

## 82.12.31.B

**Śrīla Śrīdhara Mahārāja:** ... *Śṛṇvantu viśve amṛtasya putrāḥ.* "Oh you, My sons, My children of nectar, come back. You listen to what I say."

The call will create encouragement into the heart of a particular section who have got a possible, a considerable, a real status of self consciousness to certain extent. Others won't care to hear this call. So how many are searching after this truth amongst the human beings?

*eita brahmāṇḍa bhari' ananta jīva-gaṇa, caurāśī-lakṣa yonite karaye bhramaṇa*

["In this universe there are limitless living entities in 8,400,000 species, and all are wandering within this universe."] [*Caitanya-caritāmṛta, Madhya-līlā, 19.138*]

Innumerable souls are wandering in this world in different stages. *Eita brahmāṇḍa bhari' ananta jīva-gaṇa caurāśī-lakṣa.* Eighty four *lākhs* of species. Everywhere there is that path of knowledge, the atomic knowledge, in bird, in insect. So though material measurement is not with soul, but still it is said,

*bālāgra-śata bhāgasya [śatadhā kalpitasya ca, bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate]*

["If we divide the tip of a hair into one hundred parts and then take one part and divide this into another one hundred parts, that ten-thousandth part is the dimension of the living entity."] [*Śvetāśvatara Upaniṣad, 5.9*]

Imaginary magnitude has been given. If the hair breadth, the breadth of a hair that is divided into a hundred, and one part again divided into a hundred, such is the magnitude of the soul, a figurative statement. *Bālāgra-śata bhāgasya śatadhā kalpitasya ca bhāgo jīvaḥ sa vijñeyaḥ.* Soul in every germ, in every virus, most insignificant creature, there within that also there is soul - this imaginary.

The light cannot be divided in any part, division, possible. So everywhere there is all filled up with soul and peculiarity that so many individualities are there. Every imaginary point is endowed with individuality. There's the rub. How it is possible? Every brick, or earth, or wood can be divided into atoms, then again molecules, then again protons. Everything can be divided and divided. So also consciousness also divided, divided.

But anything in its smallest part is person. Just as the cell is divided, they say that something like dream. A cell can be human body, may be nurtured and produce a human body. Today's scientists are saying like that. A cell from Napoleon's body if properly nurtured a Napoleon will be produced. Now they say that, \_\_\_\_\_ [?] or someone. In due process the cell, just as a potato's part can produce a potato. \_\_\_\_\_ [?] So many trees, branches may be put in a place and it may be a tree. So the human cell may be put in a particular environment and can produce that man [from] whose cell it has been taken.

So material is such, soul is also such, any infinitesimal part of a soul is person, *taṭastha-śakti, tad-adai*, it is all *taṭastha-śakti* of the Lord. But every infinitesimal part of the *taṭastha-śakti*, marginal potency, that has got individuality, individual personality is there, *akṣara*.

*dvāv imau puruṣau loke, kṣaras cākṣara eva ca / kṣarah sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate  
[uttamaḥ puruṣas tv anyah, paramātmety udāhṛtaḥ / yo loka-trayam āviśya, bibharty avyaya  
īśvaraḥ]*

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."] ["But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe."] [*Bhagavad-gītā*, 15.16-17]

Undetectable, unrecognisable part of the marginal potency is *akṣara*, unchangeable seat of consciousness daily.

As I was saying, that how many here are attracted by this sort of call, clarion call back to home. Very few, very few think it necessary to attend such call, that come back home, very few. But so many ignoring. Some have got no chance, no connection. *Brahmāṇḍa bhari' ananta jīva-gaṇa caurāśī-lakṣa yonite karaye bhramaṇa. Tāra madhye manuṣya-jāti ati alpatara.*

*[eita brahmāṇḍa bhari' ananta jīva-gaṇa, caurāśī-lakṣa yonite karaye bhramaṇa]*

["In this universe there are limitless living entities in 8,400,000 species, and all are wandering within this universe."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.138]

*[tāra madhye manuṣya-jāti ati alpatara, tāra madhye mleccha, pulinda, bauddha, śabara]*

["Although the living entities known as human beings are very small in quantity, that division may be still further subdivided, for there are many uncultured human beings like *mlecchas, pulindas, bauddhas* and *śabaras*."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.145]

Human species forms a negligent part of the whole, *jīva, jīva* as a whole, *ati alpatara. Tāra madhye mleccha, pulinda, bauddha, śabara*. Different sections, classes of consciousness. There are many who outwardly, apparently, accept revealed truth, revealed scripture. But real truth which is extended to this plane from the perfect region, that should be accepted and not any truth which is produced by our experience, that must be faulty. Because we're imperfect, our experience, knowledge of our experience, cannot but be imperfect. But there is a perfect zone and what knowledge is extended from that quarter to here, that should only be true, really be true. And such persons are very few, *veda-māne*. *Veda* means the revealed truth that is extended from the quarter of perfect thinking to this imperfect region. That is *Veda*, that is revealed scripture. There are very few that have faith in such scriptures. *Veda 'mukhi' māne veda-niṣiddha pāpa kare, dharma*.

