

84.02.05.A

Śrīla Śrīdhara Mahārāja: [00:00 - 03:00 ?]

We go to judge in the case of others. "Why he should receive causeless mercy? He has got so many defects. So many - very anti-attitude, disqualification. Why he should be accepted or given any chance?"

But for us we want that. "Don't come to judge, then I have no hope my Lord." So *jñāna śūnya bhakti*. "If You come to judge I have got no hope. Please grant grace, then I can hope. We approach You to offer me to make progress towards You, if You become very lenient, not to find fault with me."

But at the same time, in the same breath, we utter, "Why this man, disqualified, he should get any grace? Why he will get some mercy, affection?"

That is hypocritical in us and that causes a great deal of difficulty within us, suicidal. That is suicidal. So, Vaiṣṇava *ninda*, Vaiṣṇava *aparādha*. Those that are accepted by Him, and gradually he will be purified, but we're very eager to point out faults in him. That is more dangerous for our own progress, suicidal. In my case I want something higher, but in the case of others we can't tolerate the same behaviour of the Lord. That is a very difficult position. Generally that is the basis of Vaiṣṇava *aparādha*.

Who has been accepted by the Lord, and gradually purifying him, and we give much attention to what is still left, difficulties still left in him, very particularly comes to our attention. And what is then, the result is that I shall, that will be transferred to me. These are the realities of the experience in this line. That if I mark especially the fault of another devotee, that will be transferred to me. It happens, our experience, and also from the *śāstra* we have seen this. So, one must be very careful, not to make any remark, generally, about the practices and activities of another Vaiṣṇava.

Only in the case when he's given, he's empowered by the Supreme. Just in the case of his disciples, to correct his disciples, with a guardian's sympathetic eye. He can detect, he can mark the defects and will help him to remove. There must be some affectionate heart within. He wants to - not jealousy, or anything of that type, but with good will, wants to remove, from the affectionate guardian. That is to some *śikṣā* Guru, or *dīkṣā* Guru. From that position one may detect the fault of the students of this line, and help him sincerely to get out of that.

But otherwise, if we're attracted by those faults, that will come to us, and we shall have to pay for that, as a practical thing. And also, based on reason also, and scriptural advices. We must be careful. It is also warned in the Vaiṣṇava literature that you must be careful about Vaiṣṇava *aparādha*. That comes from the jealous spirit of competition or jealousy. That is very detrimental to our spiritual life. So we all must be very careful.

Not specially attracted by any defect. If it comes to my eye, I may refer to the higher authority, "I doubt, that this is the case with that gentleman," so refer. But if we make too much, either in opposition or in any other, that will be transferred. "I'm devouring. My mind is coming in touch of that fault." In that he's devouring it as food, and that is contaminated to this critic. Anyhow it's entering into the mental system of the critic, and it must get its satisfaction from there as reaction. So, very - like trade secret, this is also the secret of our devotional life. We must be aware, and must be very careful about these practical difficulties in the path of our life. So we have been recommended,

*tat te 'nukampām susamīkṣamāṇo, [bhuñjāna evātma-kṛtām vipākam
hr̥d-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [*Śrīmad-Bhāgavatam*, 10.14.8]

This calculation, the judgement, the faculty of judgement has been discouraged. That your standard of measuring things that won't stand there. So, *jñāna śūnya bhakti*, you're to learn new alphabet here. In the devotional school you're to come in connection with a new alphabet; old alphabet won't do. *Jñāna śūnya bhakti*. Give up all the pride of your past experience. Your knowledge out of experience of the mortal world, won't do here, won't be applied here.

This is in the case of infinite, autocratic goodness, all these things. In our mouth we speak all these, we pronounce all these big things: absolute good, absolute truth, all these things. But we're not knowing about the characteristic of that. So revealing Himself, we must carefully note His nature.

So *jñāna śūnya*, give up the pride of your own experience, and on the basis that you will go to judge things. But it's not like that, a new law here. And the land of autocrat, and goodness, we're to think. So *jñāna śūnya bhakti*, first step, that to give up all the pride of our previous experience, and to begin a new life. *Jñāna śūnya bhakti*. The laws of the infinite, not the laws of this finite world - as a subject I acquired.

I shall have to enter that domain as an object of the subject. He's the subject, and I'm the object here, possessing a particle of the spirit there. And that is also at His sweet will. Any time I may be dispossessed. That is not in the democratic government, but in the mad monarchy, or some dictatorship. To live in the land of dictatorship and not in the democracy and law. So,

*jñāne prayāsam udapāsyā namanta eva, [jīvanti san-mukharitām bhavadiya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir, ye prāyaśo 'jīta jīto 'py asi tais tri-lokyām]*

["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, 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]

[*Śrīmad-Bhāgavatam*, 10.14.3]

And to try our best to find mercy, grace, kindness, pity, everywhere. Because whatever the dictator is doing, it is all good. We're to be trained like that. He's the highest dictator without fault. So we may or may not understand, but it must be helpful for us, whatever is commanded by the dictator. So no law on which we shall base our judgement and give remark. So our remark is absolutely not only useless but it is faulty, injurious. Such consciousness we're to acquire, and it is not unreasonable. *Jñāne prayāsam*.

