

83.10.13.B_83.10.14.A

Śrīla Śrīdhara Mahārāja: ...enters into labour, dedication, then no regulations, no duty consciousness - all disappears, only labour of love. If we do not do our service we don't feel any better within us. That is *rāga, anurāga*, that is the labour of love. They cannot sit idle, they cannot but do the sweet service of the Lord. Very sweet, sweetness is the urge which gives them impetus to work for his Lord. That is the highest position of life, labour of love, sweet labour of love. And that is all satisfying. That is found in Vṛndāvana, Vraja, or Goloka, the higher sphere.

Vaikuṅṭha has got straight angle hemisphere, two and a half *rasa, śanta, dāsya, sākhyā* half is found in Vaikuṅṭha. No confidential service, half confidential, and mainly with the attitude of Master and man the service is done. And also respect is there.

But in the other half more friendly, then it takes the shape of filial service, affectionate. And then in the service of consort-hood, the wholesale transaction is possible there. There are also different groups. We're told that the main group of the highest type of service is in the camp of Rādhārāṇī. Our attraction is that line, our Guru Mahārāja. In our Guru Paramparā we find that, in the Guru Paramparā.

*mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya
rūpānuga janera jivana viśwambhara priyaṅkara
śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana*

["Mahāprabhu Śrī Caitanya is non-different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśwambhara (Śrī Caitanya)."]

[Brahma-Mādhva-Gauḍīya Sampradāya, 6] [Compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]

[*Songs Of The Vaiṣṇava Ācāryas*, p 90-2]

All in the camp of Rādhārāṇī's sweet service rendered by heart. The acme, highest conception of the realisation possible ever in the whole. Rādhā *dāsya*, Rādhā *kaiṅkaryam*. So not to be pushing enough to approach direct towards Kṛṣṇa, but to try to enter into the camp of Rādhārāṇī and there to become adjusted in any particular line of service there. Also many things in details are there. So mainly we're part of potency, and the whole potency is represented by Rādhārāṇī in its fullest form. And anyhow to be adjusted there within Her camp, that should be the highest aim. Gradually we shall understand that. It is mainly given in the Guru Paramparā, and in the mantram also which we get from Guru. There also the meaning is there in that, and it will lead us there. So the formula is there, and by the formula we shall give attention, and we shall try to find out what is within. And also what is within in me.

'My finest element in me, and the finest element in the formula, that will be connected and harmonised, adjusted. This is my goal. And I'm also mixed with so many things, thoughts and ideas, but my inner existence is found in this formula. Eliminating all these outer dress, I shall try to find out myself, according to this formula. This is - here is myself. I have acquired foreign things, so many, wandering in this material world of exploitation, but this is all foreign, unnecessary. Eliminate, eliminate. And what am I? It is mentioned in the formula. That is my inner self, and I must reach that goal.'

Hare Kṛṣṇa. And all our spiritual advices in the line of Guru Paramparā, they're also in that line. Any way we shall have to go to merge in that line, following them, we shall be their followers, strict sense followers.

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

Long and short of the whole thing is like this.

Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. *Ke?*

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

_____ [?] The success of *karma* is in *jñāna*, in attainment over *jñāna*.

*na hi jñānena sadṛśam, pavitram iha vidyate
[tat svayaṁ yoga-saṁsiddhaḥ, kālenātmani vindati]*

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

But proper *jñāna* is *sambandha jñāna*. And this is artificial, undesirable *jñāna*, which is going towards Brahman conception and limit that. And gradually from the material conception comes to spiritual conception, and then that Brahman and *jīva* in the same rank. And again Parabrahman, Vāsudeva, Nārāyaṇa, in this way it is proceeding towards.

