

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

83.8.28-30

Guru Mahārāja: and *samaj* (?) and so-called higher dictatory scriptures. In the revealed scriptures giving so many laws and ways and regulations, they are also not sufficient. And so many friends where we live, they have also got some position. But no: "I am one and another side, all, good, bad, all one side. *Dharma*, religion, that good conception, good or bad one side, I am one side." Absolute and absolute good is autocrat. Not under law, whimsical, and we are to prepare to live with a whimsical goodness. And that is to be the highest attainment of any soul, as told in *Bhāgavatam*, and by Mahāprabhu, in *Vraja līlā*.

So Hegel will come: "Die to live." To die a wholesale death and not keeping something aside. We'll have to die a wholesale death, only to have His grace. It is His, He's pleased, making merry, playing.

Aesop's fables: "What is play to you boys is death to us." In Aesop's fables, have you read? The boys are throwing pebbles to some frogs. Some frogs are enjoying and some boys also enjoying and throwing pebbles to the frogs and they're dying, hitting the head and dying. Then one of them told: "What is play to you boy, is death to us."

What is play to Kṛṣṇa, we shall consider it to be death to us, and die to live. There the whole conception of this mundane self-centred life, self-interest life, will be nowhere, finished totally, total finish of all *upādhis*. *Upādhi* means relative conceptions of interest.

*sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam
hṛṣīkena hṛṣīkeśa-sevanam 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."

(*Nārada Pañcarātra*)

Rūpa Goswāmī is quoting this *śloka* from an ancient *Purāṇa*, and he's giving us:

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

("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)

What is the definition of devotion? *Anyābhilāṣa*, fleeting desires, then organised attempt for self-elevation, *karma*. *Jñāna*, is to depend on our own ability and knowledge and consciousness, conscience, for our own best benefit or destination or goal. To put one's own self to be the subject to judge his own fate, that is *jñāna*. *Karma*, *jñāna*, *ādi*, *ādi* means our *yoga* and our other things, *anāvṛtam*, these are all over-coatings. In the soul proper these elements are not found. There is *kṛṣṇera 'nitya-dāsa'*, slave.

(*jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*
kṛṣṇera 'tatasthā-śakti' bhedābheda-prakāsa')

("The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord.")

(*Caitanya-caritāmṛta, Madhya-līlā, 20.108*)

Mahāprabhu told: *jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*, slavery of Kṛṣṇa, that is the innate nature of the *jīva* soul. So slavery means that you must put yourself to the standard of slavery, nothing less. The play of His sweet will.

Once we are told that the British Government they had to appease the Shah of Afghanistan because of the Tsar, he may come any moment through Afghanistan to India. And also, the neighbour, he wanted to satisfy the Persian Tsar, the King of Persia. Once they invited the Persian King to England and tried to please him in various ways to get his sympathy for them, so he may not be converted towards the Tsar's side, Russia. So they managed to show him many things and he was taken to the place where men with capital punishment were beheaded. The Tsar was taken to that place, (the Tower of London) guillotine or something, and then shown that this is the place where so many big men, even one king was beheaded, Charles the first or something, in the time of Cromwell. The revolt came from the subjects side and Charles the first or someone was put to the guillotine. When that was shown to the King of Persia then the Persian King he asked: "Oh, give someone there and behead him, let me enjoy how it was done."

Then they were all astonished. "What does he say? For his pleasure we shall have to murder a man? What does he say? No, the British law won't allow that, that a man ..."

"Oh, you do not know how to keep the position of a king? I am a Persian King and for my satisfaction you cannot sacrifice a human life? This is dishonourable. Anyhow, if it is not possible for you, I'm giving one, take one of my attendants and show me how it is done."

Then they, with humility, they put to him: "That the law of our country can't allow this. You may do it in your own country but here your men also cannot be murdered, killed, in such a way to please some man."

"Oh, you do not know what a king is."

So slave means such, slave means such. A little sweet will can kill his life, the slave. Śrīdhara Swāmī has explained in *Bhāgavatam*:

*śravaṇam kīrtanam viṣṇoḥ, smaraṇam pāda-sevanam
arcanaṁ vandanaṁ dāsyam, sakhyam ātma-nivedanam.
iti puṁsārpitā viṣṇau, bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā tan manye 'dhītam uttamam*

"Hearing about Kṛṣṇa, chanting Kṛṣṇa's glories, remembering Kṛṣṇa, serving Kṛṣṇa's lotus feet, worshipping Kṛṣṇa's transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa's servant, considering Kṛṣṇa as one's best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service."

(*Śrīmad-Bhāgavatam*, 7.5.23-24)

What are the forms of *sādhana* of *kṛṣṇa-bhakti* ? How to attain? What are the means, what are the forms and means to attain and get back our innate love towards Kṛṣṇa? To hear about Him, to talk about Him, to contemplate about Him. In this way, to praise Him, all these, so many, *śravaṇam kīrtanam*. But they will be devotional function only with one condition, otherwise they may be *karma*, they may be *jñāna*, *yoga*, anything else, *vikarma*. But one condition must be there to all these different forms of devotional activity. What is that condition?

ādau apita pasyat kriyeta ?

The result you will derive from the function, this hearing, or talking, or thinking, or anything, one condition must be there, *adau apita pasyat kriyeta*, what benefit I shall derive from here, from this function, that will come to me? No. It will go to my Lord. I am not a party, He's the party, I am His property. I am His property. I am not holder of any property or wealth or anything, no possessor. I have no position of a possessor, I am a possession. He's the possessor and I am in His possession. Property, all property. He's the only possessor.

