

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

Śrīla B.R. Śrīdhara Swāmī: ...go and see, and they came to the Yamunā and told:

durvasa uvarsi [?]

Yamunā has come and they crossed that. Then, eating so much he says that, "I am fasting." And Kṛṣṇa also playing with the *gopīs*, they say, "I am *brahmacārya*." Then what is the thing underlying? How to read it? *Hatvāpi sa imāl lokān na hanti na nibadhyate*:

*yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate
hatvāpi sa imāl lokān na hanti na nibadhyate*

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) - even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

The basis of thought is such principle. One who has got no selfish motive, he while destroying the whole universe does not do anything. Not responsible for their destruction, it is a plane, a position particular. That means that I am totally an instrument. No starting evasive action in me, I am wholesale an instrument. The central power is, the aim is coming from there, I am only instrument to that. That plane, that position is possible to be taken by any separate identity in that. One can be killed he may not live.

So Kṛṣṇa's *līlā* with the *gopīs*, it is not like the enjoyment reactionary, victim to reactionary enjoyment. It is divine, it is service, anything is service there, nothing is enjoyment in that locality, in that plane. Everything is approached in the spirit of service, dedication, both the parties. Both the parties, the men and women may mix but with the spirit of dedication. Not with the filthy spirit of exploitation, exploitation is a nasty thing. Otherwise it is as holy as anything. If anything is approached with that possibility, that divine state, it is as holy as anything. We are to understand, we are to feel, we are to follow, try to follow how it is possible. Dedication is such. It is pure and the [demarc?], the movement may be similar but not the same. Like this *kāma* but not this *kāma*, not lust. But it is love, because sacrifice, self sacrifice. Not a party to do anything wrong in the environment. That is the key to understand what is that pure land.

All play, the player's stage, venom-less, no venom, no venom, biting but no venom. Rather nectar, instead of venom there is nectar biting. It is possible. The land of that holy plane, everything is possible that only instead of venom there must be nectar. It is possible. To be and approach everything. The gradation of unity is going on in that way. Prostitution, marriage union, and that also under strict condition, the restriction to follow, in this way the spirit is going above. And sensualism, that is bad, as much as it is so much bad, as going purer in that way, and there wholesale pure and that is the plane of the highest type. We are to understand that.

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

Am I clear?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: To certain extent, not wholesale possibly.

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

Do you follow?

Devotee: Yes Guru Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: All holy things.

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

When once from Delhi and Bengali higher officer abused *Bhāgavatam* with this remark that, "*Bhāgavatam* deals with this immoral, nasty things about the God and all these things." Then our Guru Mahārāj [Bhaktisiddhānta Saraswatī Ṭhākura] was present at that time and three opposition articles are issued against that. One (Bharambart Sambhande?) he drew attention that in a particular paper that *Bhāgavatam* has been abused with this remark, "That God is connected with filthy things." Then three articles were issued in different papers from our point, from our Guru Mahārāj one in the name of [.....?] Dr (Sanvit?) he's barrister now, he was at that time a student in London, and another by the name of Bon Mahārāj, three articles.

There, Guru Mahārāj pointed out that these things, suppose a doctor when he's engaged to examine the private part of a lady and apply some medicine, is he lusty, so much? The method of approach makes it nasty or pure. If for treatment this approach is necessary, is it filthy, wrong, or anything? If it is not so then from this we can see that approach and handling may not always be nasty in particular cases. According to the mentality of the approach that may be laudable and useful to want to cure a disease in a particular part. We can suppose that with whole heart that approach may not be filthy.

So there is a more higher and higher approach to everything is possible. Only our enjoying spirit, aggressive spirit, is to be blamed and not the physical approach. So with this way we are to come, it is also material but still the comparative purity is to be found there and that is so high and that is the real fulfilment of everything, and here abuses of everything. So: *kāma-preme bahuta antara*:

[ataeva kāma-preme bahuta antara
kāma - andhatamaḥ, prema - nirmmala bhāskara]

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."] [Caitanya-caritāmṛta, Ādi-līlā, 4.171]

A great distance between the two, one is dense darkness and the other is holy light.

Gaura Hari. I stop here today.

...

*vikrīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ
śraddhānvito 'nuśṛṅmuyād atha varṇayed yaḥ
bhaktiṁ parām bhagavati pratilabhya kāmam
hṛd-rogam āśv apahinoty acireṇa dhīraḥ*

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."]
[*Śrīmad-Bhāgavatam*, 10.33.39]

You can understand the approach of Kṛṣṇa to everything properly then you are cured of that disease, great disease, rather the greatest disease, like *kāma*, lust. It is the medicine in the beginning and in the highest form it is all blissful.

Gaura Hari bol! Nitāi.

Did you see the Tamarind tree...

Devotee: Yes Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: ...under which Mahāprabhu took rest? I don't know whether that Tamarind tree is still living there.

Devotee: Yes it is.

