

82.11.13.D_82.11.14.A

Śrīla Śrīdhara Mahārāja: ...that was a great boon to me, and I could leave my bad habits, and I'm so great now." Gratitude to a good teacher who punished severely a student. It may be connected like that, gratitude to Māyā Sītā.

It is in Bhaktivinoda Ṭhākura's *Dhāma-māhātmya*. The Māyā Devī, there is Sīmantadwīpa, the Sīmantadwīpa is Durgā. Durgā is complaining to Gaurāṅga Deva. "People say that where there's Sun there's no darkness. Where there's Kṛṣṇa there's no *māyā*. And I'm *māyā* so I'm disconnected from You my Lord. Then how can I live?"

"No, no. You are also doing some service. You're connected with Me. Don't be aggrieved." Consolation came from the highest authority. "You're also connected, but little far off. But I'm everywhere. I'm with you also. Don't be afraid."

Consolation, but still the gradation is there.

Devotee: Questions arising in this connection. Should I raise those questions?

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Everything is connected with the Supreme Reality, with the Godhead, the Supra-mundane, above mundane is transcendental. So when God is coming to exclude something, ultimately that is considered to be the *aprākṛta līlā*...

Śrīla Śrīdhara Mahārāja: Everywhere there is gradation, but there is degree, intensity.

Devotee: But it's on the plane of ultimate reality Mahārāja. Whenever everything is considered...

Śrīla Śrīdhara Mahārāja: Perfect reality, what do you mean by perfect? Perfect, if we're to say, only who is in the side of Rādhārāṇī. And when comes in the side of *gopīs*, a little less. In this way the gradation comes to the extreme.

Devotee: Yes. The *nirguṇa* plane is not the plane of *aprākṛta līlā*.

Śrīla Śrīdhara Mahārāja: And the *nirguṇa* plane is not one and the same everywhere. There is also intensity. Otherwise how we're to explain the gradation in Vaikuṅṭha? Vaikuṅṭha is generally *nirguṇa*, but in *nirguṇa* according to intensity there is degree of *nirguṇa*.

Devotee: I mean that in the perfect plane of reality, on the whole, not scrutinizingly, so when ultimately everything is considered as pastimes...

Śrīla Śrīdhara Mahārāja: *Nirguṇa* begins from Brahmaloḥa, *nirguṇa* begins from Virajā also we can say, *nirguṇa*, the verge. Then Brahmaloḥa, stage by stage, *nirguṇa* is liberating up to Vaikuṅṭha. Then up to Goloka, then Vṛndāvana. Vṛndāvana also different sections, *nirguṇa*, the development is all through.

Devotee: But what is considered to be the positive pastimes of Godhead? What is...

Śrīla Śrīdhara Mahārāja: The positive also there is degree.

Devotee: So that is *līlā* Mahārāja...

Śrīla Śrīdhara Mahārāja: Yes. *Līlā*, that is also to be measured by intensity.

Devotee: And that is on the transcendental plane, on the *nirguṇa* plane...

Śrīla Śrīdhara Mahārāja: *Nirguṇa* plane, *nirguṇa* maybe. The area of Sun, the intensity of light is not always equal.

Devotee: So when God is coming down to this mundane level, that is...

Śrīla Śrīdhara Mahārāja: The density of darkness can be measured when light also can be measured. Both light and darkness, everything submits to measurement. There is degree. And the coldness and the heat, heat general and cold, but there is also degree, everywhere there is degree. *Acintya bhedābheda*, pure *acintya bhedā*, the degree, the measurement.

Devotee: I don't think I can submit to that theory Mahārāja.

Śrīla Śrīdhara Mahārāja: Measurement is generally the characteristic of this *māyāic* world. But even measurement is possible in the infinite. Though infinite, there is also measurement there, we're told. Because the gradation in the conception of the Lord.

Devotee: Yes Mahārāja, my question is, when God is coming down to this mundane level it is no more mundane, it's transcendental then.

Śrīla Śrīdhara Mahārāja: So which is transcendental?

Devotee: When God is, whatever is connected with the God.

Śrīla Śrīdhara Mahārāja: No, no. In Śīsupāla's position...

