

83.08.08.B

**Śrīla Śrīdhara Mahārāja:** ...So here also, *jñāna sūnya bhakti, nirviśeṣa*, not *jñāna*, not energy. An energetic man he'll get God? No guarantee. Energy may be misused. *Jñāna*, knowledge can give decision only on the subject of his own merit, in a limited circle. He has universe of discourse. He has got some area, got some experience, and he has drawn some common gist from them, and he can judge accordingly.

A Christian prophet, he, according to the *Bible*, he will see and give his decision. An Islam will also do like that, the *Koran* is there. So it is confined in a limited way. There must be a comprehensive idea of the whole, accommodating a scientific conception of the whole. The comparison is possible, as in philosophy, so in the religion, comparative study is possible.

And that should be done with the help of the revealed truth, revealed scripture. As I told about from one - what is religion? *Vidvadbhiḥ sevitaḥ*. Those that are experts in revealed scriptures, it must come from them, first condition. *Vidvadbhiḥ veda vidbhiḥ*. Who're dealing only revealed scripture, not any scriptures that are the outcome from this mundane calculation. *Sevitaḥ sadbhir*. And which is accepted by the *sādhus*, saints. What type of saints? *Adveṣa-rāgibhiḥ*. Those that have got no attraction for this mundane world. No sympathy, no apathy, both. The *jñānīs*, the Buddhists, they're apathetic to the mundane.

[From here, this transcript is the same as that dated 83.07.08.B]

**Śrīla Śrīdhara Mahārāja:** ... they're apathetic to the mundane. But the Vaiṣṇavas they're not apathetic, neither sympathetic nor apathetic. They're all concerned with their Lord. *Nityam adveṣa-rāgibhiḥ, sadbhir*. Those *sādhus* neither hate nor adore, the mundane world. Such *sādhus* whatever they'll cultivate that is *dharma*. *Hṛdayenābhyanujñāto*. And the third condition, that the innermost heart, that will approve. 'Yes.' Heart's innermost satisfaction must be there. Then, *yo dharmas taṁ nibhodhata*. I'm talking about that *dharma*, that will lead to your internal, fullest self-satisfaction and which is extended here from the world which is infallible. Infallible world extended here. In this way.

[*vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ  
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata*]

So Mahāprabhu told that when one comes where, neither *jñāna*, in *bhakti*, the definition of *bhakti* Rūpa Goswāmī has given, and also in *Nārada Purāṇa*.

*sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam / hṛṣīkena hṛṣīkeśa-sevanam bhaktir ucyate*

["Pure devotion is engaging all the senses in service to the Supreme Lord Kṛṣṇa who is the Master of the senses. In such service, one is totally free from all relative conceptions of material self interest (*upādhis*), with senses purely engaged in the service of Kṛṣṇa."] [*Bhakti-rasāmṛta-sindhu Pūrva-vibhāga*, 1.10]

*Bhakti*, devotion, what is proper devotion? *Sarvopādhi-vinirmuktaṁ, upādhi vinirmuktaṁ*. *Upādhi* means that provincialism or localism, which is free from all local, crooked, narrow conceptions from any quarter, *vinirmuktaṁ*. *Tat paratvena*. Only positive qualification will be it is

connected and faithful to the central, harmonised by the central necessity, and not any partial. *Sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam*. The purity of our duty will depend how much it is for the centre, *tat paratvena nirmalam. Hṛṣīkena hṛṣīkeśa-sevanam*. If we can contact in that plane then even all our senses may be utilised for the worship of that real Master of our senses. We're not master, we hold relative position. But absolute position, ownership with only one, with only Him. We're all dependent. This conception will really give us relief. Rūpa Goswāmī says,

*anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam  
ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā*

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167]

& [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

What is *bhakti*, what is devotion proper? *Anyābhilāṣitā-sūnyam*. Which will be free from fleeting desires. Ordinary, not any organised duty. But whatever is coming within my heart I'll do that, whimsical, temporary, fleeting, pleasure seeking, *anyābhilās*. Then *karma*, the energy is organised by the expert to take us to a desired end, *karma*.

