

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

*kam prati kathayitum īše, samprati ko vā pratītim āyātu  
go-pati-tanayā-kuñje, gopa-vadhūti-vitaṁ brahma*

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"] [*Caitanya-caritāmṛta, Madhya-līlā, 19.98*]

He began his lecture with this śloka, with the quotation of this śloka. And the very beginning, well began, half done. Kṛṣṇadāsa Bābājī began to laugh, "Ho, ho, ho." Simply hearing this beginning with this śloka. Raghupati Upādhyāya, he's chanting this śloka to Mahāprabhu. *Kam prati kathayitum īše*, "To whom should I say, I speak out my innermost feeling? I wonder simply, simply I wonder. And who will come to hear this madman's delirium? I can't find who will come to attend this delirious statement of mine." *Kam prati kathayitum, ko vā pratītim āyātu, go-pati-tanayā-kuñje, gopa-vadhūti*. "That the Absolute has no other engagement, He has come down here to play with the damsels, the girls, of this half fed, half civilised jungle girls, *vitaṁ brahma*, is it to be realised, relied upon? Who will believe this? I don't find anyone. That Parabrahman has come down to play with these simple and stupid, half civilised jungle girls of Vṛndāvana. Who will come to believe?"

*Kam prati kathayitum īše, samprati ko vā pratītim āyātu*, "Who will come to believe that [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj has done such a tremendous, most astounding work in the West." He began with this introduction, this śloka. And Swāmī Mahārāj told ultimate, and you also told there, whether tape is there I do not know. He told that, "Prabhupāda [Śrīla Bhaktisiddhanta Sarasvatī Ṭhākura] has many stalwart disciples, but his special favour was to Swāmī Mahārāj for this grand propagation in the West. And from my childhood I came in connection with Swāmī Mahārāj, by my fortune, and he treated me as his own child, own son, child. And also I heard, I saw, that he came to discuss about the *Gītā* and other *sāstra* with my Gurudeva [Śrīla B.R. Śrīdhara Swāmī], and I saw him to behave with my Gurudeva as *śikṣā-guru*." That was what he told in that lecture.

And Swāmī Mahārāj in his turn, he also clearly accepted those things, "Yes, what Govinda Mahārāj has said, I treated him as my son. Still, I like him, I have my affection towards him. And it also true that I took Śrīdhara Mahārāj as my *śikṣā-guru*, and he's, "*Om viṣṇupāda*," in this way he gave that. Whether it is taped or not I do not know.

Devotee: Yes, yes.

Śrīla B.R. Śrīdhara Swāmī: You may find that, if still living. Bhāvānanda was there, and who else? Delivered lectures. And Kṛṣṇadāsa Bābājī, Paramahansa Mahārāj, and who else, Nimāi perhaps? Then we took *prasādam* there along sitting together. Madhan's mother, some others.

Nitāi Gaura Hari bol!

Devotee: *Prema-dhama-deva-stotra* .....

Śrīla B.R. Śrīdhara Swāmī: Nimāi, that *Prema-dhama-deva-stotra* has that *Prema-dhama-deva-stotra* duty.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: And also I have got some engagement. Yadava Mahārāj is going to the, another's, you, sometime for small question I shall want to answer. Any questions?

Devotee: Previously you have told, I'll just trouble you once, this *guru nasyasyad travo nasyasyad*, for each example, for *Guru* or *Sukrācārya*, *sajan*.

Śrīla B.R. Śrīdhara Swāmī: *Sukrācārya*, *sajan vibhisan prajano na vitano vishap hiranyakasipu* [?] *Vibhisan* means *Rāvana*, when the *prahlāda pita*, *bharata janan mata*, *bharata*, then, *deva katvanga raja*, and *yoga pati ram*, and *guru*, this *buddhi*. [?]

Devotee: *Sukrācārya*.

Śrīla B.R. Śrīdhara Swāmī: *Sukrācārya guru*, and given up by *buddhi* [?]

Devotee: *Guru Mahārāj*, in that letter yesterday by *Magendra*, he had some questions about the topic of *Guru*. So he ...

Śrīla B.R. Śrīdhara Swāmī: *Madhyama-adhikāra Guru*, *Guru* is always in *madhyama-adhikāra* because in *madhyama-adhikāra* both *māyā* and *māyā-tīrtha*, both in contact. *Uttama-adhikāra* is fully engaged in *Yoga-māyā* and not in *Mahā-māyā*. So *uttama-adhikāra Guru* if he comes from there, by *Kṛṣṇa's* will, he comes in touch with *Mahā-māyā*, then the necessity of the function of *Guru* arises.

[Loud explosions from fireworks near the Maṭha are heard]

The police are leaving the position today, from this, they have taken their position here in our building and the bombs are beginning.

Devotee: Yes ...

Śrīla B.R. Śrīdhara Swāmī: They're leaving today, and the bombs are beginning. What is that, what I began?

Devotee: *Madhyama*, *uttama*, by *Kṛṣṇa's* grace, as a *madhyama*.

Śrīla B.R. Śrīdhara Swāmī: Ah, by *Kṛṣṇa's* special influence he's to come here and to see *māyā* and then to advise, "Give up *māyā*," in this way. And the *madhyama-adhikārī* he can see, as I told, three kinds, two feet here and looking at the *Vaikuṅṭha* and trying to take others along with him. And one foot here and one foot there and carrying. And *uttama-adhikārī*, from there, one foot here and taking away, in this way. So *madhyama-adhikārī* is *Guru* and he is fallible, so *Guru-tyāga* is possible in that case and that is the most undesirable thing ever found in one's fate. If it happens, the most undesirable thing, then we are to face

that disaster. And what should be the direction in that case, that also given in various places, how to go on in that position.