Devotee: Māyā Devī's position...

Śrīla Śrīdhara Mahārāja: Māyā Devī and so many things...

Devotee: It is negative connection...

Śrīla Śrīdhara Mahārāja: Very near to God but still far from God. Physically may be near to God. We can see a physical body we can see, and then physical other things very near, but they're far off in the measurement of quality.

Devotee: But where there is positive connection...

Śrīla Śrīdhara Mahārāja: Positive connection, there is also intense and less intense connection. Why do you eliminate that? Degree of intensity, why do you eliminate?

Devotee: No. Just to make difference between this mundane...

Śrīla Śrīdhara Mahārāja:

nāhaṁ vasāmi vaikunṭhe, yogināṁ hṛdayeṣu vā / mad bhaktāḥ yatra gāyanti, [tatra tiṣṭhāmi nārada]

[The Lord Himself says: "O, Nārada, wherever My devotees sing My praises I cannot but be present there."] [Within the purports of *Śrīmad-Bhāgavatam*, 4.2.41 & 4.30.35]

What is the meaning? That He does not sit at all in the heart of the *yogi*? The question of intensity.

"I'm everywhere, nowhere. And I'm partly here, and I'm there in more degree. I'm in highest degree there."

Why do you ignore this?

Devotee: Is there any clear difference Mahārāja between mundane and supra-mundane?

Śrīla Śrīdhara Mahārāja: In mundane also there is degree of mundanity, intensity of *māyā* and then less *māyā*. *Māyābhāsa*. Everywhere there is question of degree.

Devotee: But my point is this Mahārāja. When God is coming, with the connection of the mundane world, God is connected with the mundane world, it is no more mundane, it is transcendental, is it?

Śrīla Śrīdhara Mahārāja: What do you say, mundane? Sun rise, but Sun's near heat in the nearness of Sun and far off, that is equal? God is coming, what do you mean, coming to whom? The flesh is coming to the flesh? Hearing is coming to the hearer? That is the conception of God? He's coming very near to you. You won't recognise Him as God. What is this? God's coming means what? He has come to you. Caitanya Deva came. Kṛṣṇa came. But how many could recognise Him as Kṛṣṇa? And if they do not recognise then their bodily conception, nearness, that will be the criterion? This is all *māyā*. In the real calculation there is far off calculation. And the apparent vibration they're very near. This *māyāic* calculation very near, and real calculation far off.

Devotee: Mahārāja, I've heard a devotee apparently seems to be fallen down, that Kṛṣṇa's coming to rescue that devotee. Actually really he's not fallen...

Śrīla Śrīdhara Mahārāja: Kṛṣṇa also seen to come down. Rāmacandra weeping for His wife. What is this? This is *māyā*. What about devotee?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: It is show, to encourage people to some sort of duty.

Devotee: Is it *māyā* above *adhokṣaja*?

Śrīla Śrīdhara Mahārāja: It is *adhokṣaja*. We cannot detect the whole thing. It is all play to us, a show, but according to our position we can get some instruction from those examples.

Devotee: I wanted to mean that Mahārāja, actually, that these *līlās* always *nirguṇa* or...

Śrīla Śrīdhara Mahārāja: *Nirguṇa* and gradation. All cannot get same and similar instruction. Different section receives different instructions from one *līlā*. Kṛṣṇa entering into the retina of Kāmsa.

*mallānām aśanir nṛṇām naravaraḥ strīṇām smāro mūrttimān
[gopānām svajano 'satām kṣitibhujām śāstā svapitro śīsuḥ
mṛtyur bhojapater virāḍ aviduṣām tattvaṁ param yuginām
vṛṣṇīnām paradevateti vidito raṅgam gataḥ sāgrajaḥ]*

["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 cowherds men; as an emperor to the wicked kings, as a child to His father and mother, as death to Kāmsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇīs - and along with Baladeva He entered the arena."] [*Śrīmad-Bhāgavatam*, 10.43.17]

Different sections are seeing Him in different colours, different ways, but one and the same thing. He controls...

Devotee: Yes. Originally it is *nirguṇa*. The *līlā* of Rāmacandra...

