

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Swāmī B.R. Śrīdhara: ...the adjustment, we are maladjusted. It requires for our best benefit that we should be adjusted. We are part of a whole and we must be conscious of that fact. And where the part is properly adjusted, in a whole, that is its harmony, and where it is not that is in *māyā*, illusory medium. There are so many different conceptions predominating - provincialism, localism, selfishness, separatism, not properly connected with the prime cause, that is the difficulty.

If we want to be reinstated - at present we are maladjusted, but it's falsely adjusted, erroneously adjusted - if we want proper adjustment we are advised to follow a particular course, of *sādhana*. In Kali-yuga this Divine Sound, taking the hint or the direction from the Diving Sound, that we can trace what should be the proper way to go to the final adjustment. And whatever other attempts we make for that sort of highest adjustment - how we are to behave with the present environment - that has been recommended. The pure dealings with the present environment will be such and such.

Generally, what is success of worldly things, worldly attempts, we worship Gaṇeśa, Gaṇeśa, just the labour leaders, head of the labourer, the ordinary labourer. Gaṇeśa - *gana* - means mass - and leader of the masses. Mass is ignorant, and the leader of the masses is also to be expected so. But ostentatiously they have got some power, and with the man-power they may oppose anything and everything. So to satisfy them, to bribe them, the leaders should be honoured. In a general sense, the leader of the masses they should not be ignored, they should be honoured so that they cannot put any obstacle in the way of our progress. It is the general thing.

In this world, this is the world of *māyā* - *māyā* means bribe, here, everything is going on in bribe. We want our selfish attempts to be satisfied, that is illegal, unlawful. To try to fulfil our respective separate desires without caring for the others, not to take into account the centre, ignoring the centre, ignoring the outside. Only we want to satisfy our own interest. And that is the crude form of maladjustment, *kāma*, then *dharma*, *artha*, *dharmā*, all these things, self-centred means sense pleasure centred, sense pleasure centred. And for that purpose we try to acquire some help from the outside, and for that we are to pay something to them, and that is all, may be considered as bribe. So:

vipanya devata bhakta yajnanti sraddha aranyata  
kame sreste hita jnana prapadyante anya devata [?]

Whoever is found to worship another god, demigod, so many proposed authorities of different departments, whenever we go to satisfy them, it cannot be denied that we are bribing them, to fulfil my motive, my selfish motive. They are in power, they are in some position, by their previous *karma*, perhaps they're the heads of particular departments. And we want those things from them and we give something to them and we get it very cheaply. This is the bribe. This is *māyā*. And our object is sense pleasure, self pleasure. And what is wanted in us, the normal, that we should seek

after the satisfaction of the pleasure of the centre, that is God. If we want to attain that end of our life, that divine highest, that pure end of our life. Self abnegation and self dedication, first, self abnegation we must be prepared for, and then self dedication, and dedication only for the centre. That is what will be conducive to our real benefit.

Those that are on the path to the highest divinity, the Vaiṣṇava, the *sādhū*, our submission, our search of health, anything, all our association, our concern will be with them, and that is the most safe position. Go through Vaiṣṇava, go in the company of Vaiṣṇava. If you get a Vaiṣṇava, then even eliminating the God Himself, worship Vaiṣṇava, and He will be more pleased with you. That is the position. And just the opposite position we find in the case of Gaṇeśa. With Gaṇeśa comes the leader of the mass comes just on my way, how should we deal with him? So we should not disturb him. He may create some unnecessary trouble. So how to deal with him? Please don't direct, submit to him direct. But you may talk with him, or some nearest relative, who is connected with Viṣṇu, Kṛṣṇa, he's Śiva. In the case of the Vaiṣṇava:

tadiya nama sama tat mat paratama devi tadiya nama acanam [?]

Even you may eliminate Viṣṇu, but if you honour Viṣṇu *dāsa* your case will be more hopeful. But in the case, in the opposite case, you are eliminating the son, the subordinate. And anyhow to keep the apparent gentleman like character, "Oh, your father, how is he?" In this way, so not to dissatisfy, not to dishonour, and not to honour. But His connection, if anyone has the least connection with Nārāyaṇa, with Viṣṇu, my Lord, then I shall march to that. In this attitude we are to deal with the leaders of the opposite forces where we are living. This is what we are to understand here.

avini brahma vidya avadya jnana [?]