*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)

The only enjoyer of every action is Me, Myself, none else. You must be conscious fully of this fact, stern reality." Devotion is not a cheap thing, *śuddha-bhakti*, above *mukti*, liberation. The positive side is such where He is the master, only one master. "I am monarch of all I survey" in His land and we are to collect, to have visa in that land. Getting passport from our land where everyone is concerned with democracy, and is supposed to have possession, democracy. Everyone is a proprietor more or less, that is democracy. So taking passport from this land, "that I am a proprietor" you are to take

visa in the land where we are property and there is only one proprietor. That is the law there, only one law, His sweet will above law.

So Absolute's connection with His parts is such, Absolute means such. We may pronounce the word absolute, it is very easy, but if we are to understand, to enter into the meaning, then it will be such. So to get visa to the real, especially in Goloka. In Vaikuṅṭha some consideration, they're entering some sort of laxation should be given. But in Goloka, ha ha, that is very tight in that place, otherwise very free. Those that are tried: "Yes, they're wholly sacrificed souls has come, confidence, they're free." But only with that play, that heart, when such truth is realised fully and surrendered then they're free. Anything they may do but their heart must be in that plane and their stand must be there and then enjoy the freedom."

So much so that Yaśodā is whipping Kṛṣṇa, Yaśodā is whipping Kṛṣṇa but if we enquired at the bottom, where Yaśodā is taking her stand, then there the plane will be that. Crores of times Yaśodā can embrace death to remove a point of sweat from the brow of the son, so much affection. She's ready to die crores of times rather than to find a sweat of labour on the forehead of her son. That is at the background. Then He has given so much independence as to whip Him, such a play, such a play.

So if we can have some idea of the infinite broadness and width of the thing, then what value the incidents here have got? The Himalayas may be very big to our standard but from the standard of the infinite if one rises very, very high, the Himalayas can't be seen, we can't see the Himalayas, so small. All relative.

We must not allow ourselves to be coward down. We must have to go to walk on. We may fail any time, anywhere, it does not matter. It is my master's will. Still, I have no other alternative but to try for His mercy, for His grace. This is my natural position. No freedom that in any condition I can leave Him, no possibility, even constitutionally no possibility of leaving Him. If I think sometimes in ignorance that is a mania for the time being. But in fact it is impossible to disassociate with Him. That is further disturbance covered with ignorance. When ignorant we may think many things that have no value. Just as a play, the defeat that so many parties are playing and one party must win and another party must be defeated, but as we are told that in a player's mood we must accept this victory or failure, player's mood. The play of Kṛṣṇa, He's playing His *līlā*. When we are thinking that great loss, gain, all these things, then we are not seeing the *līlā*, we are aside that, not in the flow of *līlā*. Then not His *līlā* then some other reason, some other objects, all these things within relative interest. And then there we find this is loss, this is gain, this is this, this is that. But only one *līlā*, *nirguṇa*, then everything is all right, everything is perfect in every inch of movement is fully perfect.

Once we are told after the Kurukṣetra war, one *brāhmaṇa* boy, Utaṅka, when he came across Kṛṣṇa he told: "Oh Kṛṣṇa, I shall curse You!" "Why *brāhmaṇa*, you want to curse Me?" "Because You are the cause of all the disasters of Kurukṣetra. So many widows and orphans are crying and showing so much distress. The bounds of their sorrow knows no end, and You are the cause." Then Kṛṣṇa answered: "You *brāhmaṇa*,

you have collected some power by your penances in *sattva-guṇa*, but that will all be finished when you curse Me but it won't produce any result in Me because I am situated in the *nirguṇa* plane." The *nirguṇa* is such, *ahaituky apratihatā*:

(*sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje
ahaituky apratihatā, yayātmā suprasīdati*)

("The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.")

(*Śrīmad-Bhāgavatam*, 1.2.6)

So causeless and which cannot be checked, irresistible. The wave of the most fundamental plane, that is *bhakti*, devotion. That is all following the sweet will of the centre, *nirguṇa*. That is causeless and that can never be opposed, that flow. *Ahaituky apratihatā*. You try to come to take your stand in that level, that is *nirguṇa*, that is *bhakti*, *ahaituky*, causeless. Eternally that flow is going on, and *apratihatā*, that can never be checked by anyone, irresistible. This is the flow and I am taking my stand there, and anyone taking his stand in consonance in harmony with that flow he will be similar, can never be checked, can never be given any successful opposition. This is *bhakti*.

Sa vai puṁsām paro dharmo, Bhāgavatam announces that, that that will ease our, that our great, or the highest function, that function will be the highest for us, *paro dharmo*, duty, duty must have its origin from that plane. The flow we must catch, we must read and catch and utilise that flow, dance in that flow. *Sa vai puṁsām paro dharmo*, everyone's highest duty will be that, *yato bhaktir adhokṣaje*, full submission to the unseen power, undetectable power, causal power, *adhokṣaje*.

Ahaituky apratihatā, which has no cause, no rhyme no reason, automatic, eternal, and *apratihatā*, which can never be opposed by any forces here, *apratihatā*.

