

84.02.19.A

Devotee: So I was trying to understand that about these different kinds of *dikṣā*.

Śrīla Śrīdhara Mahārāja: But this is not new. This *Hari Nāma dikṣā*, and then ordinary *dikṣā* means this *Gāyatrī. Brahmā Gāyatrī* and that *Pañcarātriḥ dikṣā*, after that *dikṣā* this *Brahmā Gāyatrī dikṣā*, along with that. And then *sannyāsa*. Three. They say that *Pañcarātriḥ dikṣā* and *Gāyatrī dikṣā*, two different? Three, first means *Hari Nāma*, second, what they told?

Devotee: Brahmā.

Śrīla Śrīdhara Mahārāja: Brahmā Gāyatrī. And then?

Devotee: Then they told Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: Then Vaiṣṇava *dikṣā*? But our Guru Mahārāja - the Brahmā Gāyatrī *dikṣā* and this Vaiṣṇava *dikṣā*, that was at one time. Vaiṣṇava *dikṣā*.

Devotee: *Pañcarātriḥ dikṣā* is also Brahmā Gāyatrī?

Śrīla Śrīdhara Mahārāja: *Pañcarātriḥ dikṣā* not Brahmā Gāyatrī. Gāyatrī *vaidik dikṣā. Pañcarātriḥ dikṣā* they call it Vaiṣṇava *dikṣā*. Generally some recognition is given to the caste *brāhmaṇa*. Have you heard the name of Korana? In America?

Devotee: Korana? No.

Śrīla Śrīdhara Mahārāja: He's proving, or researching a particular thing. He says, "If I can get one cell from the body of Napoleon then I can make many Napoleons from different cells."

Just as from the vegetable kingdom there is that sugar candy, and many parts may be taken. In potato also, many sprouts come, and if we cut them to pieces then one sprout may produce one potato plant.

So also in human body there are many cells, and from every cell in a scientific way we can get the man whose body cell it is.

Devotee: Hmm, cloning.

Śrīla Śrīdhara Mahārāja: The mentality, the vigour, everything is contained in the every particle by which the body is constructed.

So some importance is there in the bodily succession, general, but there is exception. So those that come from a *śūdra* or *mleccha* body that is generally considered impure. From their ancestors they were not preparing particular rites and these customs following so the impurity is there.

And the *smārta* section, the Śāṅkarite interpreter, many of them, and some of the Madhva School Vaiṣṇava, they also admit that. That by *Hari Nāma* the purification of the subtle body is effected. But the *karma* which is attached to be suffered or enjoyed in this particular body, that cannot be purified by *Hari Nāma*, by anything else. All the *karma*, this action which we have done in our previous life they are classified, *kūṭarṇaṁ bijaṁ phalonmukham*.

*[aprārabdha-phalaṁ pāpaṁ kūṭaṁ bījaṁ phalonmukham
krameṇaiva praliyeta viṣṇu-bhakti-ratātmanām]*

["The four types of sin known as *aprārabdha*, *kūṭa*, *bīja* and *phalonmukha* are gradually eradicated for persons exclusively attached to devotion for the Supreme Lord Viṣṇu."] [*Bhakti-rasāmṛta-sindu*]

First *prārabdha* and *aprārabdha*. The *karma*, the action which has been attached to be enjoyed or suffered in *this* body, that is *prārabdha*. And which is deposited to be experienced in future, that is *aprārabdha*. It's begun, and not begun. *Prārabdha* means which is begun already, and *aprārabdha* which is left out for future. Again, which is left out for future that is also divided into three. *Kūṭaṁ bījaṁ phalonmukham*. In *Hari-bhakti-vilāsa* [?] [*Bhakti-rasāmṛta-sindhu*] we can find all these details collected from different scriptures by Rūpa Goswāmī. *Kūṭaṁ* means undetectable portion of our past action which we cannot read. What are the activities, what are the results contained there in a very fine way, in microscopic way how we can't detect that.

Just as we're told now that in Japan they're preserving a library where the letters of the book cannot be read by the ordinary eye - with microscope. So composed by smallest letter so many books in a small encyclopaedia only in a small book. It is they're accommodating in their library, the smallest composition which cannot be read by ordinary eye. Microscopic glass is necessary to read the books.

