

82.12.31.C\_83.01.02.A

**Śrīla Śrīdhara Mahārāja:** ... nature of the person who comes with the application. It depends on that. So there is a section to whom Umā Devī will say, "No, no. You go to Vaikuṅṭha. I've opened the door. Don't stay here."

But very rare, a class may be there. And from the absolute standpoint her position is such.

The jailer, the superintendent of the jail should not try that everyone will live there for infinite time.

You see, he should help the persons in such a way that after their terms they may get out of the jail. And you do not do such activity that they will have to come there again within his clutch. But when a sensible jailer finds, that this man finished his term, now he'll get out, but going out of this prison area he'll again disturb so many peace loving persons. So as soon as he can be taken again into this prison house it will be better for the public. With this sense also we may be guided sometime. It depends upon the particular case.

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

**Devotee:** Mahārāja, we have free will. Yet in the *Caitanya-caritāmṛta* it says that Caitanya Mahāprabhu arbitrarily delivered everyone within the whole universe. How can He do that if there's no affection in the heart of those people?

**Śrīla Śrīdhara Mahārāja:** That sometimes applying His special power. He's got that capacity also. As an absolute, His capacity knows no bounds. But that is not general. As we're told that when Rāmacandra left this world the whole of Ayodhyā He took away. [*Caitanya-caritāmṛta, Antya-līlā, 3.81*]

It's mentioned there in the talk, you'll find the answer also was given there, that Haridāsa Ṭhākura and Mahāprabhu they were talking. [*Caitanya-caritāmṛta, Antya-līlā, 3.67 - 90*]

Haridāsa Ṭhākura says, "You're chanting the name of Kṛṣṇa, and whoever is in connection of that chanting they'll all be taken. Their sinfulness and offences will all be cleared and they'll be taken to Kṛṣṇaloka."

Then Mahāprabhu says, "Then Haridāsa, how this *brahmāṇḍa* will stay? It will be wholesale abolished?"

"No. no." *Punaḥ sūkṣma-jīve karme udbuddha karibā.*

*[haridāsa bale, — "tomāra yāvat martye sthiti / tāvat sthāvara-jaṅgama, sarva jīva-jāti]  
saba mukta kari' tumi vaikuṅṭhe pāṭhāibā / sūkṣma-jīve punaḥ karme udbuddha karibā]*

[Haridāsa said, "My Lord, as long as You are situated within the material world, You will send to the spiritual sky all the developed moving and non moving living entities in different species. Then again You will awaken the living entities who are not yet developed and engage them in activities."]

[*Caitanya-caritāmṛta, Antya-līlā, 3.78-79*]

The wholesale. All the members in a prison may be liberated, but again there are so many who will fill up the jail, the prison house. Like that, one set wholesale liberated, but from the infinite layer of Brahmaloaka, so many they're waiting to come here and fill up the whole thing. That explanation is given there. It is infinite. The law of infinite it cannot be applied in this finite world.

Just as the question of zero. Zero plus zero, zero minus zero, zero into zero; everything is zero. So infinite by added infinite, infinite into infinite, infinite divided by infinite; all infinite. Infinite taken from infinite, the remaining is infinite.

So we should not think that the whole infinite will come within my fist. So it has been discouraged, that don't lose your energy for inquiry into the ways of the infinite. It is impossible for you. Leave that mania and try to engage in the service where you will thrive. *Jñāne prayāsam udapāsyā*, in many places. It is impossible, that the whole infinite will be able to enter into your one, the smallest subjective plane, brain. That the infinite will be included within the finite; it is impossible. So don't attempt that way. Mind your own lesson; that is, engage yourself in the duty what is given you in this infinite, there you will thrive.