We won't indulge in cultivating hatred within us, in connection with the opposite party. All our energy should be devoted to our prime cause. But who are not in need, we should deal with indifferently, and never with any positive hate or anything. That should be our general attitude. But there may be particular cases. When I shall find that a man, a person of the enemy camp is going to attack a Vaiṣṇava, *Guru*, or Śrī Mūrti, then of course the position will be otherwise. And the case of Hanumān and others will come there. But the general is this, adjustment towards Kṛṣṇa, Kṛṣṇa conception of the Lord, Who is love, Who is beauty, Who is the *rasa*, *ānanda*, *sukha*, happiness. Not power, nor majesty, nor spender, grandeur, all these things.

We are to consult the *sāstra* and the *sādhū*, especially those that are trying to come to Kṛṣṇa consciousness, our object will be such. But if we meet in the way, the grandeur, the splendour, all these things, we shall try to utilise it without being...

Suppose if something great, venerable, magnanimous, splendour, all these things, then I shall try to utilise them for that plain and simple process of worship of Vṛndāvana. That should be our temperament.

Gaura Hari bol! Nitāi Gaura Hari bol!

Kṛṣṇa consciousness, Kṛṣṇa consciousness, just as our Guru Mahārāj told:

*pūjāla rāgapāṭha gaurava bāṅge, [mattala sādhu-jana viṣaya range]*

["The path of divine love is worshippable to us and should be held overhead as our highest aspiration."] [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]

Rūpa and Sanātana, they, under the direct guidance of Mahāprabhu, they eliminated grandeur wholly, grandeur of any type. Even social grandeur, this red cloth, that is also a grandeur. That is showing the highest section of the preachers, the highest section of the religious leaders, the *sannyāsīns*, the preachers. That means the religious leaders, they have got this robe, red cloth, so it has got some connection with grandeur, leadership, social leadership, that was also eliminated by Rūpa and Sanātana. So much so that when a big scholar came to discuss with them what is the real purpose of the *śāstra* they avoided, they did not consider it useful to spare their time in that useless discussion. "He has not come with the spirit of enquiry, but he has come to conquer", so a waste of energy, they avoided.

But Jīva Goswāmī Prabhu, he could not tolerate so much self abnegation, because of his *Guru's* position. "That they will ignore my *Guru* I can't tolerate that. I must fight with him and I shall make him understand why my Gurudeva avoided his discussion, avoided discussion with him, meaning it's sheer waste of time. Not that they're afraid of his scholarship, and he proved that. And that increased the honour of the Goswāmī's there. And it was helpful for the general public to think how big Rūpa and Sanātana is, and still they're so humble in dealing with their position, they're passing. That helped the ordinary public to appreciate their greatness and thereby they were benefited.

And this also was taken by our Guru Mahārāja, so some were of the opinion that our Guru Mahārāja was the *avatāra* of Goswāmī. And I mentioned it in my own poem, that *stotram*, that:

raga rupa sanatana kiti varam vara nitara kirtada jiva karam [?]

Who, kiti varam, who has hold fast the flag of Rūpa and Sanātana, and who is accepted in particular section of the devotees as the incarnation of Jīva. So, his attitude was like Jīva. *Pūjāla rāgapāṭha gaurava bāṅge*. "I shall gather together all the powers and grandeurs and everything like that and I must put them on the, near the feet, divine feet of my Gurudeva to show that all these things are only to worship the feet of the divine master. *Pūjāla rāgapāṭha gaurava bāṅge*. But we have got no necessity for them, no necessity for them. This has got two sides. One side, that the dark side is this, if we go to handle with these things then we may be captivated in them. If we will admit that we will be captivated in them, but only those that are masters of that idea, they can put them in the worship of the higher *sādhus*.

And another thing is this, that if it is not done then ordinary mass will feel that they holds the highest position, and not the *niṣkiñcana*, Rūpa and Sanātana. All the (vaisajya?) is in the lower level. And the plainness of Vṛndāvana, it is not in want of grandeur but it does not require grandeur, it is above grandeur. The plainness, the plainness, the real beauty does not require any grandeur or splendour, any (vaisajya?). It is full in itself, something like that.

