

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

### 83.8.7

**Guru Mahārāja:** ..... a fair-looking, tall gentleman. He has got a history in the first great war when he was in the French line and a air-soldier, pilot, and when he found that death is sure, the plane is falling within the jurisdiction of the German area, he prayed. He met me here and also in Vṛndāvana. "If there be any God let Him save me." But then he fainted. Afterwards when he woke up he saw himself in a French hospital. And there could not say anything but told that: "Anyhow the plane somehow or other fell in the French area." Then he remembered his past prayer and straight away came out of hospital and went to the British church men. "I want to see God is there by any. Please advise, guide me." But, afterwards, as he told, they advised: "You want to see God direct. It is not possible here. We have got no such suggestion in our Bible. But you go to India and there may be some yogī that can contact you direct with God." So he came here.

Anyhow he took initiation from that lady devotee who was the wife of the then Vice Principal of Lucknow. And then in red cloth he wandered through India. Came to Navadvīpa also and met so many. And he established an *āśrama* in Almora and began to preach also. But in a young age you must have heard his name.

Sen (?) also. Another was Dr Madangopala Sadhana, he was our Godbrother, Superintendent Engineer. And she also comes from Ravali (?) side. Another, Tikumsen (?)

Another you might have heard of if not seen was Dr Panalal, who was advisor to the Governor of U.P. (Uttar Pradesh), Bihar. They come from Agra.

There was one professor by the name of Sujakakarma (?), a professor of mathematics in the Agra college. That gentleman was a good mathematician and detected some mistake in the calculation of a German mathematician, so he got a high name. And he was a devotee of Śrī Gaurāṅga. And influenced by his character many persons in U.P. we found were devotees of Śrī Caitanyadeva.

This family, this Panalal, three brothers, Asripilal (?), a big advocate in Agra. Second Panalal, I.C.S. (Indian Civil Service), and the last was the advisor to the Governor, we saw in the paper.

And the third brother was Kundanlal, he was the Assistant Editor of the Manchester Guardian in India for twenty years. And when he was a student in the first great war he visited Germany. He married one British lady who was the daughter of Calvert Read the logician. We have read his logic, Calvert Read. Calvert Read's daughter, I forgot her name, she was the Principal of some Art College in England and this Kundanlal married her and had a daughter. Then he came away and he also took *Hari-Nāma* from our Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura). We caught him in Bisnor (?) while preaching. Then Kundanlal was sometimes editor of a paper

named National Call, in Patna, he was the editor of a daily paper named National Call, from Patna.

And there is another professor in Agra College, our Godbrother, Oudh Bihari Lal Kapoor, he's also a Dr and he has written a book about Śrī Caitanyadeva's Life and Teachings, (*The Philosophy and Religion of Śrī Chaitanya*), based on *Śrī Caitanya-caritāmṛta*, and there he got doctorship. Oudh Bihari Kapoor, he comes from Allahabad but he was for a long time a professor in Agra College. He's still living.

When we were preaching in that side, in Naimiṣāranya our Guru Mahārāja had a maṭh, he established a maṭh there, named Bhāgavat Maṭh perhaps, in Naimiṣāranya. And visited several times and preached around, long time ago, forty years back.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!

We are told that you have some questions.

**Devotee:** Śrīdhara Mahārāja, in the western world we find that six out of ten marriages end up in divorce within a few years. If ten marriages are performed in the western world, and especially in England, only six are successful, the other four end up in divorce with a year.

**Guru Mahārāja:** They're separated.

**Devotee:** And the result is that there are so many delinquent children on the increase in the western world. The marriage is no more, it hasn't got the same bond it used to. I was wondering if you have got any message which be published and could be distributed in the western world as to how these people could be stopped from divorcing so that they could remain together. Because we feel that they're very much on the material platform, sense gratification, and once they get tired of their partner they want to leave their partner straight away, because they have got no God consciousness left in them.

**Guru Mahārāja:** In *Bhāgavatam* it is mentioned how the society is going on and how it *should* go.

*dharmasya hy āpavargyasya nātho 'rthāyopakalpate  
nāthasya dharmaikāntasya kāmo lābhāya hi smṛtaḥ*

("All *dharmas* (religions, duties, occupational positions, social functions), are certainly meant for liberation. They should never be performed for material gain. Furthermore, according to the sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification.")

(*Śrīmad-Bhāgavatam*, 1.2.9)

*kāmasya nendriya-prītir, lābho jīveta yāvatā  
jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ*

("Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for enquiry about the Absolute Truth. Nothing else should be the goal of one's works.")

(*Śrīmad-Bhāgavatam*, 1.2.10)

The arrangement for the system of our life, how it should be and how it is going on at present. *Dharma*, *artha*, *kāma*, generally three-fold ends, *dharma*, *artha*, *kāma*, *mokṣa*, we may take these four also, the four-fold ends of life. *Kāma* means sense pleasure. Then *artha* means to collect energy that can be converted into sense pleasure. *Dharma* means duty. And *mukti* means to get liberation from the present undesirable life. Four-fold ends of life, someone must follow any of these. The worst class, the lowest class are following sense pleasure.

*Dharmasya hy āpavargyasya*, *Śrīmad-Bhāgavatam* says that *dharma*, that duty must be set in such a way that it will take to liberation. *Nātho 'rthāyopakalpate*, but at present duty is set in such a way that to earn maximum money, *nātho 'rthāyopakalpate*, that money is not the end or aim of our duty. And *nāthasya dharmāikāntasya kāmo lābhāya hi smṛtaḥ*, and the money should be utilised to help the duty and not to purchase sense pleasure. And sense pleasure, sense connection with the material world, that is not for sense pleasure but it should be guided in such a way that we can keep our health well. We shall have material connection so much so that we shall have a good body and good mind.

So *Bhāgavatam* says we at present fix our duty to earn maximum money and with that money we enjoy ourselves and we distribute that to others. We think that we are doing best duty. But it should not be so. Only we shall take the help from the material world so much as to keep our body fit, and with the fitness of the body we shall earn money. And money should be utilised to help discharge our duty, and duty should be so placed that it will take me to liberation. This should be, *varnāśrama* is also meant for such. *Śrīmad-Bhāgavatam* says:

*dharmāḥ svanuṣṭhithaḥ puṁsām, viśvaksena-kathāsu yaḥ  
notpādayed yadi ratim, śrama eva hi kevalam*

("The occupational activities a man performs according to his own position are only so much useless labour if they do not provoke attraction for the message of the Personality of Godhead.") (*Śrīmad-Bhāgavatam*, 1.2.8)

The duties directed in *varnāśrama*, the *brāhmaṇa*, *kṣatriya*, *vaiśya*, *sūdra*, and *brahmacārī*, *grhastha*, *vānaprastha*, *sannyāsa*, if this system helps us to go to attain Kṛṣṇa *bhakti* then it is all right. But if it fails to take us to that goal then it is *asura-varnāśrama*, a failure in *varnāśrama*.