*Jñāna-śūnya-bhakti*, faith. Knowing means it comes from the doubts, suspicion, and the stage of suspicion is not a very laudable thing. Suspicion, doubt, all these things, only indicates that we're living in a lower, mean plane. In the higher plane no position of any suspicion, doubt. There, men do not cheat anybody. So suspicion and checking; all these faculties are always with the lower creation, not in the higher. There, no possibility of cheating to any other, all helping, helping, helping. So this is the quality of the lower class. So suspicion is bad, faith is good. If you want to live there, try to acquire faith. Try to learn, believe the atmosphere, acquire this good habit if you want to live in that civilised world. And give up that you will know everything. This won't help you for your progress, but deteriorate your progress. Take the path of *bhakti*, devotion, faith. There is the Lord, His eye is there over you, none can cheat you.

*[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati*

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

His vigilant eye is always over our head. If I do not cheat me, none can cheat me in the world. None has any power to cheat me. What it seems to be, because we cheated previously, and we're feeling the consequence now. Cheating is coming from the environment to me. Why? I cheated in the past. The reaction is coming. Otherwise no cheating comes to an innocent person. His vigilant eye is there, everywhere. So,

*jñāne prayāsam udapāsyā namanta eva [jīvanti san-mukharitām bhavadīya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir / ye prāyaśo 'jita jito 'py asi tais tri-lokyām]*

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure

devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”]

[*Śrīmad-Bhāgavatam*, 10.14.3]

As much, as small as necessary we may inquire a little. But we must engage ourselves in the service. Service is nectar. Dedication is nectar. And not apprehension that I’m going to be cheated, so I must try everywhere, every corner search and I shall see whether I’m going to be cheated or not. This is something like suicide. It’s to ruin ones own cause.

So *Bhāgavatam* says *jñāne prayāsam udapāsyā*. Knowledge cannot take you there. If you want to go to that land of simplicity, and cooperation, and dedication, and goodness, mutual help, you acquire such sort of nature. Try to give yourself.

Don’t apprehend, and out of the lower nature’s current civilisation, that I must guard myself against any sort of cheating. Cheating, cheating, cheating. That is keeping you in the relativity of the cheating. Leave it, throw it off. But still, because we’re within that plane, we can’t avoid it. But as much as possible we shall try to neglect them and to encourage our inner faith towards, to live in the higher circle.

If we like at all to live in the higher circle, no misgivings we should encourage within us. Must be generous, liberal. Because, I’m in the relativity of Him, I’m approaching the absolute good, and not only so many agents of this misunderstanding world. If I’m in search of the Lord, then I’m in His relativity. He will look after me. And when I’ve accepted devotion, not that everything whatever I shall see I shall command respect from them. ‘O, he’s going to be a devotee. You all come and help him.’ Not with that temperament.

But when approaching towards Him, *rakṣīṣyatīti viśvāso*. He’ll protect him. If He likes to protect me He’ll do. Otherwise He may do anything and everything with me. I’m a slave. With this sort of courage, and this sort of simplicity, and this sort of certainty, we shall try to approach towards Him. I’m approaching towards Him. That consciousness must be always in me. He’s omniscient, omnipotent, and all love. I’m approaching Him.

Because others are engaged with diplomacy and doubts, and in order to meet with them, those particular details, I must have to culture that, cultivate that thing in me. This will be a fun, where all those misgivings will be created. Not that.

**Parama:** Guru Mahārāja, how can we have faith in Kṛṣṇa’s protection without thinking we’re deserving of it?

**Śrīla Śrīdhara Mahārāja:** The devotees as much as they make progress they can’t realise that they’re really fit to attract Kṛṣṇa.

Rather they see that, ‘I’m the most unqualified, no devotion. Why Kṛṣṇa will care to protect me?’

All these things will come. But still, hoping against hope.

“Then rather I shall die than to put my faith on anyone else. If my Lord, if He likes to protect me, He’ll let me live. If He does not care, let me die. Whatever? Still I can’t give my reliance to any other thing.”

With this attitude one will approach to Him.