Yayātmā suprasīdati, and there you will find your soul's greatest satisfaction, your soul's real satisfaction you will get, you will feel only then when you can work in touch with that harmony, that most fundamental harmonious wave, if you can mix with, then you can feel the highest ecstatic feeling in your own heart, self. This is *bhakti* proper.

So coming to such great idea of life, this small loss and gain, victory and defeat, we should not allow to disturb our march towards the truth. *Karmaṇy evādhikāras te, mā phaleṣu kadācana*, "You give full concentration only to discharge your duty and never to the result."

(*karmaṇy evādhikāras te, mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi*)

("I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties.") (*Bhagavad-gītā*, 2.47)

"The result is with Me, all responsibility is with Me. You are My soldiers and what I shall ask you are to do that. You may die and the victory may come afterwards, but you soldiers, many of you have to be finished but the country as a whole will gain by sacrificing so many lives, important."

So higher calculation is like that, *ahaituky apratihātā yayātmā suprasīdati*, and *karmaṇy evādhikāras te, mā phaleṣu kadācana*. Only the general says: "March, go forward, onward." Yes, you are to go, *mā phaleṣu*, whether I shall gain in the long run or not I have no right to calculate.

*karmaṇy evādhikāras te, mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi*

Two things you must be very careful about. What are they? One, "That because the result won't come to me, the fruit won't come to me, then why should I work? *akarmaṇi*." And at the same time, "No, I must get some share in the fruit." Those two things you are to avoid, "I must demand some fruit of my action." No, nothing. And at the same time, "Then I shall not do anything, non-cooperation." No, neither non-cooperation, nor selfish assertion. Such is devotion, such *karma*, such duty, you go on discharging. This is *Bhagavad-gītā*.

And one German scholar, I do not know his name, he told: "The *Gītā* is the highest religious book because *Gītā* says you can't change the environment, you have no hand there. If you want peace you are to regulate yourself according to the environment. The whole thing, the whole gist of *Bhagavad-gītā* advice is here. You try to adjust you, adjust with the environment because you are not master of the environment but you may be master of your own. So all your energy should be devoted to regulate you and not the outside. This is the gist of the advice of *Bhagavad-gītā* and this is the key to success. And this is clearly, repeatedly said in *Bhagavad-gītā* only. So this is the best religious book in the whole world ever come." One German scholar said, when I was reading in the college I heard from some professor.

Hare Kṛṣṇa. Hare Kṛṣṇa.

So *karmaṇy evādhikāras te, mā phaleṣu kadācana*, and we must do smilingly. "Because I do not get any share or consequence in the fruit so I can't work happily." No.

vidya patam bhagavate pariksa ?

What scholarship, what knowledge you have acquired, the test will be here in the ideal of *Bhāgavatam*. The test will come. What sort of scholarship, new truth, you have researched, you are acquainted with what sort of truth? Your test is in *Bhāgavatam*.

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

Devotee: We hear from you.

Guru Mahārāja: Ha, ha. Nitāi. Nitāi. My lecture is always vague, not very clear.

Devotee: Very clear, too clear. Dynamic. So clear that it makes me speechless.

Guru Mahārāja: Hare Kṛṣṇa.

Devotee: Something impossible. Once you said, you gave the example in the carnival they're advertising to climb up the bamboo pole, you gave that example, can't go up.

Guru Mahārāja: Bamboo, and it is smeared with oil and oily substance, and if anyone is catching they can't go up, but wherever they catch they're going down. Ha, ha.

Devotee: So what to do?

Guru Mahārāja: Our Guru Mahārāja (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura), that's his example. Hare Kṛṣṇa. Gaura Hari bol! It is such. Only force from up can take me up. But this is what is inductive, the fate of inductive knowledge is such. With some *sukṛti* and previous action you catch something but when you exercise your knowledge you'll have to go down, slip down. Ha, ha, ha. Only *śrauta*, the guardians, can help us, wholesale dependence on the guardians, on the Vaiṣṇava, so, so many guardians are necessary.

tad dāsa-dāsa-dāsānām dāsatvaṁ dehi me prabho

The service of Your servant of the servant of the servant, please allow me that. So many guardians they will come, "Oh, he's slipping down, take him up." So many guardians will come. That is only, they're dependent on their grace, nothing in me. *Dainyam* (humility), *ātma-nivedanam* (complete dedication to the service of Kṛṣṇa), *gopṭṛtve varaṇam* (embracing Kṛṣṇa's guardianship),

*(he kṛṣṇa! pāhi mām nātha, kṛpayātmagataṁ kuru
ity evaṁ prārthanam kṛṣṇam, prāptum svāmi-svarūpataḥ
gopṭṛtve varaṇam jñeyam, bhaktair hṛdyataram param
prapatty ekārthakatvena, tad āngitvena tat smṛtam)*

("O Kṛṣṇa, please protect me! My dear Lord, kindly accept me as Your own." Such a prayer, as well as the prayer to obtain Śrī Kṛṣṇa as one's lord and master, is the supreme solace to the hearts of the pure devotees, and is known by them as *gopṭṛtve varaṇam* - embracing the Lord's guardianship. Because it expresses one and the same

ideal as unconditional surrender, *goptṛtve varaṇam* is accepted as the chief of the six limbs of surrender.") (*Śrī-Śrī Prapanna-jīvanāmṛtam*)

(*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
rakṣīyatīti viśvāso, goptṛtve varaṇam tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatih
evam paryāyatas cāsminn, ekaikādhyāya-saṅgrahaḥ*)

(These six chapters have been compiled, each consecutively dealing with the six limbs of surrender, which are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."

