

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

Śrīla B.R. Śrīdhara Swāmī: Generally we are to think that at the time of separation, all the *naths*, affected deeply, with deepest intensity, in the indirect way. And that will affect the inevitable union. So union is a finishing touch, and the preparedness, hunger for the union, that has been considered to be the highest point. Just as youth is fully grown, but just before youth, what should be the name? *Kaiśora*, in Sanskrit it is *kaiśora*. Not the youth but just before the youth - this stage of life. That has been considered to be the highest, desirable stage, *kaiśora* - just before youth, though youth is considered to be full-grown.

So, *vipralambha*, [divine separation] that hunger - hunger for eating, it is satisfaction, but just before the eating, the stage of hunger has been given the best consideration of the health. Hunger is the cause of satisfaction of eating. So the first stage has been given the highest importance - *vipralambha*. And there, every *nath* to its most intensified stage is surcharged with things, which are on the other, desirable side. Preparing to embrace. When going to embrace, that is considered to be the highest stage, rather than when embracing - *vipralambha* becomes more intense. Hankering, the full, it captures the whole, and to the deepest. It is a test to the real for both the parties of the real relationship of the deep attack of the thing, the possibility, the *kaiśora*. Hare Kṛṣṇa.

That *vipralambha*. *Vipralambha* has got its own special kind of enjoyment. Rādhārāṇī is so great, or, the Vṛndāvana party is so great - only for Their *vipralambha*. *Vipralambha* is the test of genuineness of the thing. Long after Kṛṣṇa had His *līlā*, up to aged twelve in Vṛndāvana, but we are told that in rare cases the age may be taken as one and a half. In twelve we may take Him as grown to eighteen. Anyhow, for a few hours He passed His time in Vṛndāvana, for a very small period, and more life in Mathurā and Dvārakā. One hundred and twenty-five years, twelve years in Vṛndāvana, but this born connection, limited connection of a few years, fed the Vṛndāvana party for more than a hundred years, and most intensely awaiting His union. And that has been given in the history of love divine, the unique position, of Rādhārāṇī, Yaśodā, etc. What standard of intensity of love divine They have got that They could endure so much time with the same intensity for the same. So much love and affection is never found in any history of the world, the long period of unabating intense tendency for union for Him. So what is there? I heard sometime that, "Failure makes us great."

Devotee: "Failure is the pillar of success."

Śrīla B.R. Śrīdhara Swāmī: Pillar of success - that is another thing. And sometimes failure makes one great. There is another saying like that. So there is something there - not the result, but the action. That is the qualitative difference. 'I am doing, not for the result, but concentrated in the action, not for the consequence, action itself.' *Karmany evādhikāras te*:



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

So I like to finish here today.

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Devotee: Ninth of December, Nineteen eighty-two, side A.

Śrīla B.R. Śrīdhara Swāmī: When Mahāprabhu was in Śrī Raṅgam during *cāturmāsya*, as the etiquette of the *sannyāsīs*, at that time, He passed four months in one place, on the banks of the River Kāverī, Śrī Raṅgam - the headquarters of the Rāmānūja *sampradāya*. There He lived in a *brāhmaṇa* family. The householder was Venkata Bhaṭṭa, his young son was Gopāla Bhaṭṭa, and his brother was one Prabodhānanda.

At that time He regularly visited Śrī Mūrti Raṅganātha *vigraha*, and there He found in the compound that one gentleman, a *brāhmaṇa*, he used to read *Bhagavad-gītā*, chant, recite - in Sanskrit of course, but full of mistakes. He did not know the language well but still he went on reciting *Bhagavad-gītā śloka*s. And the people that were passing by used to cut jokes and ridicule him, because his pronunciation was always full of mistakes. He did not know the meaning of the passages. Like a parrot he's making the sound but not knowing the meaning and no knowledge about the Sanskrit language, can't pronounce properly. And the people, naturally, ridiculed him.

Mahāprabhu one day approached him after his recitation. "You *brāhmaṇa*, you chant the verses of *Bhagavad-gītā* and the general public ridicules you so much. But still you don't care for them and go on chanting. What's the reason? What do you find in it that you continue in spite of these unfavourable remarks against you? What's the reason?"