*[veda-niṣṭha-madhye ardheka veda 'mukhi' māne, veda-niṣiddha pāpa kare, dharma nāhi gaṇe]*

["Among human beings, those who are followers of the Vedic principles are considered civilised. Among these, almost half simply give lip service while committing all kinds of sinful activities against these principles. Such people do not care for the regulative principles."]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.146*]

Only lip deep faith in *Veda*, revealed truth, but they're working day and night according to the knowledge of their worldly experience. But theoretically they accept, "Yes, revealed truth suits us." That is analogous, such is, the number of such people is most. *Veda-niṣiddha pāpa kare, dharma nāhi gaṇe*. And,

*dharmācāri-madhye bahuta 'karma-niṣṭha', [koṭi-karma-niṣṭha-madhye eka 'jñānī' śreṣṭha]*

["Among the followers of Vedic knowledge, most are following the process of fruitive activity and distinguishing between good and bad work. Out of many such sincere fruitive actors, there may be one who is actually wise."] [*Caitanya-caritāmṛta, Madhya-līlā, 19.147*]

Amongst those that really have recognition of the revealed truth, most of them are engaged in elevationist school. Keeping the Vedic truth on the head, really they're busy in transaction of the material acquisitions. Having a little colour of the revelation, revealed truth.

*veda-niṣiddha pāpa kare, dharma nāhi gaṇe  
dharmācāri-madhye bahuta 'karma-niṣṭha'  
koṭi-karma-niṣṭha-madhye eka 'jñānī' śreṣṭha*

Amongst such *crores* of elevationists one may be found as a renunciationist, no elevation here, he may not have any temptation. 'We must jump into the sky. This material position is not safe, it is mortal, it is fire, burning it up, so I must jump from this atmosphere. *Tyāga*, get out of the present so-called friends in the mortal world.' *Jñāna*, they want to engage themselves cent-per-cent in the cultivation of knowing faculty, knowledge.

*dharmācāri-madhye bahuta 'karma-niṣṭha'  
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*]

And those that try to get out of the material influence, gets proper liberation from material temptation, very few, they're liberated souls. And amongst those liberated souls, *koti-mukta-madhye, haya eka-jana 'mukta,'* those that are trying to get out of the material encasement, *crores* of them, some are surviving, really getting out of the association of the material energy, liberation. And amongst *crores* of liberated souls one may find the trace of another superior subtle like plane of devotion. There is another fine plane where with our individual conception we can live, and that is the plane of dedication. Just as here, there is

exploitation, so, in the finer world the liberated souls can enter and find that finer plane of dedication, and we can live there. And that is the proper soil to live happily.

*Koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta.* Then also we're told that liberated, that the land of dedication is also divided into two. In the first half, lower half, calculative dedication. With the help of scripture and with the help of the friends, *sādhus*, and some sort of, our interest, we like to get, have.

Then we're told the highest half their self-forgetfulness automatic dedication, self-forgetfulness. Rather touched by Yoga-Māyā, another higher, superior, affectionate power comes and captures us and utilises us in the service of the mysterious Lord Kṛṣṇa. The Yoga-Māyā comes and influences us. And by the magic touch of that affectionate hand we're taken to Him, a land of our dream. And there we self-forgetfully engage ourselves.

*Jñāna-śūnya-bhakti*, oxymoron, *veda-alaṅkāra*, *jñāna-śūnya-bhakti*, all affection. We're under the affectionate guardian's hand. We do not know anything. But we're handled by our affectionate guardian's in such a way that we live in the land of \_\_\_\_\_ [?] We think that we're in lower position, hold lower position, but in the *taṭasthā-vicāra*, in the impartial judgement, they say that this sort of life, playing by the affectionate hand of the guardian, and if some natural spirit, faith and consciousness to work on, according to their direction, that is the happiest position of one *jīva* soul.

