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**Śrīla Śrīdhara Mahārāja:** ...for our transaction with the Infinite. From the limited to the unlimited, for your own interest.

One thing is common everywhere, that we're in search after happiness. From the worst atheist to the highest devotee, all will be common here that we're searching for bliss. Blissfulness, beauty, charm, sweetness, love, affection, they're of the same plane. - And we can't deny that we're not searching for that. The field may be different, one is giving his life for the country, he's also - that joy. Another, a dagger, putting on another's body, that is also for joy. But quality of joy, the difference in the quality. A *dacoit* also, joy hunter, and a patron, and a humanitarian, philanthropist, also joy hunters, and the devotees also, the salvationists, they are also.

But the quality in the conception of the joy, or the happiness, that is to be taken into account as most important. What sort of *ānandam*, joy, or happiness we want? This joy brings reaction, committing *dacoiting* then punishment will come very soon as reaction. And what sort of joy does not bring reaction in its retinue, but in every increasing line it will move, that is what is wanted, and the quality also will improve in the time eternal. That is necessary for us. Father, mother, country, all these transient, temporary cognition, and then dissolution. But in the midst of everything, we're all seeking after happiness.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

...

*ṛte 'rtham yat pratiyeta, na pratiyeta cātmani  
tad vidyād ātmano māyām, yathābhāso yathā tamaḥ*

["O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."] [Śrīmad-Bhāgavatam, 2.9.34]

The conception of *māyā*, *ṛte 'rtham yat pratiyeta*. It is misreading, what is real purpose, to miss it, to omit it, and seeing it otherwise. *Māyā* means misreading, not to be able to read properly things outside, misreading. And that is affected only by our prejudiced interest, local interest, local. *Mīyeta anuyar*. There is another meaning of *māyā*, of course meaning the same thing. *Mīyeta*, measured meaning, limited meaning, limited reading, reading from the limited standpoint, that is *māyā*. *Mā - yā*, what is not, not proper, are limited, two fold meaning of *māyā*, *'Rtham ṛte*. The proper meaning is neglected, or it's omitted, proper reading of things, improper reading, *māyā*. *Rte 'rtham yat pratiyeta, na pratiyeta cātmani*. And from the standpoint of the whole of consciousness it cannot stand. *Na pratiyeta cātmani, tad vidyād ātmano māyām, yathābhāso yathā tamaḥ*. Just as light and darkness, the difference is like light and darkness. Ignorance and knowledge, knowledge is effective, ignorance is misguiding, loss of energy, waste of energy, that is the consequence.

But there is another, higher level. Mahāprabhu asked to take to that for us, His recommendation: "Ignorance and knowledge, eliminate both, and try to surrender to the

affectionate heart of your affectionate superiors, surrender to your guardianship. *Jñāna-sūnya-bhakti*. Don't take the responsibility and risk for calculation and reading of the environment on your shoulder. But surrender to the sweet will of the highest dictator. Law is for us, law is not for Him, He's above law, so take shelter of the law creator. Then you're fearless, you'll be at liberty, the highest liberty you'll be able to enjoy, if you can rise up to that level. *Jñāna-sūnya-bhakti*. Sincere and perfect dependence on the dictator Who's above law, He's above law. *Jñāna-sūnya-bhakti*. Just as a child in the mother's lap, intuitive affection, that is the highest position for us. *Jñāna-sūnya-bhakti*. Don't bother yourself with good and bad. Only one line, stick to that, surrender. His sweet will. That is another plane, though unseen from this side, the scholars. *Muhyanti yat sūrayaḥ* [*Bhāgavatam*, 1.1.1]. Not only ordinary men, but great scholars are benumbed, they can't follow, understand. Scholars means depending on knowledge, they cannot eliminate knowledge. The scholars say: "We can't understand what you say, *jñāna-sūnya-bhakti*, is the highest place, we can't follow this, how is it possible?"

But it is possible, to give up hope on our defective self calculation, that is vulnerable. So throw yourself to the decision of the Supreme invulnerable substance, at His disposal. That is the highest attainment of the individual, to live in the land of mercy, affection, love, and that is beauty, that is charm. The land of sacrificed soul, wholesale sacrificed soul, they live there in that land. Self forgetful, all, self forgetful, living there, a plane of surrender and that is the highest plane of our life. That was announced by Mahāprabhu, *jñāna-sūnya-bhakti*.

