

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...the ancient Indian system, the basis of that, knowledge above mortality; that is knowledge proper. Mundane knowledge has got no value. It does not stay. Knowledge permanent we are to enquire somewhere else. That is knowledge proper, which has got its stability and firm foundation. How to acquire that knowledge? How to acquire? So it has been dealt with in Vedic education. *Veda* means 'know', the meaning of the word *Veda* that is 'know.' No rhyme and reason shown for that, "Why you should know this?" No explanation. "Know." Because doubt is absent in that plane, no cheating is possible in that plane. So simple direct transaction, do, know, all friendly, confidential, stainless conduct. This is good, that is good, no cheating tendency is possible, no suspicion, *Veda*.

This is the plane of misunderstanding, misgiving, doubt, suspicion, then inference, then examination. A vulnerable and vitiated plane where people cheat one another. So everyone cannot rely on others, he has to examine whether it is true, whether he's being deceived or not. So he's to check that, whatever is told to him, given to him, he's to check whether he's being deceived or not. But where cheating is unknown, the transactions are very simple and straight. No-one deceives anyone. From that plane what comes down, what suggestion comes down, that does not give any reason for that. Now, how to attain that sort of knowledge, true knowledge, non-misunderstanding zone and non-deceiving knowledge? In *Bhagavad-gītā* we find,

*tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānam, jñāninas tattva darśinaḥ*

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

Tad viddhi praṇipātena, paripraśnena sevayā. With this remuneration you are to approach towards that domain of knowledge. *Praṇipāt* - surrender, *paripraśna* - honest enquiry, and *sevā* - serving attitude. More friendly with the mentality of slavery, you are to approach in that plane of knowledge. That higher knowledge won't come to serve you, a person of status which is so low. If you want that at all, you are to serve Him. He will utilise you, and not you will be able to utilise Him, that higher knowledge. He's subject. You are subject of this mundane world and you'll have to become object to be handled by the super knowledge of that plane. If you want that, the connection of that higher knowledge, you are to approach in that attitude, that plane. *Praṇipāt* - that means I have finished my experience here. I have nothing to aspire after anything in this, no charm here for me, I have finished. *Paripraśna* - honest enquiry, submissive humility, humble enquiry with sincere eagerness, and not to challenge, not in a challenging mood, then that won't care to come down to you. That is sufficient, full in itself, full in itself, or Himself. And *sevā* - you are to enter there only to fulfil their purpose. That can't be subservient to you, a tiny person with meagre experience and conception of mean fulfilment. You cannot handle Him. If you like to be handled by Him, then you can only approach. So such favourable environment should be created in Gurukula where a knowledge proper is to be cultivated, if you want that at all. That is supreme, knowledge is supreme, that is not subservient to this mundane conception, the world of mortality. That is *sat-cit-ānanda*. That is unassailable existence, *cit* - that is consciousness in

Himself...

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