Śrīla Śrīdhara Mahārāja: *Nirguṇa*, and what *guṇa* is being apparently emanating from Him, that depends on the appreciating party of different sections. Some appreciating Him as this, some in another way, according to their own spectacle. And He controls how He will reveal Himself to one and another section, individual or a group, how He will reveal Himself. He's controlling the key. The key is in His hand, how He will express Himself, to whom. The key is within His hand. *Yam evaiṣa vṛnute tena labhyas*.

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūm svām]*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

Yam evaiṣa vṛnute, and *tasyaiṣa vṛnute*. Whom and how, both, *tena labhya*. He gets conception of Him, and He and how He is, both types, and many other types. Gaura Hari.

Bhargava: There's one point about reincarnation that I have trouble understanding. How does a soul benefit by being in the ignorance of an animal body? How can it learn anything?

Śrīla Śrīdhara Mahārāja: What does he say?

Dhīra Kṛṣṇa Mahārāja: He's saying, in transmigration of the soul, how is being in the body of an animal helpful to the soul to go upwards?

Śrīla Śrīdhara Mahārāja: When they're handled by the agents of the Lord in any way, the agents, the carriers of truth, come to utilise them in any way, that *ajñāta-sukṛti* begins there. That accumulated then gets some initiative in higher stage. When a man is, due to accident, a man unconscious fallen in the street, he cannot help the doctor. The outsider comes and takes care, then gets some consciousness back, then he can cooperate with the doctor and nurse. "I'm feeling such pain, such pain." It will help in this way. Something like that. In unconscious stage only outside help may help me to get my consciousness to cooperate. Outside. And that help comes from the benevolent section that is from the God's side, devotee persons, they come to help an unconscious man. A stony-fied soul cannot assert himself in any way. Just as a great offender he's kept in a cell, and under ball and chain, so they're in chains, so culprit. But help can come to them from outside. Benevolent persons, they use them, the stone may be used for the purpose of service in any way. The tree may be used as to serve the *mahā prasādam* to boil the *mahā prasādam* the stone is used. The soul of the tree is benefited thereby. In this way. Purposely used for the service of the Lord, in this way the *sukṛti* gradually develops in him and takes up. They cannot take initiative, but others help comes to rescue at that stage.

Bhargava: But if one in mundane society commits a crime, he's put in jail, he must suffer in jail, but he can think about what he has done. And then he can see...

Śrīla Śrīdhara Mahārāja: Not always, not in all cases. Some revolts for greater revenge comes out, from the jail comes out with greater revenge. There are such sections also. But some sober, good section, they get some awakening, 'that I have done wrong.' A particular section. But some section again repeats it, and there's another section that punishment is final, not again to go to commit. Different stages will give different results.

Dhīra Kṛṣṇa Mahārāja: So they call this rehabilitation. That the punishment should bring about some good. So he's saying, how does the soul going into the body of an animal...

Śrīla Śrīdhara Mahārāja: And punishment, how?

Dhīra Kṛṣṇa Mahārāja: How the soul going into the body of an animal, how will that bring about good for that soul? If he cannot think...

Śrīla Śrīdhara Mahārāja: It is because by suffering the previous *karma* that diminishes by suffering, and gradually he comes to be purified.

Bhargava: It makes him more humble.

Śrīla Śrīdhara Mahārāja: Humble, but the connection with Kṛṣṇa will be superior. That can come only by the handling of the devotees, the agents of that world. But ordinary purification from *tama guṇa*, *raja guṇa*, *satya guṇa*, that in course of time comes, gradually here. This, in the misunderstood world there is *satya guṇa*, *raja guṇa*, *tama guṇa*, but in cyclic order. When up,

they're robbing the lower, and incurring debt, loan. And to clear the loan they have to go down. And then the, loan giver they extracts, the money lender extracts the money, and then I'm out of loan and go high. And again go up, but as much as I go up I enjoy, I exploit others. Without exploitation no existence is possible in this *māyāic* world. I have to exploit, and exploit means to make loan, to whom we exploit. Then we have to go down, and they get chance of exploiting me. In this exploitation I'm to clear the debt. We're rolling, going up, down, in this. But to go out of this vicious circle of exploitation, that requires that some help will come from the world of dedication to me and take my soul up there, from this mental colour prejudice. That is *sukṛti*. So much.