Śrīla B.R. Śrīdhara Swāmī: The first group of Śrī Mūrti, Gaura-Nityānanda there. When Mahāprabhu and Nityānanda Prabhu went to visit Gaurī dāsa Paṇḍit, Gaurī dāsa Paṇḍit is Subal Sakha in Vṛndāvana, considered. And there is a very beautiful and mysterious tale of the Śrī Mūrti there. When Gaurāṅga and Nityānanda went there, Gaurī dāsa Paṇḍit did not allow Them to come away. "I want to install You, You stay here."

"Yes, you install."

Two Śrī Mūrti's were prepared, and They're put, *abhiśeka*. Then Gaurī dāsa Paṇḍit again began to cry, "You are going away."

"No, no. Our Śrī Mūrti's, We are there."

"No, no. I don't believe that You are this. Then You keep up there."

So Gaura-Nityānanda was there in the room, installed, and the two Mūrti's were put outside, and They began to go away.

Then he again, "Oh, You have removed These in any way. I am a stupid man. You have managed to come out of the room and put the Murti's there."

Then again They asked, "Whatever you like you put into the room and put Others outside."

Again he [dressed Them?] and again when he had a mind, "You go." The outside Mūrti's leaving, began to walk. In this way this story has been described there.

What is what? What is what? Everything is hallucination in this world, ha, ha. Subjective control, the magician can show anything and everything, the master magician, His playing, playing with the eyeball, with the mind, with intelligence He's playing, not outside so much. "You see this." "Yes, I see." "No, no, it is not that it is a third thing." "Yes, it is a third thing." In this way, where here I am in the subjective conception.

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

Will power, ha, ha, ha. "Let there be water." There was water. "Let there be light." There was light. The creation in our so eye easy thing but to whom it is speaking, ha, ha. It is sweet will, to create anything, so easy thing to create. His will, simple sweet will can create, can make us see, control the seer, the onlooker, in the worldly sense. Not that the world has produced us but we are producing the objects of our world. The world is in the mind not that mind is in the world, [Bishop] Berkeley says. The world in subtle form in the mind, mental system, and then that is much developed comes on the senses, beyond the senses it comes. When Dhruva after meditation he saw Nārāyaṇa in his mind. The Nārāyaṇa has appeared and captured his mind. Then it was so intense when he opened his eyes he saw Nārāyaṇa Mūrti on the outside, inside and outside. What is the difference? More intense it comes outside.

Sometimes in our dream we might have such experience someone that as if we hear something that someone is saying this in the ear I hear. When half awakened we sometimes hear from dream it is converted into real, we hear some sound. 'I heard some sound and woke up. Who called me?' None, only from the dream stage that subtle sound when it is very intense it comes in the outside. So vision also can be transformed in such a way. When the vision, when an idea I am seeing is very much intensified we can see as if in the eye, just in front of the eye. So everything is possible, when more intense, subtle things transformed into gross, what you say, gross. Hare Kṛṣṇa.

I am told that one French gentleman he's saying in the scientific world that the sight comes through the eye. There is something in the eye which helps us to see outside. The cause of what we see, that is in the eye, within the eye. The colour is in the eye.

In our Sankhya philosophy also, the essence of sound, ether, ear, and sound, then sun, eye, and the colour. In this way it is divided into three. One principle divided into three, *sattvic*, *rajasic*, *tamasic*, three branches. The *tamasic*-objective, *rajasic*-the instrumental, and *sattvic*-which helps to have the experience, that light. Sun is *sattvic*, eye is *rajasic*, and the colour is *tamasic*, the objective side. So also sound, just as the touch, everything is like three branches, one thing branched into three kinds. One showing, another seeing, another is sight, in this way all divided.

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

Bhaktivinoda Ṭhākura has given this idea in *Śrī Kṛṣṇa Samhitā*, if you go through *Śrī Kṛṣṇa Samhitā* Bhaktivinoda Ṭhākura has described all these things from the *Upaniṣads* and Sankhya philosophy. Hare Kṛṣṇa. That is a very scientific book. On the basis of science spiritual truth has been distributed.

Gaura Hari. Gaura Hari.

Then from Kalna did you go to Śantipur?

Devotee: Yes Mahārāj, to the house of Śrī Advaita Prabhu.

Śrīla B.R. Śrīdhara Swāmī: Advaita Prabhu, and nearby that Kuliya, Haridās Prabhu's *bhajan-kutir* you didn't see?

Devotee: No Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: A little far. Haridāsa Ṭhākura from the banks of the Ganges in a hut he used to take *Hari-Nāma*, and Māyā Devī went there to test him and afterwards Māyā Devī begged *Hari-Nāma* from Haridāsa Ṭhākura.

"I got *Rāma-Nāma* from Mahādeva, Śiva, my husband. Now, hearing you to chant *Kṛṣṇa-Nāma* so sweet, my heart aspires after getting *Kṛṣṇa-Nāma* from you Haridāsa."

That *kuñja* nearby, one or two miles off on the southern side of Śantipur town, something like that, the whole bed of Ganges.

