

Śrīmad-Bhāgavatam 7.6.22–25

—
March 8, 1971, Calcutta

710308SB-CALCUTTA [36:53 Minutes]

Audio

Devotee: Śrīla Prabhupāda's morning lecture on the 8th, 1971, March. Came a bit later in, the day.

Prabhupāda: ...Becomes present no. The stone is also another kind of energy, material energy. Eh? Just like you do not know that this nail is very hard, very hard. You cut your nail you don't feel but just a half an inch below if you cut your skin, you feel. That does not mean this nail is not production of my body. Is it not? Eh? Even there is no sensation in the nail. That does not mean that it is not production of my body. Similarly even if you see a stone without any life that does not mean it is without Kṛṣṇa. It is another Kṛṣṇa energy. That is called external energy.

Just like we can see and do not see. The nail you do not feel sensation, just below the nail you feel sensation. Eh? So the skin is also produced by my energy and the nail is also produced by my energy but in one place I do not perceive in another place I perceive.

Material, what is this material world? Material world where Kṛṣṇa is not perceived. It appears Kṛṣṇa is absent, it is something else. That is nail when you forget Kṛṣṇa. The place is such nail that here forgetfulness of Kṛṣṇa is stronger, not sensation. Otherwise Kṛṣṇa... It is Kṛṣṇa's energy. Kṛṣṇa, this forgetful is also Kṛṣṇa's energy. It is stated in the *Śrīmad Bhagavad-gītā*:

aham sarvasya...

*sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanam[ca]
[Bg 15.15]*

[I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas, I am to be known. Indeed, I am the compiler of Vedānta, and I am the knower of the Vedas.]

Jñānam—sensation, then perception. *Apohanam* no [indistinct]. Everything is emanating. Eh? This is contradictory, *acintya*. We may argue how is that? In one place there is perception and in another place there is no perception, how they can be of the same source, same energy. Therefore *acintya*. Everything Kṛṣṇa's *acintya*, you can earn, adjust but there is adjustment in higher level of understanding.

*vyāpako-vyāpako
vyāpya-vyāpaka-nirdeśyo
hy anirdeśyo 'vikalṭitaḥ
[SB 7.6.22]*

[The Supreme Personality of Godhead, the supreme controller, who is infallible and indefatigable, is present in different forms of life, from the inert living beings [sthāvara], such as the plants, to Brahmā, the foremost created living being. He is also present in the varieties of material creations and in the material elements, the total material energy and the modes of material nature [sattva-guṇa, rajo-guṇa and tamo-guṇa], as well as the unmanifested material nature and the false ego. Although He is one, He is present everywhere, and He is also the transcendental Supersoul, the cause of all causes, who is present as the observer in the cores of the hearts of all living entities. He is indicated as that which is pervaded and as the all-pervading Supersoul, but actually He cannot be indicated. He is changeless and undivided. He is simply perceived as the supreme sac-cid-ānanda [eternity, knowledge and bliss]. Being covered by

the curtain of the external energy, to the atheist He appears nonexistent.]

He is personally *vyāpaka*—localized, but His energy is *vyāpya*. It spreads everywhere in His creation.

*kevalānubhavānanda-
svarūpaḥ parameśvaraḥ
māyayāntarhitaiśvarya
īyate guṇa-sargayā
[SB 7.6.23]*

So Kṛṣṇa can be realized, *kevalānubhava*. *Kevalānubhava* means—you can understand. Eh? Even though you cannot see face to face. One who is advanced he can understand. Just like in this body you do not see what is the soul. A dead man, when a man is dying you do not know what is that particle, spirit soul is passing. How it is passing? No scientist [indistinct] man. No medical man can [indistinct] out but he can feel it that the soul is gone—*anubhava*. This is called *anubhava*. *Anubhava*.

So this *anubhavānanda* this as you are advanced in Kṛṣṇa consciousness that *anubhavānanda*—feelings—feelings from feelings you—have a spiritual bliss. *Anubhavānanda svarūpaḥ*. Not that Kṛṣṇa is impersonal, Kṛṣṇa is void. He is person but in our present position because we have got blunt material senses it is not possible to see Him face-to-face. But *anubhavānanda* but saintly persons, advanced devotees they see Kṛṣṇa's presence and they derive transcendental bliss in that. *Anubhavānanda svarūpaḥ*.