Jaiminī Rṣi comes to advise that, "Go on with good *karma*, of course it is transient, you will get heaven, in the after death your mental system that will enjoy pleasure, but *kayshnu* [?], it will be finished. Does not matter, again you do good *karma*. So go on with good *karma*, though it is changing, it goes to hell, it kills itself, it does not matter, go on with production." This is Jaiminī's *karma*.

Good *karma* means, as I told, good *karma* means to distribute sense pleasure to others, sense necessities to others. What I eat, if I give it to others I do some good *karma*. As a reaction I get that in my afterlife. Whatever good things I do here I get it in my afterlife. To every action an equal and opposite reaction, I can get. But it is all transient, all of limited satisfaction, so it is not desirable. So, *jñāna-karmādy-anāvṛtam*, and *jñāna* advises us to reject the present environment wholesale. We cannot thrive here.

As Śaṅkarācārya says, \_\_\_\_\_ [?]

\_\_\_\_\_ [?]

That this mundane connection is painful. If with sober mind we can go to calculate then *janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9], this cannot be avoided in our mundane life. So, the Buddhist school, the Śaṅkara school, they work for salvation, liberation. When as long as we're in the relativity of this mundane mortal things, no higher peace of mind is possible. Whenever we shall be separated from our son, our wife, our house, and our other favourite things I shall have to feel some pain, or country, I shall. So the peace, the ideal peace of mind only can be had in some stage of mind like deep slumber, *samādhi*, complete withdrawal of the soul from this mortal world. This of two classes; Buddhist school and Śaṅkara school. Buddhist school says - the Cārvāka school is also there, Epicurean, they say that with the dissolution of this physical body nothing remains; the gross atheists, they say like that. \_\_\_\_\_ [?]

The body is finished, it is burned into ashes, then nothing remains, so no religion, nothing necessary.

But Buddhist school they say that no, the mental system is there, and what you call soul, that is in the mental system. So after death the transmigration, the birth and rebirth, and with the dissolution of the mental system everything finished, nothing remains.

But Śaṅkara says with the dissolution of the mental body then something is there like a mass of consciousness, like Brahman, which is non-differentiated, non-specified. That is there. And just as in a glass, or in water anything is reflected, so all these souls that are unreal, reflections of that non-differentiated mass of consciousness to every place. Wherever that subtle body, mental system, or the reflection comes, it is not real. So *ātmā, jīvātmā* is not real, *jīvātmā* is only reflection. Where it is reflection, if that is destroyed, no reflection, no *jīvātmā*. This is Śaṅkara's philosophy, that Brahman is always there.

*śloka dhenu pravakṣyāmi yad aktam yānti kotibhiḥ  
brahma satyaṁ, jagan mithyā jīva brahmaiva na paraḥ*

[Śaṅkarācārya said: "In half a verse, I am summarising the truth that has been expressed by volumes and volumes of scripture. Within only half a verse I shall give the essence of all truths: *brahma satyaṁ, jagan mithyā*, Brahman, spirit, is true - this world is false. And the *jīva* is nothing but Brahman. This is the substance of all the scriptures."]

Śaṅkara says, "What by the *crores* of books others have given statement, only by half a *śloka* I shall give the gist of the whole. *Yad aktam yānti kotibhiḥ*. By *crores* of books what have been told here so far, only with the half line of a *śloka*, poetry, I shall give the gist here. What is that? *Jīva brahmaiva na paraḥ. Śloka dhenu pravakṣyāmi yad aktam yānti kotibhiḥ, brahma satyaṁ*. Non-differentiated mass of consciousness, that is Brahman."

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

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

In *Bhagavad-gītā. Akṣaram*. What is unchangeable portion of the consciousness, that is only existing, all others non-existence. Anyhow it has come from miscalculation, misconception, that is Śaṅkara. So no recognition of an individual soul. But we find Rāmānuja, Madhvācārya, Nimbarka, Viṣṇuswāmī, these Vaiṣṇava Ācāryas, they have refuted Śaṅkara.

Mahāprabhu also accused Śaṅkara that, "In the shape of a Vaidic Ācārya you have really given delivery of the Buddhistic thought. This is more injurious to the society. Buddhists, they're atheists, they do not care for any Vedic knowledge. But you have accepted *Veda*, but you have interpreted

the Vedic mantra in such a way that you have given that Buddhist thing, that the *jīva* soul is non-existent. But we find clearly...