It is very difficult to understand how we can live, the *jñāna*, the light, without light how we can move, it is impossible. But it is told that that is the highest position you can ever aspire after, *jñāna-sūnya-bhakti*. Automatic, just like computer calculation. Everything is being done as a machine, mechanically. But that is living and affectionate, not machine, this material thing, dead thing. A vitality grows there in its highest form. Vitality. It is not an abode of dead persons where all faculties are dead, no. They rather find their full play, fullest play, all the parts, the eye, the ear, everything, encouraged by the sweetness, the *ānandam* is rather taking the lead in the movements there.

All do not see with the eye, pasu puyati gandena [?] As I told before, ganda vedi, rupa vedi, rasa vedi [?] There are so many classes, amongst in the animal creation. They see things only by scent. Who has come before him, he knows by the scent and not by the eye. Sabda vedi. By the voice one can know who has come, not by the eye. Ganda vedi, sparsa vedi. By the touch only they can understand who has come before them. The fishes are called sparsa vedi. One fish coming, approaching another fish, only the wave, he's coming, there's a peculiar wave he understands such a fish is coming to me, it is possible, sparsa vedi. Ganda vedi, by the scent only can understand these ants, etc, that who is coming, ant coming, or the mosquito coming, or the cat coming, or amongst the ant who is coming, only by the peculiar measurement of the scent. As we can discriminate with our eye, the human body coming, either this man or woman by the eye we can trace, so by scent one can understand, by sound one can understand, without eye.

So also here, the understanding by sweetness, by *ānandam*, differentiation in *ānandam*, they're moving there, no eye to guide, intuition something. The search for Kṛṣṇa, the searching attitude, that is the guide. There are classifications, everything is there, automatic, *ānandam*, inspiration, *anurāga*, affinity, that can guide. Everything is there, the eye, ear, everything there, but still the

guiding principle is affinity. Affinity towards the centre and according to the degree so many infinite classifications. But the main thing is our attraction towards the centre, Kṛṣṇa, beautiful. Search for the beauty, that is the main thing and there are differentiated characters in that. But the main thing, the main current of the life there is search for Kṛṣṇa.

*kāhān mora prāna nātha murali-vadana, kāhān karoṇ kāhān pān vrajendra-nandana*

[Śrī Caitanya Mahāprabhu said: "Where is My beloved Kṛṣṇa? I can't tolerate His separation. Where is the Lord of My life, Who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?"] [*Caitanya-caritāmṛta, Madhya-līlā, 2.15*]

How I can run to the place where I can find the centre of the current? Where is the centre of the current? So sweet current coming to us, where is the centre? In this way. And who are nearest the centre? And who can command the sent current? So many things are there in the general vision. This may not be idolatry, we may think when in figurative way this is represented, we may think: "Oh this is idolatrous, in mental idolatries, physical idolaters, and mental idolatry, they're suffering from, the Hindu's are suffering from mental idolatry." Do away with the idolatry conception. Things may be generally represented in this way, scientific way.

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

Mahāprabhu wanted to - "Pay and you'll have. Don't try to secure things very cheap. Don't try to purchase in the cheap market. Be ready to pay for the thing. Surrender, nothing less than surrender, that can purchase a ticket for you in that plane. Wholesale, if you can give wholesale, you will get also wholesale.

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

[Śrī Kṛṣṇa says: "As a person takes refuge in Me, I accordingly respond to him. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, all men follow My various paths."] [*Bhagavad-gītā, 4.11*]

"If you're miser, I'm also miser in dealing to you. If he's as much generous I'm also so. Wholesale giving. I can also give wholesale. So much so Yaśodā can whip Me, and I've no other alternative but to rub My eyes full of tears. 'I don't do this once more My mother, don't beat Me, don't whip Me in this way, even I can go so far, so far.'" Hare Kṛṣṇa.

*śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ  
aham iha nandaṁ vande, yasyālinde paraṁ brahma*

["Those who fear material existence worship *Veda*, some worship *Smṛti*, and others worship the *Mahābhārata*. But I choose to worship Mahārāja Nanda, because in his courtyard the Supreme Cosmic Truth, Param Brahma is playing."] [*Caitanya-caritāmṛta, Madhya-līlā, 19.96*] & [*Padyāvalī, 126*]

Raghupati Upādhyāya in his talk with Mahāprabhu told: "Let the others who are very much afraid of their worldly life run towards *Veda*, run towards *Smṛti*, and other scriptures. But I don't like all these things bothering. Simply I want, I see that - *aham iha nandaṁ vande*. All my concern is with Mahārāja Nanda, where I find in concrete truth that the Parambrahma is crawling on the compound of his house. I see the concrete thing. I won't run after phantasmagoria, what the *Śruti* will say, the *Smṛti* will say, so many. *mani marti vasista jagra vagra smṛtim* [?] *Veda* also *Sāma*, *Yajur*, *Atharva*, so many interpretations. I don't like that. I get the fruit here, the result, the consequence, I find here. That the Parambrahma whom you say, all Parambrahma, He's crawling in the compound of Mahārāja Nanda. So I shall negotiate with Nanda Mahārāja how I may be counted amongst one of his own people. This is my direct finding."

