

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.04.14.D_82.04.16.A

Śrīla Śrīdhara Mahārāja: ...the seed of your, the misery of your future life will be in the expectant attitude of your own duty. Leave it there, you are free. But at the same time don't deny to discharge your duty, your quota, you must do that. That is *karma yoga*. Do everything as duty and don't aspire after any result of that. As it will come to you, you will try to be satisfied with that. That is *karma yoga*. *Karma-sannyāsāt, karma-yogo viśiṣyate*. The *sannyāsa*,

[*śrī-bhagavān uvāca*]
sannyāsaḥ karma-yogaś ca, niḥśreyasa-karāv ubhau
tayos tu karma-sannyāsāt, karma-yogo viśiṣyate

[The Supreme Lord said: “Both renunciation of action and the path of selfless action are greatly beneficial. Yet, of the two, you will have to understand that the application of selfless action is superior.”] [*Bhagavad-gītā*, 5.2]

If you give up the external duty then you'll be loser in many respects.

[*niyataṁ kuru karma tvaṁ, karma jyāyo hy akarmaṇaḥ*]
śarīra-yātrāpi ca te, na prasidhyed akarmaṇaḥ

[“Perform your ablutions, worship, and other daily duties. Since even bodily sustenance is not possible without action, it is better for an unqualified person to perform his duty rather than renounce it. By giving up fruitive action and regularly performing your daily obligatory duties, your heart will be gradually purified. Then, surpassing the plane of renunciation, you will attain pure devotion, beyond the mundane plane.”] [*Bhagavad-gītā*, 3.8]

“Even your living will be in danger if you leave *karma*, eliminate *karma* exclusively from your program, so don't eliminate *karma*. Do, and that does not mean that *vikarma* you'll invite. Do what is generally prescribed in the *śāstra*, do accordingly, and never aspire after the result. It lives for Me.”

[*ahaṁ hi sarva-yajñānāṁ, 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]

Leave to the Infinite. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Akṣayānanda Mahārāja: One more question.

Devotee: Mahārāja, the nine islands of Navadvīpa, it is said that each one corresponds to one of the nine processes of devotional service, *śravaṇaṁ kīrtanaṁ smaraṇaṁ pāda-sevanam*. It is said that Antardwīpa corresponds to *ātma-nivedanam*. So which process of devotional service is corresponding to this island, Koladwīpa?

Śrīla Śrīdhara Mahārāja: Koladwīpa, *pāda-sevanam*.

Devotee: *Pāda-sevanam*.

Śrīla Śrīdhara Mahārāja: *Pāda-sevanam*. And Lakṣmī Devī she generally represents that sort of service, *pāda-sevanam*. She has got her special tendency to service of Nārāyaṇa with *pāda-sevana* in the *viddhi mārga*.

Devotee: *Aparādha-bhañjan-pāṭ*.

Śrīla Śrīdhara Mahārāja: And in Mahāprabhu's *līlā* it has been added, *aparādha-bhañjan*, here in the *pāda-sevana* part of His Dhāma He showed His extensive mercy by releasing the greatest offender against Him. He pardoned them, a general forgiveness He showed to the offenders in His *līlā*, Koladwīpa.

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.”]

[*Chaitanya-Bhāgavat, Antya, 3.541*]

All object was fulfilled by Mahāprabhu here in Koladwīpa when after *sannyāsa* He came back. After *sannyāsa*, after five years, He once visited His home. And at that time when He came first here He took His residence in Vasudeva Sārvabhauma's brother, Vidyāvācaspati. Vidyāvācaspati he was the brother of Vasudeva Sārvabhauma, and Guru of Sanātana Goswāmī. He put up [stayed] with him there. And came and took bath in the Ganges. And so many offenders flocked together around Him and prayed to be forgiven, to be pardoned.

And He granted general amnesty. “Yes, I absolve you all from all the offences you committed against Me.”

To one Cāpāla Gopāl: “Oh. You have committed offence to Śrīvāsa Paṇḍita not to Me. So you have to go to him for forgiveness and he will forgive you.” He told.

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

Parvat Mahārāja: Can I have one more question?

Śrīla Śrīdhara Mahārāja: Yes.