*nityo nityānām cetanaś-cetanānām, eko bahūnām [yo vidadhāti kāmān  
tam ātmastham ye 'nupaśyanti dhīrās teṣām śāntiḥ śāśvatī netareṣām]*

["Of the innumerable, eternal, conscious beings, there is one eternal Supreme Being. That Supreme Lord is the maintainer of the innumerable living beings in terms of their different situations, according to individual work and reaction of work. That Supreme Lord is also, by His expansion as Paramātmā, present within the heart of every living being. Only those saintly persons who can see, within and without, that same Supreme Lord, can actually attain to perfect and eternal peace."] [*Kaṭha Upaniṣad*, 2.2.13]

... in *Upaniṣad*. In *Bhagavad-gītā* [2.24-25]

*[acchedyo 'yam adāhyo 'yam, akledyo 'śoṣya eva ca  
nityaḥ sarva-gataḥ sthāṇur, acalo 'yam sanātanaḥ]  
[avyakto 'yam acintyo 'yam, avikāryo 'yam ucyate  
tasmād evaṁ viditvainaṁ, nānuśocitum arhasi]*

["The soul is indivisible and cannot be burned, moistened, or dried up. He is everlasting, constant, unchangeable, and ever-existent. Nothing can obstruct his passage. This soul is imperceptible, inconceivable, and unaffected by the sixfold mutations (birth, existence, growth, maturity, diminution, and destruction). Therefore, knowing the soul in this way, you can no longer lament."]

*Jīva* is eternal we find. And you do not accept the reality, the eternal existence of the *jīva* soul. Just as the sun and the pencil of ray, just as the earth and so many dusts. So, so many conscious dust, conscious part of the ray of the sun the *jīva* is, and it is."

So Rāmānuja and [others] they rejected Śaṅkara's interpretation, not only, but abused it like anything. "It is *māyāvāda*."

Śaṅkara said, "No. Īśvara is *māyā*, Īśvara is within *māyā*, and above *māyā* only *nirviśeṣa-brahma*, non-differentiated mass of consciousness, that is above *māyā*. And always this God conception and so many other holy things, all *māyā*."

So the Vaiṣṇavas say that Śaṅkara preached *māyāvāda*, 'everything *māyā*.'

"It does not matter, all *māyā*. You may worship Gaṇeśa, you may worship Sun, you may worship Śiva, you may worship Durgā, Kālī, or Viṣṇu, whatever. All within *māyā*, misconception, it is *āroha*, and finally there is only Brahman. All these specification, differentiation, all false. This is only produced by *māyā*."

This is Śaṅkara.

But Rāmānuja said, "This is *kevalādvaita*. *Viśiṣṭādvaita*, that Brahman is differentiated and specified.

You say that where the sun is reflected in a glass, the glass broken into pieces, no reflection.

Rāmānuja says, "No, this is a part of Brahman, and it is anyhow caught in this misconception and it can go back to its own conception of the area. So *viśiṣṭādvaita-vāda*, not non-differentiated, but it is specified and differentiated one whole. *Viśiṣṭādvaita*, not non-differentiated *advaita*. *Advaita*, *advaya*, one whole, that it admitted everywhere, this is one, but how one? It is just as, *sajātīya*, *sojātīya* and *vijātīya bheda*, three kinds of distinction is there. Just as in a tree it has got *vijātīya bheda*, the tree and stone, this is *vijātīya bheda*. And a tree and another tree, *sajātīya bheda*, and the tree has got its own trunk, its branches, its leaves, its root, that is *sojātīya bheda*. So the *advaya jñāna* has got His own distinction in His own body or own form. *Viśiṣṭādvaita*, He and His potency is there. The potency *māyā*, you say it is, Śaṅkara says *māyā* is as potency but it gets finished. But we have got that *māyā* is *nitya*. The Vaiṣṇava Ācārya, He and His potency is all eternal.

In Chandi also we find, \_\_\_\_\_ [?]