(*Caitanya-caritāmṛta, Madhya-līlā, 22.100* - quoted from *Vaiṣṇava Tantra*)

.....

(*śravaṇam kīrtanam viṣṇoḥ, smaraṇam pāda-sevanam
arcanam vandanam dāsyam, sakhyam ātma-nivedanam.
iti puṁsārpitā viṣṇau, bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā tan manye 'dhītam uttamam*)

("Hearing about Kṛṣṇa, chanting Kṛṣṇa's glories, remembering Kṛṣṇa, serving Kṛṣṇa's lotus feet, worshipping Kṛṣṇa's transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa's servant, considering Kṛṣṇa as one's best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service.")

(*Śrīmad-Bhāgavatam, 7.5.23-24*)

.....

(*tṛṇād api sunīcena, taror api sahiṣṇunā
amāninā mānadena, kīrtanīyaḥ sadā hariḥ*)

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

Negativity, increase your negativity.

(*ye yatha patita haya, tava dayā tata tāya, tāte āmi supātra dayāra*)

("Your grace is given in accordance with the necessity of those who really deserve it. In that consideration, I have some claim. I am fallen of the fallen, the most fallen, so I have some claim to Your grace.") (*Gītāmālā, Yāmuna-bhāvāvali, 19*)

Bhaktivinoda Ṭhākura is putting his demand in some indirect way, that: "Your promise is that whoever is the most fallen, You will come to his relief. So I am the most

fallen. I think I am the most fallen, I realise, so I have got some claim. Please be gracious."

But this is not tactics but sincere feeling, that: "I feel that I am the most fallen. And I have heard that You are Lord of the fallen, deliverer of the fallen. So my Lord, may I not expect that You will come forward for my relief?" The sincere appeal. So find out that: "I am the most helpless, no worth, most insignificant position." Then the positive side will come to help me. "That is wholesale on the other side and nothing from my side. All disqualification in me, all good qualities in the Vaiṣṇava, my guardian." To increase, to march towards the negative, to find out the negative side of our existence. And only there in that way we can expect to have the grace of the positive world. So increase the hunger.

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

Nirguṇa, *guṇa titha*, *nirguṇa*, *guṇa* means local, provincial, relative demands, provincial demands, from the imperial funds or power. And *nirguṇa* holds everything within. And that is good, reality, and "For Itself," "Reality is for Itself." The past and present, "For Itself" is future, and "By Itself" that is past, all come in the present tense, no past, no future. Reality is for Itself and the cause is within, and For Itself the future is within, *kāla-deṣa-pātra* - (time, place and circumstance), all one. *Līlā*, eternal *līlā*, pastimes, and you are a part of that, you can't have anything separate. Separate ego is also arranged there, but under *Yogamāyā*, under the influence of that layer, that plane, not on the external plane.

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

.....

Guru Mahārāja *Bhāgavata* is *Rāmāyana* or so. When Rāmacandra is informed that he is going to be installed king by Raja Dasaratha, His father, His temperament was of what stage, and when he heard that no, instead of that He'll have to go to the forest for fourteen years banishment, His heart is equal. He did not rejoice hearing that He'll have to be king, a duty, He's going to discharge His duty. And when it was changed, "No, duty says You'll have to go to the forest," the balance of the heart is as it was. "So, this duty, all right." Not affected by the mundane joy or grief, equipoised. Going to accept as duty, "This is duty, this is duty." Only:

(*karmaṇy evādhikāras te, mā phaleṣu kadācana*
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi)

("I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that

action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties.") (*Bhagavad-gītā*, 2.47)

Not disturbed. "That instead of capturing the throne I shall have to go to the forest, banished." Not changed in the heart. "All right." *Karmaṇy evādhikāras te, mā phaleṣu kadācana*. They come to show, to establish examples for us.

Hare Kṛṣṇa. Nitāi Gaura Hari bol!

So many advocates came up: "No, no." Like Lakṣmaṇa, "No, no, father is old, he has lost his senses, so we should not obey his order. You order me I shall remove the obstacles and I shall put You on the throne." Another side says that: "Dasaratha, he did not utter, of course he was under obligation. Previously he told: "That whatever you'll want I must give." But such a demand he could not accept and could not clearly say, "Yes, I'm giving. Yes, what I promised you I'm giving to you that word, fulfilling that word. That what you want Bhārata will be king and Rāmacandra will have to go to the forest." But he could not speak it out because his heart was so depressed hearing such demand he could not utter a single word. So some say that: "Oh, your father has not really pronounced the words so why should You go." There was some.

But Rāmacandra said: "No, no, if my father left some capital, as an heir I would have it. And if he left some loan then as heir I must have to take the loan. So my father could not speak it out through the mouth but he was under obligation and as his son I must have to clear that obligation. He has gone away and that is his debt to my stepmother, I must clear My father's debt so I must go."

Then with Bhārata (Rāma's brother) and Vaśiṣṭha (Rāma's *guru*) they again went to the forest to take Him back and Vaśiṣṭha and others, the religious lawyers, they pleaded when Bhārata told that: "You may engage me as Your representative. It is mentioned in the *śāstra* that one can give his representative for a particular, so I want to be a representative of You and live in the forest and all these things, and You please go." And Vaśiṣṭha and other *śāstric* scholars sanctioned it.

