and then when they cannot catch that consciousness means person, cannot cross that; they have to revert back, come back, fall back. And those that can cross, ‘Yes, consciousness means person; the big personality, I am small.’ So *bhakti* begins there. The relation of subordination of the lower to the higher that comes to be effected. And *sa mahātmā sudurlabhaḥ*, and such a person amongst the *jñānīs* is very rarely to be found who can take the positive connection for the higher aspect of life, *sudurlabhaḥ*. And mostly they come back. They have to come back from that. After much penances they climbed up to that high mark, and because they did not accommodate that the higher entity must be dealt with devotion so they had to come back.

Those are *vāsudevaḥ sarvam iti*, Vāsudeva is personal, Puruṣottama, but they can cross the line and enter Vaikuṅṭha. And there we are told gradually as their vision grows more and more they can find potency on the side of the personal God. Then becomes a devotee of Lakṣmī Nārāyaṇa, and enters complete in Vaikuntha *sevā*. But there is awe, reverence, there are *śāstric* rules, and there are examples of the higher realized souls to guide them. And there they do not find the whole of their innate nature. Having full engagement some sort of thirst have no corresponding relation to satisfy its inner tendency.

And when they feel some urge from within, they are to search after other *rasa*, a purer friendship, friendly service, then the filial service. And the *mādhurya rasa* service, service of a sweetheart. Consort hood urges him to go up, or go deeper, and gradually coming in

contact with such agents, gradually they find their own heart blossoming and blossoming to its fullest extent takes him gradually towards Goloka Vṛndāvana.

He can see that what was Brahman, then Paramātmā or Vāsudeva, then Lakṣmī Nārāyaṇa, that has gradually come into him as Kṛṣṇa consciousness not Nārāyaṇa consciousness. Superseding Nārāyaṇa consciousness he comes in contact with Kṛṣṇa consciousness of the reality. He'll awaken, he finds himself awakened in a plane where he sees the all connecting, all harmonizing principal is no longer Nārāyaṇa but He's Kṛṣṇa, as Kṛṣṇa fully awakened. His heart also fully awakened, and at the same time it says the environment, the object of his search is also fully equipped: full-fledged theism. Full-fledged theism; the theistic conviction, conception, receives its satisfaction in the fullest way.

Just as with the opening of the eye we can see the world and according to the degree of our sight we come to the subtlest thing of the environment. So also by our inner awakenment of the fullest type we come to a particular world, environment, and that is Vṛndāvana, Goloka. Vṛndāvana: the land of love, spontaneous labour, movement. Movement is spontaneous and all around we find only friendly plane, plane friendly and very intimacy, intimacy. And no quench for higher but with the quench, eternal quench of coming in closer relation with them, closer connection with them. No possibility of any higher change of environment. But that is almost final and now only remaining things, how to come in, from closer to more close connection with the environment. And that becomes the initiative of our movement there, more and more intimate connection with the environment. Environment is eternal. But our intimacy, there is the competition. The movement and the guidance is there.

That is what may be thought of as *nitya-līlā*. *Nitya-līlā*. *Līlā* means movement, some sort of necessity. Repetition, but ever new, ever new, only question of time. Every day when I am hungry in the morning food is tasteful to me. Not always. So by the movement of the time it is like that. Everything is palatable, not stale. It is managed by Yogamāyā in such a way. The *līlā* is eternal. Fullest satisfaction of all the inner parts of our system: the wholesale satisfaction of every atom of our constituent part of our spiritual body. In this way things go on.

prati aṅga lāgi kānde, prati aṅga mora

[Jñāna Dāsa says in his *Vaiṣṇava-padāvali - Anthology of Vaiṣṇava Songs*:
“Every part of My being cries for the corresponding part of Him.”]

Every limb, every part of my limb cries for the corresponding part of the limb of the other side. The *sambhanda*, it may come to such a stage that every atom constituting my body, my spiritual body, mind, whatever it may be, will aspire after the union of the every corresponding part of the environment. And this way, in such friendly way, so many are moving there and it is adjusted by Yogamāyā.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Prati aṅga lāgi kānde, prati aṅga mora. The highest conception: every atom in my existence is in loving aspiration with the environment. And that is Kṛṣṇa. Kṛṣṇa consciousness has circulated me. Circulated means from all sides it has embraced me. I'm lost in the thought of Kṛṣṇa consciousness which is detailed, elaborate, acquaintance. I'm merged, I'm merged in the deeper most part of Kṛṣṇa consciousness where I shall feel that Kṛṣṇa has captured every atom of my existence. Every atom is feeling as if separate pleasure by His embracing. By His embracing and that also is possible only in consortherhood of relationship; that every atom has been embraced, captured. Coming through the most intimate connection, *adi rasa* or *mukhya rasa*, the name of *mādhurya rasa* is *adi rasa*. That is the most original. That is the source of all other *rasa*. All other *rasa* is dependent on *adi rasa*. And *mukhya rasa*, all *rasa* is represented there, all other *rasa*, sum total of all *rasa*, of course with the gist of them. We are told like that and Mahāprabhu came with this, *anarpita-carīm cirāt* [*Caitanya-caritāmṛta, Ādi-līlā, 1.4*]. What, it is considered never any distribution, possible distribution of it was previously, before Mahāprabhu.