*[śreyān dravyamayād yajñāj, jñāna-yajñāḥ parantapa]
sarvaṁ karmākhilam pārtha, jñāne parisamāpyate*

["O Arjuna, subduer of the enemy, of those various sacrifices, the sacrifice of knowledge as mentioned, *brahmāgnāv apare* [*Gītā*, 4.25] is far superior to the sacrifice of various articles, indicated by *brahmārpaṇam brahma haviḥ* [*Gītā*, 4.24], because all action ultimately culminates in knowledge."] [*Bhagavad-gītā*, 4.33]

[*Bhagavad-gītā*, 4.33]

tat svayaṁ yoga-saṁsiddhaḥ, kālenātmani vindati [*Bhagavad-gītā*, 4.38]

*śraddhāvān labhate jñānam tat-paraḥ samyatendriyaḥ
jñānam labdhvā parām śāntim acireṇādhigacchati*

["After internal purification through non-fruitive action, genuine knowledge arises. Such knowledge is attained by the intelligent, sense-controlled theist who accepts this scriptural purport, and who with sublime faith remains devoted to the path of selfless action. He swiftly

attains the profound tranquillity of eradicating the vicious cycle of recurring birth and death.”]
[*Bhagavad-gītā*, 4.39]

Then, *jñānī namapi*.

*koṭi-jñāni-madhye haya eka-jana 'mukta'
koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta*

["Out of many millions of such wise men, one may actually become liberated, and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.148]

In this way gradation is passing through, that sort of *jñāna*, not artificial *jñāna*, abnormal *jñāna*. Knowledge proper, which is not promised to avoid personal conception of the Absolute, that sort of *jñāna*.

Akṣayānanda Mahārāja: *Niṣkāma karma* proper therefore means *bhakti*.

Śrīla Śrīdhara Mahārāja: *Niṣkāma karma*, that is which is ordered by the *Vedas* in *varṇāśrama*, to do that without any particular object, or aim.

Akṣayānanda Mahārāja: Duty.

Śrīla Śrīdhara Mahārāja: Because the *Vedas* have asked me to do I do. That is *niṣkāma*. Then knowledge proper will come out of that. And that knowledge also if rightly followed, then Parabrahman *jñāna* will come. After Brahman there is Parabrahman. In this way in a fair way it will make progress. And that is unfair way, *jñāna yoga*. In that chapter perhaps *jñāna yoga* is being dealt _____ [?]

Akṣayānanda Mahārāja: Yes. Previous chapter *karma yoga*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Akṣayānanda Mahārāja: ...means that the actual *jñāna yoga* is...

Śrīla Śrīdhara Mahārāja: *Niṣkāma karma* _____ [?] Not forced knowledge but automatic outcome of *niṣkāma karma*. That is sure to lead towards *bhakti*.

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

["Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities."] [*Śrīmad-Bhāgavatam*, 11.5.11]

Just as according to the classification, the stage of the audience, instalment is given, something.

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

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

In the mind, just as a scholar is giving training to a boy, he knows much, but in that way he's giving some small instalment to him. But in his mind that gradually he'll lead to this side, that thing, *adhikāra. Niṣkāma karma*, then *jñāna*, and *jñāna* proper, when he's guided towards Bhāgavata, Personal God, not impersonal. Impersonal, that is an artificial thing. In general the natural way must go to - *jñāna* means person. As I say, that I'm a person, I'm a particle of knowledge, I'm a person. And the ocean of knowledge, that is not person, that is substance like ocean water, or ether? But a particle, I'm endowed with individuality, so,

*bahūnām janmanām ante, jñānavān mām prapadyate
vāsudevaḥ [sarvam iti, sa mahātmā sudurlabhaḥ]*

["After many, many births, the knowledgeable person (who happens to attain the association of such a pure devotee) finally comes to understand that the whole universe of moving and stationary being is of the nature of Vāsudeva alone, inasmuch as all are subordinate to Vāsudeva. Having grasped this conception, he surrenders unto Me. Know such a great soul to be extremely rare."] [*Bhagavad-gītā*, 7.19]

When a *jñānī* can feel that He's Vāsudeva, it is not Brahman, inner substance of spirit. But spirit means automatically person. He's a big person. Big knowledge means big person, the biggest person. Knowledge means person. I'm a particle of knowledge, I'm person. So knowledge means personality. *Anu caitanya* is *anu* person, and *br̥hat caitanya* is *br̥hat* person. He's Vāsudeva.

Then *bhakti* begins, head bends to His feet. Otherwise I'm one, I'm a particle of the ocean of consciousness, all inert thing, or impersonal, one and the same. But the big person, the ocean is

personified, and I'm a spark, or drop personified, *anu caitanya*, and the ocean's personified, so I must submit to the ocean. That is the natural flow of the knowledge proper.