But Rāmacandra told: "Why do you? You are so many affectionate to Me that you are being prejudiced. When one is not able then the question of representative comes, and when one can do, take the responsibility and discharge his duty himself, then no necessity of any representative. I am quite fit to do My duty so why should I give any representative for this purpose. No." In this way.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Too much vilification, too much depression, very, very shameful condition. I am put here by the divine will. "Oh, it is of course by the divine will. Divine will at its back so I must feel encouraged." Whatever's on the surface but divine will at the back and that is all good, so I must relish which is ostentatiously very

.....

Guru Mahārāja: There was one story, about a hundred years back when British rule was here, there the centre, the pasi (?), the British had a strong centre in Rajsayi (?) ...

End of side A, 28.8.83b. Start of side B, 28.8.83c + 30.8.83a

Guru Mahārāja: your punishment. No, it is My reward. Others may think, say that it is punishment, but it is possible that punishment one may get as a reward and may be very happy. What is the instance?

Sanātana Goswāmī told, Jagadānanda, Mahāprabhu told, praised Sanātana and blamed Jagadānanda. Then Sanātana Goswāmī told: "Oh, it is my misfortune You are giving, supplying me so much bitterness in the form of, in the coating, in the dress of praising. But Jagadānanda's fortune is higher. You are putting blame on him, You are punishing him, saying ill words to him. And that means that You think him to be Your own, and I am at a respectable distance. It is his good fortune and my bad fortune, my bad fate that You are praising me. You are keeping me at a respectable distance but You are punishing, using punishing words to Jagadānanda, that is, You are in his favour. He's Your own, You are treating him in such a very affectionate way."

So, it is difficult, but still it is the truth, very difficult but truth is here.

*āśliṣya vā pāda-ratām pinasṭu mām, adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāṭo, mat-prāna-nāthas tu sa eva nāparaḥ*

("Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life.") (*Śikṣāṣṭakam*, 8)

With inner satisfaction we are required to do. Hare Kṛṣṇa.

agast karin aham niyamaya jivitam tavi joge (?)

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!

To err is human, to forgive is divine. Forgiveness on that part, err on our side. We may err, we may commit mistakes, it is not very rare, every possibility of committing some mistakes. But divinity is there. His character is always to forgive and to extend grace to us from the deeper plane.

Sometimes if the dress of the boy is taken away he may feel disturbed, dissatisfied. Again if new dress is supplied instead of that, a better dress, then he'll be ecstatic with joy. He does not know what is what.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

Equally, adverse circumstances, our test is there.

kedo dukha me hari bhaja, sukhha me hari bhaje duhkha kasa se hari (?)

Concentration on the surface without caring about the consequence, not come for any reward. But: "Your satisfaction, not any external reward, I have come for Your holy feet." That should be our vow, our vow will be that and one will be fortunate if has such principles in life. "Come to satisfy You, not for any reward, either in name, fame, money, men, or anything else. My connection with You, that is of eternity, not a voluntary connection, that I can keep it or I can disconnect it, no. Eternal connection and the basis of such understanding that You are all and I am Your slave. Whatever You will order I shall do without caring for any good or bad concerning me." This is *śuddha-bhakti*. Sometimes there must come some test how far we are making progress really may come and we are to stand erect. "Oh, my Lord, yes, I am here, I am here. I am not washed away by the external wave."

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

So we may stop here today.
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda ki jaya!

.....

Guru Mahārāja: devotion proper, devoid of knowledge, calculation, does not care, *jñāna-sūnya-bhakti*. And Mahāprabhu asked us to take shelter in that plane. Our guardians will take care of us wholesale. To live under guardianship, that is the best position of so many tiny souls as we are.

The responsibility of your own charge, give it to the highest guardian. That is the most peaceful life, according to *jñāna-sūnya-bhakti*. Surrender to such extremity, to such extent, as forgetfulness in the grace of the Almighty, to live there. Automatic section of the world.

Hare Kṛṣṇa. Hare Kṛṣṇa.

The highest goal of entities like us is that. Don't take any responsibility. There are different forms also, *eho bāhya āge kaha āra*, ("This is superficial; go further.") *Dāśya*, *sakhya*, *vātsalya*, *mādhura*, *sakīya*, *parakīya*, gradation. But the plane is altogether this *jñāna-sūnya*, self-forgetfulness, the plane of self-forgetfulness. Not only sacrifice, the Christian missionaries also say like that. That sacrifice is seen in the life of Socrates, sacrifice. But Christ's recommendation is the plane of self-forgetfulness, it is higher than that, self-forgetfulness is higher than self-sacrifice. Self-sacrifice is the beginning and in the higher stage self-forgetfulness. But that does not mean that there's no sentient activity, ha, ha. In that plane also fully conscious of their interest. One party, another party, competition, everything is there, but the background is such, the background is such, and it is difficult to understand the background.

Ta eva vantam anuvārga sarvam, Whatever we find here, everything is there. But this is of opposite type and the original is the ideal type *Ta eva vantam anuvārga sarvam*,

tasya vāsa. Keen competition is also there, in the plane where competition is self-forgetfulness, the peculiarity is that.