In *Jaiva Dharma* we find one Vaiṣṇava is asking his Gurudeva: “Devotion that is eternal, but why do you say that it came from Mahāprabhu?”

Then his Guru, that Paramahansa Bābājī, his Guru, he's saying, “I visited Vṛndāvana and asked the eternal servitor of Śrī Caitanyadeva, Śrī Sanātana Goswāmī, *anarpita-carīm cirāt*, what is the meaning underlying? What has never been dealt with before?”

Then he told, “*Bhakti* is eternal, generally, in *Nārada-sūtra*, *Śaṅḍilya-sūtra*, all these things. But the type of devotion what Mahāprabhu, what we meet after the advent of Mahāprabhu Śrī Caitanyadeva; that was not previously any time open to the ordinary person. So it is called *anarpita-carīm*. And what is that? That this is that, this complete surrender to Kṛṣṇa in consortherhood of relation where every atom of the *jīva* soul gets welcomed and embraced by the corresponding atom of Kṛṣṇa consciousness in *mādhurya rasa*. That was not open to the public before. This is my finding or my faith. You may accept or may not accept.” Sanātana Goswāmī told it to the Vaiṣṇava Ācārya; “This is my private conception. You may take it or may not.” Sanātana Goswāmī told.

So, devotion in general there is beginning.

*prāyena munayo rājan, nivṛttā vidhi-śedhataḥ
nairguṇya-sthā ramante sma, guṇā-nukathane hareḥ*

[“O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord.”]

[*Śrīmad-Bhāgavatam, 2.1.7*]

*ātmārāmās ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim, ittham-bhūta guṇo hariḥ*

[“Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world.”] [*Śrīmad-Bhāgavatam, 1.7.10*]

Begins from here!

*pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā
grhīta-cetā rājarṣe, ākhyānam yad adhītavān*

[“O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses.”] [*Śrīmad-Bhāgavatam*, 2.1.9]

The beginning of *bhakti* is *śanta rasa*, *catuḥsana*.

*tasyāravinda-nayanasya padāravinda-, kiñjalka-miśra-tulasī-makaranda-vāyuḥ
antar-gataḥ sva-vivareṇa cakāra teṣām, saṅkṣobham akṣara-juṣām api citta-tanvoḥ*

[“When the breeze carrying the aroma of tulasī leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding.”] [*Śrīmad-Bhāgavatam*, 3.15.43]

The primary admission into devotional school: above *jñāna*, *vairāgya*; *śanta rasa*.

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

[“Neither Brahmā nor Śīva 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]

Step by step the development of the devotional school has been proved here, so gradation is there.

*bahūnām janmanām ante, jñānavān mām prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ*

[“After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.”]
[*Bhagavad-gītā*, 7.19]

The beginning of devotional life and then there is step by step going up. In Rāmānanda Rāya:

*varṇāśramācāravatā puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam*

[“The only way to please the Supreme Personality of Godhead, Lord Viṣṇu, is to worship Him by properly executing one’s prescribed duties in the social system of *varṇa* and *āśrama*.”] [*Viṣṇu-Purāṇa*, 3.8.9] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.58]

The beginning!

*yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam*

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."] [*Bhagavad-gītā*, 9.27]

Second step: third,

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktim labhate parām*

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

No, third:

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

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

*ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmān samtyajya yaḥ sarvvān, myām bhajet sa ca sattamaḥ*

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

Then fourth:

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktim labhate parām*

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

Then, "*eho bahya*," [*Caitanya-caritāmṛta, Madhya*, 8.59], the fourth step: "*eho bahya*."

Then:

*jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām bhavādīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām*

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: “Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahman by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”] [*Śrīmad-Bhāgavatam*, 10.14.3]

That is the fifth, “*Eho bahya, age kaha ara.*” [*Caitanya-caritāmṛta, Madhya, 8.59*]

Then,

*[yan-nama-sruti-matrena, puman bhavati nirmalah]
tasya tirtha-padah kim va, dasanam avasisyate*

[“A man becomes purified simply by hearing the Holy Name of the Supreme Personality of Godhead, whose lotus feet create the holy places of pilgrimage. Therefore what remains to be attained by those who have become His servants?”]

[*Caitanya-caritāmṛta, Madhya, 8.72*]

Sixth, then the *sākhya rasa*, then *vātsalya rasa*, *eho bahya uttama*, then *mādhurya rasa*, in this way it is going up. Systematically we are to understand and digest. Digest what is *bhakti*. In the beginning we must have a broad conception of the positive world, the world of dedication. The world of exploitation we are living in at present. Just the opposite life is possible similar, a systematic and progressive life of dedication. And the renunciation that is in the middle. We must have,

Tre dhani vadi padam [?]

Three checks of the Lord, exploitation, renunciation and dedication. The basic faith we must have.

[End of SCSMGLOBAL MP3 dated 82.02.19.A]

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