There was a talk between Śrīvāsa and Svarūpa Dāmodara in Purī, in (Hora-pancami?) day or so. Śrīvāsa Paṇḍita, he's pleading on behalf of Lakṣmī Devī, (vaisajya?). Svarūpa Dāmodara, he has taken the part of the *gopīs* in Vṛndāvana. Two parties talking and a mild fight is going on. Then Svarūpa Dāmodara saying to Śrīvāsa: "You don't remember that in Vṛndāvana the trees, the creepers, the bush, and whatever simple things are to be found there, they are not devoid of (vaisajya?), grandeur and splendour. But that is underground. If they require it, it will come in their beck and call. But generally they do not like it. It is above, the simplicity and the plainness, and the natural position, that is of the highest type, you are to realise that. That those that have got such liking in their heart they generally come to like Vṛndāvana, not Svayaṁ Bhagavān. But others, they will like Vaikuṅṭha, the land of grandeur, awe, power, reverence, all these things."

So we like to come to Kṛṣṇa consciousness so we will be very much particular about these things in our consideration, consideration. We are very small, and if we want the biggest to be very near to us, He will have to come in a smaller shape to us, He will have to come. So we shall be prepared for that. That we come to be very near, we are so mean and He's so high, and we want intimate connection with Him. So, we should not think anything, we should not be lover of very grandeur and splendour. There, to create differences, create differences between everything, but only, only in the plane of plainness and simplicity, and especially in the land of love and mercy, that high and low camp, very close together, closely together. So close association with the highest, that is only possible in the atmosphere of Vṛndāvana. Not in any other place, any other place.

kana chedi pada locana [?]

To the affectionate mother, the blind son he seems to appear as a good eyed child. There is a Bengali saying. The affection has got so much fascinating power, the ugly son may seem to the affectionate mother very beautiful because all the defects is minimised by her devotion, *Yoga-Māyā*.

*Bhakti* is such, *bhakti* is a type of such grace that the distinction between the low and high is minimised to the least point, even nothing. So we are so mean, we are so low, so that will be our real soil, of our hankering where we can come in closer in the land of that mercy.

yajna tavi chari kitchu nahi pai [?]

"If You come my Lord, if You come to search my qualities, to examine me, to test me, I have got nothing to say. No capital, nothing to produce to You, a certificate. But only Your grace, only Your grace." Mahāprabhu told, "Just go to that department and put your petition." That department, and where? Without any consideration help is coming.

Go, to that department. And don't mention that you have got this or that qualification, no qualification, no qualification. There is a department where no qualification persons are helped. Try to go there, and sincerely of course, you must be mindful of your own position. In the internal mind you will foster that "I am so big. I am so great. I am such a scholar, I am such," all these things internally. And externally hypocritically you will present yourself in the ..... that won't do. You feel it, you feel it yourself, that what you think you have got, all these qualifications, that is all sham, all wrong, all hypocrisy. Really, you are nothing, no qualification, no qualification.

Bhaktivinoda Ṭhākura says: *tṛṇād api sunīcena*, what is the meaning, *tṛṇād api sunīcena*? He says: "I am lower than a blade of grass." Why? He says: "A blade of grass has got its, some sort of position in the material world, some sort of intrinsic description, position, quality. But what about me? I am of opposite quality, (vikṛita?) I am disfigured. The blade of grass has got its own identification of some type or other, but I am a diseased person. No normal intrinsic nature I have got. I am a mad man. A man may not be meritorious but he is of normal brain, he may be utilised in any position. But a mad man, he may not be relied in any work."

That vikṛita maskṛita, vikṛitya kīṭya [?]

I am vikṛitya kīṭya [?] I am a misguided soul. My energy, my intelligence, everything, focused towards opposite side. So my position is worse than a blade of grass." *Tṛṇād api sunīcena*. "If I think really, my position is worse, because, I am beside myself. Whatever may be the prospect and possibility of my future, but at present I am mad. So I am negative, of negative value. So I am lower than the blade of grass, if figuratively it is to be considered." So where to go for my benefit? Madhouse is my real place of treatment, madhouse. And if I go to an ordinary hospital it will be of no help.

Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi.

So Vaiṣṇava who are in the line, in this line, they are always helpful, under all circumstances, Vaiṣṇava, and next, Vaiṣṇava *śāstra*. First Vaiṣṇava and then Vaiṣṇava *śāstra*, they will be our healthy association and helper.

And other gods who are holding superior position here, they're of other type. Their object they sincerely believe according to their mania, "but these are all bad, this Vaiṣṇava, what is this? You will thrive here." This Charvaka and others, "Why you leave this pleasant world of enjoyment and pleasure and running after phantasmagoria, what is God, all these things? At present you are getting so much pleasure, and leaving this, your mania is drawing you towards some future. Whether that is existing or not none can say."