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

Devotee: Mahārāj, at the temple of Gaurī dāsa Paṇḍit we were shown a piece of a *Bhagavad-gītā* that is said to have belonged or was hand written by Mahāprabhu.

Śrīla B.R. Śrīdhara Swāmī: Handwriting of Mahāprabhu?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: We did not know. Mahāprabhu's handwriting of *Bhagavad-gītā*, we did not hear of it. It is not mentioned anywhere in the authentic scriptures. But the *paduka* [shoes] of Mahāprabhu is shown in the Mahāprabhu temple here in Navadvīpa, the wooden sandals.

Devotee: That is in Janmasthan Yoga Pith?

Śrīla B.R. Śrīdhara Swāmī: No. It is here in Mahāprabhu's temple. Viṣṇuprīya, she installed Mahāprabhu's Śrī Mūrti. And that was removed when by the flow of the Ganges that side was being broken, They came this side with the Śrī Mūrti. And there that wooden sandal what was given by Mahāprabhu to Viṣṇuprīya, that is shown here.

Hare Kṛṣṇa.

Devotee: Guru Mahārāj, were those shoes given before Mahāprabhu took *sannyāsa* or after?

Śrīla B.R. Śrīdhara Swāmī: After *sannyāsa*. After *sannyāsa* Mahāprabhu came here and went to see His own wife on the other side and then left in the front of His house He stood and Viṣṇuprīya covering her body wholesale she fell

straight in front of Mahāprabhu's Śrī Mūrti. She came out of the house and fell straight there. And Mahāprabhu took those two wooden sandals there and asked, "Control yourself with this." And He went away. He told, "Have consolation with these two sandals." So He left those two sandals there and He went away.

Then Viṣṇuprīya arose, got up, and took those sandals and she used to worship them as long as she lived. Then she lived with her brother, Śacī Devī disappeared, and her brother was her guardian and they gradually moved this side, Mahāprabhu. Viṣṇuprīya wanted to have Mahāprabhu's Śrī Mūrti but the carpenter he prepared it and he's to show but she was not satisfied fully. Then third time we are told when she took the Mūrti Viṣṇuprīya suddenly took her head cloth withdrawing as if living Mahāprabhu is at her front. And that Mahāprabhu is, was here.

Devotee: At the same temple?

Śrīla B.R. Śrīdhara Swāmī: One must have been present but still that continuation is there. Just as Jagannātha Purī, every twelve years Śrī Mūrti's are changed, but it is accordance with that same, we are to take it, representation. His will, His word is law, wish is law, reality, His wish is reality. Paper is, and that may become document, how? Closer it is document, only cheap paper outside, what more, a stamp? But closer it is, *crores* of dollars may be present, one sheet of paper. Why, how? The will is behind.

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

Devotee: Also, some pastimes are spoken in Gaurī dāsa Paṇḍit's temple about the Mūrti's, about Śrī Śrī Gaura-Nitāi, these are authentic stories?

Śrīla B.R. Śrīdhara Swāmī: Yes, authentic stories, and that was the first Śrī Mūrti.

Devotee: (This is not seeing?)

Śrīla B.R. Śrīdhara Swāmī: [There it not takes place?] does not matter, but still continued I told here. Jagannātha Purī, every twelve years Mūrti changed, but that does not matter. We are to understand how. And I gave the example behind. The will is there. "I am there. I represent that will, document guaranteed," it is going on, a treatise is signed by both the parties, the will behind. So everywhere the guarantee is with the party, with the person, with the spirit, not in the matter. Everything is such. The gold is gold because we have got recognition for that, but gold has no value amongst the jackals and tigers. The human society gives some importance to gold, 'Oh, this is gold,' and for a bird or a beast gold has got no value. So everything is like that. Material representation has got no value according to the demand of the subjective world. It is only representation as long as we are seeing everything comes from subjective world. This is, gradually this is unknown, valuable, this is unnecessary, this is necessary, all calculation from the subjective world. Otherwise what value this has got? All relative, oxygen has value to us, but to the trees carbon dioxide is valuable, the opposite, all relative. Subject is all in all. Without matter subject can live, but matter, material conception, always dependent on subjective plane. Everything presupposes

consciousness. The theistic school has got this atom bomb against the atheists. Whatever you say, this iron, the fossil, what is fossil? Fossil means hard, fossil means black or something that presupposes subject, subjective conception. The fossil is nothing but a cluster of subjective conceptions. So any material existence presupposes subjective substance, cannot be independent. So here the atheists they have to come down. All floating on the subjective consciousness. Consciousness is the reality and everything is floating on it. And consciousness can live independently. Introspection, consciousness can feel consciousness, it makes it object.

Hegel also told, "Subject and object co-relative. No object can be there without the help of the subject, and also, no subject can exist without object. The thinker must have something to think, that is the object. And object means someone is thinking of it, so co-relative." But consciousness can feel itself but the object cannot do so. Independent of our consciousness something is there, some star is there. No consciousness is conceiving. We may think there may be some star, none has visited, none has conceived. But it must be in the universal consciousness. Everywhere it is assured that it is the star in the furthest corner, independent of any consciousness we know, star has got some description and description means state of consciousness. No independent existence of matter is possible.