Newton told that, "I'm only collecting pebbles on the shore of the ocean of knowledge." Ha, ha, ha.

He was a man of this world, still, he had the sincerity and courage for this statement.

"Even knowledge infinite is on the outside ocean; and I'm on the shore collecting some pebbles."

So even in reference to the knowledge of this world, if it is, can be stated, what to think about that knowledge of infinite, unknown and unknowable. Unknown and unknowable. We must have courage, just as Columbus, he brought his ship to the shore of America, he had the courage. So, to float our boat, little boat in the ocean of unknown and unknowable, and the laws will be of that type. Laws of the higher ocean, that may not be applied in the strait, or in the local sea.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Thoroughly new thing we're to study, and the revealed truth. Hare Kṛṣṇa. Hare Kṛṣṇa. If we go to measure the infinite with the law of finite; then it will be hopeless for us to go that side to try. We're to imbibe, think purely of that land, that standard, of the unknown world.

*svayaṁ samuttīryya sudustaraṁ dyuman, bhavārṇavaṁ bhīmam adabhra-sauḥṛdāḥ
bhavat-padāmbhoruha-nāvam atra te, nidhāya yātāḥ sad anugraho bhavān*

["O Self-revealed One, You are *bhakta-vāñchākalpataru*, the wish-fulfilling tree of the devotee. The great devotees surrendered unto Your Lotus Feet, who have crossed over this ghastly insurmountable ocean of mundanity, have left the boat of Your Lotus Feet in this world (in the *guru-paramparā* or in the line of Revealed Truth, *Śrauta-panthā*) - because, they are greatly affectionate to all beings."]

[*Śrīmad-Bhāgavatam*, 10.2.31]

One devotee says in *Bhāgavatam*. *Svayaṁ samuttīryya sudustaraṁ dyuman*. What is insurmountable ocean. *Svayaṁ samuttīryya*. One who has crossed that insurmountable ocean. *Svayaṁ samuttīryya sudustaraṁ dyuman, bhavārṇavaṁ bhīmam adabhra*. That dreadful ocean with dreadful waves and so many animals - water animals. *Bhavārṇavaṁ bhīmam adabhra-sauḥṛdāḥ*. But the saints, that by Your grace cross that ocean, they again send back that boat. The boat, which is compared with the lotus feet of the Lord. By the help of the lotus feet of You - the infinite Lord, absolute - they cross this ocean by the grace of Your holy feet. Again that boat they send back here, for others to cross the same ocean. Their experience about the ocean, and how? In which way they crossed? And what difficulty? Where? They again - Your devotees are so magnanimous, after using the boat of Your holy feet, they cross, then again send them back for us.

Svayaṁ samuttīryya sudustaraṁ dyuman, bhavārṇavaṁ bhīmam adabhra-sauḥṛdāḥ. Because their friendship for the people is very white and pure. *Bhavat-padāmbhoruha-nāvam atra te, nidhāya yātāḥ sad anugraho bhavān*. And You, at the, You are always in favour of those devotees. So, my dear request, You can't refuse; You allow Your lotus feet again to come this side, and take others towards that, to cross."

The knowledge is our enemy, because this knowledge in this world all misleading. The basis is misleading, however spacious it may be. But it is the negligible part of the infinite. So all misleading, misrepresentation we have collected, gathered, pushed in our brain. All, full of

misleading, *māyā*, misunderstanding. So that is our enemy, we have to clear them off, and put fresh things, which is indented from the other world, by pure sources. But theoretical thing is one, and the practical thing another.

Rūpa Goswāmī says in *Bhakti-rasāmṛta-sindu*, where there's *bhukti*...

*jñānataḥ sulabhā muktir [bhuktir yajñādi puṇyataḥ
seyaṁ sādhana-sāhasrair hari-bhaktiḥ sudurllabhā]*

[Mahādeva says: "By practice of enlightenment, *jñāna*, liberation is attained easily enough. By pious work such as sacrifice, *yajña*, etc., worldly pleasure in the next life is attained easily enough. But devotion for the Supreme Lord, Hari *bhakti*, is very rarely attained."] [*Bhakti-rasāmṛta-sindu*, *Pūrvva*, 1.36]

By cultivating our knowledge of soul we can attain *mukti*, that is emancipation, liberation from this miscalculation easily. Though it is not so easy, still comparatively, easily one can renounce everything, considering the wicked nature of the environment. Elimination, elimination, elimination, all elimination. Then just to reach to thing like sound sleep. Sound sleep, that is *mukti*, permanent sound sleep. *Jñānataḥ sulabhā muktir*.