All these things, there are so many departments. To mix with them, that our precious internal wealth will be at stake. So don't go to associate with them or to be beggar at their door. Not reliable, they're naturally, they have no faith in this. In their good faith also, in their so-called nature, they try to take, to worship, to draw to their jurisdiction, their department. So don't, but at the same time don't unnecessarily make them your enemy, that they will come and hinder you. Remain indifferent.

navagiya kadacana, apare bramha rudraya navagiya kadacana [?]

At heart you know surely that your Master, your Lord, is Kṛṣṇa. Without Vṛndāvana līlā nothing can satisfy you. The *gopīs*, the different *rasa*, the *sākha*, the Yaśodā, the *vātsalya-rasa*, even Yamunā, even the Govardhana-giri, even the so many forests, so many trees, that has captured your heart, and your heart won't allow anything to enter there to take possession. So your heart when it is already given to there. Only try to mix with them that will help you to take them to that place, that place, the land of Kṛṣṇa, the land of Yaśodā in the *vātsalya-rasa*, Nanda, where the Lord bears the shoe of His father on His head. And that is natural there, where the Yaśodā can whip her child for thieving so many things, stealing so many things. And He's there. The *bhakti*, the devotion, the love, the *prema*, can play with Him in such a way. It is possible. The Infinite has been, has become the servant of the finite, as if, as if He's so low that He's subservient to the finite. So low, not so high He is, so high He is, His high position where we may be taken, so close connection. It is possible.

But: *nirmat-sarāṇām satām*, then one qualification is necessary *Śrīmad-Bhāgavatam* [1.1.2] says in the beginning. All these attainments is in your favour, in your..... but one condition, *nirmat-sarāṇām satām*, this is only for those people, honest people. The honesty is to be tested, to be examined, that honesty must be of this type, *nirmat-sarā*. Complete elimination of the element like jealousy within you, jealousy. If jealousy is there, ..... one who cannot tolerate the good of others, that is *matsara*, *matsara* is he who cannot tolerate the good of another, that is, he's *matsara*. So *Māyāvādīns* all *matsara* because they cannot tolerate that any other thing will hold the supreme position where he will not be represented. With this idea they can go only up to *mukti*, Brahmaloka. And after Brahmaloka if they're to enter, they will have admit that without His representation highest thing can remain, highest things is existent, so they're not *matsara*, they're not *nirmat-sara*.

But *Bhāgavata*, the devotee, must be *nirmat-sara*. Our Guru Mahārāja used to, analogy, this analogy, haleocentric and geocentric. Geocentric, the '*so ham*' means geocentric. "Because I am in the earth, earth must be in the centre. I won't admit any other plan or proposal. I am on the earth, the earth must be in the centre." And that haleocentric, "Though I am not in the sun, but I admit that sun is the centre." So the devotees, they're of haleocentric thought. "He's all in all. I may be His negligent part, but I am not all in all." But *Māyāvādīns* will say, "No, *so ham*, I am Brahma." They're all geocentric. And haliocentric are the devotees. "No, Kṛṣṇa is all."

So *nirmat-sarāṇām satām*, *matsara*, "I must be represented, I do not admit anything where no taxation without representation, no admittance of giving any cause, rent, where I am not the manager," so, that Washington's slogan. So, *nirmat-sarāṇām satām*... the toleration of other's prosperity, superiority, that everyone is my *Guru*, in another word. "Whatever I shall find there, everyone is my *Guru* and my guardian and my affectionate friend." That sort of consciousness we are to get, we are to earn, *nirmat-sarāṇām satām*. Then we can only be admitted into the plane of Vṛndāvana, *nirmat-sarāṇām*, self-eliminated to the highest sense, then you will be there, you will be plane. Everything is *nirmat-sarāṇām*, but they are, the type is there, but the bad essence is not there, bad odour is not there.

So there, everything is adored, everything. The Nanda's shoes are being adored on the head of the Supreme. What is the position? The shoe of Nanda is taken on the head, Whom we take to be the Supreme Entity. Because there is no *nirmat-sarāṇām*.....