And Bhaktivinoda Ṭhākura in *Harināma-cintāmani* has mentioned it, how to deal with it. At that time there was a caste position. But *śikṣā-guru* is there, *śikṣā-guru*, *dīkṣā-guru* and *śikṣā-guru*. Sometimes it may seem that *dīkṣā-guru* is genuine but not well-versed in scriptural advise. In that case to understand scriptural instructions *śikṣā-guru* is necessary, and his help. Not to differentiate much from *dīkṣā-guru* and *śikṣā-guru*, and especially ours is the list of *guru-paramparā*, all *śikṣā-guru* line, not *dīkṣā-guru* line, *śikṣā-guru*, the substantial line, not formal. Form is rather neglected and the substance has been given very much importance in our lineage of *śikṣā-guru*, we prefer that, we want substance, and not much form. But form is also there, and that should also be respected. If form and substance are together then that is very good, otherwise substance will have, spirit will have to be given preference, not the form.

Bhaktivinoda Ṭhākura came in the line of that *sahajiyā* section almost, Vipinavihārī Goswāmī, but we do not take him in our *guru-paramparā*, because he was more of *brāhmaṇa* and Yati Goswāmī spirit. He told openly, that, "I can bless [Raghunātha] dāsa Goswāmī," which is impossible, like a madman's statement. So that *brāhmaṇic*, the pride if this flesh and blood, we don't tolerate.

*nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro  
nāhaṁ varṇī na ca gr̥ha-patir no vana-stho yatir vā  
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher  
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ*

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī*, *gr̥hastha*, *vānaprastha*, *sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 13.80]

This comes direct from Mahāprabhu, this *śloka*. "Neither I am a *brāhmaṇa* nor a *kṣatriya* nor a *vaiśya* or *śūdra*. Neither I am a *brahmacārī*, *gr̥hastha*, *vānaprastha*, or *sannyāsī*. But I am the servant of the servant of the servant of that great illustrious sweetness personified, Kṛṣṇa." So we are to follow that spirit and not making so much of the form. That is our line. Cash dealing, and not by cheque, ha, ha, ha.

Devotee(s): Ha, ha, ha, ha. So then another question that he had is in *Caitanya-caritāmṛta*, or *Śrīmad-Bhāgavatam*, are any of the *Gurus* who are mentioned there, described, are they of *madhyam-adhikārī* nature.

Śrīla B.R. Śrīdhara Swāmī: In particular cases the, one case we find, that is of course a different type, very rare type. The Śyāmānanda Prabhu first initiated by Saranga Murari in the *sakhya-rasa*. Then by some miraculous interference from above, he was transformed into the *mādhurya-rasa*, and took initiation again from Jīva Goswāmī. That is a very, very peculiar case. And generally, so many that were followers of this physical lineage, they left everything and joined Mahāprabhu's movement and took initiation from the Vaiṣṇavas.

Yadhunandana Ācārya, he was the family Guru of Raghunātha dāsa Goswāmī, he took initiation from there. But Mahāprabhu gave him Svarūpa Dāmodara, and get advice from there, from Mahāprabhu, then to Rūpa Goswāmī, Sanātana Goswāmī, and he says, "These are all my *Guru*, all *Guru*." But his most intensified adherence we find to Rūpa, Sanātana. But his family *Guru* was Yadhunandana Ācārya. He says, explaining his confidence, *gurau goṣṭhe goṣṭhālayiṣu sujane bhūsuragane, brāhmaṇas*.

[*gurau goṣṭhe goṣṭhālayiṣu sujane bhūsuragane  
svamantrē śrī-nāmnī vraja-nava-yuva-dvandva-śaraṇe  
sadā dambhaṁ hitvā kuru ratim apūrvām atitarā  
maye svāntarbhrātāś caṭubhir abhiyāce dhṛta-padaḥ*]

["O mind - my brother! I fall at your feet and implore you: 'Give up all pride and always taste ecstatic love while remembering the divine guide, the holy abode of Vṛndāvana, the cowherds and milkmaids of Vraja, the loving devotees of the Supreme Lord Śrī Kṛṣṇa, the gods on earth or pure *brāhmaṇas*, the Gāyatrī *mantra*, the holy Names of Śrī Kṛṣṇa and the divine youthful couple of Vraja, Śrī Śrī Rādhā-Govindasundara." ] (*Manaḥ-Śikṣā*)

All these, he's "My *śraddhā*, let my regard be intact in all this." Then:

[*nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ  
rūpaṁ tasyāgrajam uru-purīm māthurīm goṣṭavāṭim  
rādhā-kunḍaṁ giri-varam aho rādhikā-mādhavāsām  
prāpto yasya prathita-kṛpayā śrī guruṁ taṁ nato 'smi*

[Śrīla Raghunātha Dāsa Goswāmī prays: "I only aspire after one thing. I cherish the hope that one day I may be welcomed into the plane where Rādhikā and Mādhava are in Their glory, sitting and playing." That should be our prospect. This is found in Raghunātha Dāsa Goswāmī's prayer to his *Guru*.]

[From outside Śrīla B.R. Śrīdhara Swāmī's Maṭh is heard the loud bangs of fireworks.]

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

Devotee: Madness.

Śrīla B.R. Śrīdhara Swāmī: Only show, or doing any damage? Those bombers we are told a party who were living has possession in these [secuny?] plots here, and they're driven by another party. Now they want to come here again to take possession of their old plots. That is the cause of the bombardment cursing.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare.

These questions are dealt with many times before.

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

**Devotee:** Guru Mahārāj, then there's one other question. He said, "Is there any instance of a *madhyama-adhikārī Guru* falling down, in the history of the *Bhāgavatam* or *Caitanya-caritāmṛta*?"

**Śrīla B.R. Śrīdhara Swāmī:** [50 seconds pause] We don't find. In the case of Sukrācārya, Baninātha Mahārāj left him, disregarded him, but Sukrācārya was in his standard as he was the *Guru* of the demons, but he could not satisfy Banirāja. That we find, Banirāja. So, that cannot be considered as a fall from his position, but he was there, but his guidance could not satisfy Banirāja. He had his previous acquired *sukṛti* and devotion, so much, but crossing his *Guru* he had to take steps against his *Guru*. That's what we find.

And also, in Prahlāda's case, of course no *Guru* is found. He was sent by Hiraṇyakaśipu as a student to the sons of Sukrācārya, but he did not submit there, did not submit there. Formally he was taking the Vedic education, but in his heart he was sufficiently rich. And one day he began to take the class himself, without caring for his *Guru*. That *Guru* also *Veda Guru*.