*(na tatra sūryo bhāti candra-tāraṅgaṁ, nema vidyuto bhānti kūto 'yam agniḥ
tam eva bhāntam anubhāti sarvaṁ, tasya bhāsā sarvaṁ idaṁ vibhāti*

("In the transcendental abode of the Lord there is no need of sun, moon, or stars for illumination, nor is there any need of electricity, what to speak of ignited lamps. On the other hand, it is because those planets are self-illuminating that all effulgence has become possible. Whatever there is that is dazzling is due to the reflection of the divine abode of the Lord. The Supreme Godhead is so brilliantly self-luminous that neither the sun, nor the moon, nor stars, nor lightning have any power of illumination in His transcendental abode, and what to speak of fire. It is a fact that all of them get their power of illumination from His effulgence alone. In fact, it is only because of His existence that the whole universe exists.")

(Muṇḍaka Upaniṣad, 2.2.10-2) + (Katha Upaniṣad, 2.2.25 - part 5, mantra 15)

Centre consciousness, and here, this plurality, this selfishness of the plurality. That is the difference.

kamanda dhana prema nimol vasa kara,

*dakhi bai kami premi bhedeḥi nai
tabhu kama prema nahi hai
kamanda tama prema nimola vasa kara (?)*

*(kāma-preme dekho bhāi, lakṣanete bheda nāi
tabhu kāma 'prema' nāhi haya)*

("My brother, lust and love appear as one and the same; yet, lust is never love.")
(Kalyāṇa Kalpataru, U, 18)

Similar but not the same, but opposite rather. That is to be understood but it is difficult. *Aprākṛta, prākṛta* but, just like this extreme mundane but it is not so, don't mistake, difficult, it's difficult. Everything is like this mundane world, but faithful to the centre to the highest degree. Everything is done there for the satisfaction of the centre, and here, satisfaction of so many meagre parts. Local interest and universal interest, that is the distinction. So much, to put food into the stomach, and to put food into the ear, or the eye, or anywhere else, this is sheer foolishness to put food into the eye, or ear, for their nourishment. But to put food into the stomach is the highest intelligence. Something like that.

Hare Kṛṣṇa.

prano pada acyet indriyanam tad eva sadvasama tasmin jnata sadvam idam (?)

To know the centre. So our Guru Mahārāja has said: "Religion is proper adjustment. Adjustment with the whole, with the centre particularly." Adjustment, proper adjustment and the keen competition is also not eliminated in the adjustment. Adjustment does not mean there harmonious static condition, but it is dynamic to the fullest extent. Harmony is not a static thing, harmony can be dynamic.

Just as a machine when working it is in harmony, rather, the harmony has got its test when the machine is working, the harmony. And when static it is undetectable whether it is harmonious or not. But when in a dynamic condition the harmony has got its test. What is harmony? Movement, but no, collision. Without collision free movement of every part, that is harmony.

.....

Guru Mahārāja: if not manipulated by intelligence, guided by intelligence, energy has got no meaning. Guidance is necessary. So also, guidance or intelligence has no meaning if it does not connect with fulfilment or satisfaction or happiness or sweetness, *prema*, love. Everything is meaningless if that aspect is eliminated from life. Fulfilment is in love, in beauty, in sweetness, in charm, *sat-cit-ānandam*, fulfilment. And guidance next, then energy, third, *karma*, *jñāna*, *bhakti*. Without *bhakti* in the conclusion everything is useless, no purpose served. *Bhakti* is fulfilment, devotion, and devotion means acceptance of higher entities.

Bhagavān means: *bhajanīya-sarva-sad-guṇa-viśiṣṭha*: Jīva Goswāmī gives this explanation, meaning of the word Bhagavān. Another plane of life is opened when we come in His connection our heart wants to worship Him, to serve Him. Such qualification is there, they want to surrender, sacrifice, give himself for the satisfaction of that thing. He's Bhagavān. The third plane of life is opened when we come in connection with the conception of Bhagavān. *bhajanīya-guṇa-viśiṣṭha*. He has got such quality that automatically our aspiration will be to surrender and to serve Him. A new plane of life. We want that everything will serve me, that is the general tendency here. But if we come in connection with the conception of Bhagavān, then at once the whole thing will be opposite.

"I must serve Him." From the core of the heart such wave will come that "He wants service, He should be served by all means." That plane comes in the eye. Bhagavān, *bhajanīya-guṇa-viśiṣṭha*. Not self-aggrandisement or survival of the fittest tendency of elimination, elevation, all disappears, and even the complete retirement, that also eliminated. "I shall enjoy a retired life, *mukti*, renunciation, retired life of peace." Peace means retirement from the life of labour. But no, again in some tendency awakens: "I must serve. I want a life to serve. I have come in connection with such beautiful, and connection with such noble conception, heavenly conception of heart. Heart, such a heart I have noticed there, I cannot give my heart to that." Bhagavān, and Svayam Bhagavān, what to speak of Him? Madly, everyone is mad to serve, to render his service. That is the stage of Svayam Bhagavān.

And Uddhava was astonished to find. "We have some experience of surrendering and serving the Master. But such mad tendency to serve the Master as I find in Vṛndāvana and among the *gopīs*, we can never imagine in our life. So Svayam Bhagavān, they have come in connection with Svayam Bhagavān."

Bhagavān as it is, independent of the spectators. Svayam Bhagavān means Bhagavān. (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja told, wrote: *Gītā As It Is*. Not modified by the different interpreters or onlookers of different meanings, but *As It Is*. So Bhagavān *As He Is*, free from the relative conceptions of so many. He's such. And who comes in connection with that they become mad to serve. Self-forgetfulness is complete, merged, that is a class of merging. This *mukti-karmi*, the salvationist, they say of this physical merging but real living merging is there, life retained still merging.

