

83.08.08.A

Śrīla Śrīdhara Mahārāja: ...initiation from the lady devotee who was the wife of the then Vice Chancellor, a Bengali gentleman, _____ [?] Vice Chancellor of Lucknow University, his wife she was a devotee, and from her that Professor Nixon, Englishman, he took first initiation. And afterwards he became a *sannyāsī* Swāmī Kṛṣṇa Prema.

[From here, this transcript is the same as that dated 83.07.08.A]

A fair looking tall gentleman. He [Ronald Nixon] has got a history. In the first great war when he was in the French line and an air soldier [R.A.F. fighter pilot], and when he found that death is sure, the plane is falling within the jurisdiction, the German area, he prayed - He met me here, and then 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 they could not say anything, but told that anyhow the plane somehow or other came, fell in the French area. Then he remembered his past prayer. And straight when he came out of hospital went to the British churchmen.

"I want to see God, if there be any, please advise, guide me."

But afterwards, as he told, that 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 direct with God." So he came here.

Anyhow he took initiation from that lady devotee [Monikā Devī] who was the wife of the then vice principal [Dr. Jñānendra Nātha Cakravartī] of Lucknow. And then in red cloth he wandered through India, into Navadvīpa also, and met so many. And he established an *āśrama* in Almorā and began to preach also. But in your young age must have heard his name, seen also.

Another was Dr Sadhana, Madhyana Gopāla Sādhana [?], he was our Godbrother, superintendent engineer, perhaps he also comes from _____ [?] side. Another, Tikam Singh [?] Another you might have heard if not seen Dr Parmalal [?], who was advisor to the government, U.P. Bihar. They came from Agra.

There was one professor named Suryakumar Kaya Parma [?], 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 they are devotees of Śrī Caitanyadeva.

This family, this Parmalal, three brothers. Asokilal [?], a big advocate in Agra [?]. Second Parmalal, I.C.S. and last he was advisor to the governor, we saw in the paper.

And the third brother, Kundanalal [?], he was assistant editor in *Manchester Guardian* in India for twenty years. And when a student in the first great war he visited Germany. He married one British lady, the lady was the daughter of Calvert Reed, the logician. We have read his logic, Calvert Reed. Calvert Reed's daughter, I forget her name, she was the principal of the art college in England, some art college, and this Kundanalal married her and had a daughter. Then he came away. And he also took *Hari Nāma* from our Guru Mahārāja, we caught him in Visnaga [?] while preaching. Then Kundanalal was sometimes editor of a paper named *National Call* in Patna [?], the editor of daily paper, *National Call*, from Patna [?]

And there is another professor in Agra College, our Godbrother, Oudh Bihārī [Lal] Kapoor, he is also a Doctor and he has written a book [*The Philosophy and Religion of Śrī Chaitanya*] about Śrī Caitanyadeva's life and teachings, based on *Śrī Caitanya-caritāmṛta*. And there he got Doctorship, Oudh Bihārī [Lal] Kapoor. He comes from Allahabad, but he was a long time a professor in Agra College, still living.

When we were preaching in that side, this Naimiṣāraṇya, our Guru Mahārāja had a Maṭha, he established a Maṭha there named Bhāgavata Maṭha perhaps, Naimiṣāraṇya. Nimsar. And visited several times and preached around, long time ago, forty years back. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: We're told that you have some questions.

Doctor Sharma: Śrīdhara Mahārāja. In the western world we find that six out of ten marriages end up in divorces within a few years.

Śrīla Śrīdhara Mahārāja: Hmm? Six? Ten?

Śrīla Govinda Mahārāja: Out of ten marriages.

Śrīla Śrīdhara Mahārāja: Marriages?

Doctor Sharma: Yes. If ten marriages are performed in the western world, and especially in England...

Akṣayānanda Mahārāja: Only six are successful.

Doctor Sharma: Only six are successful. The other four end up in divorce within a year.

Śrīla Śrīdhara Mahārāja: They're separated.

Doctor Sharma: And the result is that there are so many delinquent children are on the increase in the western world. The marriage is no more - hasn't got the same bond as it used to be.