Vedic knowledge is drawing towards that direction. So *jñāna yoga* means knowledge of that type. And this is mislead knowledge which is taking towards *brahma jñāna*, so 'ham. So 'ham, it is all right, so 'ham, but what is *sa*, there the difference. 'I'm spirit,' so far common, but there is also qualitative difference, in spiritual substance. Just as in material - material stone and water is not same thing. Ether also material and stone also material. So in the spiritual substance also gradation, *taṭa-stha*. Then Vaikuṅṭha spirit, then Goloka spirit, then differentiation there.

And Kṛṣṇa also. Kṛṣṇa in Vṛndāvana, and when Kṛṣṇa in Vaikuṅṭha They're different Kṛṣṇa. They're inseparable, all Avatāra, They're rather treated as functional position. Kṣīrodakaśāyī Viṣṇu, Kāraṅgāśāyī Viṣṇu, They're all Supreme, but Supreme with the difference in function. We're to take like that. Even Kṛṣṇa conception there is gradation. Svayaṁ-Bhagavān only by the side of Rādhārāṇī. Svayaṁ-Rūpa, then Svayaṁ-Prakāśa, Prabhāva, Vaibhava. In this way in Kṛṣṇa conception also there is gradation.

So in realisation there is always gradation. But they cannot be divided into separate parts, so we're to think like limited function, and bigger function, in this way small and big. In this way we're to think.

Nārāyaṇa and Kṛṣṇa, continuous, same one, but functional difference.

Just as king in the court, king in the harem, different man, but same man. He's in the court, he's in the war field, battle field, and also he's in the - making donations, or in family interest with wife and children. There's difference there, so many, such difference we may think about him.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

... stage of consciousness where we're awake, but that is something like imagination, misconception. It is within misconception of the truth, no proper conception of the truth. So whatever loss and gain, all misconception, it is not so. This is not mine. This belongs to the Supreme, everything.

Raja _____ [?] A king's empire, that is nothing, it is evaporating ____ [?] within few minutes. That is all transient. If we want to have real knowledge, real gain, we're to eliminate all these mania. Our own interest is being thrust on the universal interest. It is false. Universe has got its own interest, He's moving in that way. And I'm trying to thrust my interest over it. It is imaginary, futile, it is mania, and we're suffering from mania of *māyā*, all imagination, illusion, *svapna-vada*, like dream. Dreaming coming from within. We see in a dream so many facts outside me, but really it's coming from me, from within, not in the outside world. So also whatever we do here, the universal movement is not affected at all. All concoction.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: In our Guru Mahārāja's time we did not observe all these things. Here also we don't observe. Did Śyāmānanda Prabhu come back?

Badrinārāyaṇa: Yes Mahārāja, yes.

Śrīla Śrīdhara Mahārāja: She has got no question?

...

Devotee: ...heard that Śrīla Prabhupāda mentioned that there are Deities of Lord Kṛṣṇa on every single continent, but that some are known and some are hidden. Do you have anything to say on this?

Śrīla Śrīdhara Mahārāja: What does she say?

Badrinārāyaṇa: She said that she's heard Śrīla Prabhupāda Swāmī Mahārāja said that there are Deities on every continent, all over the earth. But some are hidden and some are revealed. Do you have anything to say about that? The Deities of Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Not clear. Deities of Kṛṣṇa everywhere it may be, if we've got the eye to see. Otherwise how can They be everywhere? Sarvatya krsne murti kali jal mal _____ [?]

Everywhere the Śrī Mūrti of Kṛṣṇa is dazzling in Its Own glory. But only those can have a view of that whose eyes are clear, not covered with so many thousands of prejudices. Viṣaya dhuli te _____ [?]

So many prejudices, so many demands, desires, that are covering our mental eye, rather the eye of the soul. The real seer inside is the soul, and so many thick prejudices, good, bad, are covering our eyes so we can't see Him. If that is cleared, the prejudices are removed, then we can see that Kṛṣṇa is there, everywhere. He's everywhere.

Mahāprabhu when He's seeing a forest, "O, this is Vṛndāvana." Any hill, "O, Govardhana." Any river, "O, this is Yamunā."

