

82.10.30.B

Śrīla Śrīdhara Mahārāja: ...from His body, Śaṅkara used to wake up, and inform the devotees, "Where is Prabhu? Please enquire. Where is He?"

In this way. _____ [?] *Mukha-saṅgharṣī* [*Caitanya-caritāmṛta, Antya-līlā*, 19.1]

If Mahāprabhu is asked, "To maintain peace of mind, You please try to forget Kṛṣṇa."

So peace is the beginning of ecstasy, the bed, peace of all conception is the bed, the foundation of the structure, of the ecstasy, of *ānandam, rasa*. And it is the *abhāsa*, means, what is *abhāsa*?

Akṣayānanda Mahārāja: Reflection? Semblance?

Śrīla Śrīdhara Mahārāja: Reflection, *abhāsa*, the lustre of *ānandam*, the outer coating, *śanta-rasa, śānti. Tyāgaḥ śāntiḥ danantara*. That marginal position, by leaving the association of the undesirable, there we find peace. When the temperature is off the body, fever, uneasiness, and temperature is gone, there we find peace. *Aśānti*, trouble, pain, off, then there is possibility of making progress.

That is risky. So this *māyāvādī* school never ventured to approach further. But the desperate, they enter the domain of eternal service. By rendering service we do not lose, we gain, want to make adventure by self dedication. By giving we receive something in return, specially in the higher sphere, the noble sphere. As much as we can give, we can get back more than that. Such a soil we shall try to live in, and invest our fortune there. Apparently it is to give, serve, so much so as to sell our own self. But really, we become gainer. The remuneration we get in form of love, inner attraction, the charm. We become gainer.

To acquire a visa, in the beginning we are to sign as if we are making some sacrifice for country we are trying to enter into. But ultimately after entering there, we enjoy so much facility we don't want to come back. We get the facility of the country. Hare Kṛṣṇa. So not un-scientific.

Adhokṣaja, Śrīmad-Bhāgavatam has expressed this idea, repeated this favourite word about Nārāyaṇa and Kṛṣṇa, *Adhokṣaja* and *akṣaja*. The world of sense experience that is *akṣaja*, and *adhokṣaja* is transcendental. The world of experience is kept below, under, always, below, *adhokṣaja*. All the world of your experience has been pushed down by that world. That is another world which has pushed down the world of your experience. That is *adhokṣaja*, the higher, the nobler world, and your world of experience, that is below. *Adhokṣaja, akṣaja* means sense experience, *akṣaja* means *indriya*. *Akṣaja* means eye, and in general all the senses through which we find we are in the midst of a particular world with the experience of our senses. And this world of sense experience has been kept down by another world, and that is the world of the Lord, Kṛṣṇa, a finer world, nobler world.

We want, our business is now to have a peep and to have entrance, admission, into that world. It is a concrete thing. Our soul can feel it, soul's eye, soul's ear, can have full play in that area. But not this bodily eye, physical eye, physical ear etc, touch etc. Our inner and higher, and more efficient self within, that can have a full play there, and that is a land of dedication.

In the beginning we are to think it and adjust. Die to live, the land of death by which we can live. Ha, ha. Die to live. That is the motto, the slogan, of that world. Die to live. As much as we can die, in the present sense, you will find that you are given so much, happily and intensely. But that may be a hoax, but we're already experiencing that *this* world is a world of hoax, so we don't lose anything.

_____ *kṛṣṇa nama baddha jīva ar sabha viche* [?]

Try to enter through the sound aspect of Kṛṣṇa into His own internal home, because, what is non-Kṛṣṇa that is all false. *Ar sabha viche* [?] Non Kṛṣṇa is falsehood. _____ [?] If you avoid, the jaw of death is there to devour you. No other alternative. Either you go to Kṛṣṇa to save yourself, but on the other side, the jaw of death is there for you, you can't avoid. You can see, you're faced with the concrete fact, that death is there. So march on with the ambition of living in the home of Kṛṣṇa. And we say, we have got experience that means your home. So back to God, back to home. Back to Godhead.

Back to God, back to home. That was an English expression Prabhupāda first, Prabhupāda took it, and instead of God, he preferred to use the word of Godhead, because God has got some permanent relation with the Christian conception. God means the conception of God as the Christians believe. So God-*head*, that was preferably used by Guru Mahārāja. *Bhāgavata*, the source of such conception of God.