Parvat Mahārāja: In *Bhagavad-gītā* Kṛṣṇa says:

akṣaram brahma paramam, svabhāvo 'dhyātmam ucyate
[bhūta-bhāvodbhava-karo, visargaḥ karma-samjñitah]

[The Supreme Personality of Godhead said: “The indestructible, transcendental living entity is called Brahman, and his eternal nature is called *adhyātma*, the self. Action pertaining to the development of the material bodies of the living entities is called *karma*, or fruitive activities.”] [*Bhagavad-gītā*, 8.3]

So this, I have a little confusion as to what is He referring to as the *svabhāva* of Brahman as being *adhyātma*. What is this *adhyātma* translation proper?

Śrīla Śrīdhara Mahārāja: Yes. *Svabhāvo 'dhyātmam ucyate. Akṣaram brahma paramam*, that you understand?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Akṣara.*

*akṣaram brahma paramam, svabhāvo 'dhyātmam ucyate
bhūta-bhāvodbhava-karo, visargaḥ karma-samjñitaḥ*

Then?

Parvat Mahārāja: *Adhiyajño kṣaro...*

Śrīla Śrīdhara Mahārāja:

*adhibhūtam kṣaro bhāvaḥ, puruṣaś cādhidaivatam
adhiyajño 'ham evātra, dehe deha-bhṛtām vara*

["O best of the embodied beings, the physical nature, which is constantly changing, is called *adhibhūta* [the material manifestation]. The universal form of the Lord, which includes all the demigods, like those of the sun and moon, is called *adhidaiva*. And I, the Supreme Lord, represented as the Supersoul in the heart of every embodied being, am called *adhiyajña* [the Lord of sacrifice] [*Bhagavad-gītā*, 8.4]

Svabhāvaḥ _____ [?] which is including, in the area of *karma*, action reaction in this world, *svabhāvaḥ*. That is which is in the mental system which is kept as thoughts and ideas, action reaction in the subtle form in the mental system. That is *adhyātma svabhāvaḥ*. The soul is independent of that, but it is captured in the mental system, and the mental system that is composed of many subtle things in different stages of this world of exploitation, up to Satyaloka, the *saguṇa*, *satya*, *raja*, *tama*, the *tri-guṇa*. The subtle body which contains within it the result of *karma*, that up to Brahmaloaka, this *prākṛta*, this natural life. That is *adhyātma*. *Adi kṛtam ātmā*. *Ātmā* has got different meanings.

Ātmā devi rte jive sadahi paramatmani [?] *Ātmā* means *svabhāvaḥ*, the nature. What is the nature? That there be the *karma*, the result of *karma*, that is contained in the mental system and creates *svabhāvaḥ*. And *raja svabhāvaḥ*, *satya svabhāvaḥ*, and *tama svabhāvaḥ*. And *svabhāvaḥ* of the animals, the birds, the beasts, the worms, and the gods, the *ṛṣis*, that are within the circle of this *māyā*, the twenty four stages of life within *māyā*. That is *svabhāvaḥ*, within mental jurisdiction.

With the dissolution of the mind one attains Brahmaloaka and further up. And then he's captured, the *ātmā* is captured in the mental tendency, mental system. By the dissolution of the mental system one is liberated, *akṣara*.

Do you follow?

Parvat Mahārāja: Yes. Now, this *adhyātma*, then is temporary, *svabhāvaḥ* is temporary?

Śrīla Śrīdhara Mahārāja: Not temporary: after liberation it will disappear. But with *baddha jīva* it is constant. Wherever he goes he's got this mentality, duly connected with exploitation. Gross or subtle, gross, or thing of very dense, the exploitation. *Satya*, *raja*, *tama*, *tri-guṇa* within exploitation, known as false identification _____ *aham* [?] 'I am enjoyer.' and he's wandering through the world, fourteen worlds of *tri-guṇa*. That is all *adhyātma*. *Atmani adi ksetra* [?] The soul is captured in the mental tendency in the ambition of exploitation. The soul captured in the ambition of exploitation, that is, the whole life is *adhyātma*.

And when the charm for exploitation vanishes he's liberated. Then, when he can appreciate the life of dedication he enters Vaikuṅṭha. And the fullest surrender, wholesale surrender, to the Lord of love, then he attains the Vṛndāvana. In this way.

*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate
satra-yāji-sahasrebhyaḥ sarvva-vedānta-pāragāḥ
sarvva-vedānta-vit-koṭyā viṣṇubhaktō viśiṣyate*

vaiṣṇavānām 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-Sandarbha*, 117]

Kim tad brahma kim adhyātman, kim karma puruṣottama [*Bhagavad-gītā*, 8.1]
Adhibhūtam kṣaro bhāvaḥ, puruṣas cādhideivatam, adhiyajño 'ham evātra [*B-g*, 8.4]

...

