

83.06.10.C

Śrīla Śrīdhara Mahārāja: ...Lakṣmī Devī She could not get admission into *rasa*, because her of the *Śruti* and the Daṇḍakaranya Ṛṣis they got admission. And because Lakṣmī Devī wanted to enter with Her ego of Vaikuṅṭha She could not get admission. And they could, the Ṛṣis and the *Śruti* because they accepted the subjugation of the *gopīs*. Accepting their leadership they could enter, but Lakṣmī Devī could not. Independently She wanted to enter into *rasa*. So without our submission to the eternal group of a particular *rasa*, *vātsalya*, *sākhya*, *mādhurya*, direct communication is never possible. That is not imaginary, rather imitation. Hare Kṛṣṇa.

Gaura Hari bol. Nitāi Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: So even if we're fortunate enough to have some eternal connection with Kṛṣṇa in future lives, after we come to that point then we'll see that there are so many others there. So we'll not be able to get so close to Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha.

Bhakti Vijñāna Bhāratī Mahārāja: We'll be at a distance always.

Śrīla Śrīdhara Mahārāja: Sometimes the example generally I give the example of telescope. In between them so many things, but they all enhance my *darśana* figure. It is like that. They're all transparent. Those that are in the middle they rather help my nearness, my - sympathy to me, all these. They do not stand in the middle like opaque glass. All transparent, just like Guru *paramparā*. And that is the trade secret, something like that. *Bhṛtyasya bhṛtyam iti mām smara lokanātha. Paricāraka-bhṛtya-bhṛtya-bhṛtyasya bhṛtyam.*

[maj-janmanaḥ phalam idaṁ madhu-kaiṭabhāre, mat prārthanīya mad anugraha eṣa eva tvad bhṛtya-bhṛtya-paricāraka-bhṛtya-bhṛtya-, bhṛtyasya bhṛtyam iti mām smara lokanātha]

["O Supreme Lord of all beings, O slayer of the demons Madhu and Kaiṭabha, this is the purpose of my life, this is my prayer, and this is Your grace - that You will remember me as Your servant, a servant of a servant of a Vaiṣṇava, a servant of a servant of such a servant of a servant of a Vaiṣṇava, and a servant of a servant of the servant of a servant of a Vaiṣṇava's servant's servant."] *[Mukunda-Mālā-stotra, 25]*

As much as we can go down, and as many spectacles, that telescope, it will come very nearer, modified with the special blessings of those guardians, those Gurus. It is like that. All well-wisher, not hindrance in the middle, developed they send to us. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

*[nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca gr̥ha-patir no vana-stho yatir vā]
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ]*

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa, kṣatriya, vaiśya, śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī, gṛhastha, vānaprastha, sannyaśī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."] [*Caitanya-caritāmṛta, Madhya-līlā, 13.80*]

This tendency to go towards lower, apparently to far away the distance, but really the secret is not, it is the opposite. This is a great secret of success, to be harmonised with that departmental truth.

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

Bhakti Vijñāna Bhāratī Mahārāja: We still have a fear of being exploited. We still maintain one fear of being exploited. This is our fear also we will be exploited.

Śrīla Śrīdhara Mahārāja: _____ [?] Our Guradeva Prabhupāda used to tell about the *māyāvādīs*. That they're afraid, just as a cow whose burned from the fire that scorched her cottage. When she comes to see a red cloud the cow is afraid. "Oh, a fire is there." Which cow? Who already had experience when some fire caught her cottage.

So we apprehend like that. From the experience of our mundane world we impose this to the opposite world, to the well-wisher. Who are well-wisher, we show them that they must have some jealousy, they must take something what may come to my lot. Like so many dollar canvasser they may take their due. But it's not so, just the opposite.

The sad experience of the nature of things of this mundane world should not be carried there. Rather the opposite, all goodness. No apprehension, all well-wishing. The whole soil is well-wishing. They will enhance our cause, none to oppose our cause. The soil is such, full of sympathy beyond our expectation. Rather, we must suspect us, what sort of interest I'm awake about me. Nothing, no necessity, no question of suspecting them. I must suspect me. I'm the meanest of the mean. That is the nature of the experience of the devotees there. All else is perfectly good, only I'm the meanest of the mean, self deceiver I am.