And Swāmī Mahārāja preferred that word, and he published *Back To Godhead*. The conception and the foundation of the word Godhead, this sort of reasoning. Generally God means the conception of God as it is given in *Bible*. Generally the attention is drawn towards that. So God-*head*, the abstract, the source of the conception of God, Godhead, so Back to Godhead, Svayaṁ-Bhagavān.

yāñ 'ra bhagavattā haite anyera bhagavattā [svayaṁ bhagavān-śabdera tāhātei sattā]

["Only that Lord who is the source of all other Divinities is eligible to be designated as Svayaṁ Bhagavān, or the original primeval Supreme Personality of Godhead."] [*Caitanya-caritāmṛta, Ādi-līlā, 2.88*]

The God characteristic, the root of all God characteristics, Godhead, the source, of all sorts of different God conceptions, that is Svayaṁ-Bhagavān, Godhead. *Kṛṣṇas tu bhagavān svayam*.

*[ete cāṁśa-kalāḥ puṁsaḥ, kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokam, mṛdayanti yuge yuge]*

["All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists."]

[*Śrīmad-Bhāgavatam, 1.3.28*]

And that is all sweet, no grandeur. Not only the function of dealing with the criminals and the pious, that is a relative position of God, in consideration with this world. But Svayaṁ-Bhagavān has got His independent position and jurisdiction and function and pastimes. Svayaṁ-Bhagavān. The conception of God that has got relativity with the mundane world, that is lower function of Him. Whereas in most original function, He has got His independence, going on with His *līlā, ānanda*, now. But the fun is, then that is very similar to this world, *prākṛta*. So for the warning, the name has been given as *prākṛta*. There's every possibility that we'll find in Him this mundane characteristic, so the warning is always given to you, 'don't think it, don't mistake it for this mundane. It is very similar to mundane but it is not mundane.' From the not mundane, that this is the highest conception of the most desirable.

So knowledge has been classified under five heads, our knowledge [*pratyakṣa, parokṣa, aparokṣa, adhokṣaja, aprakṛta*] *Pratyakṣa*, sense experience. *Parokṣa*, the knowledge, we give recognition, which is not acquired by my own senses, but by the senses of others. Through newspaper I get so many news, this is happening there, this is happening there, and we accept that. Something like that, *parokṣa, pratyakṣa, parokṣa*, experience of others. Then the third is *aparokṣa*. Here we come to difficulty. What is that?

This is especially accepted by Śāṅkara as the highest, "That when we are in sound sleep, at that time we cannot ascertain that we have got any experience. But if we come back, come down from the sound sleep, we awake, then we can feel that 'I slept very peacefully.' *Sukha mohana satsang* [?] *Upaniṣad* says, the higher part of the *Veda* says so. "That we were there and we had some sort of experience of peaceful experience. Otherwise when we come down from that deep slumber, how can we say that, 'I had a very good sleep, undisturbed sleep? So some sort of conception must have been present there.' This is *aparokṣa*."

Śāṅkarācārya says, "When complete withdrawal from the world of experience, of either belonging to us or to others, we can resolve there, in *samādhi*. That is highest end of life, and undisturbed, and undistributed, uncontaminated by the environment. That peace, that is our object of our highest aspiration."

Buddha, Śāṅkara, they all recommend, the renunciators, they cannot but recommend this stage to be the highest.

But successfully, the modern opposition came from Rāmānuja first, and skilfully he showed. He gave about the *adhokṣaja*, there is fourth stage, *turiya*. *Turiya* means *tuya*, fourth, fourth stage. This is third stage but we can pierce through, pass through that stage and find, have experience of another stage. That is *adhokṣaja*. And how? Now we shall have objective position there. We can enter as an object in a higher subjective area. We are to understand this. Then we can be free from this *sahajiyāism*. This Hiranyagarbha and others fell prey to that *sahajiyāism*. It is super subjective and we can have experience of that as an object. Super consciousness. The other side of Brahmaloaka, that *turiya*, its nature is it is all subjective.

vaikuṅṭhara pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṅṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā, 5.53*]

This Vaikuṅṭha area, the *adhokṣaja* area, they're all consciousness, and not only consciousness of our type. We are lower type consciousness, *taṭasthā-jīva*. And that is *svarūpa-śakti* consciousness, higher quality consciousness. And we are to enter there only if we can secure a job there. Then we are given admission for the interest of that domain, so *dāsyā*. From *śanta-rasa* next *dāsyā*. If we can secure some service there, then we're allowed to enter that domain. That is all made of higher stuff. *Pṛthivy*, that the earth, air, water, everything is there, but they're made of conscious stuff. Consciousness, not this mundane, and higher consciousness than we ourselves are made of, soul, soul consciousness. That higher consciousness is that soil. So it is not a very easy thing to be accepted there.

Fully conscious of the fact we shall mould ourselves, then how we shall prepare ourselves that we shall - just as here when any necessity of service invites me, to put my foot on the throne of the Lord. The throne is there, Deities are there, but if any service to dress with *mukut*, Kṛṣṇa, or anything on the ceiling of the throne to be served. Suppose any _____ [?] Some service is necessary

that I must put my foot on the throne and remove that difficulty. Then what should we do? We are to pose in such a way that we'll have to go there and to do the service, and come back, and then honour the throne, and then we shall find.

