

82.11.28.B

Śrīla Śrīdhara Mahārāja:

*[āścaryavat paśyati kaścīd enam, āścaryavad vadati tathaiva cānyaḥ]
āścaryavac cainam anyaḥ śrṅnoti, śrutvāpy enam veda na caiva kaścīd*

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]

[*Bhagavad-gītā*, 2.29]

Ātmā, the spirit proper, the soul, is such a thing of such wonderful type that when anyone comes to have a touch of that soul, his own soul, he'll be stupefied, finding, "What strange substance is there and I'm that strange thing, I am. And what are these material achievements for which we are running, life after life? This is all nasty thing. And how higher substance is my soul, it does not require any help from all these material world. He can stand by himself, and how peaceful, pacifying. A new world, he's giving the glimpse of a new world, whose comparison can never be drawn here in this world, however astonishing they may be. The scientific research on this, that, all trash, all will be, it has come and it is surely to be dissolved."

janma-mṛtyu-jarā-vyādhi-[duḥkha-doṣānudarśanam, Bhagavad-gītā, 13.9]
[The perception of the evil of birth, death, old age and disease]

And that is eternal, and that is self conscious. And no mortality, or no harm of anything can touch it. Then that *jīva* soul. Then that Paramātmā. Then the land where they live. And then the highest from whom everything as this wonderful world emanating. And the highest conception of the *līlā*, both positive and negative, grouped highest type, however it should be.

Ones own soul is sufficient to supply the charm for his future, real spiritual life, neglecting, spiting whatever aspiration we may conceive here in this world. Our going to the moon, and some news from the sun, and this or that, all mortal nasty things, undesirable. Not only that but all trespasser to dispossess us of our own wealth, all these enemy clan.

[Śrīla A.C. Bhaktivedanta] Swāmī Mahārāja told in New York, "Oh you engineers, you have built such big palaces, so high. But have you thought about your transient mortal characteristic of your own body? They will live for hundred thousand years but what about you, the builder of this big palace, you engineers, where should you go? Have you thought of that?"

Only what is required that we shall try our best anyhow to meet face to face with that soil, soil of soul. What is soul and what is matter? Then the development gradually there to the highest.

Otherwise everything will be camouflage, everything will be hoax. For some days we shall associate with all these things and a reaction will come and we shall go and preach to the public, "Oh I have tried my best to get that but that's nothing, all hoax."

Outcome from designed persons as the communists say, "They're enemies of the society, only giving hoax to the ordinary public, and causing hindrance to their peaceful life here in the material world."

Without our proper attention to learn, to take the labour of learning a, b, c, d, we cannot hope to have the pleasure of reading a novel, a good book. Before that we must have sufficient knowledge about the letters and the meanings of the word. Then we can hope that we shall read and we shall get some pleasure by reading the thoughts deeper.

Gaura Hari bol. Gaura Hari bol.

*ātmārāmāś ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim, ittham-bhūta guṇo hariḥ*

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."]

[*Śrīmad-Bhāgavatam*, 1.7.10]

So many experts that have at least laboured hard to understand his own position, who is he, he's the soul. Even from there it is difficult to go up. They're captured by the charm of their own soul. As we're charmed by the material things, this body and the food of this body, so the liberated souls they're also charmed by their souls, own souls strange position, and does not want anything else, *ātmārāma*.

But there are few *ātmārāma* that comes to say, "No, there is higher world made of stuff superior to that by which we've been composed of." *Ātmārāmāś ca munayo, nirgranthā apy urukrame*.

Generally the spiritualists they do not have any recognition of the superior world. They say, "We're in the highest position. What we have found in our soul, there cannot be any higher thing." All imaginary and speculation.

But very few of them can have such favourable conception to the higher world. But those that are living in that world, when they come as messenger, as agent of that world here, with the help of them we can pass to that world, and we can know things of that world. When the Lord Himself comes in different forms, or sends His own agents, then it is possible for us to know about that land, that plane, and the gradation how there is.

And then it is also difficult to have faith in that. Only by the help of *sukṛti* that we can understand there is Nārāyaṇa, Vāsudeva, Rāmacandra, Dwārakesh, Mathurā, Vṛndāvana, and Kṛṣṇa holds the most supreme position. Apparently He's a thief, He's a debauch, He's whimsical. But still He's admitted by the highest spiritualists of a particular section, that that is the highest conception. His whimsical, His autocracy, that is the best boon for us. The highest thing is of such nature that His aggression towards us will be the highest benediction for us, blessing for us.

Through our true reason guided by spiritual faith we can understand to certain extent as it may be, it may be possible. The highest good is above law, above morality. That if with proper distribution of the wealth amongst us all, we are separate personalities with separate interests, this is lower position, we must transcend. We're all included in Him. He's our common guardian, well wisher, and everything. All our fulfilment in His holy feet. All with the highest fulfilment of every existing atom is in the attainment of the holy feet of the highest Lord. He's so pure, so affectionate, and so intimate to us. Truth is so intimate, and so much well wisher, and so much desirable for us.