None has any conception of the superiority of, cannot tolerate the superiority of others. It is such. The plane, the first fate is that, the general creed is that, and there of course development for the *līlā*, the development, the big and small, all these things are there. But the party feeling, this separate consciousness, and that sort of party feeling is eliminated. That is *līlā*, play. Real fight and mock fight. Drama, a man is killed, a man who is killed in a drama fight, he gets more applause than the hero, it may be.

Prabhupāda told that (singha prasena nabadip?) Sringha killed Prasena, then Sringha was again killed by Jāmbavān. Because it is *līlā*, so who is killed, the killer and the killed, both are satisfied. Both, who is killed, he is feeling misery? No. Because killing is not in fact eternal, *cetana*. In Vaikuṅṭha, nothing is killed, all is eternal, all is consciousness. Then the play of killing and being killed - that is only a form, only a form. So both are being satisfied. Who is being killed, who is robbed, he is also satisfied, who is robbing he is also satisfied. That play, that is *līlā*, without causing any real misery to any party.

And the movement, the movement is going, movement does not effect any dissipation. Movement generally means some dissipation of energy, dissipation, but here, the movement without any dissipation, rather promoting energy, the opposite, because the very nature of things requires it. Where there is no death, where there is no pain, but still the drama, the play is going on like that. So we are to understand in that way.

Because it is (abnisa?) the soul is immortal. Supersoul, what is the question of being in mortality? And what is immortal that is constant, there is no dissipation, there is no mortal transformation. It is already constant thing. And distinct play is going on as if killer, killing, all these things, and giving, non-giving, infinite. If we deal with zero, so if we can deal with infinite, if you deal with zero everything is unaffected. So all transactions zero. Then, wherever you are you are there, no play, no loss...

End of side A, start of side B.

**Devotee:** Śrīdhara Mahārāj, you were saying earlier on that the leaders of the masses should be honoured so that they will not be an obstacle on the path of devotional service. So if they are an obstacle, somehow or other they represent an obstacle on the path of devotional service, should we still honour them?

**Swāmī B.R. Śrīdhara:** Who is he?

**Devotee:** Nitya-siddha, disciple of Jaya Tīrtha Mahārāj.

**Swāmī B.R. Śrīdhara:** What is his question?

**Devotee:** He said, "You say we should honour the leaders of the masses so that they don't give some obstacle. But if they do give an obstacle should we still honour them?"

**Swāmī B.R. Śrīdhara:** Then conditionally, if you give more honour, where that degree of honour he may be conquered, generally, to avoid with some honour, that is the process given by Mahāprabhu, *amāninā mānadena*. Your dealings should be generally, that will be more effective in the long run, *amāninā*, you don't want any honour from them but you will give their due honour. That process generally to be used, and in the long run that has been seen to be more successful in our way, in our journey. It is not possible, everywhere according to the temperament of the person, and they will have to suffer from the reaction. But on the whole that has been found to be the highest process, because the journey is not very short, a long way. And that attitude has been considered to be the most useful, *amāninā mānadena*, don't want any honour but give honour to them. You are aloof. In *Bhāgavatam* also:

prema maytika upekṣa bhani sesa visasita [?]

Those that are against you..... indifferent to them, not attack offensive for offensive. That will waste your energy more. But avoid, avoid. If we stick to that in the long run you will be victorious, *upekṣa*. *Prema*, love, affinity towards God, ..... friendship with the devotees, and (balish?) that ordinary ignorant, to be benevolent towards them, and to the ordinary, the general recommendation from *Bhāgavatam*. And from Mahāprabhu something more, *amāninā mānadena*, and *tṛṇād api sunīcena*, *taror api sahiṣṇunā*. Don't oppose anyone, give opposition to anyone, but still if opposition comes to you, try to tolerate. But especially don't encroach on the honour of anyone but give honour to all. This policy will help you more for the longest journey.

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

All the positive energy we can collect should be devoted towards the, should be dedicated towards my highest aim. Maximum we can gather should not be wasted in any other way, but to my highest aim. And at the same time, if He likes to protect me He can do. I am not living in the relativity of a stone, but all conscious, omniscient and omnipotent entity. He's seeing everything and if He likes He can interfere. As in the case of Prahlāda and so many other devotees, He participated to protect His devotees.

**Devotee:** May I ask a question?

**Swāmī B.R. Śrīdhara:** Yes.

**Devotee:** What Rūpa Goswāmī says in *Upadeśāmṛta*, that one of the causes of fall down is to over endeavour to get things which are very difficult materially. So what is the limit of our endeavour to get things for Kṛṣṇa which are very difficult?