The *māyā* is *nitya*, it is told everywhere, and *jīva* is *nitya*, Bhagavān is *nitya*. And with all these as a system. He's a system where this, in *Bhagavad-gītā* we find,

*akṣaram brahma paramam, svabhāvo 'dhyātmam ucyate  
bhūta-bhāvodbhava-karo, visargaḥ karma-samjñitaḥ*

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

What is this, analysed in *Bhagavad-gītā*?

*Kṣaram atīto 'ham*, [*Bhagavad-gītā*, 15.18]

*Dvau bhūta-sargau loke 'smin*, [*Bhagavad-gītā*, 16.6]

*Kṣaraś cākṣara eva ca* [*Bhagavad-gītā*, 15.16]

Two kinds of creation found here in this world; *ākṣara* and *kṣara*. *Kṣaraḥ sarvāṇi bhūtāni* [*Gītā*, 15.16]. That is undergoing changes, that is represented as *kṣaraḥ*, and which is constant, that is *ākṣara*. So *akṣaram brahma paramam, svabhāvo* [*Gītā*, 8.3]. Then *kṣaram atīto 'ham, akṣarād api cottamaḥ* [*Gītā*, 15.18]

"I am existing, transcending both *kṣara* and *ākṣara*, the changing portion and the stagnant or eternal portion, two kinds of portion is My potency, and I am above that."

[*yaśmāt*] *kṣaram atīto 'ham, akṣarād api cottamaḥ / ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ*

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."]

[*Bhagavad-gītā*, 15.18]

"I am told as Puruṣottama."

*Dvau bhūta-loke 'smin. Kṣaraś cākṣara eva ca. And akṣaram brahma paramam.*

So above *ākṣara*, the Personality of Godhead is there.

We can also from the reasonable position we can see that I'm a particle of Brahman, I'm person, and the ocean of consciousness that is impersonal? How can it be? Being a part, a particle, I'm individual, I have got my individuality. And the great Brahman has got no personality, no individuality? When we can see that.

*sattvam viśuddham vasudeva-śabditaṁ, yad īyate tatra pumān apāvṛtaḥ  
sattve ca tasmin bhagavān vāsudevo, hy adhokṣajo me namasā vidhīyate*

[Lord Śiva says: "I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering."]  
[*Śrīmad-Bhāgavatam*, 4.3.23]

Mahādeva says, when Parvatī told, Satī told, "Why did you not give obeisance to my father. My father is in respectable position to you, you are his son-in-law, so you should have bowed down to him."

When that Śiva *yajña* was declared, only Śiva eliminated, all others invited and the *yajña* is going to take place, and all are going to join the invitation. But Śiva and Satī they're excluded.

At that time Satī is saying to Śiva, Mahādeva, "That this is the result that you did not show honour to your father-in-law. And why did you not do so? You should have shown some honour."

Then Śiva told, *sattvam viśuddham vasudeva-śabditaṁ*. "Devī, do you know that *viśuddha-sattva* is known as Vasudeva. Vasudeva, the father of Kṛṣṇa, what is that really in the ontological estimation, that that *tattva* which is Vasudeva, *sattvam viśuddham. Tāma, rāja, sāttva*, then *viśuddha-sattva. Viśuddha-sattva*, the *sattva* is extended to more finer and efficient position, that is *viśuddha-sattva*. And that is known as Vasudeva. And *yad īyate tatra pumān apāvṛtaḥ*. Just after crossing we can see the personality above that plane of Vasudeva. *Vasudeva-śabditaṁ, yad īyate yat prakasate tatra pumān. Pumān* means Puruṣa, enjoyer. Puruṣa means who lives within as the enjoyer and owner of everything. *Yad īyate tatra pumān apāvṛtaḥ sattve ca tasmin bhagavān vāsudevo, hy adhokṣajo*. I am, my head is always bent there, constantly engaged. So to take my head from that place and again to put in some other place, it is not possible for me, my Satī, so I did not. I am always, I have sold my head there. My head is always connected with that higher substance, most charming and attractive. I can't draw my head from there again to put it somewhere. So I did not do any mischief, not any mischief motive I have done so, dishonoured him."