And also, Jīva Goswāmī has given that instance, you know, Bhiṣma he gave up Paraśurāma, something like that. Paraśurāma was the *Guru* of Bhiṣma in *astrasikṣā*, *Dhanur-Veda*, but *Dhanur-Veda* is also included in *Veda*, *Veda*, *Atharva-Veda*, *Dhanur-Veda*, *Āyurveda*, *Dhanur-Veda* included in *Atharva-Veda*.

So Jīva Goswāmī said that there is his *Veda Guru* in the Vedic style, Bhiṣma had to learn those fighting tactics and weapon applications from Paraśurāma. And when Paraśurāma asked Bhiṣma to do something, to marry a girl, that girl to control Bhiṣma, she sought help of Paraśurāma, and Paraśurāma recommended Bhiṣma to marry the girl. But Bhiṣma told, "No, I have already promised that I won't marry."

But Paraśurāma pressed, "That where will this girl go? You have forcibly taken her up from her father's house for some person, but you now are rejecting her, so you will have to marry yourself. Otherwise her future will be spoiled." He gave some pressure but Bhiṣma did not submit. Then Paraśurāma told, "I shall teach you a lesson." The fight began in Kurukṣetra. Bhiṣma and Paraśurāma - *Guru* and *śiṣya*, and Bhiṣma at that time told:

*guror apy avaliptasya, kāryākāryam ajānataḥ  
utpatha-prathipannasya, parityāgo vidhīyate*

["A *guru* who is addicted to sensual pleasure and polluted by vice, who is ignorant and who has no power to discriminate between right and wrong, or who is not on the path of *śuddha-bhakti* must be abandoned."]

[*Mahābhārata*, *Udyoga-parva* -179.25]

The *Guru* who crosses his boundary and position and whimsically takes any step, then he must be given up. That has been taken as instance, as precedence in the *Purāṇa* by Jīva Goswāmī for *Guru-tyāga*. If *Guru* comes to such a position, crosses the general courtesy and rulings of the *śāstra*, then he should be abandoned. That is one instance. Another just now came in my mind and I forget. This is Paraśurāma's case, Bhiṣma.

**Devotee:** *Avaiṣṇavopadiṣṭena ...*

**Śrīla B.R. Śrīdhara Swāmī:**

*avaiṣṇavopadiṣṭena mantreṇa niryam vrajet  
punaś ca vidhinā samyag grāhayed vaiṣṇavād guroḥ*

["One who accepts the *mantra* from a *Guru* who is a nondevotee or is addicted to sensual pleasure with women is doomed to a life in hell. Such a person must immediately approach a genuine Vaiṣṇava *Guru* and again accept the *mantra* from him."] [*Hari-Bhakti-Vilāsa*, 4.366]

That is another question, that he took *mantram* from *avaiṣṇava*, and when he finds a Vaiṣṇava *Guru* he leaves that Māyāvādā and other things and comes to the fold of the Vaiṣṇava. That is mentioned there, *avaiṣṇava*, formal *Guru*, the family *Guru*, that must be abandoned for the acceptance of a real *Guru* of the spiritual order. In *Mahābhārata* in one place it is mentioned by the lips of Aśvatthāmā.

satrau rupi gunava ca dosa va ca guro rupi [?]

If one is enemy, if he has got any good quality, that must be spoken out, praised. And *dosa va ca guro rupi*, if *Guru* is faulty, then his fault also should be given publicity. What is right, that must be followed, no respect of any person against the truth. It is in *Mahābhārata*, [*Vidag ?*]-*parva*.

Madhvācārya took *sannyāsa* from Acyutaprakāśa, *sannyāsa Guru*, then he saw Vedavyāsa and came away, returned home, and his *sannyāsa Guru* was converted into his disciple. Acyutaprakāśa, he became Padmanava. Who was the *sannyāsa Guru* of Madhvācārya, he became disciple of his *sannyāsa śiṣya*, Madhvācārya. Acyutaprakāśa became Padmanava.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Brahmanya Tīrtha and Mādhvendra Purī were Godbrothers? In the Madhva line before Mādhvendra Purī ...

Śrīla B.R. Śrīdhara Swāmī: Brahmanya Tīrtha?

Devotee: Yes, perhaps.

Śrīla B.R. Śrīdhara Swāmī: Where do we find his name, Brahmanya Tīrtha? Śrī Madhva, Śrī Padmanābha, Śrī Mañjarī Madhavan.

Devotee: No, not Brahmanya Tīrtha, a mistake, that Lakṣmī Tīrtha.

Śrīla B.R. Śrīdhara Swāmī: Then, Akṣobhya Jayatīrtha Śrī, *jñānasindhu tore. tāhā hoite dayānidhi, tāra dāsa vidyānidhi. vyāsātīrtha tāra dāsa, lakṣmīpati vyāsa-dāsa, tāhā ha'te mādhevendra purī. [Śrī Guru-paramparā, by Śrīla Bhaktisiddhanta Saraswatī Ṭhākura]*

Devotee: Lakṣmī Tīrtha, Lakṣmīpati.

Śrīla B.R. Śrīdhara Swāmī: Lakṣmī, *vyāsātīrtha tāra dāsa, lakṣmīpati vyāsa-dāsa.*

Devotee: My mistake. Yes.

Śrīla B.R. Śrīdhara Swāmī: Vyāsātīrtha's disciple was Lakṣmīpati.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: *Tāhā ha'te mādhevendra purī.*

Devotee: But we find somewhere that Lakṣmīpati and Mādhvendra Purī were Godbrothers. Is that correct?

Śrīla B.R. Śrīdhara Swāmī: No. *Lakṣmīpati vyāsa-dāsa, tāhā ha'te mādhevendra purī.* Lakṣmīpati was *Guru* to Mādhvendra, it is mentioned there in that way. But if another Brahmanya Tīrtha who was a disciple of Lakṣmīpati, he may be Godbrother. But Lakṣmīpati was the *Guru* of Mādhvendra Purī, Lakṣmīpati Tīrtha. *Guru* means not *sannyāsa guru*, because in Madhvācārya *sampradaya* no Purī, all Tīrtha. But like Mahāprabhu, Mādhvendra took *sannyāsa* from some *māyāvādī sannyāsī*. But his *Guru* was Lakṣmīpati. Mahāprabhu did some peculiar thing, Īśvara Purī *sannyāsī*, he was living, but He took *sannyāsa* from Keśava Bhāratī, though Īśvara Purī is still living there. But He was wandering and His *sannyāsa* was urgent, He found anywhere He took.