Any other short question from you? No. Then we are to close this class now. Two and a half hours I have given.

Bhargava: I can ask maybe tomorrow, if you...

Devotees: Jaya Om Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja: That is also, maybe desirable from the higher sections. Do you understand my point?

Devotee: No. I'm sorry. I did not understand.

Śrīla Śrīdhara Mahārāja: Like Darwin theory, suppose if to compare the history in general, we begin from monkey, gorilla. What do you think?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Alexanda, Hannibal, Napoleon, Julius Caesar, you're writing history about them. And you're placing some gorilla, some monkey in the list, and begin comparison from there. Then how it will show to the normal thinking man, that he's mixing with whom? The connection from whom? The Darwin theory, it will be always from fossil everything is coming, evolution, in that Darwin theory.

Devotee: So you think I might be saying...

Śrīla Śrīdhara Mahārāja: In darkness and light will depend, and the criticism will be realistic meeting, basis. And it is desirable that comparison among the nearer purity. What is the standard of purity, the standard of theistic conception must be there.

Even we do not find theism in atheist Buddha, just as Epicurus, Mill, Hume, they're atheist. But if you draw, if you come to Christ and begin from Hume and Mill, Epicurus, it will be something like that.

Some say that we have recognition only for Holy Name. But what is the standard of holiness? Without thinking of God can anyone be holy? No recognition of God, but only of liberation, and only of worshipping so many saints based on morality. No existence of God accepted. What is there? All rubbish. Or there is no conception, no acceptance that God is there, all rubbish. And to take them in the same, in the mere comparison with the theistic, that will be offensive.

Bhargava: No. I did not plan that. It was just the Vaiṣṇavas, only Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: Vaiṣṇava also, *saguṇa* and *nirguṇa*, two sections. The Śāṅkara and others they also worship Viṣṇu, Nārāyaṇa. There are so many. But one of Kālī, one of Śīva, like that. They're not proper Vaiṣṇavas. All coming and going. And Viṣṇu is *nirguṇa*. *Nirguṇa* means - like Hegel said, "He's by Itself and for Itself." These two criterion must be there. He's by Itself. None has produced Him. And He's for Himself. He does not exist to fulfil, to satisfy another entity. That is Viṣṇu, Nārāyaṇa. And who was born, who was created, and who has got death, finished, they should not come in this jurisdiction, that concocted Viṣṇu, Vaiṣṇava, so many concocted Vaiṣṇava there. Everything imagination. Imagination means misconception finishes, nothing remains. What is the value of that Vaiṣṇavism?

Bhargava: Yes. There is one man in America, he's worshipping Rāma, but he says...

Śrīla Śrīdhara Mahārāja: Rāma is also like that. Rāma *saguṇa*, that Rāma is created, Rāma is finished.

Bhargava: He's saying like that.

Śrīla Śrīdhara Mahārāja: Eternal. None created. Ever existing. And the most important figure is He's for Himself. He's not to satisfy any other entity. Everything for Him. He's the only enjoyer. That is *līlā*. *Ahaitukī*, *apratihatā*. *Bhakti*, *bhakta*. Bhagavān. *Ahaitukī*, causeless, and *apratihatā*, irresistible. Causeless existence and irresistible vibration, movement. That is *nirguṇa*. And temporary production, that cannot be *nirguṇa*. This is concoction, this is misconception, partial conception, shallow conception, superficial conception of the truth. Rather, misconception, misunderstanding.

So you are to understand first the difference between what is theism, what is atheism, and the development of different forms of atheism and different instalments of theism. Otherwise you will handle, the people will say, "Oh, it's a very good book." But the ultimate result, the reaction in you, all the applause of the ordinary foolish people, they'll have reaction in you, your soul. To every action there's equal and opposite reaction. With a false philosophy you will help their misguidance, you'll be responsible for that. With this risk go on with your campaign.

Bhargava: I'm afraid. That's why I come here.

Śrīla Śrīdhara Mahārāja: So you are to know it yourself, what is what. To know what is what, it is not a very cheap thing.