They say that it *akṣaram brahma paramam, svabhāvo*, then above that, I am a particle of Brahman, I am person, so that is an ocean of knowledge and that is impersonal, they say it is not. If we can look unto that more deeply we can say 'Oh, that is person. That is not Brahman, that is Parabrahma. That is Vasudeva.'

*[yasmāt] kṣaram atīto 'ham, akṣarād api cottamaḥ / ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ*

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."]

*[Bhagavad-gītā, 15.18]*

*Brahmaṇo hi pratiṣṭhāham.* In another place in *Bhagavad-gītā*. *Brahmaṇo hi pratiṣṭhāham.* "I'm the support of the so-called Brahman. *Brahmaṇo hi pratiṣṭhāham.* I'm the support, I'm the cause, I'm the foundation where that Brahman exists. *Pratiṣṭhāham, amṛtasyāvyaṣya ca, śāśvatasya ca dharmasya, sukhasyaikāntikasya ca.* I'm at the back and support all these higher things." *[Bhagavad-gītā, 14.27]*

Rāmānuja and other Vaiṣṇava Ācāryas they come to say that what Śāṅkara gave conception that is hazy and not clear and complete conception. The Parabrahman it is personal character. He's personal, He's for Himself, as Hegel said. Everything meant for Him. We're to serve. Now we're in the world of exploitation, we cannot exist a minute without exploitation. And *Bhāgavatam* says,

*ahastāni sahasānām, apadāni catuṣpadām / laghuni tatra mahatām, jīvo jīvasya jīvanam*

["Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."] *[Śrīmad-Bhāgavatam, 1.13.47]*

Those that have got hands they eat who have got no hands. Those that have got legs they eat who have got no hands and legs. And *laghuni*, and the stronger they eat the weaker. *Jīvo jīvasya jīvanam*, one *jīva* he lives only by eating another *jīva*, whether it is vegetable or it is animal. But without consuming, causing harm to another *jīva*, no *jīva* can maintain his life. And there is reaction, equal and opposite reaction.

*Karma doṣavad ity eke [Bhagavad-gītā, 18.3]* So one section says that *karma* means to live in this field. And to do *karma* means to create harm, disturbance in the environment. And we're to have, feel the consequence. So exploitation, by exploiting, *ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna*, by exploitation we make loan, and to clear off the loan we shall have to go down. And from whom we took loan they try to exact from me, and then I get light and come up. And when coming up and again exploiting the lower, in this way coming up and down.

*ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna / mām upetya tu kaunteya, punar janma na vidyate*

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."]

[*Bhagavad-gītā*, 8.16]

We're to get out of this vicious circle. So *karma doṣa* is elevationist. Elevation at the cost of others of the environment, and the reaction takes him down again. In this way coming.

*tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ*  
[*tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-ramhasā*]

["Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them." ] [*Śrīmad-Bhāgavatam*, 1.5.18]

*Upary adhaḥ bhramatām karma*, in this way coming. And then *jñāna* can take us on the verge of it. *Karma*, exploitation, then complete retirement from exploitation, that is to return into the stage of consciousness like slumber. Deep slumber, as in dreamless sleep, that is *samādhi*. Where if we wake we come into the relativity of the mundane world and we acquire something wrong. So eternal slumber, that is *mukti*, that is abscissa, complete retirement from the land of exploitation.

Then we're told in a scientific way that we can march upper. How? This is exploitation, and the other higher plane is that of dedication, devotion. Here we're master, we want to gather everything for our enjoyment. But there, after complete withdrawal, if we can enter into that land we're a servant, a dedicating unit. Everything there is fair and higher and full in themselves. And by serving in that land we can thrive.

A passport from here is *mukti*, and then to gather, acquire a visa. Visa into that land. And the visa will be issued only looking the interest of that land. If your presence will contribute something to the interest of that land they will issue visa, otherwise not. So you're to get a visa for that plane, and there that you will serve for the interest of that plane. That is Vaikuṅṭha. *Jīva* can go, enter into that land only if he's ready to give service. And we're told that our innate tendency, *ātmā*, is that of dedication.

And the exploiting, that is our over encasement, *upādhi*. And internal essence in soul is that the function, that centre carrying current. It will help itself by helping the cause of the centre. That is devotion, that is Vaikuṅṭha. And in Vaikuṅṭha there is some calculative - "Yes, I'll be benefited if I can render such service to the Supreme." Calculating.

