

82.12.16.B

**Śrīla Śrīdhara Mahārāja:** Pardoned, forgiven. Hare Kṛṣṇa.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?] By cheque or by draft, can give in my name, G.S. Vidyāranjan. All the disciples wrote before, but that Kalpavṛkṣa not known.

\_\_\_\_\_ [?]

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

**Śrīla Śrīdhara Mahārāja:** *Vedas* were not written by Vyāsadeva, is compiled by him.

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

**Śrīla Śrīdhara Mahārāja:** Yes.

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

**Śrīla Śrīdhara Mahārāja:** What does he say?

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

**Śrīla Śrīdhara Mahārāja:** Yes. Dvāpara-yuga, not Kali, they leaves the whole *yuga*. *Pitur dvaipāyanād, adhītavān dvāparādau*.

*[īdam 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."] [*Śrīmad-Bhāgavatam*, 2.1.8]

Śukadeva says, "Oh Parīkṣit Mahārāja, you're a bona fide listener, so I shall tell to you that great *Purāṇa, Bhāgavatam*, which I read from my dear beloved father before. Before Kali, that is in Dvāpara, *dvāparādau. Adhītavān dvāparādau, 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're 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're 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 āśu, 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."

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

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Aranya Mahārāja:** 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 Śrīdhara Mahārāja:** 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 *taṭasthā*. But because there is misconception, and to bring one from misconception to proper conception, some midway steps necessary. So, they're engaged in full exploitation, then exploitation must be decreased, and gradually renunciation, and then to come to devotion. In this way, step by step. You're 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? *Loke vyavāyāmiṣa, nityastu jantor*. You're already there in the mud, and if I'm to rescue you, you're 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]

[*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 will be great reaction. By minimising the measure, the quantity, you're gradually, smoothly taking him away, in this way.

**Parthāmṛta:** Also Mahārāja, what level are the *Upaniṣads* on in comparison to the *Vedas*?

**Śrīla Śrīdhara Mahārāja:** *Upaniṣads* is nearer approach towards 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-paṅkaja-dṛśas tābhyo 'pi sā rādhikā*  
*preṣṭhā tadvad iyaṁ 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 begin 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-vinirmuktam, 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 the 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're 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.

**Parthāmṛta:** Guru Mahārāja, can you explain Nārada's instructions to Vyāsa. He says,

*jugupsitam dharmma-kṛte 'nuśāsataḥ, [svabhāva-raktasya mahān vyatikramaḥ  
yad vākyato dharmma itī taraḥ sthito, na manyate tasya nivāraṇam janah]*

["You have committed a great wrong. In your injunctions of religious duty for the masses, you have sanctioned condemnable worldly works for fulfilment of mundane desires. The masses are already by nature attached to condemnable worldly works for fulfilment of mundane desires. It is a great wrong because the worldly masses will conclude that your messages alone are the central religious duty. Even if they are taught by other knowers of the truth to refrain from those worldly works, they will not accept those teachings, or, they will not be able to understand them for themselves."] [*Śrīmad-Bhāgavatam, 1.5.15*]

**Śrīla Śrīdhara Mahārāja:** 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 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."

*Jugupsitam*. "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 *sandhāna*, 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! Nitāi Gaura Hari bol!  
Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol!

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

**Śrīla Śrīdhara Mahārāja:** Just as a tree is not found to contain the fruit, gradual, after development, outcome is fruit. *Veda āvr̥ta*, *Vedānta puṣpa*, and *Bhāgavata phalam*.

**Mādhava Purī Mahārāja:** 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 Śrīdhara Mahārāja:** What do you say?

**Mādhava Purī Mahārāja:** Can you say that the knowledge of Kṛṣṇa was common in the Satya-yuga, common knowledge?

**Aranya Mahārāja:** Commonly known to the people in general?

**Śrīla Śrīdhara Mahārāja:** Commonly known? No. So,

*kṛtādiṣu prajā rājan, kalāv icchanti sambhavam*  
*[kalau khalu bhaviṣyanti, nārāyaṇa-parāyaṇāḥ]*

*kvacit kvacin mahā-rāja, draviḍeṣu ca bhūriśah]*

*[tāmraparṇī nadī yatra, kṛtamālā payasvinī  
kāverī ca mahā-puṇyā, praticī ca mahā-nadī]*

*[ye pibanti jalam tāsām, manujā manujeśvara  
prāyo bhaktā bhagavati, vāsudeve 'malāśayāh]*

["My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa. These devotees will appear in various places but will be especially numerous in South India. O master of men, in the age of Kali those persons who drink the waters of the holy rivers of Draviḍa-deśa, such as the Tāmraparṇī, Kṛtamālā, Payasvinī, the extremely pious Kāverī and the Praticī Mahānadī, will almost all be pure hearted devotees of the Supreme Personality of Godhead, Vāsudeva." ] [*Śrīmad-Bhāgavatam*, 11.5.38-40]

The clever, or the wise persons, in Satya-yuga, they want to 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 yodinam 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 bhadra-bhadra-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're to understand what is good or bad in reality. Good or bad, we're 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. *Vaikuṇṭha-nāma-grahaṇam*.

*[sāṅketyaṁ pārihāsyam vā, stobham helanam eva vā  
vaikuṇṭha-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's 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!

**Mādhava Purī Mahārāja:** There are different descriptions of the ten subject matters of the *Bhāgavatam*.

**Śrīla Śrīdhara Mahārāja:** Ten subject matters means *Daśa-mūla*?

**Mādhava Purī Mahārāja:** Yes. There are different, some places they say one thing and in another place they will say something else.

**Śrīla Śrīdhara Mahārāja:** Where? You say, you quote it.

**Mādhava Purī Mahārāja:** I can't remember exactly. I've seen in a couple of books different explanations of what the ten subject matters are. They're not the same.

**Śrīla Śrīdhara Mahārāja:** What do you say? Instance, example?

**Aranya Mahārāja:** 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 Śrīdhara Mahārāja:** What are the ten points, you say? What are those ten points?

**Mādhava Purī Mahārāja:** Like *sarga*, *visarga*, *āśraya*. Those ten topics of the *Bhāgavatam* that *Bhāgavatam* discusses.

**Śrīla Śrīdhara Mahārāja:** 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're to consider.

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

**Śrīla Śrīdhara Mahārāja:** I don't know. We're 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 *karmī*, 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 *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.

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

**Śrīla Śrīdhara Mahārāja:** 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.

**Mādhava Purī Mahārāja:** 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 Śrīdhara Mahārāja:** 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 rasābdhim  
tad bhinnāśāś ca jīvān prakṛti-kavalitān tad vimuktāś ca bhāvat  
bhedābheda-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's going to be a nuclear war in the world soon?

**Śrīla Śrīdhara Mahārāja:** War is immanent. We're 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're in the midst of that. So many dissolutions of the whole solar systems has occurred, but I'm still lingering with my life. Many, many solar systems dissolution passed away and I'm 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'm 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're to engage ourselves in the search of Kṛṣṇaloka. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya, Virajā, Brahmāloka, with that seriousness go on. We're 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 any time. With this idea, start your searching for a plane of life where you can live in a very happy mood, happy way.

*[na tad bhāsayate sūryo, na śāsāṅko na pāvakaḥ]  
yad gatvā na nivartante, tad dhāma paramaṁ 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're 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're 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 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 *ṛṣi's*, the scripture, they have tried their best to arrange relief...

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