[*arjuna uvāca*
kim tad brahma kim adhyātman, kim karma puruṣottama
adhibhūtam ca kim proktam, adhideivam kim ucyate]

[Arjuna inquired: “O my Lord, O Supreme Person, what is Brahman? What is the self? What are fruitive activities? What is this material manifestation? And what are the demigods? Please explain this to me.”] [*Bhagavad-gītā*, 8.1]

...

[*adhibhūtam kṣaro bhāvaḥ, puruṣas cādhideivatam*
adhiyajño 'ham evātra, dehe deha-bhṛtām vara]

[“O best of the embodied beings, the physical nature, which is constantly changing, is called *adhibhūta* [the material manifestation]. The universal form of the Lord, which includes all the demigods, like those of the sun and moon, is called *adhideiva*. And I, the Supreme Lord, represented as the Supersoul in the heart of every embodied being, am called *adhiyajña* [the Lord of sacrifice] [*Bhagavad-gītā*, 8.4]

Adhiyajña, then who is the to - “I am the enjoyer of the sacrifice. All the *yajña*, all the sacrifice meant for Me only. I am the recipient of all sacrifices anywhere it is mentioned, practised.” Hare Kṛṣṇa. “I am the *bhokta*. For itself. Everything for Me. *Artheṣu abhijñāḥ svarāt* [*Śrīmad-Bhāgavatam*, 1.1.1] I know why the every event is for Me. Every event happening for Me. I know the meaning, none else. The creeper is moving, I know the meaning, none else. Absolute mind. And without no purpose, the creeper moving in the wind, it has all got meaning, and I know the meaning, absolutely, and none else. I am everywhere. I am interested in everything, and everything happens to satisfy Me only. No other whim they may have. If they think there may be other aims of life they’re in *māyā*, they’re suffering from false errand.”

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Haribol. Nitāi Gaura Haribol.
 So Akṣayānanda Mahārāja, you are to reply to those letters.

Akṣayānanda Mahārāja: Yes. He’d like to ask one more question Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Eh? What does he say?

Akṣayānanda Mahārāja: For proper functioning of this material world there are so many laws and arrangements. Then what is the position of the spiritual world?

Śrīla Śrīdhara Mahārāja: Ha, ha. That is infinite. And whatever we can conceive that is a finite of the finite. What can we do? There's so much magnitude we can't conceive. That is in one part. Such is infinite. Infinite is so great, so big. In *Bhagavad-gītā* Kṛṣṇa says to Arjuna.

“I am so, I am so, I am so, I am such. I am such. Arjuna, what more I shall say to you, in nutshell, in conclusion I say this much to you. Whatever you can conceive that is in My one negligent part. I am so. Think about Me like this, that the most you can conceive, that forms only a negligent part of Mine, I am such.”

So we may not try to conceive to have the conception of the Infinite. That is futile, so, *jñāne prayāsam udapāsyā* [*Śrīmad-Bhāgavatam*, 10.14.3]. Don't indulge your intellect to capture the Infinite within your clench, that is useless, *kevala-bodha-labdhye* [*Śrīmad-Bhāgavatam*, 10.14.4]. But only how you can utilise yourself in the universe, that is - that should be your enquiry. ‘That I'm a point in the Infinite, how can I - still I'm something, how can I utilise myself in this Infinite?’ That should be my duty to know, and then I'll be normal. And if I want to know intellectually more and more, more and more - wild goose chasing, that is a kind of disease. But normality will determine me when I shall think that, ‘It is impossible, but I'm a part of the Infinite, how can I utilise myself in this infinite?’ To know that and to do that. That will be the best thing recommended to us, for us.

Know thyself, and give accordingly. Infinite is there, you also are there, and you are a part of that Infinite it is also true. Then, you have got your own partial duty and you must do that, and satisfy yourself. And you know that then you'll be able to come in touch with the Infinite. There you can meet Infinite in Its highest form that is possible for you to get. That is the conclusion of the scriptures, of the experts, of the revealed truth, or received, revealed truth.

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

Is the lady Maliti here?

Akṣayānanda Mahārāja: Malati?

Śrīla Śrīdhara Mahārāja: Two letters yesterday came in her name. Has she got them?