Hare Kṛṣṇa.

Devotee: Then I found that Nityānanda Prabhu took initiation from ...

Śrīla B.R. Śrīdhara Swāmī: Mādhvendra Purī.

Devotee: Mādhvendra Purī?

Śrīla B.R. Śrīdhara Swāmī: Advaita Prabhu, Nityānanda Prabhu, Īśvara Purī - They're Godbrothers as from Mādhvendra Purī They took *dikṣā*.  
*Guna visistha* - the All Attractive.

...

Devotee: ... *Bhāgavata* verse, he accommodated both the *jñānīs* and *yogīs* goals of Brahma and Paramātmā respectively, showing how they are included within the Supreme Personality of Godhead Bhagavān, Who, as the ultimate non-dual substance, is the supreme origin and essence of all relationships.

Śrīla B.R. Śrīdhara Swāmī: Then, Bhagavān?

Devotee: Who, as the ultimate non-dual substance.

Śrīla B.R. Śrīdhara Swāmī: Conception of Absolute?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Then? Next. Developed first plane, first in the argument in the first plane, and the next plane developing.

...

Must have to accommodate all these different stages from higher to higher. In this way He gave His hints to the assembly of the *Māyāvādī Paṇḍitas*.

**Devotee:** By disclosing the most confidential, blissful pastimes, the Lord hinted that it must be concluded that the Supreme Absolute Truth appears as the son of Nanda Mahārāj.

**Śrīla B.R. Śrīdhara Swāmī:** The conclusion must have to go to that direction, in this way.

**Devotee:** Yes. Not a final conclusion but for this argument only.

**Śrīla B.R. Śrīdhara Swāmī:** ... in such conclusion, and the next conclusion we'll have to reach in this way, that the highest conclusion cannot but come to such stage if we want to say that He's the combination of all *rasas*. The necessity of these revealed words cannot but take to that direction, to be the highest. To establish the position of the Absolute in Bhagavān, or Nārāyaṇa, then next he took the course of going into deeper and deepest conception of the Absolute in *vatsalya* and *mādhurya-rasa*.

**Devotee:** By disclosing the most confidential blissful pastimes the Lord hinted that it must be herein concluded that the Supreme Absolute Truth appears as the son of Nanda Mahārāj in order to fulfil the necessity of transcendental loving service in the mood of...

**Śrīla B.R. Śrīdhara Swāmī:** As son of Nanda Mahārāj.

**Devotee:** Yes, yes. Appears as the son of Nanda Mahārāj, Nandanandana, in order to fulfil the necessity of transcendental loving...

**Śrīla B.R. Śrīdhara Swāmī:** Nanda Mahārāj, that is going to history, moving towards the historical side.

**Devotee:** Ah. That we have given as a translation of Nandanandana, son of Nanda.

**Śrīla B.R. Śrīdhara Swāmī:** As Nanda, representing son of Nanda.

**Devotee:** In order to fulfil the necessity of transcendental loving service in the mood of parenthood.

**Śrīla B.R. Śrīdhara Swāmī:** Another thing also to be considered, as we heard from [Śrīla Bhaktisiddhanta Saraswatī Ṭhākura] Prabhupāda. The sonhood of Godhead. Have you mentioned it here?

**Devotee:** Yes. Parenthood, other way.

**Śrīla B.R. Śrīdhara Swāmī:** Not parent, sonhood, sonhood means in the centre. Not fatherhood, sonhood. Sonhood, Nandanandana, the sonhood coming in the centre. And consortherhood, sonhood and consortherhood. If you like you can explain in that way. Sonhood and consortherhood in this abstract way you may advance. He took from Nārāyaṇa the masterhood, the Prabhuhood, from there to sonhood,

and from there to consorhood. Within brackets you may replace sonhood with consorhood

**Devotee:** By disclosing the most confidential, blissful pastimes, the Lord hinted...  
By this verse: *brahmeti paramātmēti*, etc.

[*vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam  
brahmeti paramātmēti, bhagavān iti śabdyate*]

[Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān.] [*Śrīmad-Bhāgavatam*, 1.2.11]

By this verse He accommodated both the *jñānīs* and *yogīs* apparent, ultimate goals of Brahma and Paramātmā, showing how they are included within the Supreme Personality of Godhead Bhagavān.

**Śrīla B.R. Śrīdhara Swāmī:** The conception of Brahma and Paramātmā, how it is included in the conception of Bhagavān. And again, the conception of Bhagavān, how it is included into Nandanandana, and how that conception real included there.

**Devotee:** Yes. Yes, as progress. We'll indicate that within.

**Śrīla B.R. Śrīdhara Swāmī:** More comprehensive, accommodating, how this is accommodated there and this is accommodated there, how the development, the comprehension, comprehensiveness, in this way.

**Devotee:** Step by step progress.

**Śrīla B.R. Śrīdhara Swāmī:** And the sonhood and consorhood. Exactly fatherhood, Bhavavān, Nārāyaṇa, but something like fatherhood, near there. You may not mention but Nandanandana, *vātsalya-rasa*, the centre of *vātsalya-rasa* affection, and that centre, *mādhurya-rasa*, consorhood. They're showing the path, they go this way. The Kṛṣṇa, Svayam-Bhavavān, Vṛndāvāna, *rasa-līlā*, *gopīs*, all in this side, if you want that you'll have to go this side. And that only showing the path, the *Veda*.

**Devotee:** Not explanation.

**Devotee:** Hinting, hinting.

**Śrīla B.R. Śrīdhara Swāmī:** So, these high things, not to take them there on the hand and show it like a sweetmeat. This side, vague, mysterious, but this side, the language will be such, ontological. In the assembly of the Māyāvādīs, "You will have to go this side. This is not unreasonable, after this, after this, you will have to go this side." Not Kṛṣṇa within the hand, not within the fist, that characteristic should be maintained.