Kevalānubhavānanda-svarūpaḥ parameśvaraḥ. *Svarūpaḥ, svarūpaḥ* means—form, *parameśvaraḥ*—the Supreme Personality of Godhead. See; a devotee, advanced devotee sees Kṛṣṇa is present here. He's talking with me, He's dancing. Everything—*anubhavānanda*. *Anubhavānanda svarūpaḥ*.

Just like Prahlāda Mahārāja and Hiraṇyakaśipu. When Prahlāda Mahārāja

was..., and his father was just trying to kill him with his sword. So the boy was seeing on the, what's it called? Pillar. Or what is called?

Devotee: Column?

Prabhupāda: Column, yes. He was seeing on the column, because he challenged, "Where is your Kṛṣṇa." He said, "Kṛṣṇa is everywhere." And immediately he was seeing on the column. So Hiraṇyakaśipu immediately to disrupt, "Is He there in the column?" Attack. So the same place, Hiraṇyakaśipu was there and Prahlāda was there. He is seeing but he cannot see. Just like when Kṛṣṇa manifested his *virāṭ-rūpa*, Arjuna saw, not others. Similarly one who is advanced devotee he is *sadaiva hṛdayeṣu vilokayanti* [Bs 5.38]. 24 hours he is seeing Kṛṣṇa minimum, *anubhavānanda*.

[I worship Govinda, the primeval Lord, who is Śyāmasundara, Kṛṣṇa Himself with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love.]

Kevalānubhavānanda-svarūpaḥ parameśvaraḥ. *Kevalānubhavānanda* not like *sahajiyās*. Oh we have struggled [?] nights, I went to such and such place. I saw Kṛṣṇa's *rāsa-līlā* dancing. You know. The Gosvāmīs they *anubhavānanda*, their, their process of devotional service was *anubhavānanda*. Caitanya Mahāprabhu also exhibited this *anubhavānanda*. "Where is Kṛṣṇa, where is Kṛṣṇa?" He is jumping on the water, in the sea. And similarly Gosvāmīs also. *He rādhe vraja-devike ca lalite he nanda-sūno kutaḥ* [Ṣaḍ-gosvāmy-aṣṭaka, 8].

"I am feeling that You are somewhere here, but where You are?" This is *anubhavānanda*. *He rādhe vraja-devike ca lalite he nanda-sūno kutaḥ*. No advanced devotee will say that Kṛṣṇa was talking last night with me. There is many books like that. One book was presented by the group Vijaya Krishna Goswami group. There is a book like that. Hm. Kṛṣṇa is coming and talking just like a boy, in this way describe. There is another group like that in Poona, Lilyfry [?] He and his women they also write like that. Kṛṣṇa was snatching his

cloth, harried [?] and took his soul. There is. But we do not find all this nonsense in the life of Gosvāmīs or Caitanya Mahāprabhu. This is called *sahajiyāism*.

Here also it is said *anubhavānanda*, *kevalānubhavānanda-svarūpaḥ parameśvaraḥ*. One should see *parameśvaraḥ*, the Supreme Personality of Godhead, as Caitanya Mahāprabhu saw it or the Gosvāmīs saw it. They knew Kṛṣṇa is somewhere in the *vraja-pure*, in the Vrajabhūmi. Kṛṣṇa is somewhere, must be somewhere here but he does not see. He sees the presence and he touch him.

*he rādhe vraja-devike ca lalite he nanda-sūno kutaḥ
śrī-govardhana-kalpa-pādapa-tale kālindī-vane kutaḥ
ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau*
[*Ṣaḍ-gosvāmy-aṣṭaka*, 8]

[I offer my respectful obeisances unto the Six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who chanted very loudly everywhere in Vṛndāvana, shouting, "O Queen of Vṛndāvana, Rādhārāṇī! O Lalitā! O son of Nanda Mahārāja! Where are you all now? Are you just on the hill of Govardhana, or are you under the trees on the bank of the Yamunā? Where are you?" These were their moods in executing Kṛṣṇa consciousness.]