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

Consciousness is independent to us. Different gradation in consciousness. Hare Kṛṣṇa. *Sat-cit-ānandam*, *ānandam* is more graphic, more extensive, more comprehensive, *ānandam*. Everyone aspires after, it is so comprehensive that none can say that 'I don't want any blissfulness. I don't want any happiness.' None will say, none *can* say. It is all comprehensive including the most backward type of atheist. They'll say, "Yes, I want happiness." Everyone says in his argument all these matters, 'I want happiness.' Everyone will say the most comprehensive thing is *ānandam*, *sat-cit-ānandam*, next *cinmaya*, *cetana*. But we are accustomed to think just in the opposite way. We think that material existence is infinite and a part of that is conscious and even very few of consciousness are happy. So happiness is this knowledge in amount and consciousness is more spacious and material conception is infinite, so just the opposite. *Sat-cit-ānandam*, *raso vai sah*, all *rasa*. None requesting you, if all is *rasa*, *ānandam*, then how this [*saro niskantham*?] If the infinite is God then how this *Māyā* can come in the small portion? That is the problem will be the opposite. If the light is everywhere then how darkness can come, how ignorance can come?

So it has been explained that these are the [second seeds?] interdependent, correlative. Without darkness light cannot be conceived, so darkness is there. *Tatasthā-śakti*, *Māyā-śakti*, is there, it is correlative, in the absolute consideration it is necessary. Negative, positive, both, one whole, condition, unconditioned, together absolute. Finite, infinite, together absolute, the conception of Absolute requires, conception of light requires dark, this way. But light is desirable than darkness, that is pure *sat-ānandam*, and this is ignorance, darkness, it is far from *ānandam*. So *ānanda rasa*, that is the most comprehensive and most universal and most desirable.

Śṛṅvantu viśve amṛtasya putrāḥ - Oh you child of nectar, give your ears to me. Assurance, the word of assurance of your future prospect, come back and attain,

hear from me who are you, what you want, your aspiration is to be satisfied here my children. *Śṛṅvantu viśve amṛtasya putrāḥ* - Oh you all, you are child of nectar, child of immortality, you are all immortal. But now your problem is mortality everywhere. You find one mortality is the greatest danger of you, greatest enemy of you, but the guarantee you are not so, you can be saved. Really, you are sons of the divine soil, not mortal. Back to Godhead, back to home, the clarion call, back to home. Come to colonise but suffering from reaction. Let us go home. Neglected your duty and come to enjoy some special freedom. But you are mistaken. Come back, come back, come back to Godhead, back to home, sweet, sweet home, sweet, sweet home.

And whom, who will hear it, to him, such words, such advice is given. Those that have got the capacity to catch these words, this advice. Otherwise everyone has deaf ears to the words, discord. Who will come to give importance to such call, a particular...

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Śrīla B.R. Śrīdhara Swāmī: ...*Śṛṅvantu viśve amṛtasya putrāḥ*, "Oh you my sons, my children of nectar, come back. You listen to what I say." The call will create encouragement into the heart of a particular section who have got a possible, a considerable, a real status of self consciousness to certain extent. Others won't care to hear these things. How many are searching after this truth amongst the human beings?

*eita brahmāṇḍa bhari' ananta jīva-gaṇa
caurāśī-lakṣa yonite karaye bhramaṇa*

["In this universe there are limitless living entities in 8,400,000 species, and all are wandering within this universe."] [*Caitanya-caritāmṛta, Madhya-līlā, 19.138*]

Innumerable souls are wandering in this world in different stages, *brahmāṇḍa bhari' ananta jīva-gaṇa caurāśī-lakṣa*, eighty-four *lākhs* of species, eighty-four *lākhs* of species. Everywhere there is that path of knowledge, atomic knowledge, the bird, the insect. So though material measurement is not with soul but still it is said:

*bālāgra-śata bhāgasya [śatadhā kalpitasya ca
bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate]*

["If we divide the tip of a hair into one hundred parts and then take one part and divide this into another one hundred parts, that ten-thousandth part is the dimension of the living entity."] [*Śvetaśvatara Upaniṣad, 5.9*]

Imaginary magnitude has been given. If the hair breadth, the breadth of a hair that is divided into a hundred, and one part again divided into a hundred, such is the magnitude of the soul, a figurative statement. *Bālāgra-śata bhāgasya śatadhā kalpitasya ca bhāgo jīvaḥ sa vijñeyaḥ*. Soul in every germ, in every virus, most insignificant creature, there within that there is soul - this imaginary.

The light cannot be divided in any part, division, possible, so everywhere there is all filled up with soul and peculiarity that so many individualities there. Every imaginary point is endowed with individuality, there's the rub, how it is possible. Every brick or earth or wood can be divided into atoms, then again molecules, then again protons. Everything can be divided and divided. So also consciousness also divided, divided.