**Devotee:** Guru Mahārāj says he made apart, must not be very clear, but it should be...

**Śrīla B.R. Śrīdhara Swāmī:** Very clear, will come within *sahajiyāism*.

Devotee: Yes.

Devotee: It may not appear as ...

Devotee: Understood.

Devotee: Mahārāj says you very clear do, but you cannot very clear.

Devotee: Understood.

Devotee: The general direction but not specific.

Devotee: Yes.

Devotee: You try to do clear, but you cannot do clear, this is thing, the nature of this thing.

Devotee: Understood.

Devotee: You try no doubt, but you cannot do, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: If you go to finish it will be *māyā*.

Devotee: Yes. We can't explain it. We can only indicate.

Śrīla B.R. Śrīdhara Swāmī: The infinite characteristic you are to maintain.

Devotee: Everything here.

Śrīla B.R. Śrīdhara Swāmī: The ontological and mysticism, that must be based always.

Devotee: Desirable.

Śrīla B.R. Śrīdhara Swāmī: And this side it is going, you can't resist, it is going this side, you can't resist it, you *Māyāvādīs*, you can't stop it here. But it must have to go, although you won't allow, the outlet this side it is going, the development in theism cannot but go this side. He's giving hint for you all. In this way Mahāprabhu's doing.

...

Devotee: ... doing Vaiṣṇava *aparādha*, foreign people, no scope of Vaiṣṇava *aparādha*.

Devotee: Give them chance, ha, ha, ha.

Devotee: There is no Vaiṣṇavaism.

Śrīla B.R. Śrīdhara Swāmī: No misconception, but they're open, open to truth, whatever it may be, unprejudiced hearing. And there, they're got some prejudice,

prepossessed that, "This is Vaiṣṇavaism, Oh, this *bābājī* [mataji ?], Oh, go away." In general in this way.

Devotee: Was a great sinner but not Vaiṣṇava *aparādha*. That is Jagāi and Mādhāi.

Devotee: He hit Nityanānanda. That is not Vaiṣṇava *aparādha* ?

Devotee: Ha, ha, ha. No. Nityanānanda Prabhu, that is the *līlā* final, at that time finalised.

End of side A, start of side B, 14/15/16-12-82

Śrīla B.R. Śrīdhara Swāmī: ... pardoned, forgiven. Hare Kṛṣṇa.

...

Devotee: ... by cheque or by draft, shall give in my name, G. S. Vidyaranjan. But all the disciples wrote before, but that Kalpa-vṛkṣa not known.

...

Devotee: Yes Mahārāj

Śrīla B.R. Śrīdhara Swāmī: Who?

Devotee: Parthāmṛta. So the *Vedas* were written by Śrīla Vyāsadeva and ...

Śrīla B.R. Śrīdhara Swāmī: *Vedas* were not written by Vyāsadeva, is compiled by him.

Devotee: Hmm, right, yes, but he has divided the *Vedas* into four.

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: So does he do this in every Kali-yuga? Every Kali-yuga, is there an incarnation of Vyāsa that divides the *Vedas*?

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

Devotee: He's asking does Vyāsadeva appear in every Kali-yuga, and does he divide the *Vedas* into four sections?

Śrīla B.R. Śrīdhara Swāmī: Yes. Dvāpara-yuga, not Kali, they leaves the whole yuga. *pitur dvaipāyanād, adhītavān dvāparādau*: [Śrīmad-Bhāgavatam, 2.1.8]

[*idam bhāgavatam nāma, purāṇam brahma-sammitam  
adhītavān dvāparādau, pitur dvaipāyanād aham*]

["At the end of Dvāpara-yuga, I studied this *Mahā-Purāṇa Śrīmad-Bhāgavatam* from my father, Śrī Kṛṣṇa-Dvaipāyana Vyāsa. I conceive that to be the highest

standard of education and you are the fittest man to receive it. Therefore I shall deliver it to you."]

Śukadeva says, "Oh Parīkṣit Mahārāj, you are a bona fide listener, so I shall tell to you that great *Purāṇa*, *Bhāgavatam*, which I read from my dear father, beloved father before. Before Kali, that is in *Dvāpara*, *dvāparāda*. *Adhītavān dvāparāda*, *pitur dvaipāyanād aham*, the last point of *Dvāpara-yuga*, I read it from my father, I got it. And that great theistic conception carrier *Bhāgavatam*, I shall offer to you. You are a very bona fide and good disciple, listener, receiver, recipient. You can understand and you can accept, you can utilise, you can practice those high teachings. So you are the fittest person for giving that sort of high standard of knowledge, ever considered or conceived for the human section."

*Mahā-pauruṣiko bhavān:*

[*tad aham te 'bhidhāsyāmi, mahā-pauruṣiko bhavān  
yasya śraddhadhatām āsu, syān mukunde matiḥ satī*]

["That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."] [*Śrīmad-Bhāgavatam*, 2.1.10]

"You are a great, qualified receiver of revealed truth of *Bhāgavatam*. So I shall deliver it here to you now."

Devotee: Mahārāj, the *Vedas* are non different from Kṛṣṇa. Why do they contain mostly ritualistic, *karma-kāṇḍa* writings instead of the direct ...

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

Devotee: He says if the *Vedas* are the personification of Kṛṣṇa, then why do they contain so many *karma-kāṇḍa*, or fruitive activities in them?

Śrīla B.R. Śrīdhara Swāmī: Just as in a man there is this nail, this hair, something like. That is because there is *māyā* accommodated in Kṛṣṇa, He's *advaya-jñāna*, all unifying principle, so everything will have some place with Him, direct or indirect, and also mixed, direct indirect means *tatasthā*. But because there is misconception, and to bring one from misconception to proper conception, some midway steps necessary. So, they're engaged in exploitation, then exploitation must be decreased, and gradually renunciation, and then to come to devotion. In this way, step by step. You are already in the mud, to take you out of the mud you will have to come a certain portion through the mud, then you can come to the earth solid. Do you follow? You are already there in the mud and if I am to rescue you, you are to take some paces at least through the mud, and then again this side.