And again when he goes higher in the area of Goloka Vṛndāvana it is spontaneous, automatic. It is labour of love, the dedication actuated by the motive of love. Not by calculation of any individual benefit, loss or gain. Service, but service in the higher order, it is automatic, spontaneous and always contributing love. '*Dāsa' kari' vetana more deha prema-dhana*. Whatever we do service we get something in remuneration. What is that? That is more tendency to serve. We give money to the bank but we don't cut any cheque. That is the interest is again added to the capital. In this way the *prema* means the capital is being increased and going up and up to serve. And the Reality the Beautiful, the Lord of love is in the highest quarter, Goloka.



So the knowledge has been divided into five sections; *pratyakṣa*, *parokṣa*, *aparokṣa*, *adhokṣaja*, and *aprakṛta*. *Pratyakṣa* means which we can gather by our senses, our own senses. Whatever knowledge we can gather by our own experience. *Parokṣa* which we put into the stock of our knowledge, but drawn from the experience of others. There was a war; I had not seen with my own eyes, but through other sources I believe that, and that is also a source of knowledge, I accept it, *parokṣa* which is got by others sense experience.

Then *aparokṣa*. *Aparokṣa* knowledge has been accepted especially by the *jñānīs*, the Śāṅkara, etc. They say, *Param Upaniṣad*, *sukham asatsam* [?] When one was in dreamless sleep he wakes and says that 'I have slept very happily.' So some feeling was there in the dreamless, sound sleep. Some conception was there that when I come back I say that very happily I had a sleep. So some, what I cannot express here, but some sort of happiness is there. From deep slumber one gets from some tiresome uneasiness, but that is also a sort of knowledge is there.

Then Rāmānuja and other Vaiṣṇavas they say that the next stage of knowledge is *adhokṣaja*. *Adhokṣaja* means *adhaḥkṛtaṁ indriyajam jñānam*, transcendental knowledge. What is that?

*indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ*  
*[manasas tu parā buddhir, buddher yaḥ paratas tu saḥ]*

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

Of all the existing world our senses are most important. If I lose the senses, the eye, the ear, the touch, the scent, then no world is to me. Only with the help of the senses I can understand, I can have world connection. So senses are more important than the world around. *Indriyebhyaḥ param manaḥ*. The mental sphere is more finer and more important within you. Because sometimes, unmindful, we say, "Oh, he came before me but I was unmindful, I did not give attention. Some called me, oh I could not hear, I was unmindful." So senses are the doors, receiver, recipient is the mind. What is mind? *Karmaṇā vasana*, I want this I do not want that. This faculty is called mind within us, *saṅkalpa vikalpa*. *Vikalpa* katmakan mana [?] I want this, I want this, I don't want that, I don't want that. This is mind. *Manasas tu parā buddhir*. Again if we try to trace more finer things, important, that is *buddhi*, reason, faculty of justice, judgement. That is more finer and important. Without that, or when that mind will say "I want this thing," Then "no, don't want that, do not eat that, rather accept this." The faculty of judgement, that is higher within us. *Manasas tu parā buddhir, buddher yaḥ paratas tu saḥ*. Then eliminating this, the world of your experience, then your mind, your intelligence, reason, you try to find above that. What is that? That is a spark; just as the light is from there, the reason can show this is black, this is white. The judgement, possible when the light comes. In the darkness no judgement possible. No possibility of any selection of the mind, no experience through the sense is possible, that light is all in all. And that is *ātmā*, and this as cover.

In *Bhāgavatam* [10.20.19] it is said that just as in moonlit night there is cloud. The cloud has covered the moon, but cloud is seen by the light of the moon. So by the light of the *ātmā* the mental system we can feel. But mental system has covered that *ātmā*, the *ātmā* is there. And if we can soar up again on the other side there is *Paramātmā*. We are the subject and this is the world of our experience, we can know them. But super subject, *adhokṣaja, adhaḥkṛtaṁ atikrāntaṁ akṣajam*,

*indriyajam jñānam yena*, transcendental substance, Paramātmā. Paramātmā can connect with us, but we cannot connect with Paramātmā at our sweet will.

