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Śrīla Śrīdhara Mahārāja:

*[kṣīpram bhavati dharmātmā, śāśvac-chāntim nigacchati
kaunteya pratijānīhi, na me bhaktaḥ pranaśyati]*

["He soon becomes righteous [*dharmātmā*] and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes." [*Bhagavad-gītā*, 9.31]

"*Śāśvac-chāntim nigacchati*. And he will be seen to acquire the real peace in his life. *Kaunteya pratijānīhi*. Oh, you son of Kuntī, you go and declare in the public with determination. *Pratijānīhi*. You may promise, give them a guarantee, to the public, that *na me bhaktaḥ pranaśyati*. My devotee never meets destruction, they can't be ruined."

So their contention, Yāmarāja, Brahmā, Nārada, in this point they do not find solution.

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja
[ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

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

"Giving up all sorts of duties one may come to My feet. This is *ananya-bhajana*. One who will give up all phases of duties and only accept his duty towards Me, My exclusive devotee is he."

"Now, *kṣīpram bhavati dharmātmā*, he will again be seen as a dutiful man, externally pious man."

This is anomaly. The meaning of *ananya-bhajana* is that he'll give all sorts of duties.

"Pure, impure, everything, and he'll come to My feet." Again, "He will be very saintly in his activities in the near future." What is the meaning? Do you follow?

Then at that time they marked that Bhaktivinoda Ṭhākura he was moving in the sky and taking the Name, and they sent for him. "He's a pure devotee, and not any ordinary devotee but he has got deep knowledge in the scriptures. Let him come and explain this verse of *Bhagavad-gītā*."

So Bhaktivinoda Ṭhākura was invited and he went there and he gave the meaning. *Kṣīpram bhavati dharmātmā*. "Who will be *dharmātmā*?"

*api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, [samyag vyavasīto hi saḥ]*

["If even a person of extremely abominable practices, abandoning all non devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [*Bhagavad-gītā*, 9.30]

"The conclusion should be, or remark will be that he's a saint, cent per cent saint, *ananya-bhāk. Sādhur eva sa mantavyaḥ, samyag vyavasīto hi saḥ*. And his statement is cent per cent right, who utters that decision. That exclusive devotee of Kṛṣṇa, whatever be his outer practices, he's cent per cent saintly. And who can understand and utter this, *mantavyaḥ*, who can understand such principle, he will be *dharmātmā*. He will in the near future, shortly, he will become *dharmātmā*, that is, his conduct will be very pure very soon."

And *śāśvac-chāntim*. "And he will also get the chance of accepting the path towards eternal truth. So, you Arjuna, you take this advantage and go to the public and there you declare with boldness that My devotee who is given wholly towards Me, though apparently, outwardly, he may be doing something wrong, but he won't be destroyed, he'll be saved. *Na me bhaktaḥ*. No destruction for My exclusive devotee, his life is ensured. Go to the public and declare, and you take the benefit of becoming, by this declaration you will get that benefit, that you will become saintly and you will have the chance of the acceptance of the spiritually eternal peace. Whoever will understand will have the courage to declare that My exclusive devotees are never ruined. They get this chance in their turn and very soon they'll also come to this path and they will attain the eternal peace."

Am I clear?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: It is told there.

...

He has got that appreciation, that exclusive devotion. Everything is meant, everything is for Itself and not for any other part. We may obey or disobey the laws of the provincial and separate interest, may do or not do. But we must obey the rules "For Itself. Everything For Him." That is the main rule, all others are subsidiary. We may carry on or may not carry on, but we must carry on our duty towards the centre. That is the all-important factor in every case.

"And one who can appreciate that and boldly assert that to the public, he must have got some substantial feeling in the matter. And he's sure to survive to improve his future condition very soon, and he will get that path of eternal peace, that is Myself."

That is the underlying meaning. *Sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja*. That is the highest quality in every part of the whole, that everyone must be dedicated towards the Centre, even crossing his dutifulness in respect to other environments, positions. And one who can feel this, appreciate this, and assert this, he will also soon get such position, because his inner heart can appreciate and there is something of the realisation in that path. So that will also come to victory very soon and the public will also see that he is also coming in this path of *ananya-bhajana*, exclusive adherence towards the call of the Absolute Centre. That is all in all. And these things, *kṣīpram bhavati dharmātmā*, *dharma* means moral, dutiful, father, mother, country, society, all these things, humanity, all these *dharmas*, duties.