So *kūṭaṁ*, which is undetectable, like a plane of action. And gradually that will come out and they will demand their satisfaction, *kūṭaṁ*.

Bījaṁ. *Bījaṁ* means which is detectable, more clear, actions more clear, that is *bījaṁ*. We can understand that 'this is the seed of that plant, this is the seed of that plant.' That is *bīja* means seed, which is detectable. 'This is the seed of particular action. This is the seed of another, the murder, and this blackmailing, this is that.' So many that can be detectable.

And *phalonmukham*, there are others who are waiting to get their realisation very soon, demanding. "The next chance I must get." This is *aprārabdha*.

And *prārabdha* which has got their satisfaction in this body. These are the divisions.

But they say, the Vedic scholars are generally of this opinion that what is *prārabdha*, already begun to be experienced in this body, that cannot be changed. It is out of hand. And others which are reserved for future, that may be finished by our good action, good activity. We may not have to undergo all these reactions.

But the Vaiṣṇava School, this Gauḍīya Vaiṣṇava, they say this *prārabdha* can also be removed. What is already attached to be experienced in this body, that also can be removed only by *Hari Nāma* - by no other means. Only Kṛṣṇa *Nāma*, *Hari Nāma*, can purify one which is already begun to be experienced in this body. So he may be purified. A *śūdra*, *mleccha*, can by properly taking *Hari Nāma*, then he may be converted into *brāhmaṇism*. It is possible by *Hari Nāma*. They have given quotations from different places, and by their analysis of the meaning of those quotations they're saying that they may be free from the *prārabdha karma* which is already begun to be experienced in this life. Now the *śloka* from *Bhāgavatam*.

[*bhaktyāham ekayā grāhyaḥ śraddhayātmā priyaḥ satām*]
bhaktiḥ punāti man-niṣṭhā śvapākān api sambhavāt

["I, who am dear to the *sādhus*, can be reached only by devotion born of unalloyed faith. Even a dog-flesh-eating outcaste who dedicates himself to exclusive devotion for Me is delivered from the influence of the wretched circumstances of his birth."] [*Śrīmad-Bhāgavatam*, 11.14.21]

Śva means kukur [?] dog, even the dog eaters, that is the lower section, they also can be purified from their lower birth. Another,

yan-nāmadheya-śravaṇānukīrttanāt, yat prahvaṇād yat smaraṇād api kvacit
śvādo 'pi sadyaḥ savanāya kalpate, [kutaḥ punas te bhagavan nu darśanāt]

[Devahūti says: "O Lord, if he just hears Your Name, then chants it, offer You obeisances and remembers You, even a person born as a dog-eating outcaste instantly becomes eligible to perform the Soma sacrifice; to say nothing of the purification of those who see You directly."]
 [*Śrīmad-Bhāgavatam*, 3.33.6]

Those dog eaters and lowest class people, they can be immediately purified by taking the Name of the Lord. Now Jīva Goswāmī is again giving commentation to this. Yes, the *prārabdha* is gone. You note it very attentively. *Savanāya kalpate*, the *kalpa*, the Sanskrit word is used *ishadonya* [?] *Indra kalpa*, he's just like Indra but not Indra proper, a little less. *Kalpate, savanāya kalpate*. He becomes purified to such a standard as he can perform the sacrifice which is reserved only for the *brāhmaṇas*. *Kalpate* means little difference. So here Jīva Goswāmī has given his own commentation. What is the little difference? That his *prārabdha* gone, and he attains the position of a boy of a *brāhmaṇa*.

But the boy is not allowed for this *brāhmaṇa yajña* until and unless he's given the sacred thread. That is also, a *saṁskāra* is necessary. *Janmanā jāyate śūdraḥ* - by birth everyone is impure, but only by *saṁskāra*, but who will be fit for *saṁskāra*? Only the *brāhmaṇa* boy. Now, he reaches the stage of *brāhmaṇa* boy, and not the *brāhmaṇa*. Then when that *saṁskāra* is given to that *brāhmaṇa* boy, from any caste he may come, taking Hari *Nāma*, he should be considered as *brāhmaṇa* boy. And again when that *Gāyatrī saṁskāra*, the *brāhmaṇa saṁskāra* is given, then he gets the recognition of a bona fide *brāhmaṇa* and he can do the *yajña* and Śālagrāma *arcana*, all these things.