But anything in its smallest part is person. Just as the cell is divided, they say that something like dream, a cell can be human body, may be nurtured and produce a human body. Today's scientists are saying like that. A cell from Napoleon's body if properly nurtured then a Napoleon will be produced. Now they say that, in due process only the cell, just as a potato part can produce a potato, [and sugar can be starch.....?] so many trees, branches may be put in a place and it may be a tree. So the human cell may be put in a particular environment and can produce that man [from] whose cell it has been taken.

So material is such, soul is also such, any infinitesimal part of a soul is person, *taṭastha-śakti*, *tad-adai*, it is all *taṭastha-śakti* of the Lord. But every infinitesimal part of the *taṭastha-śakti*, marginal potency, that has got individuality, individual person, personality is there, *akṣara*.

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

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord).

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

[*Bhagavad-gītā*, 15.16-17]

Undetectable, unrecognisable part of the marginal potency is *akṣara*, unchangeable seed of consciousness daily.

As I was saying that how many here are attracted by this sort of call, clarion call back to home. Very few, very few think it necessary to attend such call that come back home, very few. But so many ignoring. Some have got no chance, no connection. *Brahmāṇḍa bhari' ananta jīva-gaṇa caurāśī-lakṣa yonite karaye bhramaṇa. Tāra madhye manuṣya-jāti ati alpatara.*

*[eita brahmāṇḍa bhari' ananta jīva-gaṇa
caurāśī-lakṣa yonite karaye bhramaṇa]*

["In this universe there are limitless living entities in 8,400,000 species, and all are wandering within this universe."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.138]

*[tāra madhye manuṣya-jāti ati alpatara
tāra madhye mleccha, pulinda, bauddha, śabara]*

["Although the living entities known as human beings are very small in quantity, that division may be still further subdivided, for there are many uncultured human beings like *mlecchas*, *pulindas*, *bauddhas* and *śabaras*."] [Caitanya-caritāmṛta, Madhya-līlā, 19.145]

Human species forms a negligent part of the whole, *jīva*, *jīva* as a whole, *atī alpatara*. *Tāra madhye mleccha*, *pulinda*, *bauddha*, *śabara*, different sections, classes of consciousness. There are many who outwardly, apparently, accept revealed truth, revealed scripture. But real truth which is extended to this plane from the perfect region, that should be accepted and not any truth which is produced by our experience, that must be faulty. Because we are imperfect our experience, knowledge of our experience, cannot but be imperfect. But there is a perfect zone and what knowledge is extended from that quarter to here, that should only be true, really be true. And such persons are very few, *veda-māne*. *Veda* means the revealed truth that is extended from the quarter of perfect thinking to this imperfect region, that is *Veda*, that is revealed scripture. There are very few that have faith in such scriptures, *veda 'mukhi' māne veda-niṣiddha pāpa kare, dharma*:

[*veda-niṣṭha-madhye ardheka veda 'mukhi' māne
veda-niṣiddha pāpa kare, dharma nāhi gaṇe*]

["Among human beings, those who are followers of the Vedic principles are considered civilised. Among these, almost half simply give lip service while committing all kinds of sinful activities against these principles. Such people do not care for the regulative principles."] [Caitanya-caritāmṛta, Madhya-līlā, 19.146]

Lip deep faith in *Veda*, revealed truth, but they're working day and night according to the knowledge of their worldly experience. But theoretically they accept, "Yes, revealed truth suits us." That is analogous, such is, the number of such people is most, *veda-niṣiddha pāpa kare, dharma nāhi gaṇe*. And:

[*dharmācāri-madhye bahuta 'karma-niṣṭha'
koṭi-karma-niṣṭha-madhye eka 'jñānī' śreṣṭha*]

["Among the followers of Vedic knowledge, most are following the process of fruitive activity and distinguishing between good and bad work. Out of many such sincere fruitive actors, there may be one who is actually wise."] [Caitanya-caritāmṛta, Madhya-līlā, 19.147]

Amongst those that really have recognition of the revealed truth, most of them are engaged in elevationist school. Keeping the Vedic truth on the head, mainly they're busy in transaction of the material acquisitions. Having a little colour of the revelation, revealed truth.

veda-niṣiddha pāpa kare, dharma nāhi gaṇe

[*dharmācāri-madhye bahuta 'karma-niṣṭha'
koṭi-karma-niṣṭha-madhye eka 'jñānī' śreṣṭha*]

Amongst such *crores* of elevationists one may be found as a renunciationists, no elevation here, he may not have any temptation. 'We must jump into the sky. This material position is not safe, it is mortal, it is fire, burning it up, so I must jump from this atmosphere. *Tyāga*, get out of the present so-called friends in the mortal world.' *Jñāna*, they want to engage themselves cent-per-cent in the cultivation of knowing faculty, knowledge.

dharmācāri-madhye bahuta 'karma-niṣṭha'

koti-jñāni-madhye haya eka-jana 'mukta'
[*koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta*]