Bhuktir yajñādi puṇyataḥ. And we can gather our things of enjoyment by *yajña*, altruistic action. If we take altruistic action, then as a reaction, they will come back to me for my satisfaction, pleasure.

But *seyaṁ sādhana-sāhasrair hari-bhaktiḥ sudurllabhā*. But our real devotion to Hari, that is not so easy. *Sādhana-sāhasrair*. A thousand types of aspirations and practices, still it is *sudurllabhā*, may or may not be acquired. Because, that is friendship with the autocracy, to acquire friendship with the autocracy. Our enjoyment, that is labour and live. If we give some labour, loan to another, that may come back to me. So by the help of my labour, and distribution of that labour, we can easily get future enjoyment. And also by practising our disgust, sincere disgust with the present mortal environment, we can encourage our ego towards salvation - that is complete renunciation, cutting off all connection with the environment. Just like sound sleep, *samādhi*. But to have affectionate connection with the autocratic infinite, that is hardly to be acquired, nor answered.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. *Hari-bhaktiḥ sudurllabhā*. And the gradual process how one can acquire that, that also traced in *Bhakti-rasāmṛta-sindu* of Rūpa Goswāmī.

*kleśa-ghnī [śubhadā mokṣa-, laghutā-kṛt sudurllabhā
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarsṇī ca sā]*

["*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."] [*Bhakti-rasāmṛta-sindu*, *Pūrvva*, 1.17]

If we come in the line of devotion proper, the first result we shall experience, *kleśa-ghnī*, that all the afflicting tendency in our mind, gradually diminish, because we do not want them; our sincere negligence to them, *kleśa-ghnī*.

Śubhadā. Then so many things, the proposal of subtle, finer happiness will come, to perhaps to dissuade us from this path, *śubhadā*.

Mokṣa-laghutā-kṛt. The third result we shall trace, that *mukti*, mere renunciation, the result of renunciation, that is relief from the negative side influence; that is being considered to be very small achievement. The mere withdrawal from the negative side that is not much. This consciousness will awaken in you. *Mokṣa-laghutā-kṛt*.

Sudurllabhā. If we only can feel or experience that the goal of renunciation is not much, it is of lower order, then you will get *bhakti*? No, no certainty, no guarantee. Still it is far from you. *Mokṣa-laghutā-kṛt sudurllabhā*.

Sāndrānanda-viśeṣātmā. Then if anyhow by chance you come in connection with that thing, that reality; then you'll find some fundamental awakening of happiness. That infinite happiness is approaching you, approaching towards you.

Śrī-kṛṣṇākarṣiṇī ca sā. Still if you can continue your devotional activity in a proper line, then you will find, "He's coming to you as Kṛṣṇa Himself." In the conception of Kṛṣṇa consciousness, the Kṛṣṇa concept, He's coming to you - as Kṛṣṇa. Kṛṣṇa means, embodiment of all desirable types of ecstasy, the full. That is approaching - or you are being allowed to have His nearer conception, for your fulfilment of your devotional activities of life. In this way things progress.

So die to live. Dive deep into reality. *Jñāna śūnya bhakti*. That is the world of surrender, the area of surrender is so high, noble, great, and fulfilling. That can come, that can only take us in the plane of love, affection. If we hope to see and to live in that plane of affection and love, not only this mundane affection and love, but the love of the absolute. Then complete surrender, at His disposal, at His mercy; complete surrender to His mercy.

The reaction comes as love. Your highest contribution of faith towards Him, then He will be awakened, and will come to accept you, in His lap. So no risk no gain. And risk towards the whole, devotion proper. Not sum total of some activities, or some sort of studies, no. Practically it is concerned with the soul, the inner existence of us. Giving and taking must take place from the innermost part of our heart, to play with that thing. Not superficial knowledge, or this bodily labour, or mental labour, they're all superficial. The dealing of the heart to heart, and that is wholesale, because there is no immeasurable world, and no death; eternal.

So, *jñāne prayāsam udapāsyā*, our *moha*, our mania for knowledge, and for worldly energy, bodily or mental energy; and the knowledge about so many falsified things, we're proud of that in this world. But He can withdraw everything. The scientist has discovered, invented a particular law, but if He will withdraw from there, it will be nowhere. The backed by His will. So many things are there.

"Let there be water." There was water. "Let there be light." There was light.

If we can find some faith in this, then, what? Everything designed and destined by Him. So what is the utility of some provisional incident? He may make or mar. The law may be changed into opposite, by His will, sweet will. The origin of the world is such independent designer. Like a great hallucination master, magic, or hypnotist. Hypnotism, that is also a very negligent part. The greatest hypnotist, everything depending on His mental strength. He can show anything and everything.