So, the Hari *Nāma*, taking the Name of the Lord, of course in a proper way we're to suppose, then his *karma* vanishes, and body purified, he's considered to be a *brāhmaṇa* boy. And then when the sacred thread is conferred to him he'll be eligible for all activity.

This is the scientific position. So that *Pañcarātriḥ dikṣā* may not be necessary. Hari *Nāma* is sufficient. Still, the *brāhmaṇa saṁskāra*, the *Gāyatrī*, Vedic *saṁskāra*, that is given. And *Pañcarātriḥ dikṣā* also given to help him to a greater degree.

Just as one gets a university scholarship, and there is also district scholarship also there, that comes to help him. His university scholarship is all important, but some subservient appreciation also comes to enhance his position, something.

The Hari *Nāma* circle, purifying circle, is the greatest circle, from the lowest to the highest. And the *Pañcarātri*ka help is a circle within the circle - it will help to take the Name and other things. So without it also one can do.

But there are so many *brāhmaṇas* and *karma-kāṇḍīs* who think that they're not given sacred thread they're lower. So they commit offence, so save them. And also a man who is taking the Name he thinks 'No, *brāhmaṇas* are bigger, we're less positioned holders.' His *abhimāna*, his ego, also must be helped to go higher. "Yes, I'm more than a *brāhmaṇa*, so I shall have to become very careful about my movements, about my eating, and other things." To help the person that he must not go below the standard of an ordinary purificatory section. And at the same time the society will also be warned to deal with these persons who are taking the Name of Hari, that they're taking exclusively given to the chanting of the Name of Hari so they're above *brāhmaṇa*.

This system was introduced by our Guru Mahārāja, extensively, conferring sacred thread. That is to give the position of a *brāhmaṇa* outwardly. Inwardly a Vaiṣṇava is above *brāhmaṇa*, in calculation from the inner side. But from the outer side also he created this particular society, that a Vaiṣṇava who is exclusively given to Kṛṣṇa consciousness is not less than a *brāhmaṇa* but more than that. To establish this position of the Vaiṣṇava in the society. And also to encourage him that, "You must not go down. You're taking the Name of Hari, exclusively given to Kṛṣṇa consciousness. You're to maintain your position in the external way, in such way that even the *brāhmaṇas*, Vedic school, they have some reverence. Must be cautious in your dealings and in your practices." And the society also, "Don't underestimate these persons that are exclusively given to Kṛṣṇa consciousness." In this way he formed.

But Mahāprabhu did not introduce this. Rūpa, Sanātana, and others, followers, they did not care to take any sacred thread. And also, in the *sannyāsa* system of the *varṇāśrama*, Śaṅkara and others, when they take *sannyāsa* they give up the sacred thread to the fire. No necessity of sacred thread, they're above that, above *brāhmaṇa*. But their creed is 'we're one with Brahman.' But here is the infinite difference. A Vaiṣṇava, however higher, he'll say, "I'm the slave of Kṛṣṇa, and the slave of the slaves of the slave of Kṛṣṇa." But here they say, "We're the highest entity identified." So this is *māyāvāda*, they're fully prey to misconception, misreading of the revealed scriptures, *Veda*. That is the position.

So, in *Manu saṁhitā* [2.260] we find three class of birth.

*mātur agre 'dhijananam dvitīyam mauñji-bandhane
trītiyam yajña-dīkṣāyām dvijasya śruti-codanāt*

Mātur agre 'dhijananam. First we get the body from father and mother, from the parents. *Dvitīyam mauñji-bandhane*. The second is by getting sacred thread in a *brāhmaṇa* family. *Trītiyam yajña-dīkṣāyām*. The third, then again take this *Pañcarātrikī-dīkṣā*, to help him more progressively. This is in *Manu-saṁhitā* - three births. A man has three births to be a *brāhmaṇa*. First birth from the parent body. The second, *mauñji-bandhane*, that is *Gāyatrī*, Vedic *dīkṣā*.

"Try to have your reading from the example as have been set by the *Veda*. According to the revealed truth, try to - what your experience says, don't believe them - but what the revealed truth says, wants you how to read the environment, you try to follow that. Don't survey your

environment with your own fleshy ear and eye, but with some scientific education you try to see things aside."