“But neglecting all these if one keeps up his straight relationship with Me, he will be considered not committing any fault. He’s in the line of *sarva-dharmān parityajya, mām ekam śaraṇam vraja*, he’s doing right. And one who can appreciate this he will also very soon be converted in the same class. That is the value.”

Devotee: This is a new light of your explanation Mahārāja, of your revealed explanation.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ *kṣipram bhavati dharmātmā* _____ [?]

Śrīla Śrīdhara Mahārāja: *Śaśvac-chāntim nigacchati* _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ *śaśvac-chāntim nigacchati*.

Devotee: _____ [?] Mahārāja, this sort of explanation. But other Guru *vargas* take...

Śrīla Śrīdhara Mahārāja: “Not only who is following the exclusive devotional path, but who can appreciate this, he will no sooner be a member of this school.”

Devotee: How others have explained it, other Guru *vargas*, general explanation, it is your specific explanation...

Śrīla Śrīdhara Mahārāja: *Sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ. Kṣipram bhavati dharmātmā.* They will say that what lack, he’s in a *sādhana* course, but when he’ll be mature all these things will disappear. That is it may disappear or may not disappear, that is my question. But develop *sarva- dharmān parityajya*. _____ [?]

Devotee: Rūpa Goswāmī Prabhu has already given definition of that.

*dr̥ṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair
na prākṛtatvam iha bhakta-janasya paśyeta
[gaṅgāmbhasām na khalu budbuda-phena-parikair
brahma-dravatvam apagacchati nīra-dharmaiḥ]*

[“Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee’s having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water.”] [*Śrī Upadeśāmṛta*, 6]

Śrīla Śrīdhara Mahārāja: Hmm. Rūpa Goswāmī has seen, has given description. Just as the Ganges water is seen to be filthy, but externally. Externally filthy Ganges can it not purify? It can. Externally filthy Ganges water, the purificatory capacity of Ganges water has got no concern with external filthiness. Good scent or foam and any mud connection that cannot remove the purifying tendency and capacity of the Ganges water.

So the Vaiṣṇava, they may have physical and mental defect, but Vaiṣṇava means the *ātmā*, in *ātmā* they're a purifying agency, the purest, normal factor in the world. But externally, whatever may be seen there, like that foam and dirt in the Ganges water. The purifying capacity of the Ganges water cannot be disturbed by any foam or any dirt mixed with the water. That is something separate. That spiritual capacity does not depend in any way on these material, foreign things or capacity. So Vaiṣṇava, he may be seen as a little greedy, some a little excited easily, all these things. Physically also, one may be blind, another may be deaf, another may be lame. "Why a Vaiṣṇava will be a lame man? Why he can't hear well?" But these things won't do. That Vaiṣṇava, that saintly characteristic is independent of the physical.

The Vāsudevavipra he was a leper, in Mahāprabhu's Southern tour, in Kurmakṣetra, a leper Vāsudeva, he was a great devotee. And in the physical conduct also if any worm is falling on the earth from his sore he's putting the worm back into the sore so it didn't die. And also suffering from leprosy but he was a devotee cent per cent. Mahāprabhu found him and that leprosy disappeared when He embraced him. In this way.

Sanātana Goswāmī when coming back to Purī from Benares, or Vṛndāvana, then, by the contact of the bad water in the jungle he had some sores on his body. Mahāprabhu used to welcome him and he pushed back, "Don't touch this body of a sinful man. So many itches and sores are oozing this bad odour, all these things, don't touch me." Mahāprabhu forcibly embraced him.

Then one day he told that, "I should leave the place, or I should invite death, falling before the wheel of the Jagganātha cart."

Then Mahāprabhu, when He heard He chastised him. And then again forcibly embraced, and those things disappeared, the good body came out immediately. In this way.

Mahāprabhu told, "Sanātana, you are a Vaiṣṇava, your body may not be so defective. *Vaiṣṇava 'prākṛta' kabhu naya*, it is Kṛṣṇa's test to Me. I'm a *sannyāsī*. Whether I have got any difference in the recognition in My dealing with the Vaiṣṇava, 'between the show is here, this defect is there in the Vaiṣṇava so I must keep him aside,' Kṛṣṇa is testing Me. Only for that purpose it is seen. And your body is already pure. Only to test the public Kṛṣṇa has created this. And if I cannot see it then I'll be deceived by Kṛṣṇa. So it is nothing, it is nothing but a mere show. Your body's as pure as anything. You are a Vaiṣṇava, devotee of Kṛṣṇa. This is only apparently shown to serve some purpose of the divinity of Kṛṣṇa. And where there is *vaiṣṇavatara*, saintly devotedness, there can never be such things. Only to test My devotion Kṛṣṇa has sent you in this condition to Me."