*dharmāḥ svanuṣṭhithaḥ puṁsām, viśvaksena-kathāsu yaḥ  
notpādayed yadi ratim, śrama eva hi kevalam*

I have perfectly performed my duties but it did not produce any attachment, any devotion to Viṣṇu, then this is all failure, it is in vain. So in *Bhagavad-gītā* also we find by our past *karma* wherever we are floated, come:

*yataḥ pravṛttir bhūtānām, yena sarvam idaṁ tatam  
svakarmanā tam abhyarcya, siddhiṁ vindati mānavaḥ*

("A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all). (*Bhagavad-gītā*, 18.46)

*Yataḥ pravṛttir bhūtānām, yena sarvam idaṁ tatam*, the all-pervading power that has taken me, carried me to my present position, if from that position by our own energy, our *karma*, we try to satisfy Him, then we are going up. The energy, the power which has given me this position and which is all around me always, *sarvam idaṁ tatam, svakarmanā tam abhyarcya*, by my own duty, my own activity, I must revere, I must show my respect to that power which is all around. *Siddhiṁ vindati*, then if I can begin my life in this way, showing my gratitude to the power that has given my such elevated position and with that power that is given to me, utilise it for His service, then I'll get promotion, *siddhiṁ vindati*, I shall go to my goal.

Also in *Bhagavad-gītā*:

*yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat  
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam*

("O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me.") (*Bhagavad-gītā*, 9.27)

"Whatever you come across, you meet, try to devote it to My satisfaction and you will make progress gradually."

In this way, this is possible only when we can find some fine gain in our life. Our hope, our prospect, in the higher world, if we can come across that, then only is it possible to control us from this self gratification stage of our life, to save us.

So preaching is necessary from all sides, whether you'll be a Christian, or a Mohammedan, or a Hindu, everyone must be common here, or a Buddhist, that to submit to sensualism can never be any higher standard of life. Self control is necessary, but what for, that self control? To work out our salvation from the defective area in which we are living at present.

*Bhagavad-gītā* (13.9) says: *janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam*, there's the intelligence or reason of three kinds classified, *sattvic, rajasic, tamasic*. *Sattvic* intelligence, that higher reasoning will read the environment in such a way. Where there is birth there is death, there is disease, and there is infirmity, there cannot be

happiness. If we have got such keen eye to read the environment and it is possible only when we get that higher reasoning. That this is not a good place to live, we must seek higher sphere to have our life. This *sattvic* intelligence can help us.

Another thing which is the basis of Vaiṣṇavism *Bhāgavata-dharma*. What I told, this is *varnāśrama*, by good *karma* we are gradually coming to such adaptability. But *Bhāgavata-dharma* is another peculiar type, that is based on our taste, not by intelligence or calculation or *karma*, nothing. That is *sukṛti*, *ruçi*. Wherever I may be, I may not be a *brāhmaṇa* but I may be a *candala*, but if I can collect a little bit of my taste for the *līlā* of Kṛṣṇa, Viṣṇu, or Nārāyaṇa, and with the help of that if we come in the association of the *sādhus* and develop my taste towards Him, whoever I may be or whatever position I may be in I can have a direct promotion towards the Lord. Anyone, he may be a *mallecha*, or he may be a *candala*, anyone he may be, but taste, *ruçi*, taste, *śraddhā*, and with *sādhu-saṅga* direct he may go to Vaikuṇṭha. Whereas the qualified *brāhmaṇa* he may have to go down towards, if he cannot have any taste towards Nārāyaṇa or Viṣṇu.

So Mahāprabhu, if you have gone through *Caitanya-caritāmṛta*, when He asked Rāya Rāmānanda: *sādhu-sādhana-tattva*: "What is our destination and how to attain that? Please explain this." Rāmānanda first came out with *varnāśrama* conception.

*varnāśramācāravatā puruṣeṇa paraḥ pumān  
viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam*

("The only way to please the Supreme Personality of Godhead, Lord Viṣṇu, is to worship Him by properly executing one's prescribed duties in the social system of *varṇa* and *āśrama*." ) (*Viṣṇu Purāṇa*, 3.8.9)

"By faithfully practising the duties that are given to us in *varnāśrama-dharma*, a *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, by discharging their own respective duties they can go forward."

Mahāprabhu told, Śrī Caitanyadeva: "This is also superficial. Go deeper, deeper."

Then Rāmānanda came out: "*kṛṣṇe karmārpaṇa-sarva-sādhya-sāra*: ("To offer the results of one's activities to Kṛṣṇa is the essence of all perfection." *Caitanya-caritāmṛta*, *Madhya-līlā*, 8.51-313) If whatever duty we do, if we have direct connection, *varnāśrama* has got a relation with Nārāyaṇa in an indirect way, but if one is directly conscious to offer his *karma* to Nārāyaṇa then his life is more successful. *Yat karoṣi*, whatever you do you do it for Him.

*(yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat  
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam )*

("O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me." ) (*Bhagavad-gītā*, 9.27)

It is also a custom in our country that whatever Deity we worship, either Durga or Śiva:

*krta tat karma phalam sri krsnaya samarpitam stu ?*

At the end of the function we take some water in the hand and we offer all the consequences to Kṛṣṇa. For Him, the result of the *pūjā*, *śrāddha*, whatever it may be it should be offered to Kṛṣṇa, to the Centre. We must consciously do that direct, that is, Rāmānanda told: *yat karoṣi yad aśnāsi*.

Mahāprabhu told: *eho bāhya āge kaha āra*: "This is superficial; go deeper."

Then Rāmānanda told:

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja  
aham tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ*

("Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.") (*Bhagavad-gītā*, 18.66)

*Karma-tyaga*, we completely disassociate with the duties that are thought to be proper to you in your present position. Give up all duties and prepare to come to God. Exclusively all-eliminating, come forward towards God, *sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja*. In *Bhāgavatam* also:

*ājñajaiḥ guṇān doṣān, mayādiṣṭān api svakān  
dharmān samtyajya yaḥ sarvvān, myām bhajet sa ca sattamaḥ*

("In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhu* ).") (*Śrīmad-Bhāgavatam*, 11.11.32)

"The duties that are ordered by Me in the *śāstra* for different stages, if one, there is in a constitutional method of progress, but give them up and take the way, the path of revelation, give up everything and come to Me and I shall protect you."