*Jñāna-śūnya-bhakti*, no calculation, no self-interest, but so given to the central cause that as if in a dream automatically they're like a machine working. And they're the happiest part, that suicidal squad for the centre, that is the happiest portion of the world. *Jñāna-śūnya-bhakti*. That is manipulated, handled by faith, by affection, by goodness, by love, by mercy. No necessity of any individual selfish calculation. The soil is such, no individual self-interest calculation is necessary at all. The very soil is thinking of our interest. Everyone, at the cost of their own interest they're seeking the interest of the others. So, the interest is opulent there, no dearth of any *ānandam*, or *rasam*, or what is being searched after, no dearth of that thing there. Profusely everything, the affection, the sympathy, the mercy, the love, overflowing there in the land of opulence, no dearth of anything, *jñāna-śūnya-bhakti*.

This has been appreciated very much in *Bhāgavatam* and by Mahāprabhu.

"Anyhow, throw yourself there in that plane. They will take care of you. The soil will take care of you. The soil is so high, so elevated, so good."

*Bhūmiś cintāmaṇi, vrkṣa kalpataru, gānaṁ nāṭyaṁ, kathā gānaṁ.* [From *Śrī Brahma-saṁhitā*, 56]

Sweet, sweet, sweet, sweet. Everything is sweet in the land of sweetness. It is there. Kṛṣṇa consciousness, it is in *Bhāgavatam*, *Caitanya-caritāmṛtam*, and somewhere scattered in other *Purāṇas*. And Mahāprabhu as Rādhā-Govinda, Both combined, came to distribute Their own inner wealth to the public. And so it is possible for us to try to approach. *Brahmādi deva yāra nāhi pāya.*

*[caitanya-prabhura ei kṛpāra mahimā, brahmādi deva yāra nāhi pāya sīmā]*

["This is the glory of Śrī Caitanya Mahāprabhu's causeless mercy, which even the demigods, headed by Lord Brahmā, cannot estimate."] [*Caitanya-caritāmṛta, Antya-līlā*, 16.76]

The creator of this world, he cannot catch it by his imagination or heart felt meditation.

*Śiva viriñcira vāñchita ye dhana* [in the Collection of Śrīla Śrīdhara Mahārāja's verses, 147]

Śiva, the type of the soul that does care at all for this material prosperity, or its favour of any type. Indifferent, does not care at all for any material pleasure or comfort, the type of Śiva. They also aspire after such a form of life. \_\_\_\_\_ [?] uncared for. The care is taken by the atmosphere. The whole guardian to it's details, every part of the soil works with us, treats with us as a good guardian. The very nature of the soil is a good guardian, everyone is adoring. That is the best we can have. And the type of sweetness is quite different from any experience of that sweetness in this area.

Kṛṣṇa. Brahmā cannot understand. Kṛṣṇa, He's taking a little together with His friends. And with a stick in His armpit, and He's going after to search where the cows and the calves have gone. And friends also know that Brahmā has stolen them.

The cowboys and the calves had been stolen by Brahmā to ascertain that, "Who is this cowboy Kṛṣṇa? He seems to live within my jurisdiction, but seems to be of very superior capacity, superior power, mystic. So I have to test what sort of mysticism is in Him. He's within my jurisdiction, but still He's above, His ways are quite different, does not care for anything else, as if."

So by stealing His friends and the calves, he again went to see, approached Him. Then he saw that no harm, the same friends, cowboys are there, and the calves are there. Ha, ha.

A big pot of water is taken from the ocean, but it is filled up, no trace that something has been taken away, all as before everything is going on.

Then he thought, "Anyhow, those boys again have come here without my notice." Again approached where he kept them concealed. "Yes, they're there." Again coming, "Yes, it is full. Then what is this?"

Here a very good comparison has been drawn, that at day time we cannot see the glow worms, glow worms cannot be seen in the day. And mist cannot be seen in the dark night. So here, Brahmā's *māyā*, Brahmā wanted to test Kṛṣṇa, that was like mist. And Kṛṣṇa's *māyā* was like dark night, deep darkness, and the mist cannot be traced in the deep darkness. So Brahmā wanted to test, but Kṛṣṇa's capacity of testing is of very superior quarter. The Brahmā could not find anything of his testing practice, failed. Then Brahmā fell on the feet of that seeming cowboy, apparent cowboy.

*naumīdya te 'bhravapuṣe taḍidambarāya, guñjāvataṁsa-parīpicchala-sanmukhāya  
vanyasraje kavalavetraviṣāṇa-veṇu-, lakṣmaśriye mṛdupade paśupāṅgajāya*

["I offer my prayers unto You, O praiseworthy Lord who are the child of the cowherd Nanda. Your complexion is the dark blue colour of a thundercloud and You are clad in silk garments that shine like lightning. Your charming face is adorned with *guñja-mālā* ornaments, and Your hair is decorated with a peacock feather. You look beautiful wearing a garland of forest flowers, and that beauty is enhanced by the morsel of food in Your left hand. You carry a buffalo horn and a stick for herding cows tucked beneath Your left arm. You hold a flute and other emblems, and Your feet are as soft as a lotus."]