Mayātma-bhūyāya ca kalpate vai:

(*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai*)

("One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.") (*Śrīmad-Bhāgavatam*, 11.29.34)

Viśate tad-anantaram:

(*bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā, viśate tad-anantaram*)

("By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty. Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is nondifferent from Mine.") (*Bhāgavad-gītā*, 18.55)

That is not this physical, material merging, but merging in the dynamic characteristic of the Lord. Not static merging. They also merge, and: *mayātma-bhūyāya ca kalpate*: enters into the family life of the Lord, that is that sort of merging, in a dynamic system, to merge in a dynamic system, not in a static substance.

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

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra*

"If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic *rasa* has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa's infinite consuming power. Rasarāj-Mahābhav - the *rasa* is there, and She is the drawer of that *rasa* from the storehouse. She has such negative capacity that She can draw out the *rasa* to the highest degree both in quality and quantity."

If Gaurāṅga did not come with all this astonishing findings then how could we live, Vāsudeva Datta says. "How could we live? The very vitality of our life He has taken out to us, the inner most vitality, that we are so great, so loving, so noble. If He did not come then who would have known about our own nobility, that so much noble self is within us, so much dignified self is within us, we are so big, so great."

Our Guru Mahārāja, in Dacca University, he gave the heading of the lecture: "Gauḍīya Maṭha stands for the dignity of the human race, not slavery." You fool, you think it's slavery, Gauḍīya Maṭha preaches slavery. Not slavery as you understand but the dignity of the human race. That human soul, any soul, how higher he can get his chance and he can rise, get up. So much prospect, so much prospect a *jīva* has got. The adoration of the Almighty, of Svayam Bhagavān. As you give, so you have. So much giving and so much having is also there. The Svayam Bhagavān, the God As He Is, is not bankrupt, that He's only gathering loans from different parties, not so.

Uddhava was astounded. Vāsudeva Datta says: "Śrī Gaurāṅga has taken for us such a proud and wealthy and noble self, our position, our ideal position of what is this. Then how could we live if I could not come to know my so much dignified position? Without knowing that, that is a life of death, life in death. Without proper knowledge of one's own self, own wealth, own noble self, that is a sort of life in death. He has given us our life. Otherwise we could not have lived without knowing that I am so noble, I am so noble. He has come with these tidings to us, Gaurāṅga. Now we think without that we could not live. I have got such a fortune, greatness, wonderful degree of fortune we have got. And Gaurāṅga is saying that. You Vasudeva, you people, you devotees, you do not know how great you are. With these tidings He has come to our door."

And Nityanānda Prabhu rolled from one door to another: "Accept Gaurāṅga. What is going by your side, by the road of your gate, you do not know. Don't eliminate My friend, don't eliminate. Try to have and your joy, your fortune, will know no bounds. Don't avoid Gaurāṅga." Nityanānda carried this news from door to door. "Don't avoid Gaurāṅga. You know not what treasure He has taken for you My friend, accept Him, accept Him, take Him in, give yourself to Him. And what fortune you'll derive you cannot estimate. Accept Him, accept Him." This was the duty of Nityanānda, door to door. He has got inner appreciation for the breeze, by two sides of the Ganges Nityanānda along the sides of the Ganges so many villages and inhabitants He appealed with utmost earnestness. "Accept Gaurāṅga, accept Gaurāṅga."

*bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna:*

("Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana.")

"Accept Gaurāṅga and you'll become heart of My heart."

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

This is the place.

*kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya
hena nāhi, yā 're prabhu nā karilā dhanya*

("At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all.")
(*Caitanya-Bhāgavata, Antya-līlā, 3.541*)

The most magnanimous expression came out here in Kuliya when He dissolved so many *vaiṣṇava-aparādhī*, so many persons that committed offences against the Vaiṣṇava, here in Kuliya and Govardhana, *aparādha-bhañjan-pāt*, our greatest crime was pardoned here, forgiven here. So I have selected this position. All the serious, grave offences will be forgiven. Hare Kṛṣṇa. Govardhana, Girirāja Govardhana, a very favourite, selected abode of our Guru Mahārāja. The Rādhā-kuṇḍa is the highest but there our *guru-varga*, our senior and superior guides will be there and we shall be a little far off. We cannot encroach that highest position. From there we shall come and serve them and go back. That is Govardhana.

nija nakotoni varsan dehi govardhana stan (?)

In his last days he liked very much to hear this poem of (Raghunātha) Dāsa Goswāmī and Rūpa Goswāmī, *nija nakotoni varsan dehi govardhana stan*. And that is the meaning, Rādhā-kuṇḍa is the highest, but:

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

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

Giving respect to the highest position, to the superiors, we shall come down a little so our pride will be a little checked in normal position. There not in the verge, in the highest position, but a little less, trying to climb. Vaiṣṇava dāsa not Vaiṣṇava. That is the position very advantageous and intelligent position to be taken, that "I am not Vaiṣṇava, I am Vaiṣṇava dāsa." The promising, *kiśora*, not full youth but only climbing, going to the youth, *kiśora*. That is the best position, only progressing, not fully attained, but only going to get the full attainment, that position is good.

nija nakotoni varsan dehi govardhana stan (?)

