

83.11.15.C

Śrīla Śrīdhara Mahārāja: ...there also in a particular politic here. Then in the military department also reason is there, playing in another way. And the scholars also there. And the religious men they're also reasoning in a particular way. Reason is there, but different planes.

Śukadeva also was not lacking in showing, in marshalling reasons to all the existing scholars of the time of different schools. *Tapasvino*. Tried to summarise, to generalise. *Tapasvino dāna-parā yaśasvino*. "The statement that I'm going to give, that is not a partial, that represents the general." How it is general and not particular, Śukadeva had to give so many reasons. "You think for yourself. From whatever school you represent you have to spare something, you have to do something, for some unknown power, to remove the difficulties in your progress. Whatever department you are."

Just as whatever different company may make trade in the country, in their different by-laws, with the help of that they may trade in company so many in the country. But all of them must have some sort of understanding with the government of the country. They may trade in different departments, ways, some producing the motorcar, some producing the foodstuff, some producing this milk, and so many things. But they're going on independently in their own way, limited company, their committee is also there, laws, by-laws. But anyhow some sort of understanding they must have to meet with the existing government of the country, in any way.

So Śukadeva says,

*tapasvino dāna-parā yaśasvino, manasvino mantra-vidaḥ sumāṅgalāḥ
kṣemaṁ na vindanti vinā yad-[arpanaṁ, tasmai subhadra-śravase namo namaḥ]*

["I offer my repeated obeisances unto the Supreme Lord, who is all-famous as the Supreme Good. Without offering their actions unto Him, neither the liberationists (*jñānīs*) who are dedicated to austerities, not the charitable worldly workers (*karmīs*), nor the world famous, nor the performers of *Aśvamedha* sacrifices, nor the sages or *yogīs*, nor persons dedicated to chanting mantras, nor persons of virtuous behaviour - none of them can attain any auspiciousness in life."] [*Śrīmad-Bhāgavatam*, 2.4.17]

In your own way for the protection you'll have admit and to pray for some help from the unknown quarter, so that no hindrance can come to influence your attempt. And what is that? If we can correctly have a vision of that, that goes to God conception, and ultimately Kṛṣṇa conception. In this way we'll progress.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

When after giving the advice of *Bhagavad-gītā* to Arjuna. "This *karma yoga* I previously told to Sūryadeva, and from him the Vaivasvata Manu, and from him to another. In this way that has vanished here. Again I'm telling to you."

Arjuna told, "Why? How You can say to that? You are born now, and I'm also born now. You are talking to me, and You say You previously talked to some other gentleman. How is it possible?"

"I had many births, I know them all. And you also had many births, but you do not know them."

So from time to time He comes to help the people for transformation towards the right direction. But the influence of the mundane tendency that disturbs that wave of thought. It is covered again with ignorance, with misconception from this area. So always trying to envelope, to cover the real knowledge, real understanding, realisation, with mundane thoughts and ideas, necessity, all these things.

Hare Kṛṣṇa. Truth is there and truth is absolute. And in the absolute also there is gradation, we're to think. In the truth also there is a comparative study, what is truth. Religion proper there is also possibility of comparison. Wholesale surrender, on that side, *akhila rasa*, all attractiveness. And this side, the degree of surrender. The degree of surrendering, that can understand the innermost part of the truth, the truth real, degree of surrendering of this part.

So all cannot be equal. That is possible in the abscissa, in the marginal position, all equal, something like Brahmāloka, Virajā. Withdrawal from the negative side, and no participation in the positive. Their position equilibrium, balance, all equal. But progress in the positive, and also in the negative, that differentiation. And negative also infinite type, and the positive also infinite type.

Here also from the stone to Brahmā, and there also from the *śanta rasa*, this Vṛndāvana sand, and up to *gopī*, Rādhārāṇī, the gradation is there. So no static, all dynamic. And we should not be discouraged, because there's no bankruptcy, and our necessity we're atomic existence. How much we can accommodate within us? And there is enough, more than enough.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Then I close here.

Jaya Om Viṣṇu-Pāda...

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