[*loke vyavāyāmiṣa-madya-sevā, nityastu jantor-nahi tatra codanā  
[vyavasthitis-teṣu vivāha-yajñā-surā-grahair āsu nivṛttir iṣṭā]*]

["The conditioned souls are naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things.

The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawful wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain type of sacrifice, and a license to drink wine to those who perform the Sautramaṇi sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make a person abstain from these activities." ] [Śrīmad-Bhāgavatam, 11.5.11]

The *Veda* does not say that do this, but because you are in the midst, some modified method to be found and then through the gradual process you are to take in on the higher plane. Step by step. Suppose one is taking intoxication, if he's to be taken out, if you stop wholesale, then there is the great reaction. By minimising the measure, the quantity, you are gradually, smoothly taking him away, in this way.

**Devotee:** Also Mahārāj, what level are the *Upaniṣads* on in comparison to the *Vedas*?

**Śrīla B.R. Śrīdhara Swāmī:** *Upaniṣads* is nearer approach to consciousness, from gross exploitation it is taking towards renunciation of the exploitation, and it suits there. And containing in a very small way within that what is dedication, in a suppressed way. It is the higher portion of the *Veda*.

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

[There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places." ] [Upadeśāmṛta, 10]

The *jñānīs*, the speculationists, those that are dealing with knowledge, they hold better positions than those that are engrossed in deep *karma-kāṇḍa*, that is, engaged in the exploitation. Then, from the exploitation, a little better, is *jñāna*, knowledge, *cetana*. From being absorbed in matter, material acquisition, and then a little indifference to material acquisition because they're all mortal. Then,

going up towards knowledge proper to enquire what is what. In this way they're leaving the intense engagement into the material transaction and seeks after something more dealing with consciousness with knowledge, *jñāna*. Then, they may get, generally comes to renunciation, and by the grace of the agents of the divine world, or the transcendental world of devotion, they collect something, or know something of the positive world and collects *sukṛti*, and then began their enquiry into the world of dedication. Passing through the line of renunciation they enter into the land of dedication, in this way.

The knowledge that consciousness is better than matter. Material engagement is lower than conscious engagement. Consciousness means some search, and not satisfied with the material exploitation, or energy, searching something, what is what. Concentrating into the world of consciousness, that is searching, learning. And then they can have a chance of coming in contact with what is dedication. There is another plane where we can live with the spirit of dedication. That is *bhakti*. Only by worship, only by loving sacrifice, we can have a life proper. *Tat paratvena nirmalam*:

[*sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam*  
*hr̥ṣīkena hr̥ṣīkeśa-sevanam bhaktir ucyate*]

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 1.10*]

That is, working for the centre, not for my own interest, not for individual interest, but for the interest of the universal whole, represented by the Prime Cause, the Absolute, and Absolute Good. We come to understand that Absolute Good is main centre and we must work for Him. And that is the best thing. Before that, withdrawal from this nasty, selfish attempt of reactionary nature we are entangled in.

*karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas*  
*tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ*  
[*Upadeśāmṛta, 10*]

In this way the development in our life we can understand, we can follow, we can achieve. Hare Kṛṣṇa.

**Devotee:** Guru Mahārāj, can you explain Nārada's instructions to Vyāsa.

**Śrīla B.R. Śrīdhara Swāmī:** Yes. He told that: "So long you have dealt with the Vedic *mantram* only giving your recommendation how to get out of the world of exploitation and come to a liberated stage, that *mukti*. But after *mukti* there is real life, life proper is after liberation. You have not mentioned in details, or in a very charming way about that, so you have done a great disaster to the ordinary public. Mere renunciation has got no value, mere liberation has got no value. Because that is only to be absorbed in the *abscissa* [the *tatastha-loka*, the marginal position] and not having any positive life. But there is immense prospect in the positive life and the whole thing you have not mentioned as if at all, a very meagre mention, that one can neglect easily. A negligible mention in *Bhagavad-gītā*, here, there, a negligible mention. But not an elaborate life of high devotional prospect you have given to the public as yet. So you have done diabolically wrong."

"What you have done, that is condemnable," Devarṣi Nārada says to Vyāsa. Why? "You have not given any form of positive life, the conception, and hope, and prospect of positive life you have not hitherto given to the people. Only withdrawal from the negative side have you dealt with in details and no mention of the positive thing. So you have done a great mischief to the people. Because if anyone afterwards comes with this fresh news, 'there is a positive life,' the people won't believe it. 'Oh, do you know more that Vedavyāsa who has given an ocean of scriptural books? So many advises in different ways he has been distributed to the world. Do you know more than him? I won't care for you, I reject you, I won't hear you at all.'

So, you, Vedavyāsa, you will have to give that very same thing, that there is positive life, and that is by dedication to the Absolute Good. That is real life. And that is beautiful and very happy life, very pure, happy, and beautiful life. And you have omitted that almost so have done great mischief to the world. Because none will believe if anyone ventures to give it to the people, so you have done wrong. Now I have come to correct. You will have to give it now, as the very *sandarm*, the very clue, and to give some real description of that high, transcendental, dedicated life. You are to give it to the people. So I have come to you. And after giving so much to the people you don't find peace in your heart, and this is the cause. And I have come to remove that non-peaceful character in your mind, to give you peace. And if you engage yourself in such divine service you will be peaceful again."

That is the talk there.

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

**Devotee:** Mahārāj, can you say that the original *Vedas*, they don't contain much information about Kṛṣṇa or His pastimes ...

**Śrīla B.R. Śrīdhara Swāmī:** Just as a tree is not found to contain the fruit, a gradual, after development, outcome is fruit. *Veda avicra*, *vedanta puspa*, and *bhagavāt phalam*.

**Devotee:** Can you say though that that is because this knowledge of Kṛṣṇa was common knowledge in the beginning of Satya-yuga, and there was no necessity to ...

**Śrīla B.R. Śrīdhara Swāmī:** What do you say?

**Devotee:** Can you say that the knowledge of Kṛṣṇa was common in the Satya-yuga, common knowledge, commonly known to the people in general?