Bhargava: I want them to feel affection for Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes. *Sanatana kṛṣṇa prema nilokena haya* [?] Mahāprabhu says, "In this human race it never comes generally." *Nilokena haya*. And one drop can inundate the whole universe, it is such. *Eka-bindu jagat ḍubāya* [*Caitanya-caritāmṛta*, *Antya-līlā*, 15.19] The conception of such thing. One drop is sufficient to inundate, over-flood the whole creation. Kṛṣṇa *prema*, the divine love of Kṛṣṇa is such, and never to be found in this human section in the universe. It is so valuable and so precious and not to be found anywhere and everywhere. How to get that? And then when He has given the inspiration, "Go and speak about Me," then we can do it, because He will give supply from background. When such inspiration we shall get, "That speak about Me. Give Me to the world," then He'll be at that background, *caitya* Guru, and he'll push things to me.

ei grantha lekhāya more 'madana-mohana' [āmāra likhana yena śukera paṭhana]

["Actually *Śrī Caitanya-caritāmṛta* is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot."] [*Caitanya-caritāmṛta, Ādi-līlā, 8.78*]

Kṛṣṇadāsa Kavirāja Goswāmī was urging, "I'm not writing, but someone is making me an instrument to write."

Sanātana Goswāmī said, "Who am I? I'm describing about the harem of Kṛṣṇa, Dvārakā Mahishi. This Mahishi is such, that Mahishi is such. This Queen is of this temperament, that Queen of that temperament, these comparisons. Who am I? A trespasser, into the harem of Kṛṣṇa I want to describe about the different mentality of the Queens of Kṛṣṇa? But someone is forcibly holding the pen and forcing me to write. I'm a mere instrument."

Such writing, they're healthy, they will help the people, and they will deliver the sinners, otherwise,

*tad-vāg-visargo janatāgha-viplavo [yasmin prati-ślokaṁ abaddhavyaty api
nāmāny anantasya yaśo 'nikitāni yat, śṛṅvanti gāyanti grṇanti sādhaḥ]*

["On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest."] [*Śrīmad-Bhāgavatam, 1.5.11*]

When Devarṣi Nārada came to Badarikāśrama to give the impression for the writing of *Śrīmad-Bhāgavatam* then ten ślokaṁ given by Nārada, there he mentions,

*na yad vacaś citra-padaṁ harer yaśo, jagat-pavitraṁ [pragrṇīta karhicit
tad vāyasaṁ tīrtham uśanti mānasā, na yatra haṁsā niramanty uśik-kṣayāḥ]*

["Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there."] [*Śrīmad-Bhāgavatam, 1.5.10*]

[*Śrīmad-Bhāgavatam, 1.5.10*]

However ornamental the writing may be, but if Kṛṣṇa is not present there, all rubbish. And if Kṛṣṇa is there, and the ornamental language may not be there, still it can give us vitality for the higher improvement of life. Eliminate what is bad. What is God, what is non God, what is theism proper, what is atheism. Even in the garb of theism, atheism has been supplied by many of the so-called stalwart Ācārya, leaders of the religious world. We are to know, to discriminate, what is what, and then when you get some inspiration you go on.

A particle of that infinite nectar that will suffice, as I told from Mahāprabhu. Only one drop can inundate the whole, how Swāmī Mahārāja did. No backing, no money, nothing of the kind. He went only, heart within, God overhead, he landed on American soil, and everything came to help him. Hare Kṛṣṇa. With a pure heart which is exclusively devoted for Kṛṣṇa, to spread Kṛṣṇa's mercy to the world. Only ten years. Wonder of wonder what has been done through him. Not a human beings work.

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

Exclusive devotion, eliminative. Here the world is full of rubbish knowledge, to eliminate that thing.

*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]

"So many genius, after _____ [?] birth and death, those religious genius, that is they come to realise My position, who I am really." Kṛṣṇa says. "And when they can find Me - before, we're a part of that ultimate reality. We're not small thing. That was their pride. We're also a part, a spark, of the Sun. They're not to be rejected. This sort of egoistic pride captured them."