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

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

Bhakti Vijñāna Bhāratī Mahārāja: I'm still trying to figure out the *jñāna miśrā darśana* from the other morning. The other morning you gave *darśana* you were talking about *jñāna miśrā bhakti*. So you were giving example, from the Calcutta University there was one gentleman, who, I believe it was your disciple. And he came to you and told you he's a *Purāṇic* - no, Yājñavalkya Mahārāja's *śiṣya*, there's one very big *paṇḍita*...

Śrīla Śrīdhara Mahārāja: Oh, big *paṇḍita*. It's very difficult to make them understand, the other scholars, that *jñāna śūnya bhakti* is of higher type.

'We can't assimilate that. How is it possible? The *jñāna*, the knowledge wholesale eliminated, and that will be a higher thing? We fail to understand this, your peculiar type of devotion, which divorces reason and knowledge exhaustively. We fail to understand that sort of devotion, how it is

possible.' Sincerely they're saying like that, can't understand. They're proud of their own reason and own self help.

Like a child, if that child depends wholly on the mother's affection, but when the child wants to adopt his own reason, apply his own reason in his movement, his mother will come, 'Oh, no, no. Don't go that side, there is an insect, there is that thing, all these things.' But the affectionate care of the guardian, that is the real position of finding peace. We can depend on the whole atmosphere perfectly, than we can depend in my searching or understanding, the measuring the infinite. Infinite Himself is coming to take care of me. And what my meagre point will help against that? That motherly care, or guardians care, that is of very, very higher order. And the opposite direction my meagre self cheating ego.

So as a matter of right we can't have any entrance there. It is only grace. As a matter of right I may come to Brahmaloaka, *taṭasthā śakti*. But my entrance there, all possible only for the grace of that plane, that is of higher type.

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*]

The earth, the water, the tree, everything is spirit, they're conscious, of higher type than I am made of, *taṭasthā śakti*. So as much as I shall place my confidence for them, and blindly accept their direction, I'll be more and more benefited. That is by nature of things. Surrender, surrender, don't go to measure, don't go to bring reason and justice. Never call for justice, you'll be looser. If you call for justice you'll be looser. The land of mercy, go up, surrender. Such is the conception of the higher realm, that is Goloka, Vaikuṅṭha, above Goloka. All good, nothing bad. If anything of bad type, that is in myself. That should be the general understanding there, guidance. Hare Kṛṣṇa. Hare Kṛṣṇa. They do not know how to cheat. But to help others that is their very nature. By the very nature of their existence they only can do good to others, habituated eternally, their nature is such.

And how to enter that plane? That is the question. How I can enter such a plane, such a valuable and noble plane, how can I go there? How can I get a visa for that land? That is the most important question. It is above reason, all mercy, all love, all goodness. We cannot conceive from here in this plane that it's like that. And how to be a member of that plane, that is the difficult thing. So we're requested, through faith only you can. No reason will help you, but your faith can help you, *śraddhā. Lobha, laulyam*, your desperate earnestness and faith, risky surrendering. Your experience of this world won't allow you to have any touch, or any connection with that. It is so high, oppositely high.

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

Jñāna śūnya bhakti. Ha, ha. Mahāprabhu told when that *jñāna śūnya bhakti* was mentioned, "Yes, here it begins. Otherwise *karma miśrā, jñāna miśrā, yoga miśrā*, everything *bāhya*, this is on the cover, not in the spirit, it is on the cover, *bāhya*." And when *jñāna śūnya*, "Yes, here it is. Now go further, make progress."

Faith and nobility of the land, of the soil. 'I'm safe here. I've found safe motherly affection. All higher sort of affection I'm in the midst of.' The boy being afraid, frightened by someone, then he runs to the mother's lap. 'Oh, I'm safe.' The boy will feel 'I'm safe here in the lap of my mother.' Something like that. *Jñāna śūnya bhakti*. As the boy surrenders to mother, *jñāna śūnya*, and he's satisfied. And the mother at the risk of her life she will try to save the boy from any attack outside. So that is the nature of the soil, to protect the child, at their cost. Faith, faith, *jñāna śūnya bhakti*, Mahāprabhu told "*eho bāhya*."