The Bāl Gaṅgādhara Tilak in his *Bhagavad-gītā* edition, under this *śloka* (*Bhagavad-gītā*, 18.66) he put a very good emotional meaning. He has told that: "In the last *śloka* the Lord has distributed nectar in a golden plate." He has written in this way.

Wherever you may be according to your *karma* it does not matter at all, but from there give up everything and jump towards Kṛṣṇa. "You are all my Lord. I want You." And cut off all connection, *karma-tyaga*. Wonderful it is that Mahāprabhu told: *eho bāhya āge kaha āra*: "This is superficial. You are jumping, you are accepting revolutionary path but you have not yet got anything. Taking risk to get the desired result but this cannot be accepted because you took risk and you jumped towards Kṛṣṇa it is all, you have no

certainty that you'll get Him." *eho bāhya āge kaha āra*: This is also superficial, go deeper, hitting to the proper meaning."

Then Rāmānanda told: *jñāna-miśra-bhakti*:

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati  
samaḥ sarveṣu bhūteṣu, mad-bhaktim labhate parām*

("The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me.") (*Bhagavad-gītā*, 18.54)

"*Brahma-bhūtaḥ*, one who has attained in such a position that he can conceive that he's not a part of this mundane world but he's conscious he's part of the conscious world, *ātmā*, *cetana*, a particle of consciousness, he can understand. And *brahma-bhūtaḥ prasannātmā*, his heart is satisfied. *Na śocati*, not to mourn because no affinity to mortal things, not to mourn, *na kāṅkṣati*. And he's fully aware of the transient unsubstantiality of the thing so he does not want anything mundane. *Mad-bhaktim labhate parām*, then he can acquire My pure devotion."

*Eho bāhya*: "This is also external. Yes, he's in a position and he's aspiring after the truth but he has not got the truth as yet. Not a sure position, even fall from that position is possible, this *jñāna-miśra-bhakti*."

Then Rāmānanda told: *jñāna-sunya-bhakti-sadhyasa* (?)  
*jñāna-sunya-bhakti*, the uncalculative devotion, affinity towards the Lord, that should be our position from where we shall go further. *Jñāna-sunya-bhakti-sadhyasa*, no calculation of loss and gain. But he does not know why he has got some taste for the service of Kṛṣṇa, of Nārāyaṇa. He does not, he can't understand. Not based on loss and gain, *jñāna-sunya*, no calculation there but automatic tendency towards the service of Kṛṣṇa. It is very tasteful to him. Wherever he may be, he may be a *candala*, or a *millecha*, or a *brāhmaṇa*, or *boddha*, or anyone he may be, but if he can trace within his heart that he has got some causeless attraction towards the Supreme Authority."

Then Mahāprabhu told: "Yes, you are there. Here it may be admitted. Now go further."

So far this is external, this is dismissed. But here, *jñāna-sunya-bhakti* when he told that only based on internal taste and not by any calculation by *yukti*, 'this is good this is bad.' All this when he's the judge and making judgement what is right and wrong, all this cancelled. But a spark of spontaneous attraction towards the centre, Kṛṣṇa, if it is found anywhere, *brahmāṇḍa brhamite*, (*kona bhāgyavān jīva guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja* - "Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service." (*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.151). He's wandering through this infinite world according to his *karma* but in any place in any time coming in contact with a real agent, a real *sādhu*, if one has acquired a very small quantity of *ruci*, taste, attraction, that is reliable. These calculatable things are not reliable, nor the imposed

duty in the *varnāśrama* are reliable. But the heart's sincere tendency, that is the seed of *raga*, love, *prema*, that is what we can rely on and depend upon. *Eho bāhya āge kaha āra*: Then the example,

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

(Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa):

("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 (*kathā*), 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)

This was given from *Bhāgavatam*, the poem was quoted, this *jñāne prayāsam udapāsyā*. I am vulnerable so my calculation of my good or about the environment all vulnerable. So I should not rely on my judgement. My judgement is fallible, so independent of my judgement if I have acquired some unnatural, not unnatural but quite natural thing, if I can gather the attraction the favour from that side, *bhakti* which is *nirguṇa*. *Nirguṇa* means, *guṇa* means *sattya*, *raja*, *tama*, this is the constituent parts of *māyā*. *Māyā* means misunderstanding. Misunderstanding also divided into three sections, *tama* - deep ignorant misunderstanding, and the *raja* means middle, and *sattya* means misunderstanding there but not much but within misunderstanding, within *māyā*. *Māyā* means local interest, to see things or to read the environment by local interest, not from the standpoint of universal interest.

The Hegelian theory says that: "The Reality must be For Itself, by Itself and For Itself." By Itself, He's His own cause. If someone is the cause of that then He cannot be Reality. The prime cause must be reality so reality must be of self existent, *satta-siddha*, *Svayam-Bhūva*. And another thing is that Reality must be for Itself. He exists for His own satisfaction, not to satisfy another thing. Then if His existence would be to satisfy for another thing, that would hold the primary position and this would have secondary position, if existence is to satisfy some other thing so that would be primary. So to become reality that must have within Him that 'For Himself, everything for Himself.' So everything for Him.

*aham hi sarva-yajñānām, bhoktā ca prabhur eva ca  
na tu mām abhijānanti, tattvenātaś cyavanti te*

("-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death.")

(*Bhagavad-gītā*, 9.24)

"Everything meant for Me. You are also meant for Me."

To come to such understanding is to have pure devotion. He's the only party, Absolute One, *advaya jñāna*, and we are His potencies of different types. We are meant for His *līlā*, He's making *līlā*, and we are contributing there. This is the universal vision of the whole and you must have to come to that harmony. Without doing that when you think of your separate interest, however extended, 'I am personal interest, family interest, a little extended, village interest, society interest, then country interest,' all extended selfishness in the infinite. However great a part may be that is a mere point in infinite. It has got no position. So nothing less than the whole is what is necessary. So we are a part of His *līlā*, everything meant to satisfy Him, not to satisfy me. My satisfaction is a part of His satisfaction. His satisfaction is there and it must be a contributing point there. I am His part and my satisfaction must be a part of His satisfaction. In this way, then there will be harmony, no clash, otherwise there will be clash. Extended selfishness from one country to another country fight. One society and another society fight. One sex and another sex fight, clash, different angle of vision. Separate interest. But all must merge in the Centre. *Ahaṁ hi sarva-yajñānām*. Whatever we do:

*īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat  
tena tyaktena bhujjīthā, mā gṛdhaḥ kasya svid dhanam*

("Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.") (*Śrī Īsopaniṣad*, 1)