But when, *bahūnām janmanām*, but when they can have a touch of reality then their head is bound. Oh, infinite, an infinitesimal small drop, how that great infinite. Surrender, no other alternative but surrendering the whole to Him. By His grace when He reveals Himself, that Puruṣottama, Vāsudeva, then all the proud calculationists, the philosophers, or so many scholars, they bow down their head. Unknown and un-knowable. Only to be known by His grace, His mercy, His good will. No other capital left this side to know Him by which we can describe Him and give it to the world. Not a thing of that type - I shall take and distribute. Only be instrumental to Him. You can be only, you can be used by Him. You can't go to use Him to suit your purpose. Not a commodity of the market. Surrender, and then you will have according to degree of your surrendering. And then no independent work. Then He will appoint you, attach you duty, 'do this.' And that sort of work we'll begin. That is service. Inspiration will come from that centre. You are His. You are not an independent entity. His slave. And detached from that dignified slavery, there's the rub. He's for Himself and everything is instrumental for His action, His *līlā*. That is normal position, otherwise all diseased position. That is healthy position, to become instrument cent per cent at His hand. That is what *Bhāgavata* says. *Nirmat-sarāṇām satām*.

*[dharmāḥ projjhita-kaitavo 'tra paramo nirmat-sarāṇām satām
vedyām vāstavam atra vastu śivadam tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śūsṛūsubhis tat-kṣaṇāt]*

["Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart."] [*Śrīmad-Bhāgavatam*, 1.1.2]

A little jealousy, if you do not accept such creed you have certainly some sort of jealousy in you. You cannot tolerate the autocracy of the Absolute Good. So something wrong in you, something wrong in me, so long as I cannot tolerate the autocracy of the Absolute Good. According to His sweet will He spread Himself and then goodness will be distributed to every corner of the world. And whenever one goes to limit it he's of demonic state. Cent percent submission, surrender, then He will come.

Yam evaiṣa vṛṇute - na medhayā na bahunā śrutena. Neither by scholarship or by extraordinary memory we can capture Him and give it to others. *Nāyam ātmā pravacanena labhyo.* Not by oratory or by poetry, a big poet, epic maker. All these are no qualifications to give it to the world. *Nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena.* Extensive study, all combined not up to mark, to know Him. Only - all rights reserved - only to whom He wants to make Himself known, and to particular extent, and he will know Him to that extent. He's free in all respects, _____ [?] with Him. All other, misconception, plodding in the misconceived world in different stages.

This is *nirguṇa*. After proper liberation we can come in touch with that world, can catch the waves, can read the waves of that fundamental substance. Otherwise unknown and unknowable. Finite cannot know infinite. Infinite can make Himself known to finite. That is our solace. So we're to follow a particular path to make us qualified according to His agents. Then to come in touch, then patiently under the direction of those agents we're to advance, go home, go forward. *Praṇipāta, paripraśna, sevā.*

Intellectual approach is no real approach in that transcendental area. Intellect has nothing to do. His sweet will. If He comes down I can, "Oh, this is such." Wonderfully I shall have to have a conception. "Oh, it is such." When He comes to reveal to me, wonder, wonder.

*āścaryavat paśyati kaścīd enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enam veda na caiva kaścīd*

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]

[*Bhagavad-gītā*, 2.29]

It is told about the *jīva* soul, the *jīvātmā*, he's so wonderful. What about Paramātmā and Nārāyaṇa and Kṛṣṇa. They're all mystic of the mystic of the mystic of the mystic. Most mystic. Gaura Hari bol.

Kleśa-ghnī. Rūpa Goswāmī says, as inspired by Śrī Caitanyadeva. *Kleśa-ghnī.* The first result, one who gives himself rightly towards Kṛṣṇa, *kleśa-ghnī*, the *bhakti*, the devotion proper. The first thing, *kleśa-ghnī*, all sorts of affliction will go away. *Śubhadā*, then the auspicious, the goodness will come

into vision. *Mokṣa-*, *laghutā-kṛt*. The third stage, leaving the salvation, the emancipation, will be seen to be of very small value, mere emancipation.

*[kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā]*

["*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."]

[Bhakti-rasāmṛta-sindu, Pūrvva, 1.17]

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