Akṣayānanda Mahārāja: She's in Calcutta Mahārāja.

...

Śrīla Śrīdhara Mahārāja: Who is standing there? Two standing.

Devotee: Dāruka dāsa _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Our Jayatīrtha Mahārāja may come. We must be ready for that. Here I stop. What's the time?

Akṣayānanda Mahārāja: Quarter to ten.

...

Śrīla Śrīdhara Mahārāja: _____ [?] Perhaps India may be independent.

Then that gentleman told, “No, not after *this* war, but *this* war will be finished and after four years, again greater world war may come, and *after* that India will get independence.”

_____ [?] I wondered, that came to _____ witness. But not after four years or so but after twenty years, the second great war. First great war began in fourteen and ended in eighteen, fourteen and eighteen, four years. And second great war broke out in thirty eight perhaps, in Poland. And then forty five it came to end, and forty seven India got independence, forty seven, August.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

That gentleman told me that I shall live up to ninety two years, and have some rheumatic pains in the end of my life. And I shall have *ātmā darśana*, I shall be able to come to consciousness, soul consciousness...

...

Śrīla Śrīdhara Mahārāja: So, the living teacher within me, which took me to Swāmī Mahārāja's feet, I am there. And I can't sell that to any other person, my inner voice.

*[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati*

[“O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”] [*Bhagavad-gītā*, 6.40]

*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]

Should I go that side? Many men here.

Jayatīrtha Mahārāja: Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: ...to hear something from Jayatīrtha Mahārāja...

Jayatīrtha Mahārāja: (Giggles) Anyhow, especially Jayatīrtha Mahārāja is very eager to hear something from Your Divine Grace.

Śrīla Śrīdhara Mahārāja: ...about his last tour, a very summary. They're very eager and in anxiety, so as summary to speak with which you may satisfy the present assembly, with hopeful aspect.

Jayatīrtha Mahārāja: I've given some talks to them already since I got back.

Śrīla Śrīdhara Mahārāja: All of them?

Jayatīrtha Mahārāja: Most, mostly about our plans and programs on the positive side, I think so, with some enthusiasm. And of course as far as that bad news side is concerned that always travels fast anyway.

Śrīla Śrīdhara Mahārāja: We are out to search the Lord of love. The conception about whom is given in *Bhāgavatam*, *Caitanya-caritāmṛta*. He's an Autocrat; but He has got the heart which is full of infinite love. We are out in search of such a master. We should not think that the path is covered by the flowers, but it may be spread with thorns also. It is necessary to test our sincerity, that how much is our hankering for that Lord.

Brahma adi deva yadi dhani nahi pai [?] There is a Bengali verse: “Even the god like Brahmā the creator cannot bring Him in his meditation.” *Brahma adi deva yadi dhani nahi pai* [?]

And another: “*Hari viriñcira vāñchita...* The Brahmā and the Śiva have got aspiration after Him, but no guarantee that they have got it. We have come out for such an ideal. So, we must be prepared for anything, any demand what may be necessary as the price for that. Only if we may take we may not get him, but still we want to remain on the path of searching for Him. There is a...what is that, “its own reward.” There is an English proverb?

Jayatīrtha Mahārāja: Virtue is its own reward.

Śrīla Śrīdhara Mahārāja: Virtue is its own reward. That I am virtuous. Yes. That is my reward. I don’t want anything else by living a virtuous life. So, that we are on the path of search of the highest truth of Kṛṣṇa consciousness, that is our reward. We don’t want any other reward or success. What can be attained, that can be stale. So, He can never be attained in such a way that the future will be something stale.

*āśliṣya vā pāda-ratām pinaṣtu mām, adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampaṭo, 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]

*viracaya mayi daṇḍam dīnabandho dayām vā, gatir iha na bhavattaḥ kācid anyā mamāsti
nipatatu śata-koṭir nirbharam vā navāmbhas, tad api kila payodaḥ stūyate cātakena*

[“O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud.”] [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 118]

We are given advice and understanding in such a way. That for the destination, the highest destination which we have got a conception of by Kṛṣṇa consciousness, given by the Kṛṣṇa consciousness, we must be prepared for anything else, any opposition.

We shall rather invite like Kuntī Devī, the Queen Kuntī. “You please put me in danger, constant danger: that is my friend to remind me about You. I have thought it best, so give me danger.”