Their business is that Kṛṣṇa is somewhere here. I cannot see, "So where are You Kṛṣṇa? Where are You Kṛṣṇa?" So in this way they are crying and wandering all over the *vraja-pure*. *Khedair*—I cannot see You. You are here but I cannot... I am so sinful I cannot see you. *Khedair mahā-vihvalau*—just like madness. This is called *vihvalau*, *vihvalau*, *bhajana* by separation. Always feeling Kṛṣṇa's presence at the same time that he cannot see—in this way.

kevalānubhavānanda-

svarūpaḥ parameśvaraḥ

*kevalānubhavānanda-
svarūpaḥ parameśvaraḥ
māyayāntarhitaiśvarya
īyate guṇa-sargayā
[SB 7.6.23]*

[The Supreme Personality of Godhead, the supreme controller, who is infallible and indefatigable, is present in different forms of life, from the inert living beings [*sthāvara*], such as the plants, to Brahmā, the foremost created living being. He is also present in the varieties of material creations and in the material elements, the total material energy and the modes of material nature [*sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*], as well as the unmanifested material nature and the false ego. Although He is one, He is present everywhere, and He is also the transcendental Supersoul, the cause of all causes, who is present as the observer in the cores of the hearts of all living entities. He is indicated as that which is pervaded and as the all-pervading Supersoul, but actually He cannot be indicated. He is changeless and undivided. He is simply perceived as the supreme *sac-cid-ānanda* [eternity, knowledge and bliss]. Being covered by the curtain of the external energy, to the atheist He appears nonexistent.]

But He is not within this material world. *Māyayāntarhitaiśvarya*, He is present in Goloka Vṛndāvana and still He is present everywhere. *Goloka eva nivasaty akhilātma-bhūto* [Bs 5.37]. His place is at.., His abode is in Goloka Vṛndāvana but a still He is everywhere.

*Māyayāntarhitaiśvarya
īyate guṇa-sargayā
[SB 7.6.23]*

tasmāt sarveṣu kāleṣu bhūteṣu

dayāṁ kuruta sauhṛdam
bhāvam āsuram, bhāvam āsuram unmucya
yayā tuṣyaty adhokṣajaḥ
[SB 7.6.24]

[Therefore, my dear young friends born of demons, please act in such a way that the Supreme Lord, who is beyond the conception of material knowledge, will be satisfied. Give up your demoniac nature and act without enmity or duality. Show mercy to all living entities by enlightening them in devotional service, thus becoming their well-wishers.]

[pause]

yasmād evaṁ
tasmāt sarveṣu bhūteṣu
yathocitaṁ dayāṁ
sauhṛdaṁ ca kuruta
[Bhāvārtha-dīpikā, 7.6.24]

śrī-vidyāhārādhanā-nitya-nānā-
śṛṅgāra-tan-mandira-mārjanādau
[Śrī Śrī Gurv-aṣṭaka, 3]

[The spiritual master is always engaged in the temple worship of Śrī Śrī Rādhā and Kṛṣṇa. He also engages his disciples in such worship. They dress the Deities in beautiful clothes and ornaments, clean Their temple, and perform other, similar worship of the Lord. I offer my respectful obeisances unto the lotus feet of such a spiritual master.]

This is the beginning, *Bhāgavata darśana*—worshipping the Lord by the *arcanā-mārga*. *Śrī-vidyāhārā*—*śrī-vidyā* the form of the Lord. *Ārādhanā*—worshipping. *Śrī-vidyāhārādhanā-nitya-nānā*, *śṛṅgāra*—and various kinds of dress and decorating. *Tan-mandira-mārjanādi āśu* [?] This is the

beginning according to the rules and regulations described in the *śāstras*, one has to begin this *vidhi bhakti*. Prescribed duties in devotional service. Everyone should learn how to worship, there is a beginning. But if you simply remain in that way. Of course one cannot remain, we make advance. *Na tad-bhakteṣu cānyeṣu* [?]. One is stateless.

Ah,.. The other day perhaps some of you accompanied me in that buy this house. That somebody went to call Baka and he came. That he is now busy. He's busy in worshipping the Deity and in one hour he will not be free. *Kaniṣṭha-adhikārī*, in the lower stage. Because he does not know how to respect the devotees.

na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ [smṛtaḥ]
[SB 11.2.47]

[A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a *prākṛta-bhakta*, a materialistic devotee, and is considered to be in the lowest position.]