["Out of many millions of such wise men, one may actually become liberated, and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find."] [*Caitanya-caritāmṛta, Madhya-līlā, 19.148*]

And those that try to get out of the material influence, gets proper liberation from material temptation, very few, they're liberated souls. And amongst those liberated souls, *koti-mukta-madhye, haya eka-jana 'mukta,'* those that are trying to get out of the material encasement, *crores* [a *crore* is ten million] of them, some are surviving, really getting out of the association of the material energy, liberation. And amongst *crores* of liberated souls one may find the trace of another superior subtle like plane of devotion. There is another fine plane where with our individual conception we can live, and that is the plane of dedication. Just as here, there is exploitation, so, in the finer world the liberated souls can enter and find that finer plane of dedication, and we can live there. And there is the proper soil to live happily.

Koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta. Then also we are told that liberated, that the land of dedication is also divided into two, in the first half, lower half, calculating dedication. With the help of scripture and with the help of the friends, *sādhus*, and some sort of, our interest, we like to get. Then we are told the highest half their self-forgetfulness automatic dedication, self-forgetfulness. Rather touched by Yoga-Māyā, another higher, superior, affectionate power comes and captures us and utilises us in the service of the mysterious Lord Kṛṣṇa. Yoga-Māyā comes and influences us, and by the magic touch of that affectionate hand we are taken to Him, a land of our dreams. And there we self-forgetfully engage ourselves.

Jñāna-śūnya-bhakti, oxymoron, *veda-alankāra, jñāna-śūnya-bhakti*, all affection. We are under the affectionate guardian's hand. We do not know anything, but we are handled by our affectionate guardian's in such a way that we live in the land of mystery free. We think that we are in lower position, hold lower position. But in the *taṭasthā-vicāra*, in the impartial judgement, they say that this sort of life, playing by the affectionate hand of the guardian, and if some natural spirit, faith and consciousness work, to work on, according to that direction, that is the happiest position of *anandam*.

Jñāna-śūnya-bhakti, no calculation, no self-interest, but so busy to the central cause that as if in a dream automatically they're like a machine working. And they're the happiest part, that suicidal squad for the centre, that is the happiest portion of the world. *Jñāna-śūnya-bhakti*, that is manipulated, handled by faith,

by affection, by goodness, by love, by mercy. No necessity of any individual selfish calculation, the soil is such, soil is such, no individual self-interest cultivation is necessary at all. The very soil is thinking of our interest. Everyone, at the cost of their own interest they're seeking the interest of the others. So, the interest is opulent there, no dearth of any *ānandam*, or *rasam*, or what is being searched after, no dearth of that thing there. Profusely everything, the affection, the sympathy, the mercy, the love, overflowing there in the land of opulence, no dearth of anything, *jñāna-śūnya-bhakti*.

This has been appreciated very much in *Bhāgavatam* and by Mahāprabhu. "Anyhow, throw yourself there in that plane, they will take care of you. The soil will take care of you. The soil is so high, so elevated, so good."

Bhūmiś-cintāmaṇi, *vr̥kṣa-kalpataru*, *gānaṁ-nāṭyaṁ*, *kathā gānaṁ*, sweet, sweet, sweet, sweet, everything is sweet in the land of sweetness. It is there. Kṛṣṇa consciousness, it is in *Bhāgavatam*, *Caitanya-caritāmṛtam*, and somewhere scattered in other *Purāṇas*. And Mahāprabhu as Rādhā-Govinda, Both combined, came to distribute Their own inner wealth to the public. And so it is possible for us to try to approach.

brahmadi deva yadi nahi pari pai?

The creator of this world, he cannot catch it by his deed, by his imagination or meditation, heart felt meditation.

siva vimuchiti vanchita jana?

Śiva, the type of the soul that does care at all for this material prosperity or its favour of any type, infinite, does not care at all for any material pleasure or comfort, the type of Śiva. They also aspire after such a form of life, let us suffer uncared for, the care is taken by the atmosphere, the whole guardian is caring for it, details, every part of the soil works with us as a guardian, good guardian. The very nature of the soil is a good guardian, everyone is adoring. That is the best we can have. And the type of sweetness is quite different from any experience of that sweetness in this area. Kṛṣṇa.

Brahmā cannot understand. Kṛṣṇa, He's taking together, a little together with His friends, and it was put in His armpits and He's going upwards to search where the cows and calves have gone, and in the same time, "Brahmā has stolen them. The cowboys and the calves have been stolen by Brahmā."

He ascertained that, "Who is this cowboy Kṛṣṇa? He seems to be rich within my jurisdiction but skilfully of very superior capacity, superior power, mystic. So I have to test what sort of mysticism is in Him. He is within my jurisdiction but still He's above, His ways are quite different, does not care for anything else, as if." So by stealing His friends and the calves he again went to see, approached Him. Then he saw that no harm, the same friends, cowboys are there, and the calves are there. Ha, ha. A big pot of water is taken from the ocean but it is filled up, no trace that something has been taken away, all as before everything is going on. Then he thought, "Anyhow, those boys again have come here without my notice." Again approached where he kept them concealed. "Yes, they're there." Again coming, "Yes, it is full. Then what is this?"