So science is also mundane, but the revealed truth says to us to see things in another way. "This is not for me, but this is all for the Supreme Authority. We're a particle of that. Try to see in this way, read things in this way, read your environment in this way. Everything belongs to the centre and we're a part of that organic whole, and your duty should be ascertained accordingly." This is Vedic process of reading things aside. And ordinary, "I'm monarch of all I survey." Everything we want to utilise for our purpose. This is mundane. So, *dīkṣā*,

*divyaṁ jñānaṁ yato dadyāt, kuryāt pāpasya saṅkṣayam
tasmād dīkṣeti sā proktā, deśikais tattva-kovidaiḥ*

["The process by which divine knowledge (*divyaṁ jñānaṁ*) is given and sins are destroyed is called *dīkṣā* by the highly learned scholars who are expert in spiritual affairs."] [*Hari-bhakti-vilāsa*, 27]

What is the meaning of the word *dīkṣā*? *Dīkṣā* means the process by which *divya-jñāna*, means transcendental knowledge is imparted to a person, that is *dīkṣā*. New eye, *upanayana*. *Upanayana* means new eye is given to a person. The eye with which you are seeing, that is not correct seeing. But the eye is given from the *Vedas*, as *Gāyatrī*. From this time you try to learn your environment in a different way. That is, you're not one. *Gāyatrī dīkṣā*.

Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya. What you experience, the world of your experience, that is evolved from consciousness. Bhūr, Bhuvaḥ, Svaḥ. Bhūr means this world of this flesh experience, the eye, ear, etc. Bhuvaḥ means mental aspect of the same. In this way the finer, finer, conceptions of the things. And what is the cause of such experience? Our consciousness, soul, the light within us. So with the help of that we can only read things aside, around us.

Savitur, Varenḡyam. And there is another realm which is venerable to this gross world of conception. Another venerable, worshipping realm is there, more fine, and there is a world, a plane, where God with His paraphernalia lives there. And they're all serving the centre, that is the norm there. They're quite known, fully known to the members that are living in that world that the centre is all-in-all. And we must obey the central authority, there we can thrive. That is proper life.

All these things, there is another world in the finer and finer area, above our soul, Supersoul area. All these things, the *Gāyatrī* comes to help us. "Don't think where you live by the experience of your fleshy senses, that is not all. But there are other planes of life and you must have recognition of them, and to prepare your programme of your life according to that.

"You cannot divorce those possibilities of different existence of planes. Prepare yourself properly for the whole world. Although at this moment you cannot have any experience of them, super-experience world there is world and you must prepare yourself for that. Otherwise you will have to meet failure in your life, not good success you'll get, you can attain in this life."

So that is *dīkṣā*, *divyaṁ jñānam*. Some transcendental knowledge is imparted to the man who is depending on his experienced knowledge, knowledge drawn from his perception. This is *dīkṣā*.

The Hari *Nāma dīkṣā* is the most central and simple. That there is one sound aspect of Him, you come in touch with that, and go on cultivating the sound aspect of the Whole, of Kṛṣṇa consciousness. Only with the connection and cultivation of the sound aspect of Him you can go to the highest centre. That is Hari *Nāma*, and the mantra, with some particular arrangement with the

Name. Name must be there. "And particular, I'm casting me, throwing me, for the satisfaction of Him."

The mantra is couched in this way that, "I'm throwing myself for the satisfaction of my Supreme Lord." That attitude helps us to take the Name, how, with what attitude we should go on taking the Name. *Sevonmukha* – that we're dying for real life. Die to live. Sacrifice means 'die to live.' It is throwing oneself. The process of surrender has been given in the mantram.

You can make - advance in taking the Name in what process? You must throw yourself to the fire, and your present ego of experience that will be destroyed and the inner ego will come, and that will be more helping to you to take the real *Nāma* and to approach towards the real plane where Kṛṣṇa, your Lord, is living; to go to home. These are the things in *dikṣā*.

Devotee: Sometimes our Guru Mahārāja used to say that in this lifetime one can be perfected and then at the end of this lifetime, go back home, back to Godhead. And sometimes he said that...

Śrīla Śrīdhara Mahārāja: It is very rarely found that in this one life, single life, from this plane one can reach the highest plane. Very rarely found. But generally lives together required, if in a real process. Then there may be setback also. If one commits Vaiṣṇava *aparādha* and some *Nāma aparādha* then it may be detained again and again. It's not such a cheap thing. But still, there is possibility that if properly guided a proper soul may attain in a single life the highest position. It is not impossible.