“I’m unfit. But still He cares for the fallen. I’m fallen. He may care or He may not care. But under any condition I’m not going to accept others for my protection. If He likes He may protect me. If He does not like He can make or mar. This right He has got over me.”

With this sort of temperament, desperately one should approach towards Him, search after Him. Exclusive search. That sort of faith we should try to encourage, to have within us.

"I'm fallen. I have no such capacity, such attribute that He will come to protect me. I'm the most negligent factor. But still, He's great, we hear. And I aspire after His care and not the care of anybody."

That should be the inner temperament. At the same time, as outwardly you should try to clutch at a straw, whatever we shall find to save me. *Ānukūlyasya saṅkalpaḥ*. Whatever is favourable to nurture such thought of Kṛṣṇa within me at the same time, what level I am, I shall try to catch at a straw. In this way. Not that I shall be a party to cast me into the fire.

*Ānukūlyasya saṅkalpaḥ*, and *rakṣiṣyatīti viśvāsaḥ*, and *goptrtve varaṇam tathā*. [*Caitanya-caritāmṛta, Madhya-līlā*, 22.100] "You are my protector, none else. And You *will* protect me. You are so great."

And still, *ānukūlyasya saṅkalpaḥ*, whatever little thing comes as obstacles I shall try my best according to my understanding to remove that also. In this way. Change of temperament sometimes comes, according to the progress of the devotee. "If You don't take care of me, I won't live any longer."

And sometimes He comes at that time and saves him. Such things are also, we can see. Many types of devotion. But on the whole *ānukūlyasya*, according to one's stage he will try to take help from the environment. But the main thing will be in him or her, "That I want His protection, and from none else."

And at the same time many Gurus. Gurus, His agents, His representatives, and so many Vaiṣṇavas, caretakers, they're our friends. Their advice also I shall take sometimes. They're my friends, my helpers, that what they will say, I shall accept that. In this way we shall go on. Anyhow He will be the centre and His agents and His books, all these I shall consult and go on. And if I'm sincere then of course I must have progress in my life of devotion.

**Parama:** Guru Mahārāja, how do we develop sincere humility?

**Śrīla Śrīdhara Mahārāja:** Sincere humility? With the progress of the devotion it will come. And we shall try to guide according to the rulings of the scripture and the *sādhu*, their conduct, their advices, we shall apply within us and go on, progress. Humility, not apparent humility, that is hypocrisy. In the name of humility, hypocrisy should not be indulged, given indulgence.

And humility also has another meaning. What is humility? Suppose a Vaiṣṇava is being blamed, and if at that time I've got power to protest but I do not do, then that is not humility. Humility from the standpoint of the Vaiṣṇava standard. Ordinary people, others, they're to be treated like madmen.

If a dog tried to enter into the temple, and if I pose humility, that he's going how, why, something edible there, and why I can stop the dog, that is no humility.

So also, Guru, Vaiṣṇava is being molested, and I'm there and I don't give any opposition, that is also not humility. I must come between, that the filthy things may not go to him. As much as possible I shall oppose. That is humility proper. Humility in consideration with the Vaiṣṇava world. They're standard thinkers, and I'm trying to enter into that sort of level, so that law should be binding on me and I shall take, appreciate and I shall apply that in me. So if someone is coming to attack a Vaiṣṇava, I'm there, if I'm humble I must go and participate. I should be considered to be humble, humble than the Vaiṣṇava and to serve them, to oppose his opponents. That is humility.

To go and stop the attack and take it within me, saving the higher Guru, Vaiṣṇava, worshipping person. That is humility.

So humility must be in the eye of the superior, the normal thinking person, humility. And humility standard is not according to this worldly thinking person, abnormal thinking person, the standard is not according to *their* judgement. Humility.

I'm humble, I'm servant, I'm to serve my Gurus, superiors, and whatever is the necessity I must go to do that. If I consider that I'm a servant, my master is being molested, I must go between them. That is humility.