Then the *brāhmaṇa* came out: "As long as I go on chanting the *śloka*s of *Bhagavad-gītā* I find I can see that Kṛṣṇa is just as a driver in the chariot before Arjuna, as if I can see Him clearly. I read it abiding the instruction of my Gurudeva. I do it here. And as long as I engage myself in this matter I can see Kṛṣṇa. A very beautiful, blue figure, just before the chariot, as a *pārtha-sārathi*, one who engages the horses, *sārathi*, the driver of the chariot. I can see Him and my heart is very much appeased thereby. So, whatever the public likes they may remark, but I can't leave that."

Then Mahāprabhu told: "Yes, your reading of *Bhagavad-gītā* is the fulfilment of the study you have got hereby. Such a fulfilment of your chanting here I understand."

So what should we learn from this? The *brāhmaṇa* is researching, reading, going through the scriptures. But he does not understand the meaning, but still he goes on.

When I was a student, about fourteen years or so, I came to read a Sanskrit poem where it is mentioned:

arvrti sarva sastranam bhodha api ranjasi?

The chanting of the forms or contents of the scriptures is more than the understanding of the meaning within it. I could not conceive, I could not catch the meaning at that time, how is it possible? Mere chanting of the scriptures can be superior than the understanding of the meaning within it? How is it possible? I could not understand. *Arvrti* - the repetition of the chanting. *Sarva sastranam* - of all the scriptures. If we read loudly, tries without number, repeatedly, we attempt to read - then it is told that it is superior to understanding the meaning of the passages. I found, when I came to Gauḍīya Maṭh, I could follow the meaning to a certain extent, how the chanting is superior to understanding the meaning in it. The chanting, the cultivation, of the divine sound, sound divine, which is conscious, which is consciousness, is greater than to try to understand the meaning in the inductive process. The sound will express itself, its meaning to you.

Just as *Hari-Nāma*, go on chanting with respect, with regard, with serving attitude, and the sound will come with its meaning within your heart. *Śabda-brahma*, the sound is not this material thing that your lips can produce. It is not like that - it is *śabda-brahma*. The Name of the Lord is all conscious and it can express itself within you, naturally. It can come to you naturally with His figure, colour, and His acquaintance. *Śabda-brahma*, *Vaikuṅṭha-Nāma*, the Name Infinite, the sound Infinite, only with that expectation, that attitude, we are to tackle. We shall expect the Name will come with His real meaning. "I am so and so," if my attitude towards that, towards the sound, becomes so. So *kīrtana*, *śabda-brahma*, *kīrtana*.

And also, here, in Śrī Raṅgam, what Mahāprabhu certifies, something more. "I can see the beautiful figure of the Lord there. Not knowledge, Kṛṣṇa is all-knowledge - not that. But appealing to the heart, the fine cord of the heart, to charm, it charms the inner core of my heart, appeals there, I am caught there. I can't give up this recitation because the fine cord of my heart is touched and I get some sort of inexpressible joy in me. Some ecstatic touch I find in my heart as long as I chant *Bhagavad-gītā* in obedience to the instruction of my *Gurudeva*." So *ruci*, crossing the knowledge - the knowledge may also give out, but more than that is our taste for the thing - *ruci*. "The experience, the conception of some supernatural knowledge, supernatural ecstasy, ecstatic feeling, I experience when I repeat the reading."

*Sat - cit - ānanda*, not only appealing to the conscious world, but transcending that they appeal to the *ānandam*, to the sense of beauty, love, charm, all these things. The higher plane, the superior plane of our life is there, that *ānanda*, ecstasy, happiness, joy - that plane, the most fundamental plane of our life is there. So, the proper way to approach the revealed scriptures should be in such a submissive way as if that is one with the Supreme Lord.