Devotee: Sometimes he told that where Kṛṣṇa is having His pastimes within this material world, then that devotee will take birth there and he'll be trained according to how to serve to Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: What do you say? That is to live in Vṛndāvana. That may help to certain extent, but more helpful this Navadvīpa. Because there's possibility of committing offences. We can misread, we can take this lust as love. We can misidentify our enjoyment as devotion, *prema*, possibility is there. Otherwise we shall become *sahajiyā*, they're imitating everything, only living in the land of what we see by our senses? It has been told that the *Dhāma* is *aprākṛta*, *Dhāma* is not material, not to be experienced by our senses. We must try to live in that *Dhāma*, *Dhāma* proper – *cinmaya*, that is fully conscious area.

So if we really do not want to deceive us then we're not ignore the steps by which we're to go there. But still, some help there will be, but Vṛndāvana is for the higher. There we can get some inspiration by the side, but if we're not sincere then we may commit - as attending Kṛṣṇa *līlā*, so also Kṛṣṇa *Dhāma* - we may commit offences and that will hurl us down.

Rather, Navadvīpa *Dhāma* - there also *aparādha* possible but very less, it will help us, for the *sādhaka*. "That I'm not so high. I'm not holding such high position as they were in Vṛndāvana. Our position is too low." So,

'kṛṣṇa-nāma' kare aparādhera vicāra [kṛṣṇa balile aparādhīra nā haya vikāra]

["There are offences to be considered while chanting the Hare Kṛṣṇa mantra. Therefore simply by chanting Hare Kṛṣṇa one does not become ecstatic."] [*Caitanya-caritāmṛta, Ādi-līlā, 8.24*]

The Name, the *Dhāma*, everything, there is consideration of offences; and less consideration of offences is in Navadvīpa *Dhama*. It's more liberal. But anyhow, the most important factor is that *sādhu saṅga*, the superior guide. Narottama Ṭhākura has written,

tīrtha-yātrā pariśrama, kevala manera bhrama, sarvva-siddhi govinda-carāṇa
[dṛḍha-bīśwāsa hr̥de dhāri'mada-matsarja parihāri', sadā kara ananya bhajana]

["The struggle to travel to various holy pilgrimage places is simply the mind's mistake, because to make spiritual advancement all one actually needs is the lotus feet of Lord Govinda. Abandoning pride and envy, and with firm faith in your heart, always worship Lord Govinda without deviation."] [Śrī Prema-bhakti-candrikā, 2.5]

ye tīrthe vaiṣṇava nāi, se tīrthete nāhi yāi, ki lābha hāṭiyā dūradeśa?
yathāya vaiṣṇava-gaṇa, sei sthāna vṛndāvana, sei sthāne ānanda aśeṣa

[Bhaktivinoda Ṭhākura said] "Where is Vṛndāvana? A stage of realisation, that is Vṛndāvana, the highest stage of realisation is Vṛndāvana, there. Or this physical Vṛndāvana if we take it and we commit so many offences according to my habit then I shall have to go down mentally."

So *sādhu* and *śāstra* should be our guide. Only in that account we can go to Vṛndāvana, or anywhere and everywhere. But guiding star must be our Guru, always to guide me, what is what, say to me. As long as I'm, my self is not rising to that stage, I'm always under need of a guide, what is what, what is Vṛndāvana."

Vṛndāvana is not a physical eye experience. It is not in the world of our flesh experience. It is higher and higher. Through the *śraddhā*, through faith, we're to begin our journey towards subjective, super subjective area. That is Vṛndāvana proper, Kṛṣṇa proper. It is not to be found in anything physical. He can come here, *sādhu*, higher plane can come in the gross, but it is not easy for those that are living in the gross plane to rise up to the higher. They can come, an agent can come, and they can help to take us there. But without the help of the agent it is not easy to go by our own experience to that higher and higher plane. So always *sādhu saṅga*. If we go to Vṛndāvana we must have a guide. He will always caution me. "Don't see this in this angle of vision. You try to see it in this angle of vision, not that." In this way a guide, *sādhu saṅga*, that is the most important factor in the life of a bona fide seeker after truth. And next, *śāstra*, revealed scriptures.