And in the worldly sense that may be, "Why do you come and interfere? You're not concerned. I'm talking with him. He's done some wrong. I'm chastising him, that madman. I don't consider, you say he's a Vaiṣṇava, I consider he's a pest of the society. He's a deserter, he's deserted his family, and they're starving, and you call him *sādhu*. We don't call him. I want to chastise him. Why you come to interfere?"

Such questions may arise. But you have that capacity, you come and you go, "No, he's engaged in higher matter, and you're in the worldly matter. I know what is his magnanimity. You do not know."

In this way, the trespassing in the ordinary sense, but that will be humility, service of the Vaiṣṇava. So it differs according to different circumstances.

On the whole, there is a story I say to you, of our Guru Mahārāja. He once was in Rādhā-Kuṇḍa, along with us. Kārtika mas, a whole month he's staying in Rādhā-Kuṇḍa.

One *pāṇḍā*, a *brāhmaṇa* of course, he told that, "We can give blessings to [Raghunātha] Dāsa Goswāmī. Dāsa Goswāmī he came from *kāyastha*, *sūdra* family, we're *brāhmaṇas*. We're in a position to bless him."

Dāsa Goswāmī has a great position, a Guru in Gauḍīya *sampradāya*, *prayojana-tattva* Ācārya. And this came to our Guru Mahārāja's ear. Then Guru Mahārāja, he gave up taking *prasādam*.

"Until and unless I can make any justice to this, that ordinary *pāṇḍā* has insulted my great Gurudeva, and until and unless I can do something in return, I can't take *prasāda*."

He's not taking *prasāda*, we also are so many, we also can't take *prasādam*. A standstill. And he's mourning, sighing.

Then one of our general secretaries he came, "That man, ignorant man, what he was talking, why you are giving so much importance to his expression? You do not care for that, you take *prasādam*."

Guru Mahārāja told, "No. I'm here driving motor car in Vṛndāvana. I'm not an ordinary beggar with *kaupīna*. If I were so then that man remarked in such a bad, I put my hand in my ear and would have left the place. Without caring to hear all his bad remarks I would leave the place. But I'm in the position of Ācārya, I'm driving motor car, and so many grandeur, this building, all this I am living. What for?"

*pūjāla rāgapāṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]*

["The path of divine love is worshipping to us,  
and should be held overhead as our highest aspiration."]

My life is dedicated to show to the public what is the dignified position of our Gurudevas; Rūpa, Sanātana, Raghunātha, who showed their life like a street beggar, rather less than that. But

their internal wealth was so high and great. To show that I'm showing a life a grandeur as an Ācārya, to show that our Gurudeva, whose words we're trying to distribute to the people, to remove wholesale their difficulty, that Guru. And he's being insulted, and I'm living in such a gorgeous way, grand way, and I shall tolerate all this? I can't do that." So he does not take any *prasādam*, "Until and unless I can undo, give something in return."

Then it spread. Then one gentleman he approached Guru Mahārāja. He was an inhabitant of that place, Rādhā-Kuṇḍa. He appreciated our Guru Mahārāja, had greater appreciation, and he called that gentleman, that *brāhmaṇa*.

"What have you done, you don't know? You give apology. He's a great *mahātmā*. What he's doing you do not know. You have insulted his Gurudeva on his face. You fool! You don't know your position, what are you? You're a *brāhmaṇa*, what of that? You're servant of the anger and this lust and all this greed, all these things. What is your position? This great *mahātmā*, and his Guru, you do not know about him. You apologise."

Then he apologised. And then our Guru Mahārāja took *prasādam*, and then we also took *prasādam*.

So humility, what is humility? In his case, that is humility. And if he ignores that he said that, "I'm not humble. I'm a seeker of my own position. I'm riding this motor car, grandeur, gorgeously moving here and there; what for? Only to show, to save the public from any offence by insulting those great self-abnegated persons. Our Gurudeva. This is,

*trṇād api sunīcena, taror api sahiṣṇunā [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]*

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

The application of humility in such way also. So it is relative, not absolute, according to our position.