Mahāprabhu told Sanātana Goswāmī when Sanātana came to praise Him when Mahāprabhu gave sixty-one kinds of interpretation in one *śloka*:

*ātmārāmās ca munayo, nirgranthā apy urukrame  
[kurvanty ahaitukīm bhaktim, ittham-bhūta guṇo hariḥ]*

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."]  
[*Śrīmad-Bhāgavatam*, 1.7.10]

These sixty-one forms of different explanations was given by Mahāprabhu to this *śloka*. Then Sanātana Goswāmī told: "You are *Bhāgavata* itself, You are Kṛṣṇa Yourself. You can express Yourself in any way You like, any way You like." And Mahāprabhu, in His modest way replied: "Why do you praise Me? Don't you know Kṛṣṇa's *Bhāgavata* is Kṛṣṇa Himself. Every letter is Kṛṣṇa. Sanātana, every letter of *Śrīmad-Bhāgavatam* is Kṛṣṇa Himself. That is infinite. Every letter contains infinite meaning."

The approach is all-important. So scripture also if properly approached we shall find like that. It will come itself with its own real meaning, natural meaning, to us. *Sevonmukhe hi jihvādau*:

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

[Therefore [Because the Name of Kṛṣṇa is identical with Himself, and is beyond the realm of sense experience] the Name, form, qualities, associates, and pastimes of Kṛṣṇa are beyond the realm of sense experience. When, however, a devotee engages the senses beginning with the tongue in the service of the Lord Kṛṣṇa reveals Himself to the purified senses of that devotee."]  
[*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga*, 2.234]

So, all the scriptures to be studied in *Gurukula* - *yai bhagavata vai vaisnava syam*, from a proper source.

*tad viddhi praṇipātena, paripraśnena sevayā  
upadekṣyanti te jñānam, jñāninas tattva darśinaḥ]*

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."]  
[*Bhagavad-gītā*, 4.34]

The whole dealing of studying the scripture should be of such attitude. Then everything will be right, *sevonmukhe*. So all importance in our need, our attitude,

how to approach the infinite knowledge or infinite ecstasy. The submissiveness, total unconditional submissiveness in our search - then Kṛṣṇa is there, according to the purity of submission and earnestness to search the truth, to search for Kṛṣṇa. Kṛṣṇa is there. Kṛṣṇa is everywhere. We can see only Kṛṣṇa, nothing else. Sometimes Kṛṣṇa and *māyā*. Sometimes Kṛṣṇa with His devotees of different pastimes, *līlā*. That is the Dhama also, like that, every transcendental plane is like that. It is real, it is free, it has got its liberty, he or she, whatever, liberty, superiority, pleasure. So the only method, the nature of our approach - He's everywhere.

sarvatra kṛṣṇa anoti sari cari nai?

Everywhere the figure, the colour or representation of Kṛṣṇa is shining with great lustre, but only one whose eyes are pure can see. Purified and not covered with the prejudice of different kinds in the plane of exploitation or renunciation, or calculative devotion. If we can cross these three planes then everywhere we can find Him.

But one whose eyes are covered by the dust of different plans and purpose, *anyābhilāṣa*, *karma*, *jñāna*, filthy desires, or organised exploiting desires, or to get out of the troubles around liberation desires, we can't find Him. We can't find Him because those prejudices cover our feeling. He is everywhere but still we can't see Him. We can see only the cover, because of cataract, cataracts of different layers on the eye so we can't see.

So, it is the duty of the *Guru* to remove the cataract, *ajñāna-timirāndhasya jñānāñjan-śalākayā*, with speak mixed with that ointment of the eye, it removes the cataract of the eye. Then we can see the Infinite. And the background comes out in the front and we can see, we can feel, we can hear. The sound also, like the eye, the ear also so, touch also so. Only our own prejudice has covered us. Sound is there but if I can cover my ears no sound. Sun is, but no sun if I cover my eyes. Sound is but if I can cover my ears no sound. Something like that. And deep vision with respect, with reverence, with love, with beauty, with earnest hankering for the sweet association, we become qualified to come to that plane.

andi yuta yaku jari visaya dhuli te karmana se para tattva payi dhuli te?

Our inability, our uneasiness is the cause not to see Him ...

End of side A, start of side B, 9-12-82

Śrīla B.R. Śrīdhara Swāmī: ... hundreds, thousands of desires are already within us, and they have covered us, like a hand against the sun, against the infinite nature of the world. Only compartmental knowledge has covered our sentient self.

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

na vidya nata purusam?