In *Bhagavad-gītā* there are so many classifications according to - in three classes: *sāttva*, *rāja*, *tāma*. The lowest kind of knowledge says what is not that, forcibly says, "No, this is that." This is *tāma guṇa*. "I'm this body, I am." *Tāma guṇa*. And the *rāja guṇa* there is doubt, 'Oh, this may not be that. My conjecture, my experience may not be perfect.'" And in *sāttva*, the last of course, what is the thing, to understand that properly. So knowledge is of different stages.

To think that Vṛndāvana is in my eye experience, in my ear experience, in my touch experience, in the mundane, that is not Vṛndāvana. Vṛndāvana proper is in the Supersoul area. And our *ātmā*, soul, can only go; not this body, mind, etc. Otherwise what is the necessity of the *sādhana*, means to the end? Die to live. What are these things? *Dikṣā* - throw yourself to the Vedic doctrine; give up your own knowledge of experience and invite the revealed estimation of the environment. What is this? To leave this world of our mundane experience and to go to the transcendental world.

Anyhow that must be effect, that journey. Without that journey a short cut is not necessary. Short cut with the help of a proper guide, without loosing much, wasting much time, we can go shortly to there. And also if I had some experience of previous life to that effect, that may help us to shorten the journey of this life.

Who is he?

Devotee: Kiranatha.

Śrīla Śrīdhara Mahārāja: You went to see that *āśrama* at Kalna? Nakula Brahmācārī. And afterwards his name was given by Mahāprabhu as Nṛsimhānanda. Nṛsimhānanda after meeting of Mahāprabhu, and previously he was Nakula Brahmācārī. And his birthplace was nearby Kalna, some place. Where two or three *sahajiyā*, perhaps Vasudeva's followers are there in charge - who are disciples in the Vasudeva Prabhu's line. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Devotee: They say that without receiving that *siddha-praṇālī* that the perfection is not complete, the journey is not complete.

Śrīla Śrīdhara Mahārāja: Let them do so. That is, they're representing the *sahajiyā* school.

Our Guru Mahārāja has written several poems. *Prākṛta-Rasa Śata-Dūṣaṇī* – 'A hundred blames, defects, in the *sahajiyā* process of thinking.' Innumerable, but he has put a hundred points, that these are the defects in their process of advance. Mainly, they're very easy purchasers, they're not prepared to pay the real cost, price, not real price, easy purchasers. The death blow to them is this.

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*]

In the beginning.

*upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya [virajā, 'brahmaloka,' bhedi' 'paravyoma' pāya
tābe 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 must cross the different subtle layers of this *brahmāṇḍa* - world of experience, gross and subtle. Then Virajā, the extremity of the jurisdiction of *māyā*, misconception. Then Brahman conception, the halo of the real world, transcendental world. Then Vaikuṅṭha. Vaikuṅṭha means, 'virajā, 'brahmaloka,' bhedi' 'paravyoma' pāya. *Paravyoma* is a sphere of consciousness. What is that *Paravyoma*? *Jīva* comes from *taṭasthā loka*, marginal position, abscissa, *jīva*, and he's to go through higher planes whose soil is more valuable than he himself. Can you follow? *Vaikuṅṭhara*

pr̥thivy ādi sakala cinmaya. What is Vaikuṅṭha? There the soil, earth, water, tree, everything is of purer consciousness than the person who is going to enter there. Can you think?

Devotee: "Land of Gurus." You wrote one chapter. In one of your books you talked about 'land of Gurus.'

Śrīla Śrīdhara Mahārāja: Yes. They're all Guru, they're of superior value. By creation they're of superior position. And I'm to pass over them.

Just as I give some example. That for the service, if necessary, then we put our foot on the throne of the Lord, and then do some service, and then come and then bow down, give our obeisance, and then come out.

So we're to stay there, enter and stay in a soil which is made of a stuff which is more valuable than my own self. Just as a slave when serving the emperor, he may go to his bed, where even his near and dear also cannot hesitate to go. He can, only for service. So only for the service, for the necessity of the highest, that we can pass through that soil. It is not an easy thing, inconceivable. So the fools rush in where angels fear to tread.

Vaikuṅṭhera pr̥thivy ādi sakala cinmaya. Properly we have to understand. *Jīva* comes up from the *taṭasthā*, marginal potency, a part of the marginal potency. He's to enter into the higher plane.

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