Everything belongs to Him. With this view you try to move on, go on, then you will get the harmonised life. Then *jñāne prayāsam*, what brain, a puppy brain I have got? Our Guru Mahārāja used to say: "Puppy brain. What is my puppy brain? How can it understand and how can it find out its own welfare?" So it comes from revealed line. *Vidvadbhiḥ*, in *Manu-saṁhitā* we find what is the definition of *dharma*, Manu says:

*vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ  
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata*

("We can feel within our heart whether we are gainers or losers. That tasting machine is within us. As we progress in Kṛṣṇa consciousness, our *karma*, our connection with this material world, will evaporate in no time, and spacious knowledge will come to satisfy us. At that time, we shall feel the object of our life everywhere (*mayi dṛṣṭe 'khilātmani*. - *Śrīmad-Bhāgavatam* 11.20.30) (*Manu-saṁhitā*, 2.1)

Manu says: "What is *dharma*, what is duty? I just tell you all listen to what is this. *Vidvadbhiḥ sevitaḥ*, the interpretation is given *veda-vidbhiḥ*. *Vidvadbhiḥ*, who is *vidyān* who is learned. And who is *vedavit*, who is well-versed in the revealed truth. No value of this empirical acquired knowledge, this is all false. No standpoint they have got of

their own. All selfish and crooked and very meagre. And from the infinite standpoint that has been extended here in this mundane, the knowledge, *veda-jñāna*, and you are to study that revealed truth, revealed scripture."

When in *Bhāgavatam* we find that Uddhava says to Kṛṣṇa: "Why in the name of religion so many forms we find here? None is able to clear this position. Only You can do. So I put this question to You my Master. Please solve."

Then Kṛṣṇa told:

*kālena naṣṭā pralaye, vāṇīyam veda-samjñitā  
mayādau brahmaṇe proktā, dharmo yasyām mad-ātmakaḥ*

("By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahmā because I Myself am the religious principles enunciated in the *Vedas*.") (*Śrīmad-Bhāgavatam*, 11.14.3)

"After the wholesale dissolution when the creation began, I told about religion to Brahmā. *Mayādau brahmaṇe proktā*, first it came from Me to Brahmā the creator. And then from Brahmā it came to this world. *Dharmo yasyām mad-ātmakaḥ*, and what is religion? I told that is the subject of religion is Myself." Kṛṣṇa told. *Mayādau brahmaṇe proktā*, what is religion? And I told that it is with Me. I am all in all. To know Me, to have Me, that is religion. This is religion - I am the Truth, I am the consciousness, judgement, and I am the fulfilment, *sat-cit-ānanda*. And *dharma* is connecting with Me only. And this I first delivered to Brahmā and from Brahmā so many others, Manu, Sutra, so many in disciplic order. Then why this variegated nature?"

*Prakṛti-vaicitryād - pāramparyeṇa:*

*evam prakṛti-vaicitryād bhidyante matayo nṛṇām  
pāramparyeṇa keṣāñcit pāṣaṇḍa-matayo 'pare*

("Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints.") (*Śrīmad-Bhāgavatam*, 11.14.8)

"From Brahmā his first group, so many they heard from Brahmā, but according to their own capacity they could understand, they could follow Brahmā. Not of the same standard. That was modified by their own internal prejudice, so *prakṛti-vaicitryād*. Brahmā told and so many hearing but according to their own capacity they could understand. When in their turn they gave, delivered it to their own disciples, there was some distinction. Then from disciplic order, from disciple to disciple, so many changes in medium, modification. In the beginning it was one when it came from Me and Brahmā but afterwards it was modified by the prejudices of those that came to learn that thing. So *prakṛti-vaicitryād* in the first group and afterwards *pāramparyeṇa*. From one to two, three numbers, in this way as many medium it is coming it is being

modified. So in this world we now find a jungle. And some *pāṣaṇḍa-matayo* 'pare, some competitive opinions have sprung out from this mundane world also, so now it is a jungle. Some lay stress in the talk, some in jobs, some in *dhyana*, some in pilgrimage, some one gives stress in another thing. In this way this variegated nature in the field. But really it was one and I was the .....

End of side A, start of side B, 7.8.83. (see also CD 8.8.83 b)

(*vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ*  
*hṛdaye nābhya nujñāto, yo dharmas taṁ nibhodhata* )  
 (Manu-Saṁhitā, 2.1)

**Guru Mahārāja:** ..... they're not apathetic, neither sympathetic nor apathetic. They're all concerned with their Lord. *Nityam adveṣa-rāgibhiḥ sadbhir:* Those *sādhus* neither hate nor adore the mundane world. Such *sādhus* whatever they will cultivate that is *dharma*. *Hṛdaye nābhya nujñāto* (Manu-saṁhitā, 2.1): And the third condition is that the inner-most heart will approve, "Yes." Heart's inner-most satisfaction must be there. Then: *yo dharmas taṁ nibhodhata*, "I am talking about that *dharma* that will lead to your internal fullest satisfaction and which is extended here from the world which is infallible. In this way.

So Mahāprabhu told that when one comes, neither *jñāna* in *bhakti*, the definition of *bhakti* Rūpa Goswāmī has given (*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 1.10*), and also in *Nārada-Purāṇa*:

*sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam*  
*hṛṣīkena hṛṣīkeśa-sevanāṁ bhaktir ucyate*

("Pure devotion is engaging all the senses in service to the Supreme Lord Kṛṣṇa who is the Master of the senses. In such service, one is totally free from all relative conceptions of material self interest (*upādhis* ), with senses purely engaged in the service of Kṛṣṇa.")

*Bhakti*, devotion, what is proper devotion, what is *sarvopādhi-vinirmuktaṁ*, *upādhi* means that provincialism or localism, which is free from all local, crooked, narrow conceptions from any quarter. *Tat paratvena*, the only positive qualification will be that it's connected and faithful to the central, harmonised by the central necessity and not any partial. The purity of our duty will depend on how much it is for the centre. *Tat paratvena nirmalam hṛṣīkena hṛṣīkeśa-sevanāṁ*, if we can contact in that plane then even all our senses may be utilised for the worship of that real master of our senses. We are not master, we hold relative position. But absolute position, ownership, is with only one, with only Him. We are all dependent. This conception will really give us relief. Rūpa Goswāmī says:

*anyābhilāṣitā-śūnyam, jñāna-karmādy-anāvṛtam  
ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā*

("Pure devotional service (*śuddha-bhakti* ), is the favourable cultivation of Kṛṣṇa consciousness free from all traces of ulterior motives, such as *karma* (self-promoting fruitive activities), *jñāna* (mental achievement, and so on). Such service to the Supreme Lord Kṛṣṇa, the way He desires, is called pure devotional service.")

(*Bhakti-rasāmṛta-sindhu*, 1.1.9 (or 11?) + (*Śrīmad-Bhāgavatam*, 11.21.11, purport)  
+ (*Caitanya-caritāmṛta, Madhya-līlā*, 19.167)

("One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.")