So He embraced and showed that he's as pure as anything. Hare Kṛṣṇa. He may be or may not be, still, the principle is this, that our duty is wholesale dutifulness towards Kṛṣṇa. That is only necessary.

In the ordinary sense the *gopīs*, they're also sinners, they're crossing the laws of the society and the *śāstra* so they're sinners. But they hold the highest position of purity for their exclusive

devotedness towards Kṛṣṇa and none else. Even at the risk of so much, crossing morality, they cannot help themselves but to serve Kṛṣṇa cent per cent and they're considered to be the highest devotional ideal. But that sort of devotion is not very cheap.

Anyone in this world may say, "go on in taking that advantage," that won't do. The devotion must be there and there will be some measurement of the devotion. Anyone, he will pass in the name of exclusive devotion, but *sahajiyā*, that cannot be allowed.

Badrinārāyaṇa: Mahārāja, two new devotees have come from America.

Śrīla Śrīdhara Mahārāja: New devotees? Today?

...

Devotee: ... Is that like we can try to follow in the footsteps of Sanātana Goswāmī while chanting, while taking the Name? Once I heard you say that we should surrender to the Name and allow the Name to take us wherever He wants.

Śrīla Śrīdhara Mahārāja: Oh yes. That means *sevonmukhe hi jihvādau*.

*[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]*

["Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234]

To be in the spirit of service, dedication to the Name, what does it mean? Surrendering means to get impetus from that quarter to regulate me. And there, the connection will be supreme. Supreme means He does not come to me as a servant, subservient, but as a master. His connection means the connection of a master. He'll regulate me. As much as I shall come nearer to Him I shall feel His command and His master-hood that I am fully regulated by Him, to every *natha*, impure, every *natha*. Name connection, to get the connection of the Name or anything of the Supreme, that means to be regulated by Him. Otherwise I am subject and that is an object, that is an experience of *māyā*.

Do you follow? The criterion is there. "One will find that he's humbler than humbler, and he's only an instrument to the hands of that universal force of Me." That is the criterion, and not that I'm a subject and I'm enjoying the sound and feeling some sentiment within me. And some sort of shivering and the hairs are standing on end. These external symptoms have no value. The real thing is that, "as much as I'm entering into the command of Him, and as much as I can think that I'm helpless of the helpless. Only an instrument in His hand, everything for Himself, that must be 'die to live,' we must keep it in mind, 'die to live.'" This ego must be dissolved and another new ego from within will spring up. It means such thing in reality. The test is there, that I'm being handled by Him. Gradually more and more. "I'm His servant, *nitya-dāsa*, servitor. And He's kind enough to

regulate me to its highest intensity. He's my Lord, everywhere, everything is under His control." That sort of transformation must come within.

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

jayati jayati nāmānanda rūpam murarer, viramita nija dharma dhyāna pujoyadhi yatna
[*katham api sakṛdāttam muktidaṁ prānināṁ yat, paramāmṛtam ekaṁ jīvanam bhuṣanam me*]

[Sanātana Goswāmī says, "Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, *nāma rupaṁ murāreḥ*, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the Divine Name of Kṛṣṇa."]

[*Bṛhad-Bhāgavatāmṛtam*, 1.1.9]

Nija dharma, duty, as we find in the direction of the *varṇāśrama*, our duty to the god, to the world, to the environment. *Dhyāna*, meditation about anything and everything. *Pūjā*, the *arcana* of the Rāmānuja section. *Jñāna*, of the Śankara and other sections, and duty of the Jains, *karma-kāṇḍī*, everything will be off. *Katham api sakṛdāttam muktidaṁ prānināṁ yat*. Anyhow if we get the grace of the Divine Name our liberation is effected, unconsciously, *muktidaṁ prānināṁ yat*, but that is not the real gift of the Name. *Muktidaṁ prānināṁ yat paramāmṛtam ekaṁ jīvanam bhuṣanam me*. And it comes to show that that is one with Kṛṣṇa and He's the Lord of your life, and the ornament, everything in your life is He, that Kṛṣṇa, that Name. The Name and the Kṛṣṇa Himself, the figure, the colour are one and the same inseparably They're one. And that is the Lord of your heart. And the ornamental necessity in you also comes from there, that is everything to be found in Him. The Lord of your life and also the supplier of all external activities to you also is He. *Jīvanam bhuṣanam me*. Hare Kṛṣṇa.