Here a very good comparison has been drawn, that at day time we cannot see the glow worms, glow worms cannot be seen in the day. And mist cannot be seen in

the dark night. So here, Brahmā's *māyā*, Brahmā wanted to test Kṛṣṇa, that was like mist, and Kṛṣṇa's *māyā* like dark night, great darkness, and mist cannot be chased because it is darkness. So Brahmā wanted to test but Kṛṣṇa's capacity of testing is a very peculiar quarter, the Brahmā could not find anything of his testing practice, failed. Then Brahmā fell on the feet of that seeming cowboy, apparent cowboy.

naumīdya te 'bhravapuṣe taḍidambarāya, guñjāvataṁsa-paripicchala-sanmukhāya vanyasraje kavalavetraviṣāṇa-veṇu-, lakṣmaśriye mṛdupade paśupāṅgajāya

["I offer my prayers unto You, O praiseworthy Lord who are the child of the cowherd Nanda. Your complexion is the dark blue colour of a thundercloud and You are clad in silk garments that shine like lightning. Your charming face is adorned with *guñja-mālā* ornaments, and Your hair is decorated with a peacock feather. You look beautiful wearing a garland of forest flowers, and that beauty is enhanced by the morsel of food in Your left hand. You carry a buffalo horn and a stick for herding cows tucked beneath Your left arm. You hold a flute and other emblems, and Your feet are as soft as a lotus."] [*Śrīmad-Bhāgavatam*, 10.14.1]

Brahmā fell at the feet of that cowboy. "Who are You?" *Naumīdya te 'bhravapuṣe*, "I surrender at the feet of You, Whoever You are." *Avapuṣe* means the bubble like cloud that is like the element of some smoke, undistinguished shape, figure, is not to be ascertained, *avapuṣe*.

Taḍidambarāya, "But one trace I can find in You that Your dress is yellow, if this is the simile of my Lord Hidamba, who is fond of using this yellow dress, *taḍidambarāya*. But You are indistinguishable, unknown and unknowable, but *taḍit*, the yellow connection, Your fondness of yellow colour gives some trace to understand You. Your *śakti*, Rādhārāṇī, yellow colour, *śakti*, Your potency is of yellow, that black is invisible but yellow is visible. By the help of Your potency You can be approached, *Taḍidambarāya*.

Naumīdya te 'bhravapuṣe taḍidambarāya, guñjāvataṁsa-paripicchala-sanmukhāya, but the peculiarity is here that *guñja*, this forest seed, or fruit, small red colour, something blackish, *guñjāvataṁsa paripicchala-sanmukhāya*, and the tails of the peacock that falls flat on the ground, collected there something You have ornamented Yourself with those things.

Guñjāvataṁsa-paripicchala-sanmukhāya, And whatever this forest flower You can easily collect, that You are satisfied in Your garland.

Kavalavetraviṣāṇa-veṇu, kavala, and I find like this shepherd boy, who is taking some food and that is in Your mouth, still, no regulation about taking food, not social life as the food taking and other things should be taken in a regulated way, no. Taking the food within the mouth and You are going away, walking, *kavalavetra*. And one stick always with You. *Aviṣāṇa-veṇu*, at the same time one flute, that is always with You.

Kavalavetraviṣāṇa-veṇu lakṣmaśriye, this is all with which we are to try to understand You, *traviṣāṇa-veṇu mṛdupade paśupāṅgajāya*, and the steps You are taking, it is very slow and firm, no hesitation, no hesitation, no expectation of any hindrance, as if, in Your march, in Your progress. It is natural, it is irresistible, but slow.

Whoever You are, the son of a cow keeper I find You ostentatiously, whoever You are I fall at Your feet, my Lord. I can't understand You, unknown and unknowable.

Continue Yourself, Your ways are misguiding that we shall think that our master will be with such high signs, grand things, it is all misguiding I find in You. Anyhow, whoever You are my attempt has decreased, my pride is down, I take shelter under Your feet."

In this way the Brahmā surrendered. The mystic of the mystic, that is the way there. And what small understanding, and what meagre quality of understanding we have got, it's such a mystic to us it's no wonder.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!

*kahibāra kathā nahe, kahile keha nā bujhaye,
[aiche citra caitanyera raṅga sei se bujhite pāre,
caitanyera kṛpā yānre, haya tānra dāsānudāsa-saṅga]*

["Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto one who is able to understand, Śrī Caitanya Mahāprabhu has shown mercy by giving him the association of the servant of His own servant."]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.83*]

These things are not to be dealt with in the ordinary way. Who will come to believe all these things? So many concrete demands in the world, gives any problem, the war problem, so many problems, the anarchic problems, so many problems are here, and like an idle man to pass one's time in these idle talks. Wherever such a half-mad person should be adorable that will come to attend all these idle talks, ha, ha.