**Śrīla B.R. Śrīdhara Swāmī:** Commonly known? No. So:

kṛta vesa puchar rajan kala vit santi sambhavan [?]

The clever, or the wise persons, in Satya-yuga, they want, aspire after a birth in Kali. What do you think about Satya-yuga? It is already passing in a cyclic order, so no speciality of Satya-yuga. It is stale like anything, Kali. Only passing, so many summers, so many winters. Then, what is the speciality of the summer, the

speciality of the winter? But rather we shall learn to value the time according to the theistic development. Then Kali is preferable than Satya-yuga.

What is Satya-yuga? It is *tapasya*, *satya*, *dhyana*, it is *adaiyatu*, the internal meditation, that was the important religious function in Satya-yuga. They're simple, truthful, and moral, all these things, and not very fond of luxury. Plain living, high thinking, but high thinking cannot give you Kṛṣṇa consciousness. It must have to come down by *sukṛti* from the devotees of Kṛṣṇa. In any time it may come.

The honourable guest, a saintly guest, may come to your house when the season is bad, rainy season, or very winter, or very great summer, in that time the guest may come, saintly guest may come to your house and you can gather something from him. And not in ordinary normal time they may come to you as guest.

So our standard of counting what is good and bad, that is all false, no value.

tad dinam dodinam manye neha canyam naradinam [?]

There is a poem that when the rainy day is not a very bad day, but the really bad day is that day where we cannot have any discussion about Kṛṣṇa, about the Lord. The standard of good or bad should be changed. When we are engaged with the holy thing, divine thing, that is good, independent of the external environment, both physically and mentally. Plain living, high thinking, but that thinking only about Brahman or Paramātmā, not of Kṛṣṇa, then no gain there.

So Queen Kunti wants adverse circumstances, invites, that when we're in deep suffering, our heart in more intense prayerful mood, and that can reach to high standard to the depth of things. The deeper will be the quest, the search, if we are pressed by adverse circumstances. The ordinary standard of good or bad is not effective in this plane.

*'dvaite bhadṛābhadrā-jñāna, saba-'manodharma'  
'ei bhāla, ei manda',-ei saba 'bhrama'*

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."]  
[*Caitanya-caritāmṛta, Antya-līlā, 4.176*]

Everything is false, the conception of our good or bad is all false. So we are to understand what is good or bad in reality. Good or bad, we have to understand a primary teaching in the school of *nirguṇa*, Kṛṣṇa consciousness, what is good, what is bad. This ordinary world good or bad cannot go there. All false, all relative, all local valuation, provincial valuation does not stand in the case of Absolute calculation. They clash together, they fight together, another plane.  
*Vaikunṭha-nāma-grahaṇam:*

*[sāṅketyaṁ pārihāsyam vā, stobham helanam eva vā  
vaikunṭha-nāma-grahaṇam aśeṣāgha-haram viduḥ]*

["One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly. *Sāṅketyaṁ* (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly. *Parihāsyā* - for musical entertainment. *Stobha* (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the *Harināmāmṛta-vyākaraṇa*; when one is

playing the *mṛdanga* drum, using the Names *Gaura Nitāi*, *Gaura Nitāi* to represent different drumbeats). Or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures." ] [*Śrīmad-Bhāgavatam*, 6.2.14]

Even the Name of the Lord must be of transcendental characteristic, not of this mundane type, mundane sound. This is *aparādha*, offence. To think that the physical sound is the spiritual sound, that is an offence. But the spiritual sound can come within the mundane sound, but mundane sound cannot contain spiritual part in it. He is all pervading, that is, He can enter and can influence matter, handle matter. But matter cannot handle spirit, cannot have any masterly movement in spirit. But spirit can do anything and everything with and over matter.

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

Devotee: There are different descriptions of the ten subject matters of *Bhāgavatam*.

Śrīla B.R. Śrīdhara Swāmī: Ten subject matters means *daśa-mūla*?

Devotee: Yes. Some places they say one thing and in another place they will say something else.

Śrīla B.R. Śrīdhara Swāmī: Where? You say, quote it.

Devotee: I can't remember exactly but I've seen in a couple of books different explanations of what the ten subject matters are and they are not the same.

Śrīla B.R. Śrīdhara Swāmī: What do you say? Instance, example?

Devotee: He doesn't have example, he just remembers from his reading that he found some different explanations of those ten points, or what the ten points actually are.

Śrīla B.R. Śrīdhara Swāmī: What are the ten points, you say? What are those ten points?

Devotee: Like *Sarga* [material creation, the first creation by Lord Viṣṇu]. *Visarga* [the secondary creation, by Lord Brahmā, with elaborate descriptions of his place in creation, and how he manifests moving and non-moving bodies, by the will of Kṛṣṇa]. *Āśraya* [the Transcendence, Who is the source, ground, shelter, and support of all.]

Devotee: *Sarga*, *Visarga*, *Āśraya*.

Devotee: Those ten topics of the *Bhāgavatam* that *Bhāgavatam* discusses.

Śrīla B.R. Śrīdhara Swāmī: There may be different standpoints from the Rāmānuja school, the Śāṅkara school, different schools, different angles of vision. But from the Gauḍīya angles of vision we are to consider.

**Devotee:** Are those ten points found in the *Bhāgavatam* itself? Are they listed in the Twelfth Canto of the *Bhāgavatam*, those ten topics?

**Śrīla B.R. Śrīdhara Swāmī:** I don't know. We are to deal with separately, then we can say. We can give our opinion if any practical item is placed to us. And what are the different views, different angle of vision. If you put the particular example to me, then I can give my decision there. It may be viewed from different planes. From the plane of the *karmi*, plane of the *jñānī*, *yogī*, and then the devotional angle of vision. Partial representation and then wholesale accommodation, it may be different in this way, local and absolute. And local means small locality, bigger locality, bigger locality, more spacious, more spacious, in this way may differ. From the angle of vision of the man, from the *kṣatriya*, from the *brāhmaṇas* standpoint, from a Godly standpoint, from Brahmā's standpoint, from the standpoint of Śivaloka, in this way it may vary, local. And that must be accommodated into universal conception of the thing. There it will be harmonised. Local and Absolute, local may be small and big.