Everything, always the seer, always on the level of the standard where he can have direct contact with Kṛṣṇa, the Loving Autocrat. The Autocrat, the Beautiful, everywhere He is. He's my Master, He's my Lord, and I can't see Him. He's my owner, everything, and I can't see Him. What a farce. Why such? I have made Him a foreign thing. I have, rather, made Him far away, far away.

Now the question will come. If anyone being in connection of Kṛṣṇa, can he come far away? The *māyā* can handle and overtake him, or her? So it is told *anādi-bahirmukha*. Our position is in the *taṭasthā*, in the marginal plane. But our two kinds of opposite adopt-ability. In the inner most plane there is Kṛṣṇa, and the outer most plane we can come to this world of *māyā*.

Just as a *jīva*, a soul, in human position he may be of different mentality, sometimes woman mentality, sometimes man mentality. Sometimes a cow, the bird, the tree, he's accommodating with his paraphernalia in different ways here. It is possible. The soul is one, but sometimes the soul, sometimes a man he's a king, sometimes he's a beggar, but that man mentality is there. And sometimes a politician, sometimes a philanthropist, but the central soul is a separate thing. But adopt-ability makes him to be shown in different plane, in different way. So also not only human species but so many species also.

So the soul may have different planes and position and understanding, and achievement differs accordingly. And the soul when outside focus, and inside focus he can see many things upwards. When with the tendency of exploitation he comes into some world. And when the

tendency of dedication is utilised he enters into another world. And there also the Vaikuṅṭha, Goloka, all these things in the Kṛṣṇa world, they come to be the object of our experience.

So my inner most wealth or property is Kṛṣṇa. If we can see, look at the deepest insight. And with the tendency of exploitation we come outside. And by the help of the dedication tendency, that Yogamāyā, centre carrying current, out carrying current, in carrying current. If I take advantage of the in carrying current I can go and see Kṛṣṇa. And out carrying current I can go to the other things. At present our condition that we're in the midst of deep out carrying current. And anyhow by my previous action I have come across some agent who are saying about my inner wealth. And with the help of the in carrying current, the current of dedication, we can enter into another world where everywhere there is Kṛṣṇa. Everywhere my Lord is there.

I'm to be exploited by Him. I'm not an exploiting agent, but I'm to be exploited. I'm potency, I'm not potency possessor. Potency possessor is He. And I'm a kind of potency to be utilised in His service. That is what is necessary. So He's there, but we cannot see Him. We see so many things according to our position. Our different positions are showing different things outside. But if we can be placed in normal position we can see that Kṛṣṇa is everywhere. He's everywhere, at the back of everything He's there.

Stava jangam dakhe nadaketi murti sarvatya svure ta istha deva sphurti [?]

On the background, He sees everything. Apparently we see this matter and life, material cover and then mental cover, all these things. But nadaketa murti, but deeper vision will see no, Kṛṣṇa is at the back of everything, otherwise nothing can exist if He withdraws. But depth of intelligence, depth of our sight, our seeing is different.

Just as the politicians see, that Korea there was a plane crash, some say that American misdealing is at the bottom. In an ordinary plane they put some political inspection. And some say Russia's misunderstanding is the cause of the slaughter, all these. The backside, one reads backside. Here is Mr. Reagan. Here is Mr. Russia. In this way, at the background. Superficially is something, and deeper vision says that no, at the root is another energy.

Similarly, we see generally many things apathetic to our interest, clashing to our interest.

But *Gītā* says, "Be indifferent to your environment and go on with your duty."

But *Bhāgavatam* says, "No. Everything is positively good to you. Try to find out that. Nothing is bad. Through every incident Kṛṣṇa's will is approaching you. You try to find out that."

*tat te 'nukampām susamikṣamāṇo, [bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurahir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [*Śrīmad-Bhāgavatam*, 10.14.8]

With sincere attention you try to find, try to read your environment, everywhere there is good will of Kṛṣṇa. If you can try to read your environment in this way, very soon you'll find 'yes, really it is so.' All transaction with you only coming from Kṛṣṇa. All affection, and no bitterness. We're taught to read the environment in this way. If you can follow this path you will find very soon that you are free from all wrong prejudices, and you'll be in the domain of Kṛṣṇa. Try to find out, with

your best sincerity, try to read the environment. It is Kṛṣṇa at the back. All good, nothing bad. Try to take up in this way.