He is thinking that he is very busy in worshipping the Deity but does not show respect to a devotee. He is *kaniṣṭha-adhikārī*. But here Prahlāda Mahārāja recommends:

tasmāt sarveṣu bhūteṣu
dayāṁ kuruta sauḥṛdam
[SB 7.6.24]

[Therefore, my dear young friends born of demons, please act in such a way that the Supreme Lord, who is beyond the conception of material knowledge, will be satisfied. Give up your demoniac nature and act without enmity or duality. Show mercy to all living entities by enlightening them in devotional

service, thus becoming their well-wishers.]

That you, you should know that Kṛṣṇa is present everywhere. So for Kṛṣṇa's service everything should be engaged. This is *madhyama-adhikārī*. Prahlāda Mahārāja is recommending to his friends to become *madhyama-adhikārī*, not *kaniṣṭha-adhikārī*. *Kaniṣṭha-adhikārī* they may be very much expert in worshipping the Deity, that is also required. But at the same time they should learn how to do good to others. How to respect a devotee. If he does not know that: *na tad-bhakteṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ*. He is *prākṛtaḥ*—material devotee. There is two positions by following the rules and regulations as described in the *śāstras*. From the material platform we gradually rise to the transcendental platform. But if you simply stick to the material platform do not make improvement. Then that is, That happens. So, "I am busy now. I am now busy for one hour. I cannot see a devotee although he is at my door." This is *kaniṣṭha-adhikārī*.

So Prahlāda Mahārāja recommends that you, *dayām kuruta sauhṛdam*. Because Kṛṣṇa is everywhere, so if, if you show your mercy to everyone. What is that mercy? To call him into Kṛṣṇa consciousness. That is my [mercy]. Just try to engage everything in Kṛṣṇa's service. Try to convert everyone to Kṛṣṇa consciousness, *dayām kuruta sauhṛdam*. *Bhāvam āsuram unmucya yayā tuṣyaty adhokṣajaḥ* and give up this demoniac principals. What is God? Demoniac principle—what is God? God is everywhere you have to learn the art how to see Him and how to serve Him.

This is *asura-bhāva*—what is God? Can you show me? Why don't you see? You will see, if you don't see now, you will see at the time of death. How God is. You'll see. Just wait for that moment. That time you cannot say, "Oh, can you show me God? Can you show me God?" "Yes, here is God." Just like Hiraṇyakaśipu, "Here is God." Uuum! *Bas, Finished*. [Laughter] so if you want to see God like that, then you wait you will see. You cannot say there is no God. There is God. But He will be present in a different way. He will be

present in a different... Huh? For a devotee:
premāñjana-cchurita-bhakti-vilocanena [Bs 5.38].

[I worship Govinda, the primeval Lord, who is Śyāmasundara, Kṛṣṇa Himself with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love.]

He is seeing God everywhere, every time. You do not see every, everywhere, every time God. All right, wait for it, that's all. You'll see God. Kṛṣṇa says:
mṛtyuḥ sarva-haram āham [Bg 10.34]

[I am all-devouring death, and I am the generating principle of all that is yet to be. Among women I am fame, fortune, fine speech, memory, intelligence, steadfastness and patience.]

"I am with you at death. When I take away everything." *Sarva-haram*. That is I am; definition. So why don't you see God? Don't you see, another man dies, you will see also, at that time. You'll see Yamarāja, representative of God, how he catches you, how he takes away.

Prahlāda Mahārāja recommends that: *bhāvam āsuram unmucya*. "You give up this rascal lust[?]
—there is no God. And God, God is not there." No. Try to understand God, try to see God. And so how you can see God? That is also said: *dayāṁ kuruta sauḥṛdam*. Just be merciful to everyone, to bring them into Kṛṣṇa consciousness. That is *premā*, Kṛṣṇa wants.

*sarva-dharmān parityajya
mām ekaṁśaraṇaṁ [vraja]*
[Bg 18.66]

[Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.]

Kṛṣṇa wants it. So you serve Kṛṣṇa, to fulfil His mission. That just surrender unto Kṛṣṇa. Try in various ways and that is attempt. How one can convert

persons to surrender unto Kṛṣṇa. This is our plan. *Sevonmukhe hi jihvādau* [Cc *Madhya* 17.136].

yena tena prakāreṇa manaḥ kṛṣṇe niveśayet
[Brs 1.2.4]

[One should fix his mind on Kṛṣṇa by any means. All the rules and prohibitions mentioned in the śāstras should be the servants of this principle.]

