

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.09.25.B

Bhāratī Mahārāja: ...Comet.

Śrīla Śrīdhara Mahārāja: Comet. Coming within the vision of the scientist, their telescope, and again passing away_____? So only looker acquaintance we may have with anything and everything.

bahūni me vyatītāni, janmāni tava cārjuna / tāny ahaṁ veda sarvāṇi, na tvaṁ vettha parantapa

["O Arjuna, chastiser of the enemy, both you and I have passed through many births previously. Due to My position as the supreme controller, I am able to remember all those births, whereas you, a living being of finite consciousness, cannot."] [*Bhagavad-gītā*, 4.5]

"I know everything, but you do not know Arjuna. I know everything. I'm everywhere. I know everything. But it is not possible for you to come to My level and to know anything and everything. *Bahūni me vyatītāni, janmāni tava cārjuna, tāny ahaṁ veda sarvāṇi*. I know everything always. *Na tvaṁ vettha parantapa*. You may think that you can control so many enemies, but still you are not above limitation. You don't know everything."

Nitāi. Nitāi.

"Infinite is in My own part. I transcend infinite. That is My position, I can transcend infinite."

[*athavā bahunaitena, kiṁ jñātena tavārjjuna*]
[*viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat*]

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [*Bhagavad-gītā*, 10.42]

"No limit can be imagined in My concern, or consideration, so don't, so *namanta eva, jīvanti*."

[*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]

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "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 (*kathā*), 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 (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [*Śrīmad-Bhāgavatam*, 10.14.3]

“The enquiry must be stopped and only submission, submissiveness that will help you most. You have been given your quota, your sphere. You utilise your energy there only. That will be the best production you will have. *Jñāne prayāsam udapāsyā namanta eva*. You surmise towards infinite good as I transmit to you about the outside knowledge. Submit; accept that and go on with your duty in your own sphere. You will have maximum benefit there, only if you confine within your limit. And placing confidence in Me or in My saying, My statement. *Jñāne prayāsam udapāsyā*, hatefully give up to measure anything and everything, to swallow everything to put in your own belly. It is impossible. Why you will fight with your own shadow? Loss of energy! Give up that impossible attempt. Submit, put faith and go on with your duty. And then you will come in contact, you’ll be calm and you’ll feel My presence. And that will satisfy you enough. *Namanta eva, jīvanti san-mukharitām bhavadīya-vārtām*. Through the agent of Mine, try to be in My connection and that will be the maximum attainment to yourself.”

Don’t forget that you are limited, and there may not be many unlimited. Unlimited is one. All limited, but their progress according to their submission, is faith, *śraddhā*. Not by their audacious attempt to know anything and everything. In a particular sphere that may work in the material sphere. But in the sphere of soul, Oversoul, Supersoul they are left, they cannot enter, they cannot enter even, cannot conceive even of such fine planes where so many wonderful things are existing. Impossible for them to guess, to imagine even, in the subjective, in the higher plane, plane superseding reason, there are so many wonderful things.

“You want to go, ‘No, no, don’t confine Me to this mundane, the material.’”

Through the eye experience, ear experience, nose experience, and tongue experience, touch experience, in this jurisdiction you will plod, in the clay, in the mud. You may make any progress you like there. But if you keep in your heart the existence of the higher types of world, region, subjective, super-subjective, super-super-subjective; this method won’t be of any action there, can’t even imagine. Only through submission you may get touch. That is the way, when, *yam evaiṣa vṛnute*:

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]*

[“One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him.”]

[Kathopaniṣad, 1.2.23] & [Muṇḍaka Upaniṣad, 2.3.2]

When the higher existence will call for you, you will enter, dancing. Dancing you will enter the call, when come for you, from that sphere. *Yam evaiṣa vṛnute tena labhyas*. You won’t be able to know how can you go there, how can you climb up there. Or the whole sphere, the whole court come to you, to your house. Or, you are crossing so many barriers of foolish protection, all these things and you are passing there. You won’t be able to conceive even, if call comes from higher region. Your connection with them will be so easy, that no difficulty. And that can be done only through faith. So many qualities have been given in ordinary soul and the faith is the most qualified for the higher form of capacity, or *vṛtti*.