That is search for Kṛṣṇa, and He's there. Search for Kṛṣṇa. Don't search for your temporary satisfaction, pleasure, or any retirement, rest. Neither temporary pleasure nor rest, but always search for Kṛṣṇa, to serve Him. And Kṛṣṇa will be in your sight in no time. Search for Kṛṣṇa. *Brahma-jjñāsā*. Enquire about where you are. The All-Comprehensive Entity, which includes your existence and all the existence of the whole. Enquire about *brahma-jjñāsā*. And search for Śrī Kṛṣṇa, not the All-Comprehensive Principle, but the heart's satisfying Lord, where is He? Try to search Him and you'll find Him.

You'll find it is mentioned in *Bṛhat-Bhāgavatāmṛtam*, one soul through a particular process of *sādhana*, first meeting with Kṛṣṇa. When Kṛṣṇa coming back with the cows from the forest to home, in the way, that soul had got his emancipation and connection with Kṛṣṇa. Suddenly Kṛṣṇa found him and embraced him. And with the ecstasy of His joy He fainted, Kṛṣṇa fainted.

Balarāma only could detect that. "That a newcomer, a new friend has joined Our *līlā*. From long, long bondage he's released and he joined, and met Kṛṣṇa here. And Kṛṣṇa is so satisfied to find that old friend that with the ecstasy of joy He's fainted." Then Balarāma managed to take Him in the consciousness.

Then Kṛṣṇa began to say, "My friend, how could you pass so many days forgetting Me? How was it possible for you? I'm longing for you for so many days. And you were - I know everything, but when for search of Me you were begging from door to door, and some were treating gently, and some were harshly. All I know My friend. Anyhow after long separation you have joined us. Come, come after." In this way.

He's waiting with His hankering heart to meet every one of us. He's infinite, He can accommodate all of us with our full satisfaction. No bankruptcy there. Our heart's full thirst, we can be satisfied in Him, every one of us, thinking that as if He's only for me.

So we're told that the other world, that the motherly affection, she's waiting for the son who has left her and wandering in the street, lost. Son is lost, wandering here, there. Mother with affectionate heart waiting to get the son back. And when the son comes, she's always watching, she's ever ready to accept, to take him in the lap. Something like that.

That is everything. This is meek and in a partial consideration. *Māyā* is in the negligent part. Just as prison houses occupy the negligent part of a country. Free souls are moving in the broad land. And here and there the prison houses. And when one is released from the prison houses he comes to live in the country at large.

Infringement, hater of our own self satisfaction in exploitation, or renunciation, two phases. Either to lord it over everything, or to go to sleep, but both is abnormal. Only to be always attendant in our own function, what is attached in the universal necessity. We shall be always alert there, to do my function towards the universe. And the universe is Kṛṣṇa, His interest, He's personified, everything, every interest personified, universal interest personified there.

Some sham love, imitation love we find here, and we're mad for that. But love proper, how beautiful, how attractive that must be. And the centre of all such real love, how much beautiful, desirable, will that be. A drop of love, here, there, Romeo, Juliet, Dusanta, Śakuntalā, in the drama

we find so many ideals of mundane love here. But love proper, how desirable that'll be, and when that is personified how beautiful that should be.

Can't see? Eh? When we're in that plane we can see Him, and nothing else. He and His paraphernalia, His *līlā*. But searching another plane.

Just as a dog cannot understand the ways of the human society, our position is like that, somehow or other. A dog mentality can be transformed into human mentality, then of course the dog can see, feel, things of the human society, good, bad, everything. So stage of consciousness.

Kṛṣṇa *jñāna*. And from here to reach to that level, *sādhu saṅga*, then *bhajan*, then *anartha-nivṛtti*, *niṣṭhā*, *ruci*, *bhāva*. When we reach the stage of *bhāva bhakti* then we can have some glimpse. And then *prema*, then we can be lifted in that plane, we can see Kṛṣṇa. And *prema*, *sneha*, *mana*, *pranaya*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*. So many stages there are in Kṛṣṇa consciousness. Everywhere development to be traced in this way from one to another. In the passing road we're to finish, and then we can have that.

.....