But there is a particular group, those that are you may say half-mad, they can't avoid this, they will go on talking all these things.

War continuing, battle continuing and one man is playing on the flute...

For serious thinking, they'll say, "Oh, let them go on with their mad talks. You do not go that side."

Wholesale, all, everyone, every part of it, feelings of such suffering, that is the general tidings of the world.

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

Devotee: Guru Mahārāj, the verse in the *Īsopaniṣad* [15]

*hiraṇmayena pātreṇa, satyasyāpihitam mukham
tat tvaṁ pūṣann apāvṛṇu, satya-dharmāya dṛṣṭaye*

[O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Please remove that covering and exhibit Yourself to Your pure devotee.]

Can this verse be explained in *caitanya-līlā*, *hiraṇmayena pātreṇa*, that golden effulgence? Does that mean Rādhā?

Śrīla B.R. Śrīdhara Swāmī: *Hiraṇmayena pātreṇa, satyasyāpihitam mukham*, the application of the meaning is not that way. *Hiraṇmayena pātreṇa, satyasyāpihitam mukham* - that is a charming cover has concealed the truth proper from our eyes. So Rādhā, Rādhārāṇī, She's not covering Kṛṣṇa, *hlādinī*.

*sukha-rūpa kṛṣṇa kare sukha āsvādana
bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa*

["Lord Kṛṣṇa tastes all kinds of transcendental happiness, although He Himself is happiness personified. The pleasure relished by His pure devotee is also manifest by His pleasure potency."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.158*]

Rādhārāṇī's function is rather opposite. The highest type of ecstasy is drawing from the source of ecstasy to the world and making it possible for the others to taste. Her duty is rather the opposite. And here it will be rather concerned to daily *vicāra*, those charms of self interest, self collective interest, that separate interest of the *jīva* as a whole is covered with the charm of freedom.

When, in *Bhāgavatāmṛtam* Sanātana Goswāmī has written, when *jīva* is going to be liberated, crossing the area of *vicāra*, Devī Māyā, she comes very mildly to beg him, "Why do you go beyond, crossing my jurisdiction? You please stay here and I shall serve you to your satisfaction, I shall give you service." When going away one is becoming Śiva, at that time she is offering herself at the service of that Śiva. "You stay here with me, I shall serve you. Why you are leaving me and going away beyond my jurisdiction?"

That Devī, that charm, who keeps the ordinary individual souls here, she, with some charm, covered the real nature of the truth as a whole, *hiraṇmayena pātreṇa*, which has sweet dealings and offering independent exploitation and elevation as she has charmed all within her clutches, *hiraṇmayena pātreṇa*. She's not allowed to see beyond her jurisdiction. And beyond her jurisdiction is the domain, the land, the plane of truth is there. She's not allowing, Umā.

But Rādhārāṇī is just the opposite, the *hlādinī śakti*, only by Her tendency, the tendency of Her personality that real *ānandam, rasam*, sweetness, is coming from the centre and being distributed to the whole area. That is *Śvarūpa-śakti*, attracting everyone towards the centre and feeding them with honey, that is Her duty, that is *Śvarūpa-śakti*. The land nearer Kṛṣṇa is of that nature. Everything is fed with sweetness and drawn towards the centre. And this is out-carrying current and the master of this out-carrying current area is Durgā Devī, Kālakātrī, the keeper of the prison house, here, by fascination of self-enjoyment, self-freedom. That is slavery and this is freedom. But really here is slavery of the lower senses and there is freedom to attain, to serve the highest good.

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

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: In the *Bṛhat-Bhāgavatāmṛtam* it says that sometimes Umā Devī gives *bhakti* to some rare *jñānī*.

Śrīla B.R. Śrīdhara Swāmī: Yes, also there is a method. When she's satisfied she opens the doors, "Go." That is also to be found in her, Umā Devī. So these Chandi and other *śāstras* of the *rājasic*, second class *śāstra*, they say, "Try to serve

Umā Devī, the *śakti*, the potency, and if she's satisfied to her content then she will allow you, "You must leave here, go to that superior land." It is also found sometimes. Just as in Kṛṣṇa's dealings also we find three types:

ye yathā mām prapadyante, tāms tathaiva bhajāmy aham
[*mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ*]

["As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."] [*Bhagavad-gītā*, 4.11]

"Whoever will approach Me with what temperament, accordingly I deal with him." At the same time He says, "There is a particular section who want devotion, but we rather give them *mukti*, *matta bhakti yogam*. I generally do not give them devotion, but rather, I try to avoid them by giving liberation." And at the same time another opposite side He says, "But if any sincere, ignorant soul, he comes to Me and wants some material lower things, I say no, no, don't take this."

marge visaisay amrta tare rsis mage sei bara murka
ani vigrah sei murti visay chanya deva
sa chaya nama tavi havi sei vilaya [?]

"No, don't take this transient thing. You come to Me, take Me."

So also we find different types of transactions in almost every...

End of recording, 28/31-12-82

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