And that satisfied Mahāprabhu very much, that Raghupati Upādhyāya's statement. *Śrutim apare smṛtim itare, bhāratam anye bhajantu*.

The *Śrutis*, they're also in the *rasa-līlā*, they're also trying to have their defective attempt forgiven.

"We could not exactly express You my Lord, that You are such and such. You are *rasa-līlā*. Our expression rather went to express indifferent, that Brahma, the Brahma, Paramātmā, all this impersonal thing, generally we dealt with. But You are person and You are such a wonderful personality. You can describe these ordinary human things in such a great way. We did not know all these things and we could not express You, in this type, so forgive us." They beg to be forgiven, excused by Kṛṣṇa. "That we could not, we say, we boast that we give Kṛṣṇa, we give the Absolute to the people. But we ourselves did not get any such compression of Yourself, highest, so sweet. So sweetly we could not represent You. So we must be forgiven for our audacity, our position, our authentic announcement that we can show the path to You. We're criminals, in this way."

*śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ  
aham iha nandaṁ vande, yasyālinde param brahma*

Parīkṣit Mahārāja, he's also in that great assembly of the scholars of different departments, he also says:

*nandaḥ kim akarod brahman, śreya evaṁ mahodayam  
yaśodā ca mahā-bhāgā, papau yasyāḥ stanam hariḥ*

[Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: "O learned *brāhmaṇa*, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?"] [*Śrīmad-Bhāgavatam*, 10.8.46]

Parīkṣit Mahārāja, on the basis of the theistic atmosphere created by Śukadeva Gosvāmī, Parīkṣit Mahārāja is asking: "This is wonderful what you say, this Nanda, what did he do in his previous life? What sort of penances, or reading, or anything, religious practices, what did Nanda do that he has got the Parambrahma in such a way, in a player's way he has got that Parambrahma? And *yaśodā mahā-bhāgā*, and the great fortunate lady Yaśodā, who is suckling that Parambrahma. It is inconceivably wonderful. What did they do? Please come direct with that recommendation. We want to follow that. We want to follow that leaving aside all those stereotype

things that ever come to the world, for God consciousness, or God realisation. Leaving everything aside, we want to follow that path, what Yaśodā did, what Nanda did, in their past lives, that they have acquired such a great inconceivable fortunate position, we want to know that.”

So Mahāprabhu came to give us such direction, where to go, what to gain, what to obtain.

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

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

[*Bhagavad-gītā*, 2.29]

Even in *Gītā* we find, that only soul consciousness is wonder of wonder. We’re all practised with material consciousness, material valuation. We’re making much, we know we’re accustomed to make material valuation, always calculating. But if we can have the conception of our own soul, the particle, the dust of the great conscious substance, we’ll be astounded. *Āścaryavad vadati*. Who will hear, who will say, who will know, everyone will be astounded.

“Oh. The soul is such a thing, such valuable, such wonderful, independent of all mortal? The atom bomb cannot do anything to the soul. These great achievements of the so-called civilised genius, they cannot approach this plane of soul, it is living in that plane.”

So how much disarmed we are with fear. No fear, no apprehension which we’re suffering, always like a remittent fever, always containing fever. The mortality, the threatening of mortality is always attacking on us, consciously, unconsciously.

But when we reach the plane of soul: “Oh. What wonderful thing, beyond atom bomb and all these threatening of the mortal world. It is above, wonderful things.”

That is only a part, as a dust of that conscious world, and then the conscious world, Śiva-loka, and then the, *andamāya-loka*, where it is. Still it is with us, we hanker only for that.

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ  
[andhā yathāndhair upanīyamānās, te 'pīśa-tantriyām uru-dāmnī baddhāḥ]*

[Prahāda Mahārāja says: “Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.”]

[*Śrīmad-Bhāgavatam*, 7.5.31]

Prahāda Mahārāja says we’re attracted by the outer coating of things and ignoring the very spirit which is within. That is our fate.