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

.....

Guru Mahārāja: (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja, he mentioned in his diary or somewhere else that once circumambulation of Vraja-maṇḍala in Koshi (?) or somewhere, Prabhupāda (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) told that: "Today in the evening I shall take a class." But many of the *sannyāsīns* went away to see the Sesashayi (?) and few remained to hear him.

Devotee: temple in Vṛndāvana, it's in the *Līlāmṛta* by Satsvarūpa Goswāmī.

Guru Mahārāja: I heard from someone that Swāmī Mahārāja mentioned that he stayed, I also stayed to hear Prabhupāda rather than to go to some other place and have *darśana* of Sesashayi. To avoid that *darśana* Prabhupāda he himself told that: "This evening I shall take the class." But some remained and some went. Because the next day we'll have to start off in some other direction and that *darśana* will be avoided. And there, that's also an important place where Lakṣmī Devī is serving Nārāyaṇa. And the *gopīs*, when they went to see they felt the highest degree of separation there.

*yat te sujata saranam buhasta neshu, priyo dadhi mahi kat kadesu
tena tabi mata citad batati na kincit, kutpalavi bham bhauma tibitbhava tayasamunu?*

There we heard from Prabhupāda a new meaning of Govardhana. Govardhana, he told that just as the breeding of the cow section does not care for any social rules, so also the devotees of Kṛṣṇa, they do not care for any social rules but go on extending their group. Neither *brāhmaṇa*, *vaiśya*, *śūdra*, *kṣatriya*, or *vaiśya*, *candala*, *millecha*, they do not care, without caring for the social rule they go on increasing their own nationality, ha, ha, ha, their own group, own section, *kṛṣṇa-bhakta*, Kṛṣṇa conception. Without caring for any stage of environment they can try to continue to extend the thought of devotion to anywhere and everywhere without caring for the *yogyatā*, or the capacity of the disciples, without caring. But there is one Lakṣmī dar *śloka*:

*ākṛṣṭhiḥ kṛta-cetasām sumanasā-muccātanam cāmhasām
 ācaṇḍāla mamū kaloka sulabho vaśyaś ca muktiśriyaḥ
 no dikṣām na ca sat-kriyām na ca puraścaryām manāgikṣate
 mantra 'yam rasanā-sprg eva phalati śrī kṛṣṇa nāmātmakaḥ*

"The Holy Name of Kṛṣṇa is an attractive feature for many saintly, liberal people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the *caṇḍāla*. The Holy Name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Śrī Kṛṣṇa. Simply by touching the Holy Name with one's tongue, immediate effects are produced. Chanting the Holy Name does not depend on initiation, pious activities, or the *puraścaryā* regulative principles generally observed before initiation. The Holy Name does not wait for all these activities. It is self-sufficient."

(*Padyāvalī*, 29, Rūpa Goswāmī)

("One need not undergo all the purificatory processes, or follow the six ritualistic ceremonies mentioned in the *Vedas* for pious life; one need not even take initiation into the *gāyatrī-mantra*. If one simply chants the Holy Name of Kṛṣṇa without offence, everything will be successful.") (Jīva Goswāmī)

The *mantra*, form of the Name of Śrī Kṛṣṇa is so powerful it does not care for any capacity of the soil. Anywhere it may be thrown down and it will spread out, this so powerful seed.

Ākṛṣṭhiḥ kṛta-cetasām sumanasā-muccātanam cāmhasām, only those that have got some sort of previous *sukṛti*, they are attracted and captured by this Kṛṣṇa conception, the *mantra* of Kṛṣṇa conception where within the *mantra* where the subject matter is Kṛṣṇa. That only can attract a particular group.

As Acyutānanda told to a local headmaster, after the headmaster said: "We are so near yet we can't understand Mahāprabhu, but you have come, you are attracted from far away under the banner of Mahāprabhu. What is the cause?"

The answer came:

*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)

It is not a question of locality but in the whole of the *brahmāṇḍa* (the gigantic material universe) that peculiar qualification may be seen, *kṛta-ceta*, who has got some *sukṛti*, some *sādhu-saṅga* in any form or other. Only they're attracted, from all sections, only a selected few are attracted, *kṛta-cetasām sumanasā-muccātanam cāmhasām*. And very easily it can drive away the sinful tendencies, very easily it brushes away, *kṛta-cetasām sumanasā-muccātanam cāmhasām* means *pāpa*, or sin.

Ācaṇḍāla mamū kaloka sulabho vaśyaś ca muktiśriyaḥ, and it is open to all except those who can't speak, those who are not dumb only, they can have this chance of getting the Name

.....

Devotee: Thank you for giving me some service.

Guru Mahārāja: If you think that there will be any good there you will do that.

Devotee: Ha, ha, ha. You'll start a revolution Mahārāja.

Guru Mahārāja: What is good, you may be benefited thereby, by helping the good we help ourselves. If there is anything good and if we help the good cause, then we ourselves are helped, reaction. If you think like that you may do, ha, ha, you'll find many ways to do that. Serving the good we serve ourselves.

Devotee: Ha, ha. Thank you. It is sweet. Your words are the highest good.

Guru Mahārāja: Ha. What highest good we know? How high in the infinite world? We are told we are extended some sort of knowledge to that, but how much we can ...

End of recording, 28.8.83b, 28.8.83c, and 30.8.83a.

* * * * *