Bhāratī Mahārāja: Medium?

Śrīla Śrīdhara Mahārāja: The faith is the highest endowment in you through which we can come there in the connection of the finer and finer type of _____ [?] By mental speculation, or by engaging your reason, your reason only drawn from these material experience, what more, if pressed, what more you can produce. But only faith, you are very much afraid that faith may be blind. But in the infinite it is impossible to have any blind faith. You may not even conjecture even a point of that. So many things may exist there. So don't think that your faith will misguide you. And faith does not mean that ordinary credulity. Faith has got also its qualification, its definition. To accept, to understand, to feel, that there is one by whose connection everything can be connected. It comes to have a conception of a central truth of the highest controller, that sort of faith. There is not only plural, but there is one and many. Not only many, but there is one also, that sort of faith, a general thing. Innumerable absolutes cannot exist. Absolute must be one. And He must harmonise all this polarity and diversity. So to be conscious about the one, of oneness, and that must be central, that must be the highest, it is automatically everything. Kṛṣṇa. *Kṛṣṇa. Sraddha mayam loka. Yam evaiṣa vṛnute tena labhyas.*

yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati

["By knowing Him, everything is known - by getting Him, everything is gained."] [*Upaniṣads*]

Then: *asato mā sad gamayo tāmaso mā, jyoti gamayo mṛtyor mā amṛta gamayo.*

["I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss."]

[*Bṛhad Āraṇyaka Upaniṣad, 1st Adhyaya, 3rd Brāhmaṇa, 23rd mantra*]

This should be the central point of our search, not disorganised anomaly, or aimless search, to go towards centre, centre. I am a part, I have got my connection with the whole. And what is that connection? I want to know for my own interest. Otherwise I am self forgetful, self negligent. I shall be of suicidal type existence, I shall have to admit. Hare Kṛṣṇa. Gaura Haribol.

Devotee: The absolute within the relative truth.

Śrīla Śrīdhara Mahārāja: The absolute must have some connection with the relative. Absolute and relative, relative not outside absolute, is it not?

Devotee: It's part of the absolute.

Śrīla Śrīdhara Mahārāja: When you say that it is absolute then anything and everything must have got connection with the absolute. So a connection is there. Absolute covers everything, nothing outside absolute. So some connection is there. Partial representation it may be called so, for the Absolute, *āmśa, svāmśa, vibhinnāmśa*, in this way *svāmśa, vibhinnāmśa* the shadow of the Absolute. *Svāmśa* the Avatāra of the Absolute, *vibhinnāmśa jīva* and the reflection is the world of the Absolute. In this way it has been continued. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: How can we relate to the Absolute?

Śrīla Śrīdhara Mahārāja: Our relation through His agent, through the agent of the Absolute we can only have connection with Him.

Once I went for preaching in Karachi. One Ārya Samāj leader came to me and told: “If finite can know infinite, then He’s no infinite.”

I also answered, “If Infinite cannot make Himself known to finite, He’s no infinite.”

He got a handshake.

So that is our direction. *Yam evaiṣa vṛnute tena labhyas*. We cannot approach, but He can come down. We cannot go up but He can come down and take me up. That is the principle underlying the path of devotion. The main idea is that. He loves me, He may take me in that domain but I can’t go independent of Him. That is the idea. Maintain always that goal. Everything within His hand, but He says that He’s my guardian, He’s my friend.