[*Śrīmad-Bhāgavatam*, 10.14.1]

Brahmā fell at the feet of that cowboy. "Who are You? *Naumīdya te 'bhravapuṣe*. I surrender at the feet of You, Whoever You are. *Avapuṣe* means the bubble like cloud that is like the element of some smoke, undistinguished shape, figure, is not to be ascertained, *avapuṣe*.

*Taḍidambarāya*. But one trace I can find in You, that Your dress is yellow. It bears the simile of my Lord's dress, *hidamba*. You're fond of using this yellow dress, *taḍidambarāya*. But You're indistinguishable, unknown and unknowable. But *taḍit*, the yellow connection, Your fondness of yellow colour gives some trace to understand You. Your *śakti*, Rādhārāṇī, yellow colour, *śakti*, Your potency is of yellow. But black is invisible but yellow is visible. By the help of Your potency You can be approached. *Taḍidambarāya*.

*Naumīdya te 'bhravapuṣe taḍidambarāya, guñjāvataṁsa-paripicchala-sanmukhāya*. But the peculiarity is here, that *guñja*, these forest seeds, or fruits, small red colour, something blackish. *Guñjāvataṁsa paripicchala-sanmukhāya*. And the tails of the peacocks that fall flat on the ground, collected there something You have ornamented Yourself with those things. *Guñjāvataṁsa-paripicchala-sanmukhāya. Vanyasraje*. And whatever, these forest flowers You can easily collect, with that You're satisfied in Your garland.

*Kavalavetraviṣāṇa-veṇu. Kavalā*, and I find like this shepherd boy, who's taking some food and that is in Your mouth. Still, no regulation about taking food, not so civilised, as the food taking and other things should be taken in a regulated way, no. Taking and running. Taking the food within the mouth and You're going away, walking, *kavalavetra*. And one stick always with You. *Aviṣāṇa-veṇu*, at the same time one flute, that is always with You. *Kavalavetraviṣāṇa-veṇu lakṣmaśriye*. This is all with which we're to try to understand You. *Traviṣāṇa-veṇu mṛdupade paśupāṅgajāya*. And the steps You're taking, it is very slow and firm, no hesitation, no expectation of any hindrance, as if, in Your march, in Your progress. It is natural, it is irresistible, but slow You're going.

Whoever You are, the son of a cow keeper, I find You ostentatiously, Whoever You are, I fall at Your feet my Lord. I can't understand You, unknown and unknowable. Moreover, concealing Yourself, Your ways are misguiding that we shall think that our master will be with such high signs, grand things, but it is all misguiding I find in You. Anyhow, Whoever You are, my attempt has finished, my pride is down, I take shelter under Your feet."

In this way Brahmā surrendered to Kṛṣṇa. The mystic of the mystic, that is the way there. And what small understanding, and what meagre quality of understanding we've got, it's such a mystic to us that it's no wonder. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

*kaḥibāra kathā nahe, kaḥile keha nā bujhaye,  
[aiche citra caitanyera raṅga sei se bujhite pāre,  
caitanyera kṛpā yāṅre, haya tāṅra dāsānudāsa-saṅga]*

["Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto one who is able to understand, Śrī Caitanya Mahāprabhu has shown mercy by giving him the association of the servant of His own servant."]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.83*]

These things are not to be dealt with in the ordinary way. Who will come to believe all these things? So many concrete demands in the world. Give any problem, the war problem, so many

problems, the anarchic problems, so many problems are here. And like an idle man to pass one's time in these idle talks. Wherever such a half-mad person should be available that will come to attend all these idle talks, ha, ha. *Kahile keha nā bujhaye*. But there's a particular group, those that you may say half-mad, they can't avoid this, they'll go on talking all these things.  
\_\_\_\_\_ [?]

War continuing, battle continuing, and one man is playing on the flute \_\_\_\_\_ [?]  
Who're serious thinking, they'll say, "Oh, let them go on with their mad talks. You do not go that side."

\_\_\_\_\_ [?] Wholesale, all, everyone, every part of it, feelings of such suffering, that is the general tidings of the world. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

**Devotee:** Guru Mahārāja, the verse in the *Īśopaniṣad* [15]

*hiraṇmayena pātreṇa, satyasyāpihitam mukham [tat tvam pūṣann apāvṛṇu, satya-dharmāya dr̥ṣṭaye]*

["O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Please remove that covering and exhibit Yourself to Your pure devotee."]