Somehow or other let me be engaged in Kṛṣṇa consciousness. *Yena tat. Sarve vidhi-niṣedhā syur etayor* [Brs 1.2.4]. Not in the beginning all the *vidhis* are there present. But find out how this man can be turned into Kṛṣṇa consciousness. That is the trick. Not any stereotype to it. *Ananta ācāryas*. So one has to find out the trick, how one can engage others into Kṛṣṇa consciousness. *Yena tena prakāreṇa. Sarve vidhi-niṣedhā syur etayor eva kiṅkarāḥ* [Brs 1.2.4].

So Prahlāda Mahārāja advises everyone to become preacher, he is also preacher. He, Prahlāda Mahārāja when he was offered benediction by Lord Nṛsiṃhadeva. He's preacher, just see, he is preaching amongst his class friends. Prahlāda Mahārāja's position is preacher. Meditation. So he is teaching others also to become preacher. *Tasmāt sarveṣu bhūteṣu, sarveṣu bhūteṣu*—all living entities. *Dayāṁ kuruta sauhṛdam*, just like a friend, be merciful on them. Don't be envious. Just like a medical man, sometimes operating.

The operating surgical operation going on and the patient is crying and calling by ill names. "You *śva-paca* what you are doing." You see? But a still he has to do that. Yes. He has to do that. He may call *śva-paca* and thakurbhel [?] but he has to do it. *Dayāṁ kuruta*. They may cry, "What is this nonsense Kṛṣṇa consciousness, you live with your own business, why do you come here to disturb us? You chant, why do you come here?" They say like that. You have no experience?

Devotee: [indistinct]

Prabhupāda: Just like Jagāi and Mādhāi. They attacked Nityānanda *prabhu*, "Why you have come here? You chant Hare Krishna, then go away. Why you have come here? Let us joke." But still Nityānanda *prabhu* said, "No." Please once chant Hare Krishna. This is the duty of a preacher. And although they revolted, a still by the grace of Nityānanda they became *parama-vaiṣṇava*'s. *Dayām*, *dayām* means—to the lower grade. *Dayām*. Unless one is in the higher grade, he cannot show any *dayām*—mercy.

A bank clerk how he can show mercy? Mercy, one can show, one who has got some assets, so *dayām*. Vividhāḥ[?], vividhāḥ the Ramakrishna mission uses vividhāḥ. Vividhāḥ means—cut the throat of the goat and the meat may be given to their friends. That is vividhāḥ. And what, what fault this goat has done? And Brahma, Brahma is eating Brahma. They will put arguments like that. Ramakrishna himself he gave this reason, he was eating fish and he gave this reason. That Brahma, Brahma, my belly is also Brahma.

So...

*tasmāt sarveṣu kāleṣu bhūteṣu
dayām kuruta sauḥṛdam
[SB 7.6.24]*

[Therefore, my dear young friends born of demons, please act in such a way that the Supreme Lord, who is beyond the conception of material knowledge, will be satisfied. Give up your demoniac nature and act without enmity or duality. Show mercy to all living entities by enlightening them in devotional service, thus becoming their well-wishers.]

[aside:] Not like that.

Bhāvam āsuram unmucya yayā tuṣyaty. Give up this earthly heart. This earthly heart means if one does not understand what is God. What is our relationship? How he will preach? So these kind of questions. Can you show me God? What

is God? Have you seen God? These are *āsura*. *Asurānīka*. Prahlāda Mahārāja says give up this nonsense, rascaldom. *Āsura-bhāva*—atheism. God is everywhere try to understand God, *Kevalānubhavānanda-svarūpaḥ*. You can simply see as you become purified so you can see that is God. Not that you have to see personally, cheek to cheek, eye-to-eye. And give up this godlessness and preach. Be merciful to others this is Prahlāda Mahārāja's instructions.