I was wondering if you have got any message which Aranya Mahārāja could publish, and it could be distributed in the western world. How these people could be stopped from divorcing, and 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 the other partner, they want to leave their partner straight away, because they have got no God consciousness in them left.

Śrīla Śrīdhara Mahārāja: In *Bhāgavatam* it is mentioned that how the society is going on, and how it *should* go.

*dharmasya hy āpavargyasya, nārtho 'rthāyopakalpate
nārthasya dharmaikāntasya, kāmo lābhāya hi smṛtaḥ*

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

["All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification."]

["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*, 1.2.9-10]

The arrangement, the system of our life, how it should be, and how it is going on at present. *Dharma, artha, kāma*, generally three folds of end. *Dharma, artha, kāma, mokṣa*, we may take this four also, the fourfold ends of life. *Kāma* means sense pleasure. Then *artha* means to collect energy what can be converted into sense pleasure. *Dharma* means duty. And *mukti* means to get liberation from the present undesirable life. Fourfold 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. *Nārtho 'rthāyopakalpate*. But at present duty is set in such a way that to earn maximum money. *Nārtho 'rthāyopakalpate*. That money earning is not the end, it is not the aim of our duty. *Nārthasya 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 our *Bhāgavatam* says that we at present we fix our duty to earn maximum money, and with that money we enjoy ourselves and we distribute them to others. We think that we're doing best duty. But it should not be so. Only we shall take the help from the material world, so much as to keep up our body fit, and with the fitness of the body we shall earn money. And the money should be utilised to help our duty, to discharge our duty. And duty should be so placed that it will take me to liberation. Then this should be. The *varṇāśrama* is also meant for such.

Śrīmad-Bhāgavatam says,

*dharmāḥ svanuṣṭhithaḥ puṁsām, viṣvaksena-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 as directed in *varṇāśrama*, a *brāhmaṇa, kṣatriya, vaiśya, śūdra*, and *brahmacārī, gr̥hastha, 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 varṇāśrama*, a failure in *varṇāśrama*.

*dharmāḥ svanuṣṭhithaḥ puṁsām, viṣvaksena-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 Visnu. Then, this is all failure, it is in vain. So, in *Bhagavad-gītā* also we find that by our past *karma*, wherever we are floated, come.

*yataḥ pravṛttir bhūtānām, yena sarvvaṁ idaṁ tatam
svakarmaṇā 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 sarvvaṁ 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're going up. *Yataḥ pravṛttir bhūtānām, yena sarvvaṁ idaṁ tatam.* The energy, the power which has given me this position, and which is all around me always. *Yena sarvvaṁ idaṁ tatam. Svakarmaṇā 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, my gratitude to the power that has given me 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. 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 for My satisfaction and you will make progress gradually, in this way."

And 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 it is possible to control us from this self gratification stage of our life, to save us. So therefore preaching is necessary from all sides, whether he be a Christian, or a Mohammedan, or a Hindu, everyone must be common here, or a Buddhist, that to submit to sensualism that can never be any higher standard of life. Self control is necessary. But what for, self control? That to work out our salvation from the defective area in which we are living at present.

Bhagavad-gītā [13.9] says, *janma-mṛtyu-jarā-vyādhī-duḥkha-doṣānudarśanam.* There are the intelligence, or reason, of three kinds classified, *sāttvik, rājāsik, tāmasik.* *Sāttvik* intelligence, that higher reasoning will read the environment in such a way, where there is birth, there is death, where 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 a higher sphere to have our life, this *sāttvik* intelligence can help us.

Another thing which is the basis of Vaiṣṇavism, *Bhāgavata dharma*, what I told this is *varṇāśrama*. *Varṇāśrama*, by good *karma* we're gradually coming to such adaptability. But *Bhāgavata dharma* is of another peculiar type. That is based on our taste, not by intelligence, or calculation, or *karma*, nothing. That is *sukṛti, ruci*. Wherever I may be, I may not be a *brāhmaṇa*, but I may be a *caṇḍāla*. But if I can collect a little bit of my taste for the *lilā* of Kṛṣṇa, or Viṣṇu, 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 *mleccha*, or may be a *caṇḍāla*, anyone he may be, but taste, *ruci*, taste, *śraddhā*. And with *sādhū saṅga* he may go direct to Vaikuṅṭha. Whereas this qualified *brāhmaṇa*, he may have to go downwards, if he cannot have any taste towards Nārāyaṇa or Viṣṇu.