So, that should be our attitude in the quest of Kṛṣṇa, and not that already acquired things at our disposal, and the committee, the houses, the money, the power, and there is Kṛṣṇa, the monopoly of Kṛṣṇa is there, in the power-mongering and the showing of so much grandeur in the material world, it is not there.

It is in faith, deep, deep faith, the ideal. We are to consult the scripture, we are to consult the great honest men, *mahā-janas*, and *śāstra*. And *hṛdaye nābhya nujñāto* [*Manu samhitā*, 2.1] [Śrīla Śrīdhara Mahārāja’ collection of verses, 554], our sincere heart; we can’t ignore that, we must have its deep, deeper approval, the deeper approval of our heart, that what we are doing we are doing well, we are doing rightly. This sort of underground consciousness we must have when we go to search about Kṛṣṇa. Gaura Haribol. Gaura Haribol.

*na dhanam na janam na sundarīm, kavitaṁ vā jagad-īśa kāmāye
mama janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi*

[“O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth.”]

[*Śikṣāṣṭakam*, 4]

The causeless attraction of Kṛṣṇa. Not dependent on any other things or relations; causeless. Independent of all acquisition of this mundane world. It is independent; it does not depend on anything else. It is Absolute. Absolute. Everything has got stand on it, but it is Absolute. Exclusive attraction for Him. Otherwise, He won't care to have any connection with us. He cannot tolerate any partner. Kṛṣṇa can't tolerate any partner because He's the Absolute. We heard from our Guru Mahārāja that there are so many qualifications, the characteristics in Him, in Nārāyaṇa.

*aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva [yan nām bhaga itīṅganā]*

["One who is inconceivably complete in the six opulences of wealth, power, fame, beauty, knowledge, and renunciation, is known as Bhagavān."] [*Viṣṇu Purāṇa*, 6.5.74] & [*Gauḍīya Kaṇṭhahāra*, 7.28]

Vairāgya: Nārāyaṇa or Kṛṣṇa, He has got *vairāgyam*. He's indifferent to the world. Our Guru Mahārāja remarked in this way, that His *vairāgya*, His indifference to this world is so much that we can't find Him, though searching. Everything belongs to Him, but His abnegation, cent percent, His indifference to this world is so much that He could not be found out in any part of this world, which is in His possession. He has got such a type of *vairāgya*, indifference. So, indifferent to everything, but only He cannot be indifferent to His beloved, *mayi te teṣu cāpy aham*.

*[samo 'haṁ sarva-bhūteṣu, na me dveṣyo 'sti na priyaḥ
ye bhajanti tu mām bhaktyā.] mayi te teṣu cāpy aham*

["I am equally disposed to all souls, therefore no one is My enemy or My friend. Yet, for those who render devotional service unto Me with love, as they are bound by affection for Me, I am similarly bound by the tie of affection for them."] [*Bhagavad-gītā*, 9.29]

In consideration with the other parts of the world, He's everywhere, He's nowhere. Everything is in Him, nothing is in Him. But in the case of His devotees, *mayi te teṣu cāpy aham*. "I am always there, they are always in Me." In *Bhagavad-gītā* we find that. In *svarūpa-śakti*, He cannot withdraw from His *svarūpa-śakti*. Of course, to show His pastimes in different ways, that is another thing, but He cannot be completely indifferent to the *svarūpa-śakti*: *mayi te teṣu cāpy aham*.

So, one who has got a slight drop of Kṛṣṇa *bhakti*, naturally he will be apathetic to anything else; *anyābhilāṣa*, *karma*, *jñāna*. *Ādi* [etc] means *yoga* and *śaithilya* [idleness, apathy]. *Anyābhilāṣa*, fleeting desires, baseless, temporary, fleeting desires, that is *anyābhilāṣa*. *Karma*, organized way of active life in which morality and also utilitarianism can be seen, and some sort of conception, mostly imaginary, of Godhead, *karma*. *Jñāna*, to eliminate from the present environment of attraction and complete withdrawal from this world of exploitation, and to take shelter only under deep and infinite slumber. Something like that. *Samādhi*, *brahma samādhi*, or *prakṛti samādhi*, either in Virajā, the highest, the most crudest conception of this worldly energy, and Brahmaloḥa, the outermost conception of the real world, of Vaikuṇṭha. *Karma*, *jñāna*, *yoga*. *Yoga* means *jñāna yoga*: slight difference between them. The *yogīs* engaged in search of the innermost substance what is within, *aṅor aṅīyān* [*Kaṭha Upaniṣad*, 1.2.20], the smallest of the small, all-pervading, which is living in the innermost position of an atom or electron, that is *yoga*. *Karma jñāna anāvṛtam*, not any contamination of all these filthy ideas of life. *Ānukūlyena-kṛṣṇānu*. *Ādi* means *śaithilya*, slothfulness, indifference to the attempt which is necessary for the service to Kṛṣṇa, *karma*

jñānādi anāvṛtam. Then also another thing to be considered, *ānukūlyena-kṛṣṇānu-śīlanam*, not *pratikūlyena*.