*prāyeṇa munayo rājan, nivṛttā vidhi-śedhataḥ  
nairguṇya-sthā ramante sma, guṇānukathane hareḥ*

["O King Parikṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."] [*Śrīmad-Bhāgavatam*, 2.1.7]

*ātmārāmās ca munayo, nirgranthā apy urukrame  
kurvanty ahaitukīm bhaktim, ittham-bhūta guṇo hariḥ*

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."]

[*Śrīmad-Bhāgavatam*, 1.7.10]

What to speak of us, we're full of material aspirations. Those that are famous for their spiritual aspirations and whose life is given for that, it is necessary also to preach in that camp, that He's above that, above knowledge. The love is above knowledge. *Prema* is above *jñāna*. And Kṛṣṇa is the king of that loving plane, the plane of love and beauty, and it is above your consciousness. Very rarely we find that some of the leaders of the *jñānī* school, they're aspiring after that beauty. So beauty is not confined in this eye experience of the material world. So how wonderful that will be. *Aham iha nandaṁ vande*. The soul is such, then the Supersoul, Paramātmā, then that Brahma Nārāyaṇa, Vāsudeva Nārāyaṇa, Rāmacandra, Dwārakeśa, Mathureśa, Vṛndāvana.

*vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād  
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ  
rādhā-kuṅḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt  
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ*

[Rūpa Goswāmī says: "The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṅḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṅḍa, which is situated at the foot of Govardhana Hill?"] [*Śrī Upadeśamṛta*, 9]

*karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas  
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ  
tebhyas tāḥ paśu-pāla-paṅkaja-drśas 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.”]

[*Śrī Upadeśamṛta*, 10]

The gradation in the transcendental world is being shown to us in this way. With this aspiration, let our fortune may direct to move on and on, towards Kṛṣṇa consciousness, from deeper, to deeper, to the deepest.

Gaura Haribol. Gaura Haribol. Gaura Nitāi. Here we close today.

...

### **Akṣayānanda Mahārāja:**

Na api sretaketu bahu bramhukai ahara guruva asitaha [?]  
 Satyam bramhapi mantra prajestha guro eka eva upasya vartate [?]  
 Kintu upasanayam anukulya pratikulya drstanti bhuta ete sada sa [?]  
 Param mrsya guru krtha ityam vasya vyatirvek avyam nai siksa guru evaite yeya [?]  
 Tathapi swami caraneru upani bandho sloko capoca mina harina kumari braja tanga [?]  
 Katanga kuras ca asto eyate guruvo pathaha madhu hata kapingula sadyo sthaha [?]  
 Upayade vijnana sesaha vrtiyadayo matah iti siksa guru nama antu baho yam eva prayo jnana datya [?]  
 Prayojaka nityaha nahiti namo siksa guru api avijna jana eva bhavyo yasitam tu [?]  
 Satyam avijna jnananam hi gothum adi mama matam usarita tam maya sasajati aste kutra kutra [?]  
 Tatyam vestavya ityaha brahmeti adviti yam yat brahma etat kalau savisesa nirvisea videda gauhu daiva [?]  
 Rsi giyate iti nyasa vrsya yasya matam nahinyam iti abi yukta vakyas ca maya yada hardika eva tarata [?]  
 siksa guru varna krta iti bhavana [?]

I'm sorry. My reading is probably very bad.

**Śrīla Śrīdhara Mahārāja:** Not bad, but not very clear to our ears. What is the chapter?

**Akṣayānanda Mahārāja:** Ninth chapter.

**Śrīla Śrīdhara Mahārāja:** Ninth chapter. So it is by Nava-yogendras? By whom? Ninth chapter. Kavi, Havir, Antarīkṣa, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa [and Karabhājana]. Who is it?

Only one point, or many? Only this point that many Gurus are necessary, because there are different conceptions of the *advaya jñāna*. So to understand fully the particular part, the expert of that portion is to be consulted. Main purport is this. But if such a Guru is available who can represent all of the whole, *advaya jñāna*, then one may suffice. Otherwise the partial realisation, the Guru of partial realisation, they can give out the knowledge of a particular part. That is the underlying principle. For both relative and absolute, the same question, and absolute is the final. Generally:

*ācāryam mām vijānīyān, [nāvamanyeta karhicit  
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]*

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [Śrīmad-Bhāgavatam, 11.17.27] & [Caitanya-caritāmṛta, Ādi-līlā, 1.46]

Whenever we shall accept any Guru, we shall try to see fullness in him. But with the progress of the knowledge, it may seem that some points are being lacking, in that case, *śikṣa* Guru is to be adopted.