The blind Dhṛtarāṣṭra, when He was ordered, "You remove my blindness, I'd like to see Your great, noble figure others are seeing."

"No, no. Blindness not necessary to be removed. Only I say and you will see Me."

Without His removing the blindness, Dhṛtarāṣṭra saw, by His will, His order. "Yes. You can see Me with blindness, being blind." Being blind he could see.

Then, what sort of sight is He? By His order. So eyes are not indispensable to see Him. Or our mental preparation backing the eye; that is also not. He ordered, "You see Me," he could see without eyes. Without the mentality of sight, he could see. He's *janmandha*, he's blind from the birth. He has got no idea of any colour, any figure; because he's *janmandha*, he's born blind. But still he could see, by His order. His position is such.

And if we try to approach Him, then what sort of attitude, or mentality we should - our earnestness we shall approach Him? What will be the fare to make journey towards that land? It is easy, it is difficult. Easy because it is our in-born tendency from within, it is home. But now we're far from home. It is home, my own thing; so there is hope that I may reach there once. It is my home. I won't find satisfaction anywhere, so I must have to go there - my home. But I'm far off from the home comfort. That is the difficulty, I have lost them.

Any questions on this? Ujjvala-nīlamanī prabhu?

Jñāne prayāsam udapāsyā. Scholarship is poison. Are you ready to admit this? No?

Ujjvala-nīlamanī: Yes.

Śrīla Śrīdhara Mahārāja: What you have gathered that is all nonsense. He, he, he. Eh?

Ujjvala-nīlamanī: I know, unfortunately. It is my great misfortune.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. They're plodding in the mud. So all misrepresentation. Knowledge of misrepresentation, filled. The bag is not filled with money but filled with some brick-bats. The brain tax filled-up with all misleading things. Are you ready to admit this? Not so soon. What do you say? So much importance you have given, or any of us, not only I'm referring to you. But many of us boast of our knowledge, our experience. But the *bhakti* school is hammering, putting the hammer on the head of knowledge, *jñāna*. That is rather, ignorance is better than knowledge. Can you accept that? Knowledge is more dangerous than ignorance. Because they're comparatively proud; and they're more confident that 'I'm holding higher position.' To remove them from that position is very difficult. Qualitatively in this world, they're in higher position than the ordinary labourers, holding high position. So they're confident that, 'I'm in superior position.' So to remove him from that proud position it is more difficult, than to remove a man, ordinary labourer, from his ignorance. It is easy. It is easy to educate a non-educated person, but to educate an educated person it is more difficult. He has firmly fixed himself there that, 'This is superior thing.' He won't budge an inch from that position so easily.

So, tar madye visyayetu bu balo, sango nahe mage konokal [?] Ordinary persons, misguided souls in the ordinary street, their company is little better. But the company, the influence of the so-called scholars, that is more dangerous. That sort of subtle poison is very difficult to remove. They're proud, 'I know, I hold a higher position than the ordinary mass.' That sort of ego, that fine ego, is very difficult to remove. Ordinary persons they think, 'Yes, we're culprit.' And so also

ordinary religious man, 'Eh, I'm a religious man.' It is very difficult to remove his so-called religion, so-called faith. This is the practical experience, and also advice of the *śāstra*.

[veda nā māniyā bauddha haya' ta nāstika] vedāśraya nāstikya-vāda bauddhake adhika

["The Buddhists do not recognise the authority of the *Vedas*, therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the *māyāvāda* philosophy are certainly more dangerous than the Buddhists."]

[Caitanya-caritāmṛta, Madhya-līlā, 6.168]

Half-truth is more dangerous than falsehood. Half-truth is more dangerous than falsehood. *Vedāśraya nāstikya-vāda*. Atheism in the garb of theism. Just as in Śaṅkara, *māyāvāda*, so 'ham. That 'I'm the highest substance, the authority, or the law,' that is non-differentiated, like zero - that cannot assert. Then, no question that, 'I'm among the creation, I hold the higher position; it is possible for me. There is no God. Automatically, holding highest power, and everything highest, that is God - there is no such thing. Ultimately it is unknown and unknowable substance, a region like that. And wherever there is awakening, as human wise men, we hold the highest position. But if we're to admit God then we have nothing, we're His created object, we're play-dolls, we have nothing. As soon as I've admitted God then we're dispossessed of everything, we're only a play-doll at His hands, so everything gone. So much renunciation is not possible to admit. I'm the authority, absolute authority. That means I'm nowhere, such self-abnegation is not so cheap.'

Any question?

Devotee: What can help an intellectual to develop *śāstric* vision?

Śrīla Śrīdhara Mahārāja: The other aspect, other sleeping aspect will be awakened, and then it will vanish, the cover will vanish automatically. Intellectualism cannot be utilised. But that causeless wealth within, eternal, that should be...

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