[*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-sindu*, 1.1.11] [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167] [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

In *Bhāgavatam* there is a *śloka*, *Kāmād dveṣād bhayāt* _____ [?] in this way.

kāmād dveṣād bhayāt snehād, yathā bhaktyeśvare manah
āveśya tad-agmaṁ hitvā, bahavas tad-gatiṁ gatāḥ

[“Many, many persons have attained liberation simply by thinking of Kṛṣṇa with great attention and giving up sinful activities. This great attention may be due to lusty desires, inimical feelings, fear, affection or devotional service. I shall now explain how one receives Kṛṣṇa’s mercy simply by concentrating one’s mind upon Him.”] [*Śrīmad-Bhāgavatam*, 7.1.30] & [6.16.39, purport]

In this way. It is - it does not mean to touch the very inner meaning, but externally it is giving some description. That anyone who comes in His connection, direct or indirect, he’s relieved of this worldly life. Such so, the Kamsa he’s always afraid of Kṛṣṇa. Anyhow, it brought him in the relativity of Kṛṣṇa. Not in a loving attitude, but with an animistic feeling, he’s always afraid. The Śiśupāla always had jealousy about Kṛṣṇa. But he cannot give up the thought of Kṛṣṇa. Always thinking of Kṛṣṇa, but jealous. So, *dveṣā* [hatred], *bhayā* [fear], this indirect connection with Kṛṣṇa also takes one to Kṛṣṇa. But the real adjustment is here in this way. Rūpa Goswāmī Prabhu has given in *Bhakti-rasāmṛta-sindu* [1.2.278]:

yad arīṇām priyāṇām ca, prāpyam ekam ivoditam
tad brahma-kṛṣṇayor aikyāt, kiraṇārkopamā-juṣoḥ

[“Where it has been stated that the Lord’s enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun.”] [*Caitanya-caritāmṛta, Ādi-līlā*, 5.36]

What is mentioned in the scriptures in different places is that anyone coming in connection with Kṛṣṇa, direct or indirect, they can attain Him. Then what is the analytical meaning here? That when the sun and the sun ray, the sun ray is included with the sun. So also when Brahman, the consciousness, mere consciousness is connected with Kṛṣṇa, then it may be applicable, that those who are in the cultivation in an indirect way, they will come to Brahmaloka, *sāyujya mukti*, up to Brahmaloka. Brahmaloka in the broadest sense is included in Kṛṣṇa. So, *dveṣā* and *bhayā*, all these indirect cultivation they come up to this Brahmaloka.

Yad arīṇām means what’s talked about the enemies of Kṛṣṇa, *arīṇām*, and *priyāṇām*, those are His own loving affectionate servitors, *prāpyam ekam ivoditam*. Generally it seems, apparently it seems that their attainment is one and the same. But Rūpa Goswāmī is giving a caution to us. *Ekam ivoditam*. Approximately speaking, it seems like that, but really, it is not so, because in the case of the indirect cultivation, the Brahmaloka has been identified with Him, and those that are having a favourable cultivation about Kṛṣṇa, for them the *svarūpa-śakti*, and according to the capacity of their nature, there is a great differentiation from Vaikuṅṭha to Goloka, and in different *rasa*. So, approximately it has been described in the *śāstra* that is one and the same, in any way one may come in connection with Kṛṣṇa, and

he may get Him. But Him means a great difference between the two aspects of Him, one is Brahmaloaka, just in the beginning of His land, and another His own home, where He plays with His friends. This great gulf of distance we are to understand when we are to adjust the things in this way. *Yad arīṇām* means about the enemies, and *priyāṇām*, about His own, and *prāpyam* means their prospect, *ekam eva*, only one and the same, *oditam*, *kathitam*, it is described in the scripture, that statement...

.....