So the very soil is venerable and we have to enter there. Why? Only for the cause of service to the Lord we are allowed. This should be the temperament of entering into Vaikuṅṭha. It is not a very easy thing. The super subject comes down to touch the subject.

Suppose there is an insect, an ant. I can touch it, but if I take the finger, it is not easy for the ant to touch me, to get my touch. I can easily touch a worm, an insect, but it is not very easy to have my touch, for them. So higher subject can come down to give His touch to the lower subject, subjective existence. But it is difficult for the lower subjective party to have touch of the higher.

So only *sevā*, service, can give us facility to enter that domain. Service. Die to live. Hegel is a very good man. He has supplied the basis, very strong basis. So your enjoying aspect must have to go. You are to bid goodbye to your exploiting temperament forever. And that serving aspect of you are within, and it will feel in that soil quite natural. That aspect is within us. Who can work in that soil, that is within us, and they're very happy when they get some service and for that as much as intense desire for service, he can move there freely only for rendering service, no exploitation. All service, and no exploitation. _____ [?]

All the materials, elements in Vaikuṅṭha, they're all made of consciousness. Soul production, Supersoul production. This mundane thing cannot have their birth in that domain. Subtle can enter into the gross, but the gross cannot enter subtle. Electricity can pass through everything, but earth cannot pass through electricity. _____ [?]

Akṣayananda Mahārāja: *Aparokṣa* means something automatic, but not recognizing the source.

Śrīla Śrīdhara Mahārāja: Yes, because no power of assertion can be retained there. Neither exploitation, nor service _____ [?] dedication, between the two, the marginal plane, and that is again divided into two, Virajā and Brahmaloaka. Lower side is Virajā, the verge of *prakṛti*, and the upper side is Brahmaloaka. Virajā is the last point of *prakṛti*, and Brahmaloaka is beginning of the Vaikuṅṭha.

Buddhist school, they merge in their *nirvana*, in Virajā, in the last verge of *prakṛti*. They have no faith of any conscious substance. But Śaṅkarācārya school say, they admit a background of consciousness, all around. So they're Brahma *nirvana*. They enter into conscious area and then they're finished, lose their individuality there, cannot keep their individual characteristic there.

But here those *sādhus* that have got *sukṛti* of higher type, they pass through Brahmaloaka but don't lose their individuality there.

*upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloaka,' bhedi' 'paravyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana*

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.153-4*]

It depends on the nature of the *sukṛti*. That Kṛṣṇa *bhakta* comes to preach here and if we can acquire some *sukṛti* from their connection, the progress won't stop in Virajā or Brahmaloaka. It will pass through that marginal position. The visa is there already, also any visa in any form there, so the passport only takes to the buffer area. Some sort of visa, availability of acquiring visa must be there

so they do not lose their progress there and go to take visa, passing the no man's land. Because what they acquired, the seed of progress, therein that Goloka or Vaikuṅṭha conception in subtle form is there, *sukṛti*, nature of *sukṛti*. The mantram, the *Nāma*, the quality of confidence in *Nāma*. The *māyāvādī* also takes the name but that is all material. But those that get the name through the form of that name, some sort of knowledge and service, that Vaikuṅṭha like homoeopathic medicine in the name, that helps him.

What sort of Guru he has got, the sound? The sound is the external aspect, this physical sound. But internally what is deposited there in the sound? So imitation sound won't do anything, can't produce anything. So *sad-guru* is necessary. We must take mantram, name, from a real party, not from a bogus party. So that will have to pass through that Virajā, Brahmaloaka, and even Paravyoma, we'll be taken to different stations in Paravyoma for some sort of satisfaction for few days, even some dissatisfaction, and earnest necessity we feel to go up.

In this way Sanātana Goswāmī has shown the line of progress we're expected to do in Paravyoma, until and unless we reach the goal of Kṛṣṇaloka. A man who has got Kṛṣṇa mantra here he can't be satisfied anywhere. But when he reaches Vraja, "Oh, this is my home. This is the place for which I was earnestly searching for, this plain, this soil, is very congenial, this is my home."

...

...clever devotee will never venture to say that, "I am there. I have got that within my fist."

When the fist will be opened there's something matter. This is a far, far more independent soil. The soil is higher than I myself am made up of. I am, myself, is constructed by some sort of stuff, but where I shall have to go to serve, that is more and more valuable and higher conception. That is impossible.

So the *māyāvādīs* they're beating drums for emancipation, liberation only.

And Kṛṣṇa says, "One gets Me in the beginning does not disclose that there is My domain, My different layers in My domain." All considered as He Himself.

*ācāryam mām vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]*

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]

[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

"You know your Ācārya, Guru, as Myself. This is approximate, that those, that domain is almost Myself, identical with Me. They're as pure, they're as fine, as designed, as Myself."