(*Bhakti-rasāmṛta-sindhu*, 1.1.11 + *Pūrva-vibhāga*, 1.9)

What is *bhakti*, what is devotion proper? *Anyābhilāṣitā-śūnyam*, which will be free from fleeting desires, ordinary, not any organised duty but whatever is coming within my heart I am doing that. Whimsical, temporary, fleeting, pleasure seeking, *anyābhilāṣitā*. Then *karma*, the energy is organised by the experts to take us to a desired end, *karma*.

Jaimini Rṣi comes to advise: "Go on with good *karma*. Of course it is transient, you will get heaven, after death your mental system will enjoy, that will give pleasure. But *kaisnu* (?) it will be finished but it does not matter. Again you do good *karma*, so go on doing good *karma* though it is changing, it goes to end, it kills itself, it does not matter, go on with production." This is Jaimini's *karma*.

Good *karma* means to, as I told is to distribute sense pleasure to others, sense necessity to others. What I eat if I give it to others I do some good *karma*. As a reaction I get that in my after-life. Whatever good things I do here I get it in my after-life. To every action there's equal and opposite reaction I can get. But it is all transient, all of limited satisfaction so it is not desirable. But *jñāna-karmādy-anāvṛtam* and *jñāna* gives us, *jñāna* advises us to reject the present environment wholesale. We cannot thrive here. As Śāṅkarācārya says:

*java jananam parva mananam parva janani yatari saranam  
iti samsardisa purutara dosa katami amana avatara santosa (?)*

*dino jamino sisila vasan tevo nevata kala kryati gatchat aya tava vidam uchatyat  
asta puraja satya samudya brahma puran caro dina caro udha atham naham nayam  
pasad vimuktan caret (?)*

This mundane connection is painful. If we go with a sober mind to calculate then *janma-mṛtyu-jarā-vyādhi*, (*Bhagavad-gītā*, 13.9), this cannot be avoided in our mundane life. So, the Buddhist school, the Śāṅkara school, they work for salvation, liberation. As long as we are in the relativity of this mundane mortal things, no peace of mind is possible, higher peace of mind. Whenever we shall be separated from our son, our wife, our house, our other favourite things, I shall have to feel some pain, or country also I

shall. So the ideal peace of mind can only be had in some stage of mind like deep slumber, *samādhi*, complete withdrawal of the soul from this mortal world. This of two classes, the Buddhist school, the Śāṅkara school. Buddhist school says, the Cārvāka school is also there, Epicurean. They say that with the dissolution of this physical body nothing remains. The gross atheists they say like that.

*vasi votasya dehasya punya ragam anam krta (?)*

"The body is finished it is burned into ashes, then nothing remains, so no religion, nothing necessary, that is."

But the Buddhist school they say that: "No there is the mental system that's there and what we call soul is in the mental system. So after death, the transmigration, the rebirth, birth and rebirth, and with the dissolution of the mental system everything is finished, nothing remains.

But Śāṅkara says: "With the dissolution of the mental body then something is there like a mass of consciousness, like *brahma* which is non-differentiated, non-specified, that is there. And just as in a glass or in water anything is reflected so all these souls that are unreal reflection of that non-differentiated mass of consciousness to every place. Wherever that subtle body, mental system, only a reflection comes, it is not real. So *jīvātmā* is not real, *jīvātmā* is only a reflection. When the fire reflection is destroyed, no reflection, no *jīvātmā*. This is Śāṅkara's philosophy that *brahma* is already there.

*śloka dhenu pravakṣyāmi yad aktam yānti kotibhiḥ  
brahma satyaṁ, jagan mithyā jīva brahmaiva na paraḥ*

("In half a verse, I am summarising the truth that has been expressed by volumes and volumes of scripture. Within only half a verse I shall give the essence of all truths: *brahma satyaṁ, jagan mithyā*, Brahman, spirit, is true - this world is false. And the *jīva* is nothing but Brahman. This is the substance of all the scriptures.")

Śāṅkarācārya says: "What by the *crores* (one crore is ten million) of books, others have given statement, only by half a *śloka* I shall give the gist of the whole. *Yad aktam yānti kotibhiḥ*, by crores of books what have been told here so far, only with the half line of a *śloka*, poetry, I shall give the gist here. What is that? *Jīva brahmaiva na paraḥ*. *Śloka dhenu pravakṣyāmi yad aktam yānti kotibhiḥ brahma satyaṁ*, non-differentiated mass of consciousness, that is *brahma*. *Aksaraṁ brahma paramaṁ*, in *Bhagavad-gītā*: "*Aksaraṁ*, what is the unchangeable portion of the consciousness, that is only existent, all others are non-existent. Anyhow it has come from miscalculation, misconception." That is Śāṅkara. So no recognition of any individual soul.

*(aksaraṁ paramaṁ brahma, svabhāvo 'dhyātmam ucyate  
bhūta-bhāvodbhava-karo, visargaḥ karma-samjñitaḥ )*

(The Supreme Lord said: "Certainly Brahman is the indestructible, unchangeable Absolute Truth, and the pure spirit soul is the genuine personality of the living being. The word "*karma*" denotes abnegation for the sake of a demigod, which produces the bodies of humans and other species, created by the agency of gross and subtle material elements; this abnegation refers to the performance of charity, sacrifice, austerity, and all duties rendered for the propitiation of that god.") (*Bhagavad-gītā*, 8.3).

But we find Rāmānuja, Madhvācārya, Nimbārka, Viṣṇuswāmī, these Vaiṣṇava Ācāryas they have refuted Śaṅkara. Mahāprabhu also accused Śaṅkara: "That in the shape of a *Vaidic Ācārya* you have really given delivery of the Buddhistic thought. This is more injurious to the society. Buddhists are atheists and do not care for any Vedic knowledge. But you have accepted *Veda* but you have interpreted the Vedic *mantra* in such a way that you have given that Buddhistic thought that the *jīva* soul is non-existent. But we find clearly:

*nityo nityānām cetanaś-cetanānām, eko bahūnām yo vidadhāti kāmān  
tam ātmastham ye 'nupaśyanti dhīrās teṣām śāntiḥ śāśvatī netareṣām*

("Of the innumerable, eternal, conscious beings, there is one eternal Supreme Being. That Supreme Lord is the maintainer of the innumerable living beings in terms of their different situations, according to individual work and reaction of work. That Supreme Lord is also, by His expansion as Paramātmā, present within the heart of every living being. Only those saintly persons who can see, within and without, that same Supreme Lord, can actually attain to perfect and eternal peace.")