So Mahāprabhu, if you've gone through *Caitanya-caritāmṛta*, when He asked Rāya Rāmānanda. "*Sādhyā sādhana tattva*. What is our destination and how to attain that? Please explain this."

Rāmānanda first came out with *varṇāśrama* conception.

varṇāśramācāravatā 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] & [*Caitanya-caritāmṛta, Madhya-lilā*, 8.58]

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

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

Then Rāmānanda came out. "*Kṛṣṇe karmārpaṇa — sarva-sādhyā-sāra*"

[prabhu kahe, — "eho bāhya, āge kaha āra"
rāya kahe, "kṛṣṇe karmārpaṇa — sarva-sādhyā-sāra"]

[The Lord replied, "This is external. You had better tell Me of some other means."

Rāmānanda replied, "To offer the results of one's activities to Kṛṣṇa is the essence of all perfection."

[*Caitanya-caritāmṛta, Madhya-lilā*, 8.59]

If whatever duty you do, if we have direct connection, *varṇāśrama* has got a relation with Nārāyaṇa in an indirect way, but if one be of direct conscious to offer his *karma* to Nārāyaṇa, then his life is more successful. *Yat karoṣi*, whatever you do, you do it for Him. It is also a custom in our country that whatever Deity we worship, either Durgā or Śiva, *kṛte tad karma-phalam sri krsnaya samarpitam astu* [?] 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, homa*, your *śrāddha*, whatever it may be, it

should be offered to Kṛṣṇa, to the centre. So we must consciously do that, direct. That is, Rāmānanda told, *yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat*.

Mahārabhu told, "*Eho bāhya*. This is also superficial. Go deeper."

Then Rāmānanda, *Sarva-dharmān parityajya, mām ekaṁ* [*Bhagavad-gītā*, 18.66] *Karma, tyāga*.

We completely disassociate with you with the duties that you think that are 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*. In *Bhāgavata* also,

*ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmān saṁtyajya 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 a constitutional method of progress, but give them up and take the way, the path of revelation, and 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 this, "That in this 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* does not matter at all, but from there give up everything and jump towards Kṛṣṇa. "You are my all. I want You." And give all, cut off all connections. *Karma, tyāga*.

Wonderful it is that Mahārabhu says, "*Eho bāhya āge kaha āra*. This is also superficial. You are jumping, you are accepting revolutionary path, but you have not got yet anything. Taking risk to get the desired results. But this cannot be accepted because you took risk and you jumped towards Kṛṣṇa, it is all, you have no certainty that you will get Him. *Eho bāhya āge kaha āra*. This is also superficial. Go deeper." Hitting to the proper meaning.

Then Rāmānanda told, *jñāna miśrā bhakti. Ājñajaiva guṇān doṣān*. No!

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ 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 such a position that he can conceive that he's not a part of this mundane world, but he's conscious he's a 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 transience and unsubstantial nature of material things, so he does not want anything mundane. *Mad-bhaktiṁ 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 sure position. Even fall from that position it is possible."

This is *jñāna miśrā bhakti*.

Then Rāmānanda told, "*Jñāna śūnya bhakti, sādhya-sāra*." *Jñāna śūnya bhakti*, the non calculative devotion, affinity towards the Lord. That is, that should be our position where from we shall go further. *Jñāna śūnya bhakti, sādhya-sāra*. 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 śūnya*, 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 *caṇḍāla*, or a *mleccha*, or a *brāhmaṇa*, or *buddha*, anyone he may be. But if he can trace within his heart that he has got some causeless attraction towards the supreme authority."

Mahāprabhu said, "Yes it is. You are there. Here it may be admitted. Now go further."

So far, 'this is external, this is dismissed.' But here *jñāna śūnya 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 judgements 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*, 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 calculative things are not reliable, nor the imposed duty in the *varṇāśrama*, not reliable. But the heart's sincere tendency towards, that is the seed of *rāga*, love, *prema*. That is, we can rely, depend on that. *Eho bāhya āge kaha āra*. The example.

*jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jīta jīto '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]

This was in this way given from *Bhāgavatam*, the *pramāṇa* was quoted, this, *jñāne prayāsam udapāsya*.

I'm 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 some quite natural thing if I can gather the attraction, the favour from that side, *bhakti* which is *nirguṇa*. *Guṇa* means *sāttva*, *rājas*, *tāmas*. These are the constituent parts of *māyā*. *Māyā* means misunderstanding. Misunderstanding also divided into three sections; *tāma*, deep ignorance, misunderstanding. And the *rājas* means middle, and *sāttva* means misunderstanding there but not much, but within misunderstanding, within *māyā*. *Māyā* means local interest, to see things, or read the environment by local interest, not from the standpoint of universal interest.

The Hegelian theory says that 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 self-existent, *sattya siddha*, *svayam-bhu*. And another thing, the Reality must be For Itself. He exists for His own satisfaction, not to satisfy another thing. Then if His existence will be to satisfy another thing, that will hold the primary position, and this will have secondary position, His existence is to satisfy some other thing, so that will 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]

In *Bhagavad-gītā*, *sarva yajñena sarva hari*. "Everything meant for Me, you are also meant for Me."

To come to such understanding to help your devotion. That He's the only party, absolute, one, *advaya-jñāna*. And we're His potencies of different type. We're meant for His *līlā*. He's making *līlā* and we're contributing there. This is the universal vision of the whole, and you must have to come to there, that harmony. Without doing that, when you think your separate interest, however extended, personal interest, family interest, a little extended, village interest, society interest, then country interest, all extended selfishness in the infinite. However greater part may be, that is a mere point in the infinite. It has got no position. So nothing less than the whole, what is necessary. So we're 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'm 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. One country to another country fights, one society to another society fights, one sex with another sex fights. Clash, different angle of vision, separate interest. But all must merge in the centre. *Aham hi sarva-yajñānām*.

*īśāvāsyam idam sarvaṁ, yat kiñca jagatyām jagat
tena tyaktena [bhujīthā, mā ḡṛdhaḥ 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 Īśopaniṣad*, 1]

Everything belongs to Him. With this view you try to move on, go on. Then you will get the harmonised life. Then *jñāne prayāsa*. “What 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
hrdayenābhyanujñāto, yo dharmas taṁ nibhodhata*

Manu says, “What is *dharma*, what is duty? I’ll just tell you, all listen. What is this? *Vidvadbhiḥ sevitaḥ*. *Vidvadbhiḥ*. The interpretation is given *veda vidbhiḥ*. *Vidvadbhiḥ*, who is *vidyan*, who is learned? The *vedavit*, who are 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 Uddhava says to Kṛṣṇa, “Why in the name of religion so many forms we find here? None is able to clear this position. You can only do. So I put this question to You my Master. Please solve.”

Then Kṛṣṇa told,

*kālena naṣṭā pralaye, vāṇīyaṁ veda-saṁjñitā
mayādau brahmaṇe proktā, dharmo yasyāṁ mad-ātmakaḥ*

[The Supreme Personality of Godhead said: “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, *mayādau*. *Dharmo yasyāṁ mad-ātmakaḥ*. And what is religion? I told, that is this subject of the 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 the *dharma* is connecting Me only, and this I first delivered to Brahmā. And from Brahmā so many others, Manu, Sutra, so many disciples, in disciplic order.

Then, why this variegated nature? *Prakṛti-vaicityāt* and *pāraparyeṇa*. 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-vaicityāt*. Brahmā told, and so many hearing, but according to their

own capacity they could understand. When in their turn they gave delivery to their own disciples there was some distinction. Then from disciplic order, disciple to disciple to disciple, so many changes in the 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-vaicitryāt*, in the first group, and afterwards *pāramparyeṇa*. From one to two, three, number in this way as many mediums it is coming, it is being modified. So in this world we now find a jungle, and some *pāṣaṇḍa-matayo 'pare*.

*[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]

Some competitive opinions have sprung out from this mundane world also. So now it is a jungle. Some lay stress in the *tap*, some in *jap*, some in *dhyana*, some in pilgrimage, so one gives stress, another one thing. In this way this variegated nature in the field. But really it was one and I was the...

.....