madhura-madhuram-etan-mangalam mangalanam
sakala-nigamavalli-sat-phalam cit-svarupam
sakrdapi parigitam sraddhaya helaya va
bhrguvara naramatram tarayet krsna nama

["The Holy Name of Krsna is the sweetest of the sweet and the most auspicious of all auspicious things. It is the self-fulgent and beautiful fruit of the Vedic desire tree. When the Holy Name is uttered once without offence, either attentively or inattentively, it immediately ensures the deliverance of all human beings from the bondage of illusion."] [*Hari-bhakti-vilasa*, 11.234]
[*Skanda-Purāṇa*]

[*Gauḍīya Kaṇṭhahāra*, 17.41]

He's the sweetest of the sweet and best of all goods. *Mangalam mangalanam*. All auspicious things are there, and the best auspicious good to us. *Mangalam mangalanam, sakala-nigamavalli-sat-phalam cit- svarupam*. And that is the conclusion of all the revealed scriptures. *Sakala-nigamavalli-sat-phalam cit- svarupam*. And that is not like only a material sound, or the outcome of the ether, not that. *Cit-svarupam*. It's of spiritual existence, spiritual, not only a

sound which comes from the vibration of the ether, not that. *Cit-svarupam*. It has got its spiritual existence, above soul.

*madhura-madhuram-etan-mangalam mangalanam
sakala-nigamavalli-sat-phalam cit-svarupam
sakrdapi parigitam sraddhaya helaya va
bhrguvara naramatram tarayet krsna nama*

Anyhow if we come to find His grace we get out from all this sinful life. *Bhrguvara naramatram tarayet krsna nama*. And no consideration of any caste or creed, white or black, or *brāhmaṇa* or *śūdra*. Anyone coming in His real connection he cannot but attain His grace. He's very, very precious, nobly gracious, the Name of Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

*nikhila-śruti-mauli ratna mālā, dyuti nīrājita-pāda-pankajānta
ayi mukta-kulair upāsyamānam, paritas tvām hari-nām samśrayāmi*

["The acme of all the *Vedas*, the *Upaniṣads*, are like a string of transcendental jewels. The tips of the toes of Your lotus feet, O Holy Name, are eternally worshipped by the radiance emanating from those jewels. You are constantly worshipped by the great liberated souls [headed by Nārada and Śuka, whose hearts are reposed in complete absence of worldly aspirations]. Therefore, O Name Divine, I surrender unto You in every time, place, and circumstance."] [Śrīla Rūpa Goswāmī's *Nāmāṣṭakam*, 1]

Rūpa Goswāmī says. First Sanātana Goswāmī, second *Padma-Purāṇa* perhaps, and third Rūpa Goswāmī. *Nikhila-śruti-mauli ratna mālā, dyuti nīrājita-pāda*. "Oh You Divine Name of Kṛṣṇa, all the leading mantrams of the revealed scriptures, they're making some *ārāṭī*. With their light they're trying to show Your holy feet. *Nikhila-śruti*. All the revealed scriptures' advice, *śruti-mauli*, leading among those advices, *mauli*. *Ratna mālā, dyuti nīrājita*, and are very gems, very bright jewels among the *śruti*, they come to show by their light, their ray, the holy feet of You, the Name, the most gracious representation of the Lord, *pāda-pankajānta*. *Ayi mukta-kulair upāsyamānam*. And all the liberated souls of normal type they cannot but show reverence to You. *Mukta-kulair upāsyamānam paritas*. They're seen to worship You, they're all around with their hearty appreciation. *Hari-nāma samśrayāmi*. I have come to beg my shelter under Your Holy Feet." This is Rūpa Goswāmī's verse.