Neither heroic nature, nor scholarly life can give us Him. Only simplicity, only real hankering can give Him to us. *Bhakti*, devotion, tendency to devote us towards Him, not to make Him subservient to our infinitesimal mean cause, but to surrender to His holiest cause. We are for Him, not He's for us. In the beginning we are for Him, then we shall be able to understand that He's also for us, visa versa. For our real life, His presence is urgent. Otherwise, how can we live if we can have a slight taste of that we wont want to live any longer without His association, can't continue our living, so sweet association.

yajlavda charparam larbham manyate nadi kanta ta  
yasmin stito nadu kena guru na vibhi candra ta?

If anyhow we can come in contact with Him, we can never conceive, have the possibility of conception there cannot be greater necessity, or greater gain. This is the highest need, we can feel it direct. And if we are in His connection, no trouble, however great in this world can budge me an inch from my position, can never affect in any way if I am there in that plane. No amount of affliction can disturb us.

Whether God is or not, a great problem, but God is only there. Ha, ha, ha. He's at the support of everything, support of me and the environment. He's there. What is existing, He's of what quality? What is His nature, of the environment and of me? The foundation where we stand, the environment and also myself standing, what is the nature of that foundation? Ultimately we have to go, that foundation is on the upper, not on the lower. We are not standing under the foot, no foundation, the foundation over the brain, not brain but feeling. Even brain can be crossed if in the material plane where we stand, that also can be crossed.

Only our feeling stands in some other plane, some other higher and greater more spacious plane. There we are, the feeler, the subject, we require foundation of that thing. All these experiences are standing where? On some higher plane of consciousness, consciousness is the be-all and end-all. *Sat-cit*, existence, *sat* means existence, *cit* means *cetana* - consciousness, spirit. Then *ānandam*, the next highest layer is all sweetness, all sweetness.

Only the crookedness of our consciousness of plurality and collision of the interest of plurality, that must vanish. We shall try to find oneness, common interest, merge our selfish individual interest in search of common interest. Common, not only of human beings, but even insects, trees, the stones, everything, this ether, everything. Go back to the origin of the idea of all different concepts. What is there? The bed, the mother of all feelings, all sorts of sentiments - what is there? The sweetness, sweetness, sweetness. Then how can this bitterness can come out of that sweetness? How is it possible? Then we are to know gradually the development there, the gradation, intensity, all these things to be known.

But if we are in the right view, nothing will disturb, everything will be pleasing. Competition is not bad but only selfishness to be eliminated from the competition, all in player's mood, just as we say 'take it in player's mood.' Then the difficulty may be minimised. So, this is *līlā*, then it is alright, players mood. The gainer, the winner and the defeated party if it can be taken in player's mood, a play, then no trouble within the heart, no vindictiveness, *līlā*. Both parties, the winner and the defeated, both parties may enjoy a play.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

From individual we are to go to universal, and again, from the general universal plane we are to go to a particular, specific competitive life, but to please the Centre. And here, to please the individual effects, and that is the central cause, competition to please the central cause which is the Absolute Good, the source of all goodness. And here to please so many branches, competing, there's the rub.

*ātmendriya-prīti-vāñchā - tāre bali 'kāma'*  
*kṛṣṇendriya-prīti-icchā dhare 'prema' nāma*

["The desire to gratify one's own senses is known as *kāma* (lust), but the desire to please the senses of Lord Kṛṣṇa is *prema* (love)."]

[*Caitanya-caritāmṛta*, *Ādi-līlā*, 4.165]

That is love, this is lust. We are to avoid, sacrifice this individual aspiration, for the Absolute, for the Centre. To be centralist, the problem in general is to be centralised in all its respect, to be centralised. Be centralised, try to understand central interest and be centralised. And there may be competition, no wrong. Giving, competition in donation, who can give more donation, competition, who can give more not that who can absorb, take more, that is bad, who can give more. Peaceful and holy competition, holy competition, and this is mean competition we are in the midst of at present. This attitude should be analysed, everyone has got their own attitude, more or less it is esoteric, an esoteric is necessary. Devotion, the basis of devotion. This is all intellectualism but when it is endowed with life it becomes pleasant, sweet. Otherwise, mere intellectualism won't give us the reality, the result, the desired end of our life. Practice, *sevā*, service, not formal representation only, but substantial representation, we are to accept, we are to live the life. We are to live, not intellectual acknowledgement, intellectual professing can do, but we must have to *live* the life, practice, *sevā*. *Paripraśna*, honest enquiry, not intellectual enterprise in the name of religion, that won't have much value, but to live the truth. Whatever we shall understand we must utilise it in our daily life, daily movement, sincerely, then we can understand the gain, the benefit of the life.