**Swāmī B.R. Śrīdhara:** Everywhere you cut your coat according to your cloth.

**Devotees:** Ha, ha, ha, ha, ha.



Swāmī B.R. Śrīdhara: That is *yukta-vairāgya*, that is applicable everywhere, everywhere. As our Guru Mahārāj told, (maharambha?) That a man he has got the capacity of managing a kingdom, an empire, he can find more time, make much time, much leisure. And another man he cannot manage his own (healthier sheer type members?) the whole time engrossed there and becomes mad to manage the family affairs. So according to the capacity one is to adjust himself in his own way.

Suppose if a devotee is a king and there is molestation in the temple under his rule, he can..... in that position he has got his duty. He must go to protect them with punishment, because he's a king, he's in that position of that government. But indifferently he may do that, he is king, not as a man. Ostentatiously he may go on with his duty, but internally he may be non-interfering.

Bhaktivinoda Ṭhākura has written in *Kṛṣṇa-saṁhitā*, (baha grahi sara grahi?) Two types of people - one reads, hears, and collects many things in the form of advice and understanding - but they cannot find out the gist, the very substance of the thing. But (sara grahi?) they collect the very gist of everything and eliminate the burden. And in the (sara grahi?), the highest class of devotion, externally he's managing the government and society, everything he's doing, but internally perhaps he's a *gopī* of Vṛndāvana, a *gopī* internally, there he's another and he's doing his duty that way. But externally he's a king, or he's a general, he's fighting. So such double function also may happen, one may have, sometimes, not always.

madhuri kusa madhavi vraja radhavi koto rani [?]

Sometimes the most stern and hard personality over, but internally may be soft like a flower, more soft than a flower his heart may be.

Hare Kṛṣṇa.

Rāmacandra, He's weeping after the, when Sītā was taken away by Rāvaṇa, weeping of Rāmacandra created a river we are told. .... was created by the water of the eyes of Rāmacandra so much for Sītā Devī. Again, He banished Sītā Devī.

madhuri kusa madhavi vraja radhavi koto rani [?]

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

Devotee: In *Bhagavad-gītā* Kṛṣṇa says that in the beginning He instructed this science to the Sun god. Didn't He instruct it first the science to Brahmā? Was Brahmā not the first one?

Swāmī B.R. Śrīdhara: No. Vaivasvata, the son of Brahmā was Vaivasvata.....

*imam vivasvate yogam, proktavān aham avyayam  
vivasvān manave prāha, manur ikṣvākave 'bravīt*

[The Supreme Lord said: Previously, I imparted to Sūrya this changeless path of knowledge, which is achieved by selfless action. Sūrya, the presiding deity of the sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikṣvāku.]

[*Bhagavad-gītā*, 4.1]

Vaivasvata Manu, the son of Vivasvān was Manu, the first Manu, who compiled *Manu-saṁhitā*, the *dharma* of the *varṇāśrama*.

*imaṁ vivasvate yogam, proktavān aham avyayam  
vivasvān manave prāha, manur ikṣvākave 'bravīt  
sa kāleneha mahatā, yogo naṣṭaḥ parantapa*

[*evaṁ paramparā-prāptam, imaṁ rājarṣayo viduḥ  
sa kāleneha mahatā, yogo naṣṭaḥ parantapa*]

["O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through the divine succession. Presently, after the passage of a long period of time, this teaching has been almost completely lost."]

[*Bhagavad-gītā*, 4.2]

"In course of time that is all vanished. Again, the same thing I am repeating to you."

**Devotee:** We thought that the first created being who received transcendental knowledge from Kṛṣṇa was Brahmā.

**Swāmī B.R. Śrīdhara:** *Tene brahma hr̥dā ya ādi-kavaye* [*Śrīmad-Bhāgavatam*, 1.1.1]. In the way of His inspiration He revealed everything, impressed everything to Brahmā. And Vaivasvata when He talked gave some, (in some of His form?).

You may consult the *tika* whether it is mentioned there, in form of (who?) He talked with Vivasvān. I don't remember. *Imaṁ vivasvate yogam, proktavān aham avyayam*.