*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]

And then:

*bhoktāraṁ yajña-tapasām, sarva-loka-maheśvaram
suhṛdam sarvva-bhūtānām, [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 worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable 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 friendly to everyone, to anyone and everyone I am friendly relation so don’t apprehend your harm from My side. You can have faith in Me.” That is His general direction. “I am not your enemy, nor your antagonistic, nor your evil wisher, but your well wisher. You take it, then you will find peace.”

Wherever you’ll be, my guardian is represented in the highest quarter of the administration. He’ll look after my interest so I have got no trouble in my life. He’s there. Everything in Him and He’s my friend. So I shall not have fear for anything wrong about me, I can go on cheerfully discharging my duties.

*yataḥ pravṛttir bhūtānām, yena sarvam idaṁ tatam
svakarmaṇā tam abhyarcya, siddhiṁ vindati mānavaḥ*

[“A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all).”]

[*Bhagavad-gītā*, 18.46]

And by gradual process I will make progress towards the right, towards the truth. Then one day I feel within me *sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66]. I am very eager to meet Him. He's so near, He's so great, He's so loving. I can't wait but to be united.

"Give up all your duties and surrender towards Me and I am everywhere. I shall trace that sort of mentality in you. I'll come down for your help or send some agent to take you up towards Me."

That is His attitude and declaration. Gaura Haribol. _____ [?]
I feel tired.

...

Pratyakṣa, *parokṣa*, *aparokṣa*, *adhokṣaja* and *aprakṛta*. Knowledge of experience, sense experience of one's own and the knowledge not by experience, not by own but by other's senses, *parokṣa*. Knowledge recorded from the experience of others than the person who is concerned, *parokṣa-jñāna*. There was war, the atomic energy, all these things, by, through newspaper we come to understand many things, which is not our direct sense experience, but the sense experience of others than ourselves, second class. Third class, *aparokṣa anu buddhi*, just as in sound sleep. Almost no experience but still a sort of experience is there. When one comes down from that stage he says that, "I slept very happily." *Sukha moha satsam*, in *Upaniṣad*. "I slept happily," so a sort of experience gathered from that region, *aparokṣa anu buddhi*.

The *yogī* and the *jñānī* when they enter into *samādhi* they also have similar experience, vague, non differentiated, un ascertainable, a sort of experience very, very vague, but still that is a sort of experience. It has been recorded in the *Upaniṣads*. *Aparokṣa anu buddhi*. Neither the product of one's own sense experience, nor the product of any other sense experience; independent of sense experience.

Śaṅkara School says that, "Here is the limit of knowledge. Not beyond that."

But Rāmānujācārya says that, "No, there is the fourth, the *turiya*, the knowledge of the fourth plane is possible, *adhokṣaja* realm, by the realm super subjective. We cannot be a subject in that plane. But when the subject has got some experience on me I can feel that the higher type of knowledge has descended in me, in my conscious area, and I can feel some strength, strange feeling, which cannot be experienced in this world. A new type of knowledge we come in connection with. When that withdraws, the final subjective experience, that is withdrawn, we are nowhere, can't help. That is *adhokṣaja*, *Vaikuṅṭha jñāna*. That can descend in our area of knowledge, and that can withdraw out of its own accord. So we cannot but admit possibility of such knowledge, that is transcendental knowledge. Transcendental means not non differentiated always. It is knowledge of differentiated character. But it supersedes all our efforts. According to its sweet will it comes down to the knowledge of our area and withdraws. Very subtle, very fine, very independent in its nature: but still it is there. It is a part of the truth, we can't deny that. So that is *adhokṣaja*."

And Śrī Caitanyadeva from *Bhāgavatam* says there is a fifth class, fifth plane that is *aprakṛta*. This *adhokṣaja*, this character is grand and wonderful, not similar to knowledge of this world of our experience. It has got a peculiar, dignified position, master of the movement, and showing many astonishing symptoms, and independent symptoms of its own. But *aprakṛta* is very similar

to this mundane, but still above that, the fourth dimension, Vaikuṅṭha, Paravyoma, the power, show, grandeur, awe, reverence, such dignified movement is not there. But very similar to this mundane knowledge, but that is the supreme most quarter.