Kṛṣṇa. Govinda. Nitāi.

gauri rame gauri rame mukhi badhi denai charay  
gaura ami gaura ami ke mukhe bhadhi lahi cari gaura acar loile se phala bali?

I belong to Gaurāṅga's party, I belong to Gaurāṅga, Gurudeva, Prabhupāda's party. A mere repetition in the lips, lip deep repetition, that won't do. But *gaura acar gaura vicar*, his decision and his practice we must accept for us, then we shall hope to get some concrete result. To *live* the life is all-important. That is not imitation, that does not want any money or any grandeur, or any sort of external charm, but it is more dependent on the inner heart. The attitude of the inner heart - I am there, I am there living in my innermost quarter, and he must be utilised. The party is he, within, not this body, not the property, not the name and fame, but within, who is sometime gathering moss and sometimes clears the mosses.

Mahāprabhu. Gaurāṅga Sundara. Infinite.

Then, any question? Where is Vidagdha Mādhava Prabhu? If you are questioned, if we question you to come out with your inner tendencies to understand, that the adjustment what you've acquired now.

kirtan anta tato varam?

To exact, to assert, to deal with the question, inner necessity arises how to answer this question. The thing within will awake to answer within you, how to meet this question. 'Why have I accepted this path of life? What is the explanation in me? Am I sincere?' Then I must ask myself why I have accepted this path. I must have a clear answer from my heart, from within - why I accepted this. My heart must have to explain to me my inner understanding. And the answer you will get, you will strive within to the utmost extent how to reply. So *kīrtana*, chanting, is the powerful method of cultivation of the spiritual cause.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Any question? Put questions to your own self. From the surface it will go to appeal to the inner surface to have the answer. It is there, it is there. The inner man will answer - the *caitya-guru*, the *caitya-guru* will answer many things, automatically. Some days we are sitting here, sometimes some subtle questions come within. Then the meaning about some *śloka* appealing to the *caitya-guru*, then sometimes it becomes clear. *Caitya-guru* is there.

atma bare dustyajya mantavya nidhi tasa tubya?

If anything is to be discussed here in this mortal world, the most wonderful substance, the knowing principle. The consciousness - that is the most charming thing, consciousness. A research scholar with his brain going to research, "What is the underlying principle here? Things are going in this way and not that way - what is the reason?" Diving deep to study the inner nature, and they're getting some sort of answer. The enquirer is a conscious unit, and that which is coming out that is also some judicious and intelligent thing within the nature. The

researching intelligence is satisfied with the corresponding, wonderful conscious arrangement, design, below the surface.

They're coming with the truth, big story: "Oh yes, I have found out." But what they have found out, that wonder is already there. And that is an infinitesimal part of the wonderful design. And the source of the whole, how great he is, a very smallest part, discovering, inventing, he says: "I am great. I am Einstein. I am Newton. I am so and so. I have discovered this fresh thing."

But the very ocean of that wonder is already buried, ha, ha, under the surface. And that is to neglected, that is to looked at as stone, fossil. The wonders that are coming out of the fossil, by a tiny brain, and the ocean of wonder is there below the fossil, ha, ha. And these men are very great, other things are fossil, which is ocean, infinite wonder. Very fun, sarcastically. Hare Kṛṣṇa. They are foolish scholars, ha, ha. From the stone they're creating. It is there infinitely. And only a smallest part he has understood, 'he's so great' and this is false. 'All stone.' Foolish to the extreme.

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

**Devotee:** Mahārāj, in the *Bhāgavatam* there's a story about Mahārāj Rantidev [?] and I believe that he is asking some prayer to, he wants to help all the conditioned souls, all the fallen souls, he has some prayer. So what type of devotion is this?