\_\_\_\_\_ [?] If we're sincere, help will come from outside to guide us always; we may be confident. So we shall pray that we can have that sincerity, simplicity, and a purity of our purpose. And we shall fall at the feet of the *mahātmās* to extend their internal life and affection towards me, towards us, so that we can be elevated more and more. That is our inner nature, that is our hope, that our inner nature is good, is such. Whatever is undesirable, that is only cover, a foreign thing. So the foreign thing will go and the inner nature will come out. It is in one sense it is very easy, and now I'm roaming in wholesale foreign thing, behaving, so it is difficult. But with the help of those that have got natural life I shall try to remove the dust that has come on the mirror of my heart.

*ceto-darpaṇa-mārjanam bhava-mahā-[dāvāgni-nirvāpanam  
śreyāḥ-kairava-candrikā-vitaranam vidyā-vadhū-jīvanam  
ānandāmbudhi-varadhanam prati-padam pūrṇāmṛtāsvādanam  
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam]*

["The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure

- a life of love with Kṛṣṇa. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa." ] [*Śikṣāṣṭakam*, 1]

This *kīrtana*, *śravaṇa*, *vandana*, Vaiṣṇava *sevā*, with all these things gradually it will be cleared and we shall be able to see what is what, gradually. Gaura Hari bol.

**Devotee:** Guru Mahārāja, could you tell us if Advaita Prabhu, if he's the incarnation of Mahā Viṣṇu or Śiva Śaṅkara?

**Śrīla Śrīdhara Mahārāja:** Mahā Viṣṇu means Sadāśiva, the outer descent is Śiva. So Advaita Prabhu is considered as Mahā Viṣṇu or Sadāśiva, the devotee Śiva. Not the master of this world, as giving punishment to the culprits of this world by imparting dissolution. Not that, but the Vaiṣṇava, *vaiṣṇavānām yathā śambhuḥ*.

*[nimna-gānām yathā gaṅgā, devānām acyuto yathā  
vaiṣṇavānām yathā śambhuḥ, purāṇānām idam tathā]*

["Just as the Gaṅgā is the greatest of all rivers, Lord Acyuta the supreme among deities and Lord Śambhu [Śiva] the greatest of Vaiṣṇavas, so *Śrīmad-Bhāgavatam* is the greatest of all *Purāṇas*."] ]

[*Śrīmad-Bhāgavatam*, 12.13.16] & [SCSM's *Śrī Brahma-saṁhitā*, p 144]

Sadāśiva has got his kingdom just below the Vaikuṅṭha. Śiva is the conception of impersonal and personal, both combined. Personal, differentiated, non-differentiated. And the differentiated covering the non differentiated area, Virajā, Brahmāloka, non differentiated. But covering that, something extended towards the Vaikuṅṭha in the plane of dedication, and something towards the land of exploitation, that is the conception of Śiva. That the portion of the function that is found entering into Vaikuṅṭha, that differentiated conscious area, that is Mahā Viṣṇu. And this side, that is Rudra, and the whole non differentiated area within him.

*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ param hi mām  
avyākṛtam [bhāgavato 'tha vaiṣṇavam, padam yathāham vibudhāḥ kalātyaye]*

["A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world." ] [*Śrīmad-Bhāgavatam*, 4.24.29]

Not very expressive, very mystic conception of Śiva. Differentiation in this side and also in that side, and the middle margin. The covering that margin, something extended this side and something that side. This side, the lord of exploitation, and that side the servant of Nārāyaṇa. That is the peculiar position of Mahādeva. There is *tyāga*, *tyāga*, *bhoga* and *sevā*. Three things mixed there. Śiva represents *bhoga* in that he's the enjoyer of *māyā*, leader of the opposition party. He's

the leader, husband of *māyā*. And on the other side he's a servant of Viṣṇu. And also the middle, the margin position also he's covering, *tyāga*. Enjoyment, renunciation and service; three things together, Mahādeva. Sometimes he's seen to enjoy here, but his tendency is always to getting out of this enjoyment. He's a beggar, but still he's married and he's got his children. Sometimes he lives with them, and sometimes wandering as beggar, renunciation. And sometimes he's seen to fight against Nārāyaṇa, Viṣṇu. Giving opposition, giving indulgence to the demonic class. And sometimes he's seen very submissive to Nārāyaṇa, and praying to Him.