*avajānanti mām mūḍhā, mānuṣīm tanum āśritam
paraṁ bhāvam ajānanto, mama bhūta-maheśvaram*

["Unable to comprehend My super-excellent divine form of human features, ignorant men blaspheme Me - the Supreme Lord of all beings - by considering Me a mere human being."]

[*Bhagavad-gītā*, 9.11]

Aprakṛta: that is found in Vṛndāvana, humanly. The *līlā* of the Lord.

*kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]*

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā*, 21.101]

And the human section has been created only after that ideal. That is the highest quarter, very simple and very plain, and no dignity, awe, reverence, power showing, all these things, command. That is the highest position of the world. From that position the whole movement is commanded. That is love and beauty, no grandeur, no awe, reverence, no forcing rules, regulations, all these things. Very similar to this human life, *aprakṛta*, and the process to attain that, that is also very simple. Only attachment, only greed for that, only want within us for that, hankering, earnestness, that is necessary only to have that position.

Lohita janme pai uttisyā jahi pai [?]

Only genuine search and genuine earnestness, that you want that, only qualification. That is *śraddhā*. So it is very difficult on one side to put our faith that that is the highest position, *jñāna-sunya-bhakti*. No grandeur of the constructive world, nor subtle vanity for the renunciationists. But very plain, homely: only living ordinary life of ordinary style. Only the viewpoint is just the opposite, is changed, rather the opposite. Sense centred and that is centre centred, God centred. Interest is different. Central interest and extremity interest, that is the difference, the opposite, everything always very plain, simple thing, so: *kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa*.

To understand this, to have real attraction for this, it is very rarely we can have faith in such things. Awe, reverence, grandeur, power, it is easy to put our faith there. But ordinary simple things, to put faith there it is difficult, *aprakṛta, kevala*. *Kevala* means non differentiated, differentiation and non differentiation, *kevala*. That knowledge is so spacious that everything is harmonised there. That can, that understanding will work at every corner, everywhere. Just as gold may have its value in every country, every province: something like that. In all detail, even stealing, and fighting, snatching, all these things are also harmonised with the highest purity everything can be... Not only selflessness is there. It is a play, it is a show. The selfish object is not present there on one side, on the positive, the God, the absolute interest is to be traced everywhere. Only that is the difference.

So dirt is not in the form, but all filth, filthiness is in the spirit, in the object. The form is not

to be blamed. The form of our movement is not to be blamed. Only the object is to be blamed. The object is pure, is all pervading nature, then the form also must, cannot but be pure. Stealing is bad because one party is becoming loser and another party gainer, apparently, so it is bad. But if stealing is for the interest of the whole, then the poison is removed. So, every action, good or bad in our consideration, in the standard of our present calculation, that is eliminated. Whatever is done if that is for the benefit of the whole, and if possibly more than that, then all the activities are stainless, no poison there. No suffering, no reaction. But still the whole detailed characteristic of every movement is maintained, *aprakṛta*.

So Kṛṣṇa He's stealing, He's doing so many things which would be apparently objectionable to the social law, to the interest of that. But that is only not bad but that is the greatest thing for all, to understand that. That is Vraja *līlā*, Kṛṣṇa *līlā*, to enter into Vraja *līlā*, to be accommodated with this sort of knowledge and spirit and habits and aspiration. If we can adjust with that, then we are fit to have entrance into Vraja *līlā*. Otherwise laboured imitation, that will bring its reaction, a reaction, *aparādha*.

laukiki vaidiki vapi yakriya kriyate mune / hari-sevanukulaiva sa karya bhaktim-icchata

[O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the service of Lord Hari.]