Svarūpa-śakti _____ [?] The *svarūpa-śakti* is included in Himself. And in this way it has been preached in the *Vedas* in many places. The whole *svarūpa-śakti*..

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja
[ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhāgavad-gītā*, 18.66]

"Mām means enters My domain," not enters His body. So, in a general way the whole *svarūpa-śakti* has been presented by Himself, in many places. Brahman, Param Brahman, Vāsudeva, then Nārāyaṇa, in this way, the clear and further, subtler conception is going.

*ete cāmśa-kalāḥ puṁsaḥ, kṛṣṇas tu bhagavān svayam
[indrāri-vyākulaṁ lokam, mṛḍayanti yuge yuge]*

["All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists."]

[*Śrīmad-Bhāgavatam*, 1.3.28]

Svarūpa-śakti, so,

pūjāla rāgapāṭha gaurava bāṅge [mattala sādhu-jana viśaya range]

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

So, humility is our capital there. As much as I say, "No, I have no hold here. I'm no one here. I'm fully at their grace," you are adored.

Whenever you go to assert, "No, this is my position." You'll be thrust down and down.

That is the general mood. Then again there is some Yogamāyā *abhimāna*, that is another thing.

But the general tenor of life is that we are nowhere, no right, no position. It is only by their sweet will that I can move and live here. Depends on the sweet will. The position of a slave. The master can make or mar. The position of a slave. And as much as I shall realize my position to be a slave, I'll be so much adored there. And opposite is dangerous.

trṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtaniyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."]
[*Śikṣāṣṭakam*, 3]

No prospect promised, rather we're asked to be all negative, all abnegation, no assertion of any right. *Trṇād api sunīc*, think yourself lower than the grass, your position. *Taror api sahiṣṇunā*. This *trṇād api sunīc*, a blade of grass is very soft, does not give any opposition to anyone, a blade of grass. Any pressure, going down, no opposition. Still, any aggression comes to you, pose as the tree. It is cut down, still it does not take any spirit of retaliation. Rather, it is giving the shadow to the man who is cutting it. *Taror api sahiṣṇunā*. More than a tree, prepare yourself to be forbearing.

It is not easy thing, but how to take the Name, the process is recommended such way. *Trṇād api sunīc*, non oppositionist. *Taror api sahiṣṇunā*, forbearing to the highest. *Amāninā mānadena*, don't want any respect, any recognition, don't demand any recognition, but give recognition to all around you. With this attitude you can retire from the present circumstances very easily. If you can really have such a posing, then the present environment can't continue its possession over you any longer, and your ____ [?] will be the Name Divine. Take the Name and don't disconnect, allow

yourself to be disconnected, but your attitude will be this. So in no time you'll be able to avoid the present circumstance, make yourself free from all the past dues you have incurred while travelling in this world of material energy. *Amāninā mānadena, kīrtaniyaḥ sadā hariḥ*. This is the general recommendation.

Then there is special. Do for the service of the higher Vaiṣṇava, then you can apply yourself, use yourself in his favour, as he likes you to do. That is a special sanction. General law is this, and the special law, that if any agent comes from higher domain and he recommends any special prescription for you, you can take that, that present medicine. General prescription is this, and the present may come for you particularly from any higher agency. But the Vaiṣṇava, you have, this will add to your progress, whatever you have, use for the service of the Vaiṣṇava if you find anyone here. *Krodha bhakta-dweśi jāne, mada kṛṣṇa-guṇa-gāne, kāma kṛṣṇa-karmārpaṇe*.

*[kāma kṛṣṇa-karmārpaṇe krodha bhakta-dweśi jāne, lobha sādhu-saṅga hari-kathā
moha iṣṭa-lābha-bine mada kṛṣṇa-guṇa-gāne, niyukta kariba yathā tathā]*

["Lust I will engage in offering the fruits of my work to Lord Kṛṣṇa. Anger I will direct towards the enemies of the devotees. Greed I will engage by being greedy to hear the topics of Lord Hari in the association of the saintly devotees. Bewilderment will be manifested because I cannot immediately attain my worshippable Lord. Madness will be there when I madly glorify the transcendental attributes of Lord Kṛṣṇa. In this way I will engage each of these in the service of Lord Kṛṣṇa."]

[Śrīla Narottama dāsa Ṭhākura's *Prema-bhakti-candrikā*, 2.10]

*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]

In your lower stage you may take to this policy, in general, and in higher stage if you meet any real devotee, his instruction to be applied in particular case. *Tṛṇād api sunīcena* is a general case, for all. But particular case maybe, may come to us from the direction of a Vaiṣṇava, to obey him, unconditionally, surrender, that is another thing. Hanumān is killing so many demons, but he's a pure devotee.

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