"Why You have engaged me in this awful duty! It is my bad luck. You, my Lord, You have given me, attached me to this function. This is very undesirable for me."

Submitting to Him, again fighting again, going to fight in favour of his demon disciple. In this way, the mixed thing, both, the beginning of Vaikuṅṭha and highest position of this *māyā*, and including the renunciation spirit.

...

...But now he's disappointed, so he's besides himself. Can't contain him within himself. What to do? Half-mad - of his sacred thread. Everything is one and the same, jumbled together.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Hare Hare. Hare Rāma.

**Devotee:** I think I wish I had some things I could say to her. But I don't know anything myself about Rāmakṛṣṇa. I wish I'd known something about Rāmakṛṣṇa in order to...

**Śrīla Śrīdhara Mahārāja:** But to what she told?

**Devotee:** Yes. But I could not answer her, she kept on saying that Rāmakṛṣṇa is the same as Hare Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** "I'm quite satisfied with Rāmakṛṣṇa. You do not know him properly. So you're boldly giving assertion like that. What do you know about Rāmakṛṣṇa?" She will tell against you. "Who's Rāmakṛṣṇa, do you know? He's both Rāma and both Kṛṣṇa. Rāma and Kṛṣṇa both combined, he's Rāmakṛṣṇa. What do you know?" They'll say to you.

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

Acyutānanda told, in his experience, "That wherever I've gone I found that the general educated public is in the hands of the Rāmakṛṣṇa Mission. We had to fight with them. Our worst enemy is Rāmakṛṣṇa Mission, they're capturing the field, and we're to fight with them if we at all want to do some good to the public. Mostly the educated section under the influence of the Rāmakṛṣṇa Mission.

"Whatever you do, it is all right. Any conception of religion is all right."

I told, "If we hate Rāmakṛṣṇa, if I preach an opinion if one can hate Rāmakṛṣṇa, Vivekānanda, they will achieve salvation. Will you accept that? Any opinion you're to accommodate any opinion. And this is my opinion, you record! Your first and worst conception, conviction; that Rāmakṛṣṇa should be accepted as the highest authority. If one does not do, then will you accommodate him? Never!"



Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

*Yata mata tata patha.* [Anyone's opinion is as good as another's]

This is all on the basis of Śāṅkarācārya. Their basis is Śāṅkarācārya, *māyāvāda*, all *saguṇa*, *māyā*, everything is misconception. So even there is variety in misconception; *raja guṇa*, *tama guṇa*, *sattva guṇa*. Misconception also may be deeper, deepest and very less deep, it may be, *sattva*, *raja*, *tama*, but all misconception. There the common thing, misconception. There's classification of misconception also. And proper conception; it is beyond our knowledge. Then this is there, long and short is this. The proper conception of the truth is beyond our conception, unknown and unknowable. Unknown, and the comparison, just like deep sleep. Like deep sleep, something like that, that is the conception of the real truth. And all other, whatever we're conscious of, that is misconception of different degree. Good or bad, according to the degree of misconception; that is Śāṅkarācārya. And there is truth, and we can awake in the world of truth, and there is also gradation, hierarchy. How we can understand truth, what sort of life we may have there. That just the opposite here in the misconceived world we have a life in exploitation, and there just the opposite. in dedication. In dedication we're to understand what is dedication. We're to understand exploitation, that is the general misconception, root of general misconception is exploitation, just opposite dedication. There we can have such gradation, everything in details, only in...

.....