**Akṣayānanda Mahārāja:** Guru Mahārāja, it's spoken by *avadhūta-brāhmaṇa*.

**Śrīla Śrīdhara Mahārāja:** *Avadhūta*, inciting by whom? Camasa, Karabhājana, or Antarīkṣa? Who is the speaker? Who is giving reference of the *avadhūta-brāhmaṇa*? *Nava-yogendra*, one of the *yogendras* is speaker here, who is he? Hare Kṛṣṇa. \_\_\_\_\_ [?]

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Voice Uddhava, it is there [?]

**Akṣayānanda Mahārāja:** Yes. My mistake. I'm sorry. Yes.

**Śrīla Śrīdhara Mahārāja:** So, ha ha, a drastic position, ha ha ha. Unquestionable.

**Badrinārāyaṇa:** That changes the whole situation.

**Śrīla Śrīdhara Mahārāja:** Unquestionable.

**Akṣayānanda Mahārāja:** Astama jayi bhagavan sri krsna bhajanera nicak avadhuta brahman ksatry [?]

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

**Śrīla Śrīdhara Mahārāja:** Ha, ha.

**Akṣayānanda Mahārāja:** I'm sorry, it's *aparādha*.

**Śrīla Śrīdhara Mahārāja:** One in many. *Ācāryam mām vijānīyān*. One in many. He's Guru, because He can make Himself known, no other. So wherever there is true transaction, there is He Himself present, that is oneness in Guru. And also the variegatedness is there, according to ones *adhikāra*, and ones position. The same thing, *loke vyavāya*.

*parokṣa-vādo vedo 'yam, bālānām anuśāsanam [karma-mokṣāya karmāṇi, vidhatte hy agadam  
yathā]*

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."] [*Śrīmad-Bhāgavatam*, 11.3.44]

One may not understand the whole truth, only by instalments he should be given, through different births. On the whole Guru is one, and Guru is He, and it is His will. In one figure also He may deliver the whole truth, but generally by partial instalments, according to the position of the audience, He will extend things.

*loke vyavāyāmiṣa-madya-sevā, nityā hi jantor na hi tatra codanā  
vyavasthitis teṣu vivāha-yajña, -surā-grahair āsu nivṛttir iṣṭā*

["Everyone is 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 lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani 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 one abstain from these activities."] [*Śrīmad-Bhāgavatam*, 11.5.11]

There are scriptures that say: "Oh marry, then leave your wife and go to the forest, and then you leave everything and always try to meditate on Him, even leaving food." There are so many. According to the capacity of the student the professor will impart advice to him, instruction to him. A gradation is there. *Karma adhikārī*.

*na buddhi-bhedam janayed, ajñānām karma-saṅginām  
[joṣayet sarva-karmāṇi, vidvān yuktaḥ samācaran]*

["The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with the advice, "Leave aside action, and cultivate knowledge." Rather, controlling their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action."] [*Bhagavad-gītā*, 3.26]

If I do not do any work, then others will think that idleness is the goal of our life, so I have to work. *Na buddhi-bhedaṁ janayed, ajñānām*. One who has got his *adhikāra*, qualification, he's to be advised nearby something. *Jñāna adhikārī* he should be given *jñānam*, *yoga adhikārī*. Then again wind up everything, as in *Bhagavad-gītā*, He's dealing with different departments, but winding up in the last towards devotion, in this way.

*tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ  
karmibhyaś cādhiko yogī, tasmād yogī bhavāṛjuna*

["The *yogī* who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the *cāndrāyaṇa*, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a *yogī*."] [*Bhagavad-gītā*, 6.46]

But,

*yoginām api sarveṣāṁ, mad-gatenāntarātmanā  
[śraddhāvān bhajate yo mām, sa me yuktatamo mataḥ]*

["Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all their heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."] [*Bhagavad-gītā*, 6.47]

*na hi jñānena sadṛśaṁ, pavitram iha vidyate  
tat svayaṁ yoga-saṁsiddhaḥ, kālenātmani vindati*

["Among the aforementioned practices of sacrifice, austerity, and yoga, there is nothing as pure as divine knowledge. After a long time, a person who has achieved perfection in his practice on the path of selfless action realises such knowledge spontaneously within his heart."] [*Bhagavad-gītā*, 4.38]

So in praise of *jñānam*, but *jñānīnām api sarveṣāṁ, mad-gatenāntarātmanā*, connecting towards devotion. Then, \_\_\_\_\_ encouraging [?]

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