**Devotee:** Bāladeva Vidyābhūṣaṇa *tika*?

**Swāmī B.R. Śrīdhara:** I don't think so, maybe, there are so many *tikas*. Viśvanātha's [Cakravartī Ṭhākura] is the most elaborate. *Vivasvān manave prāha, manur ikṣvākave 'bravīt. Sa kāleneha mahatā, yogo naṣṭaḥ parantapa*. That is *karma-yoga*. "Do, but don't be, don't worry with the result, consequence. Do as your duty."

*karmaṇy evādhikāras te, mā phaleṣu kadācana  
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi*

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that

action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties." ] [*Bhagavad-gītā*, 2.47]

"Do as duty. Never abandon it. And don't aspire after the consequence. Because the result, the consequence, is with Me. You are a part, and the consequence depends not on the respective small part of duty, but it depends on the resultant of the whole, whole universe. So it is with Mine, the resultant is with Mine, result with Mine. But duty, your partial duty you may do, you should do. But the result, that your part will produce your desired result, it is not possible. So many duties and the results must be combined together and the resultant will follow. So it is with Me, leave it with Me. *Karmany evādhikāras te, mā phaleṣu kadācana*. All is always Mine."

*bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram  
suhṛdam sarva-bhūtānāṁ, jñātvā mām śāntim ṛcchati*

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity." ] [*Bhagavad-gītā*, 5.29]

I am fallible.

hrday tat karma phalam sri krsnaya samasti tamasta [?]

*yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat  
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam*

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me." ] [*Bhagavad-gītā*, 9.27]

Do, leaving the result to the Infinite, then you will be unaffected. Otherwise, if you pin down with that result, it will, is impossible to get, to come within your fist. You will be, there will be the seed of your misery, the seed of your, the misery of your future life will be in the expectant attitude of your own deed. 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. Don't aspire after any result for that. If it will come to you, you will try to be satisfied with that. That is *karma-yoga*. *Karma-sannyāsāt, karma-yogo viśiṣyate*, the *sannyāsa*.

[*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 will be loser in many respects.

surdha ja praprita tena pasudena karma [?]

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 will invite. Do what is generally prescribed in the *śāstra*, do accordingly, but never aspire after the result. It leads to Me...

*aham hi sarva-yajñānām, 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]

...leads to the Infinite.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

**Devotee:** One question.

**Devotee:** Mahārāja, the nine islands of Navadvīpa, it is said that each one corresponds to one of the nine processes of devotional service, *śravaṇam kīrtanam smaraṇam pāda-sevanam* [*Śrīmad-Bhāgavatam*, 7.5.23-24] It is said that Antardwīpa corresponds to *ātma-nivedanam*. So which process of devotional service is corresponding to this island, Koladvīpa?

**Swāmī B.R. Śrīdhara:** Koladvīpa - *pāda-sevana*.

**Devotee:** *Pāda-sevana*?

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

**Devotee:** *Aparādha-bhañjan-pāt* - [the place where all offences of those who surrender are forgiven.]

**Swāmī B.R. Śrīdhara:** 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 the *lilā*. 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."] [Caitanya-Bhāgavat, Antya-līlā, 3.541]

All object was fulfilled by Mahāprabhu here in Koladwīpa, when after *sannyāsa* He came here. After *sannyāsa*, after five years, He once visited His home and at that time when He came first here and He took His residence in Vasudeva Sārvabhauma's brother, Vidya-Vachaspati. Vidya-Vachaspati he was the brother of Vasudeva Sārvabhauma, and the *Guru* of Sanātana Gosvāmī. He put up with him there, and came for bath in the Ganges. And so many offenders flocked together around Him and prayed for, prayed to be forgiven, pardoned. And He granted general amnesty. "Yes. I absolve you all, from all the offences you committed against Me." 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'll forgive you." He told.

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

**Devotee:** One more question? In *Bhagavad-gītā* Kṛṣṇa says: *Aksaram brahma paramam, svabhāvo 'dhyātmam ucyate*.

[*aksaram brahma paramam, svabhāvo 'dhyātmam ucyate  
bhūta-bhāvodbhava-karo, visargaḥ karma-samjñitaḥ*]

[The Supreme Lord said: Certainly Brahman is the indestructible, unchangeable Absolute Truth, and the pure spirit soul is the genuine personality of the living being. The word "*karma*" denotes abnegation for the sake of a demigod, which produces the bodies of humans and other species, created by the agency of gross and subtle material elements; this abnegation refers to the performance of charity, sacrifice, austerity, and all duties rendered for the propitiation of that god.] [*Bhagavad-gītā*, 8.3]

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

**Swāmī B.R. Śrīdhara:** *Svabhāvo 'dhyātmam ucyate. Aksaram brahma paramam* - that you understand?

**Devotee:** Yes.

Swāmī B.R. Śrīdhara: *Aksaram. Svabhāvo aksaram brahma paramam, then, svabhāvo 'dhyātmam ucyate, bhūta-bhāvodbhava-karo, visargaḥ karma-samjñitaḥ.* Then?