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

Wholesale transformation to Kṛṣṇa's satisfaction, and die to live. Die as a member of your family life, or country life, or human life, social life, religious life, so far, die there. Ha, ha. Disappear completely from there and fit into another world. Live, try to have your life in another plane, exclusively. Exclusively try to float in another plane with full life, full service of Kṛṣṇa consciousness, transformation, real adjustment. This is we're all maladjusted in this universe. Proper adjustment is the adjustment in the respect of Kṛṣṇa consciousness. He's the Supreme. We're all subservient. Everything for Himself and we're to follow that course wholesale. He's beauty, He's love, He's affection, He's ecstasy, above justice, and above any energy also, power, exertion. No amount of exertion, no amount of decision can give Him, only surrender, devotion. Internal sincere taste for

Him, that is qualification. "I want Him from the core of my heart." That is the real qualification. "I want Him and Him alone." That is the qualification, want and you'll have, the simple way. Ha. ha. Want and you'll have. But want sincerely and not superficially, but from the inner core of your heart. You want Him, you'll have Him. This is the general, easy, simple, natural way to attain Him.

*[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate]
tatra laulyam api mūlyam ekam, janma-koṭi-sukṛtair [na labhyate]*

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.70*]

No good deeds from your present plane can help you, but the association with them and inner things. The heart is sealed, that ego, that must be broken, and the inner flow will come out. And that will recognise where is the plane to love and to mix, where is his home. Back to God, back to home. The *ahāṅkāra*, that is ego, that must be broken and the inner flow will come out.

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ [Śrīmad-Bhāgavatam, 1.2.21, & 11.20.30]

All doubts will be cleared. Just as a child jumps to the mother's lap can recognise that she's my mother, intuitively, like that. That inner flow will come out and select, "Oh, this is my home plane. I'm child of this soil. I'm floating externally here and there and suffering from reaction."

Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Here I close. *Vāñchā-kalpatarubhyaś ca...*

Devotee: Jaya Om Viṣṇu-Pāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ... to remove the misconception of his followers he asked them...

...

... I shall drink and fever will be gone." And they did so and the fever gone. To teach them _____ [?] Some sort of divinity began there. Some lower education, primary education, primary practice in the religious world.

*brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate, [satra-yājī-sahasrebhyaḥ sarva-vedānta-pāragah]
[sarva-vedānta-vit-koṭyā viṣṇubhakto viśiṣyate, vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate]*

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [*Hari-bhakti-vilāsa, 10.117*] & [*Bhakti-Sandarbhā, 117*]

Ordinary *brāhmaṇa* culture they have come in touch.

In Rāmānanda Rāya [*saṁvāda*] also Mahāprabhu says that, "Where to begin?"

[*prabhu kahe,*] — "*paḍa śloka sādhyera nirṇaya*"
rāya kahe, — "*sva-dharmācaraṇe viṣṇu-bhakti haya*"

[Śrī Caitanya Mahāprabhu ordered Rāmānanda Rāya, "Recite a verse from the revealed scriptures concerning the ultimate goal of life."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.57*]

"The primary beginning is with *varṇāśrama*." "And then go on. *Eho bāhya. Eho bāhya*." Four, five steps lower. *Sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate*. "Here proper devotion begins when *Vedānta*, or the jurisdiction of the knowledge crossed. Knowledge area crossed, then pure devotion begins. *Sarvva-vedānta- vit-koṭ yā viṣṇubhakto viśiṣyate*. Amongst *crores* of scholars in the proper *Vedānta*, one devotee may be found, who cannot but be satisfied with the personal character of the God." And Rāmānanda Rāya also,

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*]

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

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

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."]

[*Bhagavad-gītā, 15.18*]

Unknowable, unknown and unknowable. The knowledge above that, that is given by devotion. *Adhokṣaja*. To receive suggestion, to be able to come in such a position that we'll be able to receive suggestion from the upper world, which is unknown and unknowable. *Adhokṣaja, bhakti*, that will guide our life. From the unknown and unknowable quarter hints will come to guide our life. *Jñāna śūnya bhakti*. Pure devotion begins there, above calculation by our reasoning faculty. Hare Kṛṣṇa. Try to respect what you do not know. Who are in connection with the unknowable, try to revere them. *Adhokṣaja. Yato bhaktir adhokṣaje*.

[*sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje / ahaituky apratihātā, 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*]

You will determine, discriminate, and calculate, and take a decision, then you'll come to love Him, or give your service to Him. But that won't do. *Yato bhaktir adhokṣaje*. The unknown and unknowable, all your attempt...

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