*yasmād evam
tasmāt sarveṣu bhūteṣu
yathocitaṁ dayām
[bhāvārtha-dīpikā, 7.6.24]*

Yathocitam. Not that if you approach somebody and try to preach Kṛṣṇa consciousness. You, you for. It is not that you'll be able to make him immediately Kṛṣṇa conscious. That is not possible but the *yathocitaṁ*, you try, your best. That is your service. *Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ* [Brs 1.2.234]. When you render service, it is not that, that you have to turn one into Kṛṣṇa consciousness but if you try. If you do your duty on behalf of Kṛṣṇa. That will elevate you. That will help you being recognised by Kṛṣṇa. "Oh, there is a devotee, he is trying his best," that's all. It does not matter whether you have converted somebody or not. You can say simply, "Kindly chant Hare Krishna. Kindly chant Hare Krishna." Just like we appeal in the meetings, and it is so easy, why don't you take to it? And that is our preaching, that's all. Remember, a still although it is so easy they will not take, *āsuram bhāvam*. *Āsura*. So easy I don't, know. Caitanya Mahāprabhu [indistinct]:

*etādṛśī tava kṛpā bhagavan mamāpi
durdaivam idṛśam ihājani nānurāgaḥ
[Śikṣāṣṭaka 2]*

[O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of transcendental names,

such as Kṛṣṇa and Govinda, in which You have invested all Your transcendental energies. There are no hard and fast rules for chanting these names. O My Lord, out of kindness You enable us to easily approach You by Your holy names, but I am so unfortunate that I have no attraction for them.]

"You are so kind, my dear Lord, that You are present before me in Your holy name. I can chant it very easily but I am so unfortunate I don't take this."

You call him to chant Hare Krishna, he'll never take. He's so unfortunate. It is very easy, what is the difficulty? Hare Krishna. Even this child can take, if they are actually sane. But the *āsura-bhāva*, they are thinking, "Oh what is this nonsense Hare Krishna? Let me go my office and take some earning." You see? But the preacher has to take the trouble, to bother him, that please chant Hare Krishna, please chant Hare Krishna. This is mercy.

*tuṣṭe ca tatra kim alabhyam ananta ādye
kim tair guṇa-vyatikarād iha ye sva-siddhāḥ
dharmādayaḥ kim aguṇena ca kāṅkṣitena
sāraṁ juṣāṁ caraṇayor upagāyatām naḥ*
[SB 7.6.25]

[Nothing is unobtainable for devotees who have satisfied the Supreme Personality of Godhead, who is the cause of all causes, the original source of everything. The Lord is the reservoir of unlimited spiritual qualities. For devotees, therefore, who are transcendental to the modes of material nature, what is the use of following the principles of religion, economic development, sense gratification and liberation, which are all automatically obtainable under the influence of the modes of nature? We devotees always glorify the lotus feet of the Lord, and therefore we need not ask for anything in terms of dharma, kāma, artha and mokṣa.]

I shall explain this point. [break]

Guest: [indistinct]

Prabhupāda: They are not at all sincere, *mūḍhās*. They are described in the *śāstra* as asses. They have no intelligence. *Mūḍhā. Na mām duṣkṛtino mūḍhāḥ* [Bg 7.15].

[Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me.]

They are thinking, "Everyone thinks I am most sincere, I'm advanced." Everyone thinks like that. That is not, this is *māyā*. "Oh, I am so advanced, I have learnt everything. Now I can see..." You see?

Guest: [indistinct]

Prabhupāda: What is that mathematics? What is that mathematics? So Bhaktivinode Ṭhākura says: *jaḍa-vidyā saba māyāra vaibhava itaḥ* [*vidyāra vilāse*, 3]

Tomāra bhajane bādhā, this so-called intricacies of mathematics science. They are absorbed in their brain. *Tomāra bhajane bādhā*, they are simply impediments for advancing in Kṛṣṇa consciousness. That is the qualification. They are putting so many solid impediments for advancing. Against advancing. So what is the value of this? My business is how to become Kṛṣṇa conscious and let my life perfect. And all these things are simply impediments. Then what is the value of it? Technology [?] Therefore Bhaktivinode Ṭhākura said, "They are simply impediments," *tomāra bhajane bādhā*.

*anitya soṁsāre, moha janamiyā,
jīvake koroye gādhā
[vidyāra vilāse, 3]*

[By so-called scientific improvements, the scientist has become an ass.]