Can this verse be explained in Caitanya *līlā*, *hiraṇmayena pātreṇa*, that golden effulgence? Does that mean Rādhā?

**Śrīla Śrīdhara Mahārāja:** *Hiraṇmayena pātreṇa, satyasyāpihitam mukham*. The application of the meaning is not that way. *Hiraṇmayena pātreṇa, satyasyāpihitam mukham*. That is, a charming cover has concealed the truth proper from our eyes. So Rādhā, Rādhārāṇī, She's not covering Kṛṣṇa, *hlādinī*.

*sukha-rūpa kṛṣṇa kare sukha āsvādana, bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa*

["Lord Kṛṣṇa tastes all kinds of transcendental happiness, although He Himself is happiness personified. The pleasure relished by His pure devotee is also manifest by His pleasure potency."]  
[*Caitanya-caritāmṛta, Madhya-līlā*, 8.158]

Rādhārāṇī's function is rather opposite. The highest type of ecstasy is drawing from the source of ecstasy to the world, and making it possible for the others to taste. Her duty is rather the opposite.

And here, it may be rather conferred to Devī Durgā. Those that get charm of self collective interest, that separate *dvitīyābhiniveśa*, the separate interest of the *jīva* as a whole is covered with the charm of freedom.

When, in *Bhāgavatāmṛtam* Sanātana Goswāmī has written, when *jīva* is going to be liberated, crossing the area of Durgā Devī, Māyā, she comes very mildly to beg him. "Why do you go beyond, crossing my jurisdiction? You please stay here. I shall serve you to your satisfaction. I shall give you service." When going away one is becoming Śiva, at that time she's offering herself at the service of that Śiva. "You stay here with me. I shall serve you. Why you're leaving me and going away beyond my jurisdiction?"

That Devī, that charm, who keeps the ordinary individual souls here, she, with some charm, covers the real nature of the truth as a whole. *Hiraṇmayena pātreṇa*. Which has sweet dealings and offering independent exploitation and elevation as she has charmed all within her clutches. *Hiraṇmayena pātreṇa*. She's not allowing to see beyond her jurisdiction. That beyond her jurisdiction is the domain, the land, the plane of truth is there, she's not allowing, Umā.

But Rādhārāṇī is just the opposite, the *hlādinī śakti*. Only by Her tendency, the tendency of Her personality, that real *ānandam, rasam*, sweetness, is coming from the centre and being distributed to the whole area. That is *svarūpa-śakti*, attracting everyone towards the centre and feeding them with honey. That is Her duty, that is *svarūpa-śakti*. The land nearer Kṛṣṇa is of that nature. Everything is fed with sweetness and drawn towards the centre. And this is out-carrying current and the master of this out-carrying current area is Durgā Devī, Kālakātrī, the keeper of the prison house, here, by fascination of self-enjoyment, self-freedom. That is slavery and this is freedom. But really here is slavery of the lower senses and there is freedom to attain, to serve the highest good.

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

**Devotee:** In the *Bṛhat-Bhāgavatāmṛtam* it says that sometimes Umā Devī gives *bhakti* to some rare *jñānī*.

**Śrīla Śrīdhara Mahārāja:** Yes, also there is a method. When she's satisfied, she opens the doors, "Go." That is also to be found in her, Umā Devī. So these Chandi and other *śāstras* of the *rājasic*, second class *śāstra*, they say, "Try to serve Umā Devī, the *śakti*, the potency. And if she's satisfied to her heart's content then she will allow you. 'You must leave here, go to that superior land.'" It is also found sometimes.

Just as in Kṛṣṇa's dealings also we find three types.

*ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham*  
[*mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ*]

["As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."] [*Bhagavad-gītā*, 4.11]

"Whoever will approach Me with what temperament, accordingly I deal with him."

At the same time He says, "There's a particular section who wants devotion, but we rather give them *mukti, sma na bhakti-yogam* [*Śrīmad-Bhāgavatam*, 5.6.18]

"I generally do not give them devotion, but rather, I try to avoid them by giving liberation." And at the same time another opposite side He says, "But if any sincere, ignorant soul, he comes to Me and wants some material lower things, I say no, no, don't take this."

marge visaisay amṛta tare rsis mage sei bara murka  
ani vighrah sei murti visay chanya deva

sa chaya nama tavi havi sei vilaya [?]

"No, don't take this transient thing. You come to Me, accept Me. I also say."

So also we find different types of transactions in almost every...

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