**Śrīla B.R. Śrīdhara Swāmī:** Yes. One who gets a sweet thing, it is natural that he will like, if he's not jealous, that everyone may taste that sweet thing. Sympathetic, he will engage himself to taste that sweet thing and he will also aspire that everyone may taste the sweet fruit, it is quite natural. *Nirmat-sarāṇām satām* [*Bhāgavatam*, 1.1.2], all may live happily, and thereby the reaction comes to him and makes him more advanced. What is healthy to me, if I can distribute to the environment, the environment will also improve my health, more and more. If, purity, I can throw around, that will come as a reaction and make me purify again. It is natural. *Satyam param dhimahi*, in the first *śloka* of *Bhāgavatam* Vyāsadev says: "Let us, not myself alone, but let us all come to taste of this sweet thing." Vyāsadev in the first *śloka* of *Bhāgavatam* he's announcing: "Let all of us come and taste this great, sweet thing." *Dhīmahī*, that is plural number, that all have come, all of us engage ourselves in the search of the taste of the sweetest thing.

Gaura Hari. Nitāi Gaura Hari bol!

**Devotee:** Guru Mahārāj, I have one question here by Nimāi Paṇḍita. He wrote a letter some time ago and he's asking a question, coming from *Śrīmad-Bhāgavatam*, chapter four, in the sixth canto:

*annam carāṇām acarā, hy apadaḥ pāda-cāriṇām*  
[*ahastā hasta-yuktānām, dvi-padām ca catuṣ-padah*]

[By nature's arrangement, fruits and flowers are considered the food of insects and birds; grass and other legless living entities are meant to be the food of four-legged animals like cows and buffalo; animals that cannot use their front legs as hands are meant to be the food of animals like tigers, which have claws; and four-legged animals like deer and goats, as well as food grains, are meant to be the food of human beings.]

In this verse Soma is explaining to the Pracetās how Kṛṣṇa has arranged for one living entity to be food for another. "And four-legged animals like deer and goats as well as food grains, are meant to be the food of human beings." That's a quote from *Bhāgavatam*. So his question is: "Why does Soma and the *Bhāgavatam* appear to condone meat eating?" The words 'like deer and goats' are [Śrīla A.C. Bhaktivedanta Swāmī] Prabhupāda's and he goes on to explain that cows should not be killed, but cows are also *catuṣ-padaḥ* - four-legged animals. So in the light of this verse why should they also not be killed? Where does it say in the *Vedas* that cows should not be killed?

Śrīla B.R. Śrīdhara Swāmī: I can't follow your argument.

Devotee: I see.

Śrīla B.R. Śrīdhara Swāmī: What does he say?

Devotee: He's quoting this conversation ...

Śrīla B.R. Śrīdhara Swāmī: Somewhere it is mentioned that one animal is created as food for another?

Devotee: Yes. And then it uses the verse that describes "deer and goats can be eaten by human beings."

Śrīla B.R. Śrīdhara Swāmī: And not the cows.

Devotee: He's asking, "Where does it say in *Bhāgavatam* that cows cannot be eaten?"

Śrīla B.R. Śrīdhara Swāmī: Where is it mentioned in *Bhāgavatam* that cows cannot be killed?

Devotee: Yes, and eaten by humans. So he's asking that if deer and goats can be eaten, cows also have four legs, why can't they be eaten?

Śrīla B.R. Śrīdhara Swāmī: Do you think that *Bhāgavatam* has given advice that 'eat goat, eat fish, this animal, that animal?' What have you understood from *Bhāgavatam*?

Devotee: Well, this is not my question. I understand that ...

Śrīla B.R. Śrīdhara Swāmī: Here you do not understand the very fundamental thing of the whole system. It is already there.

*na kartṛtvam na karmāni, lokasya sṛjati prabhuh  
[na karma-phala-saṁyogam, svabhāvas tu pravartate]*

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [*Bhagavad-gītā*, 5.14]

It is the outcome of the misuse of the free will of the *jīva*. And it is there, how to get out of that filthy nature, that has been dealt there, not giving provision that you eat this animal, that animal, don't eat that animal, don't eat that animal, even a vegetable. If you do not do anything else, still you are a nuisance by your bathing, by watering, by your walking, so many disturbances caused to the animal kingdom. How to get out of that attempt of creating nuisance in the environment? How to get out?