(*Kaṭha Upaniṣad*, 2.2.13)

"In *Bhagavad-gītā*: *ajo nityaḥ śāśvato 'yam sanātana*: *jīva* is eternal we find and you do not accept the reality, the eternal existence of the *jīva* soul."

(*na jāyate mriyate vā kadācin, nāyam bhūtvā bhavitā vā na bhūyaḥ  
ajo nityaḥ śāśvato 'yam purāṇo, na hanyate hanyamāne śarīre* )

("The soul is never born and never dies, nor does he repeatedly come into being and undergo expansion, because he is unborn and eternal. He is inexhaustible, ever-youthful yet ancient. Although the body is subject to birth and death, the soul is never destroyed.") (*Bhagavad-gītā*, 2.20)

"Just as the sun and the pencil ray, just as the earth and so many dusts, so, so many conscious dusts as a part of the ray of the sun the *jīva* is." So Rāmānuja and they rejected Śaṅkara's interpretation, not only that, but abused it like anything: "This is *māyāvāda*."

Śaṅkara's says: "No Īśvara is *māyā*, Īśvara is within *māyā* and above *māyā* only *nirviśesa brahma*, non-differentiated mass of consciousness, that is above *māyā*. And all this God conception and so many other holy things all *māyā*."

So the Vaiṣṇavas say that Śaṅkara preached *māyāvāda*, 'everything *māyā*.' It does not matter, all *māyā*, you may worship Ganesa, you may worship sun, you may worship Śiva,

you may worship Durga, Kali, or Viṣṇu, whatever, all within *māyā*, misconception, it is *āroha*, and finally there is only *brahma*. All these specifications, differentiations, all false. This is only produced by *māyā*." This is Śaṅkara.

But Rāmānuja says, this is *kevala-advaita*. *Viśiṣṭhādvaita*, "The *brahma* is differentiated and specified. You say that when the sun is reflected in the glass and the glass is then broken to pieces then no reflection." Rāmānuja says: "No, this is a part of *brahma* and it is anyhow caught in this misconception and it can go back to its own conception of the area."

So *viśiṣṭhādvaita-vāda*, not non-differentiated but it is specified and differentiated one whole, *viśiṣṭhādvaita*, not non-differentiated *advaita*. *Advaita-advaya*, one whole, that is admitted everywhere this is one but how one? It is just as *sagata*, *sajātīya*, and *vijātīya-veda*, three kinds of distinction is there. Just as in a tree it has got *vijātīya-veda*, the tree and stone, this is *vijātīya-veda*. And the tree and another tree is *sajātīya-veda*. And the tree has got its own trunk, its branches, its leaves, its root, that is *sagata-veda*. So the *advaya-jñāna* has got all these distinction in its own body, or own form. So *viśiṣṭhādvaita-vāda*, He and His potency is there. The potency, *māyā*, you say is, Śaṅkara says: "*Māyā* is potency but it gets finished." But we have got that: *Māyā* is *nitya*, the Vaiṣṇava Ācārya says: "He and his potency is all eternal."

In Candi also we find:

*nityaiva sadyacum murti taya sadvam idam tattam tatapi sat patri bhahoda striya (?)*

The *māyā* is *nitya*, it is told everywhere, and *jīva* is *nitya*, Bhagavān is *nitya*, and with all these as a system, in *Bhagavad-gītā* we find:

*aksaram paramam brahma, svabhāvo 'dhyātmam ucyate  
bhūta-bhāvodbhava-karo, visargaḥ karma-samjñitaḥ*

(The Supreme Lord said: "Certainly Brahman is the indestructible, unchangeable Absolute Truth, and the pure spirit soul is the genuine personality of the living being. The word "*karma*" denotes abnegation for the sake of a demigod, which produces the bodies of humans and other species, created by the agency of gross and subtle material elements; this abnegation refers to the performance of charity, sacrifice, austerity, and all duties rendered for the propitiation of that god.") (*Bhagavad-gītā*, 8.3)

What is this analysed in *Bhagavad-gītā* ?

*ksara adhito ham dovodho sargo loka smin karaks ksakra eva (?)*

Two kinds of creation found here in this world, *akṣara* and *kṣara*, *kṣara sarvani bhutani*, that which is undergoing changes is represented as *kṣara*. And that which is constant that is *akṣara*. So *aksaram paramam brahma*, then:

*yasmāt kṣaram atīto 'ham, akṣarād api cottamaḥ  
ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ*

("Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person.") (*Bhagavad-gītā*, 15.18)

"I am existing, transcending both *kṣara* and *akṣara*. The changing portion and the stagnant, or eternal portion, two kinds of portion is My potency and I am above that.

*yasmāt kṣaram atīto 'ham, akṣarād api cottamaḥ  
ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ*

"I am told as Puruṣottama."

Above *akṣara* the Personality of Godhead is there. We can also from the reasonable position see that I am a particle of *brahma*, I am person, and the ocean of consciousness, that is impersonal? How can it be? Being a part, a particle, I am individual, I have got my individuality, and the great *brahma* has got no personality, no individuality. When we can see that:

*sattvam viśuddham vasudeva śabdītam  
yad īyate tatra pumān apāvṛtaḥ  
sattve ca tasmin bhagavān vāsudevo  
hy adhoḥśajo me namaśā vidhīyate*

("I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without and covering.") (*Śrīmad-Bhāgavatam*, 4.3.23)

Mahādeva says: "When Parvatī told: "Why did you not give obeisance to my father? He's my father, he's in a respectable position to you. You are his son-in-law so you should have bowed down to him." When that *yajña* was declared only Śiva eliminated, all others invited and the *yajña* is going to take place and all are going to join the invitation but Śiva and Satī They're excluded. At that time Satī is saying to Śiva, Mahādeva, that: "This is the result that you did not show honour to your father-in-law. And why did you not do so? You should have shown some honour."

Then Śiva told: *sattvam viśuddham vasudeva śabdītam*: "Devī, do you know that *viśuddha-sattva* is known as Vāsudeva? Vāsudeva, the father of Kṛṣṇa. What is that really in the ontological estimation that that *tattva* which is Vāsudeva, *sattvam viśuddham*. *Tama, raja, sattva*, then *viśuddha-sattva*, the *sattva* is extended to more finer and efficient position. That is *viśuddha-sattva* and that is known as Vāsudeva. And *yad īyate tatra pumān apāvṛtaḥ*, just after crossing we can see the Personality above that

plane of Vāsudeva. *Yad īyate tatra pumān, pumān* means *puruśa*, enjoyer, *puruśa* means *purusete*, who lives within as the enjoyer and owner of everything.