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

["Physical nature is known to be endlessly mutable. The universe is the cosmic form of the Supreme Lord, and I am that Lord represented as the Supersoul, dwelling in the heart of every embodied being." [Bhagavad-gītā, 8.4]

*Svabhāvo*..... which is including, in the area of *karma*, the action and reaction in this world, *svabhāvo*, that is the, when duties in the mental system, which is checked by force and ideal, action, reaction, in the subtle form in the mental system. That is *adhyātma*, *svabhāvo*. The soul is independent of that, that is it's captured in the mental system, and the mental system, that is composed of many subtle things in the different stages of this world of exploitation, up to Satyaloka. The *saguṇa*, *satya*, *raja*, *tama*, *trī-guṇa*. In the subtle body, which contains within it the result of *karma*, that up to Brahmaloaka, this practical, this natural life. That is *adhyātmam*.....

*Ātmā* means *svabhāvo*, the nature. What is the nature? That will be *karma*, the result of *karma* that is contained in the mental system and creates *svabhāva*. There'll be *raja-svabhāva*, *sattya-svabhāva*, and *tama-svabhāva*. And *svabhāva* of animals, the birds, the beasts, the worms, the gods, the *ṛṣis*, that are in the circle of this *māyā*, the twenty-four stages of life within *māyā*. That is *svabhāva*, within mental jurisdiction. With the dissolution of the mind one attains Brahmaloaka and further up. Otherwise he's captured, the *ātmā* is captured in the mental tendencies, mental system. By the dissolution of the mental system one is liberated, *aksara*. Do you follow?

Devotee: Yes. Now this *adhyātmam* is temporary? *Svabhāva* is temporary?

Swāmī B.R. Śrīdhara: Not temporary. After liberation it will disappear. With *baddha-jīva*, it is constant. Wherever he goes he has got the mentality, the duty, connected in exploitation, gross or subtle, thin or very dense, the exploitation. *Sattya*, *raja*, *tama*, within exploitation known as false identification. .... "I am enjoyer, and unique, wandering in the world.....

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

*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate  
satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāragāḥ  
sarvva-vedānta-vit-koṭ yā viṣṇubhakto 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]

"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 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 way and it has 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 aim they may have. When they think there may be other end of life they're in *māyā*. They're suffering from false errand."

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

So, Akṣayananda Mahārāja, you are to reply those letters of...

**Devotee:** One more question first Mahārāja, here. One boy likes to ask one more question.

**Devotee:** Mahārāja, for proper functioning of this material world there are so many laws and arrangements. Then what is the position of the spiritual world?

**Swāmī B.R. Śrīdhara:** It is infinite. And whatever we can conceive that is only finite of the finite. What we can do? The soul in - so much magnitude we can conceive, that is in one part. Such is infinite. Infinite is so great, so deep.

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 what more, the most you can conceive, that forms only a negligent part. I am such."

So, we may not try to conceive, to have the conception of the Infinite. That is futile. So, *jñāne prayāsam udapāsyā:*

[*jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām bhavadīya-vārtām sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām*]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their

body, mind and words in pure devotion, easily conquer You, although You are the most difficult to attain in the three worlds." ] [*Śrīmad-Bhagavatām*, 10.14.3]

Don't indulge your intellect to capture the Infinite within your fist. That is useless. But only how you can utilise yourself in the universe, that should be your enquiry. "That I am a point in the infinite. Still I am 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 intellectually to know more and more, more and more - wild goose chasing - that is a kind of disease. But normality will return in me when I shall think that, "It is impossible. But I am 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 do accordingly. The 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 will 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 scripture, of the experts, of the revealed, received, revealed truth.

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

.....

...Malati here?

Devotee: Malati?

Swāmī B.R. Śrīdhara: Two letters yesterday came in her name. Has she got them?

Devotee: She's in Calcutta Mahārāj.

End of recording, date unknown.

\* \* \* \* \*