I also when came in contact I thought a bamboo was struck on my head. "What is this *jñāna śūnya*? All calculation to be stopped? Everything finished? What is this? How it is possible?" Then gradually trying to understand that there may be such soil, also beyond our calculative goodness and everything. It must be there, otherwise the existence will be worthless. My limited calculation, how much it fetches for me? My calculation of limited type, how much can it fetch for me? I'm going to embrace the unlimited affection, unlimited guardianship affection. I must take risk, jump.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ 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."] [*Bhagavad-gītā*, 18.66]

All apprehension will be driven away. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: You're constantly breaking the form Mahārāja. You're constantly crushing the form.

Śrīla Śrīdhara Mahārāja: Crushing, yes, towards spirit, centre. Forms in different stages, there must be rules and laws in different stages of life, of progress. So many examinations, so many crashing ahead or fencing. But we're to make progress we must have to leave many things on the backside and go ahead.

*ājñajaiḥ guṇān doṣān, [mayādiṣṭān api svakān
dharmān saṁtyajya yaḥ sarvān, myām bhajet sa ca sattamaḥ]*

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhu*)."] [*Śrīmad-Bhāgavatam*, 11.11.32]

The Lord says. "*Dharma*. *Sarva-dharmān* means their *dharma*, duty. And with My sanction in that stage. The sanction, this is *dharma*, this is your duty, this also I have said, but for their particular stage. If you want to go up you'll have to give up that prejudice. *Ājñajaiḥ guṇān doṣān, mayādiṣṭān api svakān*. Though it is ordered by Me in the scriptures, or by the Ācārya of that type, but still, who will give up that and make progress further, he's a real devotee."

So no end, go ahead. Forms only that you may not go down, so some regulations have been arranged. 'You must not do this, you must do this.' Then again for progress you're to leave that stage and go further. Absolute call, revolutionary, constitutional and revolutionary. Absolute call and relative call. Progress means to leave the present position. And to maintain the present positions there are many rulings already there. 'You must not lose your position, you must maintain your position, you must show your respect to these formalities.' But when you're to go further these formalities must be dishonoured, apparently. But you're grateful that they sometimes sustained you. But now for the cause for which they were so much appreciable, for that cause you're to leave them and go further. And there also you'll find some rules and laws. In this way you're to make progress, further, further. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Bhakti Vijñāna Bhāratī Mahārāja: So the more forms that are broken the riskier it becomes.

Śrīla Śrīdhara Mahārāja: You see, in the military line there are so many laws. 'When fighting you must not come back without the fall of the - you must not go further.' But if anyone gets a higher chance, and without the order of the commander he goes, and some enemy intrigue, or some he can stop, then he must be rewarded. The absolute gain is there, and forms are made only to help the general. But who are rewarded, who goes a step further and does something good, he's rewarded. To take risk for further improvement, that is necessary.

*gurur na sa syāt sva jano na sa syāt, pitā na sa syāj jananī na sā syāt
daivam na tat syān na patīś ca sa syān, [na mocayed yaḥ samupeta mṛtyum]*

[Rṣabhadeva says: "Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once."] [*Śrīmad-Bhāgavatam*, 5.5.18]

Generally we should show our respect, we must be obedient to our father, mother, to Guru, to God, for the women to their husband.

"But when the case will come about the selection, and then between Myself and them, you must leave them and come to Me. So, so many duties, rules, regulations, you're to neglect, and you come towards truth."

But truth is not a finished thing, that you've come so far, and truth is finished here, this is not. It's infinite, so always you must be in a progressive mood, progressive tendency must be within you. We're grateful to the forms. Their contribution to our improvement is not also less, but still it does not mean that we must be fated to stand there dying. A possibility of progress is always there, the progressive. The ultimate conception of the Absolute is not a static one, it is progressive, every part is progressive, then it is living. Static means death, stone.

All right I stay here.

Vidagdha Mādhava: Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī kī jaya!

Devotees: Jaya!

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