*Yad īyate tatra pumān apāvṛtaḥ sattve ca tasmin bhagavān vāsudevo hy adhokṣajo*, I am, my head is always bent there constantly engaged. So to take my head from that place and again to put it in some other place it is not possible for me, my Satī. So I did not. I am always, I have sold my head there, my head is always connected with that higher substance most charming and attracting. I can't draw my head from there again to put it somewhere. So I did not do so with any mischievous motive to dishonour him."

So that is *aksaram paramam brahma, svabhāvo*, then above that: "I am a particle of *brahma*, I am person, and that ocean of knowledge that is impersonal? They say it is not. If we can look unto that more deeply we can say: "Oh, that is person, that is not *brahma* that is *para-brahma*, that is Vāsudeva."

.....  
*yasmāt kṣaram atīto 'ham, akṣarād api cottamaḥ*  
*ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ*  
 .....

*Brahmaṇo hi pratiṣṭhāham*, in another place in *Bhagavad-gītā*:

*(brahmaṇo hi pratiṣṭhāham, amṛtasyāvyayasya ca*  
*śāśvatasya ca dharmasya, sukhasyaikāntikasya ca )*

(Kṛṣṇa says: "I am the basis and original mainstay of the undivided divine vitality of the impersonal Brahman, which is immortal, imperishable and eternal, and is the constitutional position of inexhaustible nectar and the sweetness of the ambrosia of profound love divine.") (*Bhagavad-gītā*, 14.27)

"I am the support of the so-called *brahma*, *brahmaṇo hi pratiṣṭhāham*, I am the support, I am the cause, I am the foundation where that *brahma* exists, *pratiṣṭhāham*, *amṛtasyāvyayasya ca śāśvatasya ca dharmasya, sukhasyaikāntikasya ca*. I am the back and support of all these higher things."

Rāmanūja and other Vaiṣṇava Ācāryas they come to say that what Śaṅkara gave as a conception that is hazy and not a clear and complete conception. It is *brahma parabrahma*, His personal character. He's personal, He's for Himself, as Hegel says. Everything meant for Him. We are to serve. Now we are in the world of exploitation we cannot exist for a minute without exploitation. And *Bhāgavatam* says:

*aḥastāni saḥastānām, apadāni catuspadām*  
*laghuni tatra mahatām, jīvo jīvasya jīvanam*

("Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another.")

(Śrīmad-Bhāgavatam, 1.13.47)

Those that have got hands the eat those who have got no hands. Those that have got legs they eat those who have got no hands and legs. And the stronger eats the weaker. *Jīvo jīvasya jīvanam*, one *jīva* he lives only by eating another *jīva*, whether it is vegetable or it is animal. But without consuming and causing harm to other *jīvas* no *jīva* can maintain his life. And there is reaction, equal and opposite reaction.

*karma dosa badita ke* (?)

So one section says that *karma* means to live in this field and to do, *karma* means to create harm, disturbance in the environment. And we are to feel the consequence. So exploitation by exploiting:

*ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna  
mām upetya tu kaunteya, punar janma na vidyate*

("O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth.") (*Bhagavad-gītā*, 8.16)

By exploitation we make loan and to clear off the loan we shall have to go down. And from whom we took loan they try to exact from me and then I get light and come up. And when coming up and again exploiting the lower, in this way, coming up and down.

*ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna  
mām upetya tu kaunteya, punar janma na vidyate*

We are to get out of this vicious circle. So *karma dosa*, *karma* is elevationist, elevation at the cost of others in the environment and the reaction takes him down again. In this way coming.

*tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ  
tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-ramhasā*

("Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet (Brahmaloka) down to the lowest planet (Pātāla). As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them." (*Śrīmad-Bhāgavatam*, 1.5.18)

*Upary adhaḥ bhramatām*, *karma* this way. And then *jñāna* can take us on the verge of it. *Karma*, exploitation, then complete retirement from exploitation, that is to retire

into the stage of consciousness like slumber, deep slumber, dreamless sleep, that is *samādhi*. If we wake we come into the relativity of the mundane world and we acquire something wrong. So eternal slumber, that is *mukti*, that is abscissa, complete retirement from the land of exploitation.

Then we are told in a scientific way that we can march upwards. How? This is exploitation and the other higher plane is that of dedication, devotion. Here we are master, we want to gather everything for our enjoyment. But there, after complete withdrawal, if we can enter into that land we are a servant, a dedicating unit. Everything there is fair and higher and full in themselves. And by serving in that land we can thrive. The passport from here is *mukti* and then to acquire a visa into that land, and the visa will be issued only to those looking to the interest of that land. If you're presently contributing something for the interest of that land they will issue visa otherwise not. So you are to get a visa from that plane and there you will serve for the interest of that plane. That is Vaikuṅṭha. *Jīva* can go and enter into that land only if he's ready to give service. And we are told that our innate tendency, *ātmā*, is that of dedication. And the exploiting is our over encasement, *upadhi*. And the internal essence in soul is the function of the centre carrying current. It will help itself by helping the cause of the centre. That is devotion, that is Vaikuṅṭha and in Vaikuṅṭha there is some calculation: "Yes, I will be benefited if I can render such service to the Supreme." Calculating, and when he again goes higher in the area of Goloka Vṛndāvana it is spontaneous and automatic. It is a labour of love, the dedication actuated by the motive of love, not by calculation of any individual benefit of loss or gain. Service, but service of the higher order which is automatic and spontaneous and always contributing love.

*'dāsa' kari' vetana more deha prema-dhana*

Whatever service we do we get something in remuneration. What is that? That is more tendency to serve. We give money to the bank but we don't cut any cheque, that is the interest is again added to the capital. In this way the *prema* means the capital is being increased and going up and up to serve. And the Reality the Beautiful, the Lord of Love is in the highest quarter, Goloka.

So the knowledge has been divided into five sections: *pratyakṣa*, *parokṣa*, *aparokṣa*, *adhokṣaja*, and *aprakṛta*. *Pratyakṣa* means that which we can gather by our own senses, whatever knowledge we can gather by our own experience. *Parokṣa* means that which we put into the stock of our knowledge but drawn from the experience of others. There was a war but I have not seen it with my own eyes but through other sources I believe that. And that is also a source of knowledge and I accept it, *parokṣa*, which is got by other's sense experience. Then, *aparokṣa* knowledge has been accepted especially by the *jñānī*, the Śāṅkara, etc. They say, from *Upaniṣads*:

*sukumam usatsam (?)*

When one was in dreamless sleep he wakes and says that: "I have slept very happily, very happily I have slept." So some feeling was there in the dreamless, sound

sleep, some conception was there so that when I come back I say that very happily I had a sleep. So some, none that I can express here, but some of happiness is there in a deep slumber one gets from some tiredness, uneasiness. But that is also a sort of knowledge there.