**Devotee:** Is any anthology been written by any of the *Ācāryas* that incorporates the ten points?

**Śrīla B.R. Śrīdhara Swāmī:** The *Ācārya* is also very uncertain term. The *Ācārya* of the *karma-kāṇḍī*, *Ācārya* of the *jñāna-kāṇḍī*, and *Ācārya* of the *bhakti* school. *Ācārya* means one who practices some truth and preaches that, and takes from *Veda*. *Veda* is also full of different class duties. In *Veda*, so many duties of different classes are enlisted there. So from one standpoint, another comparative study amongst those findings.

**Devotee:** Is there one book that has been written by the *Ācāryas*, by any of our Vaiṣṇava *Ācāryas* that incorporates these ten topics, taking verses from the *Bhāgavatam* to explain each topic?

**Śrīla B.R. Śrīdhara Swāmī:** I do not know those topics, but this *daśa-mūla*, the very gist of all the different planes of teachings of *Bhāgavatam* has been represented in Nimbarka *sampradāya daśa-mūla* and Bhaktivinoda Ṭhākura has also given *daśa-mūla*. Ten different kinds of principals contained in *Bhāgavatam* he has written in truth.

*āmnāyaḥ prāha tattvaṁ harim iha paramaṁ sarva-śaktim rasābhidhim  
tad bhinnāmsāms ca jīvān prakṛti-kavalitān tad vimuktāms ca bhāvat  
bheda-bheda-prakāśaṁ sakalam api hareḥ sādhanam śuddha-bhaktim  
sādhyam tat prītim evety upadiśati harir-gauracandro bhaje tam*

[(1) - The Vedic scriptures received through the authorised disciplic succession of bona fide spiritual masters state that:

(2) - Śrī Kṛṣṇa is the Supreme Absolute Truth.

(3) - He is the source of all energies.

(4) - He is the ocean of all transcendental mellows.

(5) - The living entities are His separated parts and parcels.

(6) - Due to forgetfulness of their constitutional position, the living entities are illusioned.

(7) - By awakening their transcendental ecstatic affection and attraction for the Lord, all living souls can be liberated from illusion.

(8) - All things are one with and different from Kṛṣṇa; this oneness and difference is *acintya* or inconceivable.

(9) - Pure devotional service (*śuddha-bhakti*) is the only means to attain the supreme goal.

(10) - The supreme goal is divine love of Kṛṣṇa.]

The ten principals in *Bhāgavatam*, drawn from *Bhāgavatam* by Mahāprabhu, and Bhaktivinoda Ṭhākura has written *Daśa-mūla*, explained them.

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

**Devotee:** Do you believe that there is going to be a nuclear war in the world soon?

**Devotee:** He's asking if you believe that there's going to be a nuclear war soon.

**Śrīla B.R. Śrīdhara Swāmī:** War is immanent? We are not concerned with that, not concerned with that. But the greater war is always existent between *māyā*, the science and nescience. What you call science we call the nescience. Kṛṣṇa conception is science and all else nescience. The fight is always going on. So many births and deaths past, and so many births and deaths are waiting in the future. We are in the midst of that. So many dissolutions of the whole solar systems has occurred but I am still lingering with my life. Many, many solar systems dissolution passed away and I am living. How, where? That is to be solved, the wholesale solution is necessary. This is pertaining to this body only, not even to the mind, very slight. But I am above that.

There is a war, the Theosophists, they believe in the mental system beyond this body. They won't be affected much, they'll live in their mental plane. The war may demolish the whole physical existence. The mental system which we find in our dream, that will be left intact, some contamination, some change, but mainly intact. The bombshell cannot kill the mind, only the body. So with such seriousness of war we are to engage ourselves in the search of Kṛṣṇaloka. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya, Virajā, Brahmāloka, with that seriousness go on. We are told 'any moment I may die.' Thinking this, engage yourself in the quest of Kṛṣṇa. What of war, whether it will come or not we don't know, but my finishing, the body, the finishing of my body, that will come surely. War may not come, but I may be finished without war. That is enough for me, and that is enough for everyone, that his physical existence may be finished at any time. With this idea, start your searching for a plane of life where you can live in a very happy mood, happy way, *yad gatvā na nivartante, tad dhāma paramam mama*:

[*na tad bhāsayate sūryo, na śāsāṅko na pāvakaḥ  
yad gatvā na nivartante, tad dhāma paramam mama*]

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [*Bhagavad-gītā*, 15.6]

From there, no fall is possible into this mortal world. Try to find out that soil, and who can live on that soil? That is living within you, and your proper self is there. This is all wrong conception of your identity, you are not this, this body does not represent you properly, nor your mental system, that also changes life. This also

dies, mind also dies. But within that your proper self is living, and find out a happy soil for your soul to live in there. That is reality and this is all imaginary. So be earnest, be sincere, eager to search for Kṛṣṇa and thereby searching of your own self in the land, in the plane of Kṛṣṇa. That is not only indestructible by war but no natural force can do any harm, however slight, to it. And it is at your discretion. You try with that sort of earnestness. Be serious in your quest. It is not imagination. We are living in the world of imagination but we must try to escape from this world, to get out from this world of imagination, this *māyā*, illusion, misconception, that is the problem. The problem is there, from imagination, from the land of death, how to remove us, our dwellings, from this plane to a plane where war cannot do anything wrong. War means a very general death and destruction. But individual case is always occurring, always happening, that the result of war, that is death, individual. Not a collective destruction but individual destruction is always taking place. And amongst the atoms consisting this body, always dying, always dying. Some new class are coming and some old dying, all, everyone. In this mortal world some sort of thing is always dying, always dying, always dying. The nation, individuals are dying, still the nation lives, nation lives but individual persons are dying. Very useful, non-useful, all dying. The nation lives for some time, again the nation will die. Then the Earth will die. In its course, everything will vanish, and again it will come, from the subtle plane of *karma*, inner tendency, in this way. But we want to get out of the wholesale death, not only including human beings but even the trees, even the insects, worms, everything. The ṛṣis, the scripture, they have tried their best to arrange relief ...

End of recording, 14/15/16<sup>th</sup>.12.82

\* \* \* \* \*