Do you follow? Paramātmā. And the Vaikuṅṭha and other, we as a subject, we cannot know them. But they are subject, I am their object. If they care to come to my level to feel me then I can feel some sort of experience.

"Oh, something has come down in my mental area. It is very wonderful. It is super knowledge I have ever experienced. What is this? It is very, very wonderful, very subtle thing coming down in my own consciousness."

Consciousness is the finest thing ever found in this world. But super consciousness, that is more fine. And that can come down to my soul, but my soul at its sweet will cannot enter there, it is fine, very finer. So that is transcendental. Supra-mental according to Aurobindo, supra-mental. And transcendental according to Hegel. *Adhokṣaja* according to *Bhāgavata*. *Adhaḥkṛtam*, whatever experience we have got, that is down. And making down he is existing up. Very, very fine. There we can go only for their interest.

*vaikuṅṭhera 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]

In that plane the earth, the water, everything, this is the perverted reflection, everything is there. But that is all made up of consciousness, of spiritual substance, not this mundane thing. So *ātmā*, our soul, *jīva* soul, *jīvātmā* can enter there and that area is all-conscious area. There everything is conscious, made up of spirit, Vaikuṅṭha. Then Goloka is the highest position there. So Kṛṣṇa is saying in *Bhāgavatam* the gradation among the devotees.

*na tathā me priyatama ātmayonir na śaṅkaraḥ*  
*[na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān]*

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."] [*Śrīmad-Bhāgavatam*, 11.14.15]

When He's speaking to Uddhava, "*Na tathā me priyatama*. My most favourite is not Brahmā, nor, not even Śaṅkara. *Na ca saṅkarṣaṇa*. Not even My brother Baladeva is My most favourite. *Na śrīr*. My own potency Lakṣmī Devī is not so favourite. *Naivātmā*. Even not Myself is so favourite to Me as you, My devotee Uddhava. Pranabhuvī guliyam [?] You are more favourite than My own life, what to speak. My devotees are so favourite to Me, and your class of devotees, not Brahmā, Śaṅkara, Baladeva, Saṅkarṣaṇa, Lakṣmī Devī, Myself - more than you."

And that Uddhava when coming from Vṛndāvana he says - sent by Kṛṣṇa, "Go to visit Vṛndāvana and by My talk you'll pacify them. From My separation they're suffering so much. You go and speak to them about Me and pacify them." Uddhava went, Nanda, Yaśodā, and *gopīs*, he met. And when he's coming back then he's saying,

*āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauśadhīnām*

*yā dustyajam svajanam ārya-patham ca hitvā, bhejur mukunda-padavim śrutibhir vimṛgyām*

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."

[*Śrīmad-Bhāgavatam*, 10.47.61]

"*Āsā maho*. What divine love I could trace in these *gopīs*, how elevated they are. How wholesale given to the service of Kṛṣṇa is their life. *Aham syām*. I'm being astonished to think about them. And I aspire that if I can have a birth of a creeper or a shrub here in Vṛndāvana, I may have their feet dust over me. Such a great divine love I could find here. That is nowhere to be traced."

That Uddhava, who Kṛṣṇa Himself is saying about, remarking that, "You Uddhava you are My best devotee, even more dearer than Me." And that Uddhava he's saying in admiration and wonder about the *gopīs*, where are they?

Mahāprabhu told according to *Bhāgavatam* and other *Purāṇas* that this is our end. This is our end. The Vṛndāvana, to become dust of the feet of the *gopīs*, like Uddhava we must aspire after. This, the domain of love. Domain of love, divinity, above the domain of consciousness, the *jñāna*, the reason and this.

Just as justice; justice we can't think generally that anything can be above justice. Justice must be the ultimate decision. What is beyond justice that must be wrong. But there is mercy. Mercy can remain over justice. The land of affection, the land of love, that is over justice. So justice is up to Vaikuṅṭha. Justice, law comes to give decision where there are many. And when there is autocracy, His will is everything, then where is the room for justice? His will is everything, He's autocrat. And He's the loving agent, source of all love and affection.

In the lap of a mother when the child grows up, any question of justice can enter there? Automatic affection comes to help the boy...

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