[*Bhakti-rasamṛta-sindhu, Purva-vibhaga, 2.200, from Narada-Pancaratra*]

[*Gauḍīya Kanthahara, 13.82*]

It does not matter what type of work I am doing. Every work may be for the service of the Lord. Everything may be utilised, only the standpoint of such heart. Our centre going feeling is what is necessary, through *śraddhā*, faith. _____ [?] To throw one's own self into that sort of wave of knowledge, Vraja *līlā*. *Sarva-dharmān parityajya* [*Bhagavad-gītā, 18.66*]. We are very busy with rules and regulations and generally that is calculated on the limited consciousness, limited experience of good and bad, of some extended area. The laws and the rules they're product of our local experience, a little less or a little extended, mainly, but not Absolute.

Hare Kṛṣṇa. *Laukiki vaidiki vapi*. By form calculation, it may be a *śāstric* activity as *arcanam*, *vandanam*, all these things. Or *laukiki*, to deal with another person to purchase a thing and so many troubles on the way may come, some quarrel with rickshaw *wallah*, and quarrel with the seller. Everything may be recorded in the jurisdiction of devotion, everything. It has been said, the *mahā-bhāgavata* he's passing urine, passing stools, that is also *bhajan* within. That is also not waste of time. It is possible. It is possible, the wholly harmonized person whatever he does that has got relation to his *bhajan*. Taking food, why? To make him fit for service. And going regularly to the latrine, that will also be helping, have contribution to the health. That will be utilised in the service cent per cent. In this way, everything, no loss of time, no loss of energy, cent per cent on His account. It may be possible. Not to reject a portion and dedicate another portion to the God and some kept for him or others, not that. Wholesale conversion: cent per cent time utilised in service, *laukiki vaidiki vapi yakriya kriyate mune*.

*ihā yasya harer dāsye, karmaṇā manasā girā
nikhilāsv apy avasthāsu, jīvan-muktaḥ sa ucyate*

["Anyone who, by his actions, mind and words, lives only for the transcendental loving service of the Lord, is certainly a liberated soul, even though he may appear to be in a condition of material existence."] [*Bhakti-rasāmṛta-sindu, 1.2.187*]

Then he's no longer in bondage. "All the efforts of him meant only to satisfy Him."
Gaurasundar. Gaurasundar. Gaurasundar.

Bhāratī Mahārāja: Mahārāja, you said on the spiritual plane that *jñāna* plays a more as in the background, *jñāna*. There is no calculation.

Śrīla Śrīdhara Mahārāja: *Jñāna* means automatic, *sambandha jñāna*. A child when he's dealing with his father or mother, he always does not bring the knowledge that she's my mother because she's feeding me, I came from her womb, all these calculations are not present. It is in the background. And as the result of that background he's treating with his mother in a particular way. And the brother another way, father another way, the *sambandha jñāna*. Not to calculate that movement, it is already adjusted in such a way, the result of adjustment, the knowledge is in the background. And actuated by knowledge he's dealings are being conducted. *Sambandha jñāna, jñāna*, not every movement that he's calculating. That is left in the background, and his position is rather in the intuitive position. Just as the digesting, we are not conscious of the stomach affairs, how it appears, the heart affairs, they're going on with their work that is in the background. And in the forefront so many other things are to be thought and done. So *sambandha jñāna*, what is what, and accordingly the function between them will work automatically. Automatic knowledge will back the activity, the movement, spontaneous.

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

Yaśodā, she is seeing her child, small, so many *ṛṣis* and gods, demigods, she's seeing, looking with great veneration, greater veneration, and asking many things from them so that her child may not be endangered in any form, in this way. But the centre of her affection, the whole affection is concentrated to the child, and that is the valuable thing. Not that the respect is going, given to Śiva, to so many ascetics, "Give some grace so that my child may go on, may live long, may have good health." So there are so many gods, so many *sādhus*, she collects benediction from them for the good of her child. But that misconception that they're bigger than my child, they're holding bigger position than my child...

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