*yajñārthāt karmaṇo 'nyatra, loko 'yam karma-bandhanaḥ  
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]*

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*)."] [*Bhagavad-gītā*, 3.9]

And:

*loke vyavāyāmiṣa-madya-sevānityastu jantor-nahi tatra codanā  
[vyavasthitis-teṣu vivāha-yajña-surāgrahairasu nivṛttiriṣṭhā]*

[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 Sautramaṇi 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 a person abstain from these activities.] [*Śrīmad-Bhāgavatam*, 11.5.11]

*Bhāgavata* does not say that 'do this.' You are already in the mud. How to get out of the mud? That is the necessity of the advice of *Bhāgavatam*. *Bhāgavata* has said 'you eat deer and you will be innocent'? Does it say like that? 'Eat deer, eat goat, eat this thing and that thing and you will be free from any sin,' has it told like that?

Devotee: No.

Śrīla B.R. Śrīdhara Swāmī: Then, it is already there, you are already in the mud. How to get out of that mud? That is the outlook of *Bhāgavatam* and it has advised in that way. And why you are in the mud? It depends on your free will. Why such free will has been given by God? It is a part of the spiritual substance.

That systematic knowledge you must have. Only abrupt questions from here and there that corner, absurd things, always repetition. Always repetition of the absurd questions, no digest. The questions must be made on a proper plane. Why some things should be repeated once, again and again, again and again. That means he does not understand anything.

We are to understand the whole system, how, what is what. Why this sin? Kṛṣṇa has directed to commit sin? These are the salient points to understand. *Bhāgavata* has asked to 'eat these things'? If already they are doing, that is less harmful than cow killing, and human killing. To kill an animal is less injurious than killing a human being.

When a football is just near the goal, if we lose it, then we moan, "Oh a great chance is lost." But when it is in the centre we do not moan. So, human life is a nearer approach towards our real life, a great chance, a key to the success of the whole wandering in the world of nescience. So come to human form, the valuable chance here, so if I kill a human being I've done a greater wrong to the person. And so many animals there are who are nearer the approach towards humanity, their chance should not be hampered, in that way. A creeper's life is less valuable than an animal's life, and an animal's life is less valuable than a human's life, in this way. The gradation is there. As I gave, when the football is nearer the goal and the chance is missed, the more deplorable it is. So according to that the valuation has been attached. And if a *sādhu* is killed then greater reaction, in this way, the valuation in the life is calculated according to its chance towards the higher. The important life has been taken away, so greater wrong to him. In this way it has been told.

The man is already in the mud, not to put him in the mud. *Śāstra* does not want that he'll be cast into the mud. He's already in the mud, so how to take him out from the mud, that sort of instruction. You tried where which side is very liquid, come very easily from that, and when the mud is very dried mud you will be entangled and can't move. In this way some sort of recommendation to come out of the mud, *śāstra* recommends, not that 'you must have to do this', not that. And why he's in the mud when there's God who is all merciful? That question is given

in another place. These important, salient questions you must have to understand, these important junctions.

When God is omniscient, He's omnipotent, He knows everything, and He has got every power, and He has got the highest feeling heart, sympathetic heart, then why this world suffering? So many *jīva* is suffering, so many souls are suffering. God has no heart, or He's not omnipotent, or He does not know, not all conscious?

The fundamental things, these points you must have your solution, otherwise you will always be entangled into questions pushed here, you will run there, again pushed from that side you will run to that side. You will have to move with no way of getting out a solution, kicked from one side you will have to go to another side, by kicking.

Cow species holds the higher position of all the animal species, so if that chance, if he's killed, his further curing life is ruined, so greater loss to the soul within, in this way. And human killing also more sinful. Why? Important chance, it may go towards the highest aim, so to destroy that is a greater harm. The higher chance, if lost, then he's more loser, in that respect.

The plant eating is also not innocent, there is also life. So Vaiṣṇavas are not like the Jains, the plant eating, but they take *prasādam*. And why do they not devote all the plants and vegetables for the Lord? There is the direction in the *śāstra* .....

End of recording, 8<sup>th</sup>, 9<sup>th</sup>.12.82

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