Then Rāmanūja and other Vaiṣṇava leaders say that the next stage of knowledge is *adhokṣaja*. *Adhokṣaja* means *adakṛtam indriya jnanam*, transcendental knowledge. What is that?

*indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ  
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ*

("The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself.") (*Bhagavad-gītā*, 3.42)

Of all the existing worlds our senses are most important. If I loose the senses, the eye, the ear, the touch sense, then no world is for me. Only with the help of the senses can I understand and have worldly connection. So the senses are more important than the world around. *Indriyebhyaḥ param manaḥ*, the mental sphere is more finer and more important within you. Because, sometimes as unmindful you say: "Oh he came before me but I was unmindful, I did not give attention. Someone called me but I could not hear, I was unmindful."

So the senses are the doors, the receiver, the recipient is the mind. What is mind? *Kāmana vasana*, "I want this I do not want that." This faculty is called the mind within us, *saṅkalpa-vikalpa* (acceptance and rejection), *vikalpa-katmakam-mana*. "I want this, I want this, I don't want that, I don't want that." This is the mind, *manasas tu parā buddhir*, again if we try to trace more finer important things, that is *buddhi*, reason, faculty of justice, judgement, that is more finer and important. Without that the mind will say: "I want this." "No, don't want that, don't eat that, rather accept this." The faculty of judgement, that is higher within us.

*Manasas tu parā buddhir, buddher yaḥ paratas tu saḥ*, then eliminating this world of your experience, then your mind, your intelligence, reason, you try to find above that. What is that? That is a spark. Just as the light is from there, the reason can show: "Oh, this is black this is white." The judgement is possible when the light comes, in the darkness no judgement is possible. No possibility of any selection of the mind, no experience through the senses is possible but that light is all in all. And that is *ātmā* and this is covered. In *Bhāgavatam* it is said that just as in a moonlit night there is cloud. The cloud has covered the moon but the cloud is seen by the light of the moon. So by the light of the *ātmā* the mental system we can feel, but the mental system has covered that *ātmā*, *ātmā* is there.

And if we can show up again on the other side there is Paramātmā. We are the subject and this is the world of our experience, we can know them. But the super-subject, *adhokṣaja*, *adakṛtam indriya jnanam yena*, transcendental substance, Paramātmā. Paramātmā can connect with us but we cannot connect with Paramātmā at our sweet will. Do you follow? Paramātmā and the Vaikuṅṭha and others. We, as a subject, we

cannot know them. But They're subject and I am Their object. If They care to come to my level to feel me then I can feel some sort of experience: "Oh, something has come down in my mental area. It is very wonderful. It is super-knowledge I have every experienced. What is this? This is very, very wonderful subtle thing coming down in my own consciousness. Consciousness is the finest thing ever found in this world. But super-consciousness is more fine and that can come down to my soul, but my soul at its sweet will cannot enter that, it is very finer. So that is transcendental, it is supra-mental according to Aurobindo, supra-mental, and transcendental according to Hegel. *Adhokṣaja* according to *Bhāgavatam*. *Adhakṛtam*, whatever experience we have got that is down and making down he's existing up, very, very fine. There we can go only for their interest.

*vaikuṅṭhara pṛthivy ādi sakala cinmaya  
māyika bhūtera tathi janma nāhi haya*

("The earth, water, fire, air and ether of Vaikuṅṭha are all spiritual. Material elements are not found there.") (*Caitanya-caritāmṛta*, *Ādi-līlā*, 5.53)

In that plane the earth, the water, everything is but a perverted reflection, everything is there but that is all made of consciousness, of spiritual substance, not these mundane things. So *ātmā*, our soul, *jīva* soul, *jīvātmā* can enter there and that area is an all conscious area, there everything is conscious, made of spirit, Vaikuṅṭha. Then Goloka is the highest position there. So Kṛṣṇa is saying in *Bhāgavatam* about the gradation among the devotees.

*na tathā me priyatama ātmayonir na śaṅkaraḥ  
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān*

("Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you.") (*Śrīmad-Bhāgavatam*, 11.14.15)

When He's speaking to Uddhava: "*Na tathā me priyatama*: My most favourite is not Brahmā, not even Saṅkarṣaṇa, *na ca saṅkarṣaṇo*, not even My brother Baladeva is My most favourite; nor Śrī, My own potency, Lakṣmī Devī is not so favourite; *naivātmā*, even not Myself is so favourite to Me as you My devotee Uddhava. You are more favourite than My own life. What to speak of My devotees are so favourite to Me. And your class of devotees, not Brahmā, Saṅkarṣaṇa Baladeva, Lakṣmī Devī, Myself, more than you."

And that Uddhava when coming from Vṛndāvana he says, sent by Kṛṣṇa: "Go and visit Vṛndāvana, and by My talk you will pacify them. For My separation they're suffering too much. You go and speak to them about Me and pacify them." Uddhava went to Nanda, Yaśodā, and *gopīs*, he meet, and when he's coming back then he's saying:

*āsā maho caraṇa-renu-juṣām aham syām*

*vṛndāvane kim api gulma-latauṣadhīnām  
yā dustyajam svajanam ārya-patham ca hitvā  
bhejur mukunda-padavīm śrutibhir vimṛgyām*

("The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head.")

(*Śrīmad-Bhāgavatam*, 10.47.61, Uddhava)

*Āsā maho*, what divine love I could trace in these *gopīs*. How elevated they are, how wholesale given to the service of Kṛṣṇa is their life. *Aham syām*, I am being astonished to think about them. And I aspire that is I can have a birth of a creeper or a shrub here in Vṛndāvana I may have their feet dust over me. Such a great divine love I could find here that is nowhere to be traced."

That Uddhava who Kṛṣṇa Himself is saying about, remarking: "That you Uddhava you are My best devotee, even more dearer than Me." And that Uddhava he's saying in admiration and wonder about the *gopīs* where are they.

Mahāprabhu told according to *Bhāgavata* and other *Purāṇas* that this is our end, this is our end, the Vṛndāvana, to become dust of the feet of the *gopīs*. Like Uddhava we must aspire after this domain of love, divinity, above the domain of consciousness, the *jñāna*, the reason. Just as justice, we can't think generally that anything can be above justice. Justice must be the ultimate decision. What is beyond justice that must be wrong. But there is mercy, mercy can remain over justice. The land of affection, the land of love, that is over justice. So justice is up to Vaikuṅṭha. In justice law comes to give decision where there are many. And when there is autocracy His will is everything, then where is the room for justice? His will is everything. He's autocrat and He's the loving agent, source of all love and affection.

In the lap of a mother when the child grows up, any question of justice can enter there? Automatic affection comes to help the boy .....

End of recording, 7.8.83. (see also CD 8.8.83 b)

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