He is already *gādhā*—an ass and he becomes a greater ass. This because he is thinking, "Oh, I've discovered such Institute of Mathematics and Physics and discovered this law and..." He is absorbed in that thought but that thought means a stumbling block for his Kṛṣṇa consciousness. Therefore he was formally an ass, now he is greater ass. In the beginning he was *mūḍhāḥ*—ass, now he has become greater ass. That's all. So do you think that to become greater ass is intelligent? What is your opinion? Greater ass!

Guest: [indistinct]

Prabhupāda: Bigger.

Audience: [Laughter]

Guest: [indistinct]

Prabhupāda: Eh? Without mathematics one is smaller?

Audience: [Laughter]

Prabhupāda: But with mathematicism? Bigger... So we have to honor big ass? You see? Because there is a big ass is established. Therefore we have to honor him? We haven't got to dishonor because: *tṛṇād api sunīcena taror iva* [Śikṣāṣṭaka, 3]. But we should know there is a big ass. That's all.

Guest: [indistinct]

Prabhupāda: Eh?

Guest: [indistinct]

Prabhupāda: Yes, yes.

Guest: [indistinct]

Prabhupāda: No, he wanted, he wanted to be mathematician—big ass.

Guest: [indistinct]

Audience: [Laughter]

Prabhupāda: So Kṛṣṇa gave him intelligence, "Yes you become mathematics..." Kṛṣṇa is merciful, "All right you become.." He wanted to be a big politician, "All right you become politician." But His open instruction, "Give up all this nonsense, surrender." But if he does not do that, all right Kṛṣṇa is there. He is appealing, "All right you do it." I give you facility.

*bhrāmayan sarva-bhūtāni
yantrārūdhāni māyayā
īśvaraḥ sarva-bhūtānām
hṛd-deśe 'rjuna tiṣṭhati*
[Bg 18.61]

[The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.]

Ca anumantā upadraṣṭā [Bg 13.23]

[Yet in this body there is another, a transcendental enjoyer who is the Lord, the supreme proprietor, who exists as the overseer and permitter, and who is known as the Supersoul.]

Eh? He is a persistent? I have given that example. That ah... When I was in Allahabad, that [indistinct], so I was sitting on my table at the electric fan, was going on. My eldest son, at that time he was two and a half years old. He touched that blade, he cut, he cried, "Save me." So another doctor was sitting, he advised me, "Just slow down and it will turn." So I slowed it down and I did

not puzzle it to touch pyang! pyang! So I said, "Again touch." "No."

Audience: [Laughter]

Prabhupāda: "Again touch." "No." So that was the way. So when this child has persistent it, let him do one thing. You see? And when he will experienced, then he'll come right. *Bahūnām janmanām ante jñānavān mām prapadyate* [Bg 7.19].

[After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.]

He will go on being all kinds nonsense but after many, many births. He'll come to his sense, he'll become wise, at that time he surrenders to Kṛṣṇa. *Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ* [Bg 7.19]. So Kṛṣṇa gives sanction, without sanction nobody can be anything, that's a fact. But how does he gives sanction? You are persistent. "Oh, all right. You do it."

But He is open and shut. *Sarva-guhyatamam* [Bg 18.64].

[Because you are My very dear friend, I am speaking to you the most confidential part of knowledge. Hear this from Me, for it is for your benefit.]

"I am just telling you the most confidential instruction. Give up all nonsense. Just surrender." Is that clear?

Guest: [indistinct]

Prabhupāda: Hm. That's right. Without Kṛṣṇa's sanction nobody can be but Kṛṣṇa is very kind. *Ye yathā mām prapadyante* [Bg 4.11].

[All of them—as they surrender unto Me—I reward accordingly. Everyone follows My path in all respects, O son of Pṛthā.]

That is Kṛṣṇa's kindness. He is kind to the thief and he is kind to the

householder. Householder is praying, "My dear Lord, let there not be any burglary at night." And the burglar is praying, "Kindly help me, I shall go somewhere and steal something." So Kṛṣṇa can do? He has to help him and him also.

Audience: [Laughter]

Prabhupāda: That is Kṛṣṇa's business. He has to help the burglar and he has to help the householder. Both. And Kṛṣṇa says, "Why you are burglar? Why you are householder? You just become devotee. Then your problem is solved." But he wants to remain a burglar and he wants to be householder and there is struggle. And Kṛṣṇa has said yes... all right. [End]