We heard from Guru Mahārāja, “Don’t delay for a minute. If you say that ‘there is a fire, I must extinguish that and I’m coming’ no, no, what will burn to ashes, that is your enemy. All your inner hankering can be satisfied only in the holy feet of your Lord. You cannot conceive how much demand, and how much variegated nature of demand is within you, and for what. And there they will all have their fullest satisfaction in His holy feet. He’s such, He’s such, so search for Him. Your life will be fulfilled. These are all undesirable trashes, ashes, rubbishes. So go forward, onward, according to the direction of the guide He sent to you. Elimination and acceptance, no other, no attraction for anything in the environment, go, go, go onward, onward, onward, until you reach such, the Vṛndāvana.”

Bilvamaṅgala Ṭhākura says when he’s having some approach towards Vṛndāvana,

*[māraḥ svayaṁ nu madhura-dyuti-maṅḍalaṁ nu
mādhuryam eva nu mano-nayanāmṛtaṁ nu
venī-mṛjo nu mama jīvita-vallabho nu
kṛṣṇo 'yam abhyudayate mama locanāya]*

[“My dear friends, where is Kṛṣṇa, who is Cupid personified, brilliant as a *kadamba* flower? Where is Kṛṣṇa, sweetness Himself, the sweetest nectar for my eyes and mind? Where is Kṛṣṇa, who loosens the hair of the *gopīs*? He is the supreme source of divine bliss. He is my life and soul. Has He come before my eyes again?”] [*Kṛṣṇa Karṇāmṛta*, 68]

Māraḥ svayaṁ nu. “What do I feel in my mind, and some strange conception coming down in my mind? *Māraḥ svayaṁ nu.* The most charming feeling we find here in our cupid conception, the union between man and woman, that represents a wonderful pleasing sensation in our mind, is it of that type? *Māraḥ svayaṁ nu.*

The supplier of all such pleasures, has He come Himself to me? Who is supplying such pleasing sensation to the world, has He come Himself? *Māraḥ svayaṁ nu.* No, no, it is not so. *Madhura-dyuti-maṅḍalaṁ.* It is a light, it is knowledge, it is consciousness and so beautiful, charming and sweet, so sweet consciousness, halo, I find it. *Madhura-dyuti-maṅḍalaṁ nu mādhuryam eva nu.* Again I find the very gist of that very wonderful substance, that consciousness, *mādhurya*, the representative of all possible sweetness most intensified. *Mādhuryam eva nu mano-nayanāmṛtaṁ.* What is this? My eyes are being bathed in nectar. Such a colour for such a figure has come to touch my eyes, fulfilling, enchanting, capturing all the *nāths* of my eyes most satisfactorily, never experienced such thing in my eyes. *Nayanāmṛtaṁ.* The nectar is entering into my eye and capturing the whole of my eyesight. *Nayanāmṛtaṁ.*”

Then higher conception came more. *Nāma-rūpa, venī-mṛjo nu.* “I’m transformed into His maidservant and He’s adoring His dealing with me most affectionately, this mean maidservant, so much kindness, so benevolent, so generous. Is it possible for a fellow of my position may be embraced by such higher sweetness personified, so much adoration? *Jīvita-vallabho nu.* And what do I feel? I have got my shelter, permanent shelter of my life, full and complete assurance from the permanent shelter. In such a sweet domain I’m taken in, my charge is taken in by such a magnanimous sweet personality. What more I can think? Wonderful, wonderful, wonderful.”

In this way Bilvamaṅgala Ṭhākura has described his progress towards Vṛndāvana, what is Vṛndāvana.

Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari.

Mama jīvita-vallabho nu kṛṣṇo 'yam abhyudayate mama locanāya. "By such stages of wonderful stride that Kṛṣṇa is approaching towards me."

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

If we're deceived in such a high and sweet errand, that will be most deplorable. We must not do anything which may cause any hindrance to our progress towards that land. Very carefully we must try to go to that plane. We must not dig our own grave.

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

We shall try to keep always in our front the model of Mahāprabhu and others. How highly they're praising and approaching towards that. All those big stalwarts highly qualified and they're approaching towards, and with what, how much reverence and respect and heart felt attainment. That must be brought as model on our front always. And don't go to have a very cheap bargain, never allow ourselves to the cheap bargain, purchase things of very small value, never. Those highly qualified stalwarts standing on our front they say, "How wonderful, we can't, we can't touch, how wonderful."

This ordinary infinite can, this material infinite, how he's small in the position of this material infinite. The sound infinite, the eye infinite, colour, and the touch infinite, so many forms of infinite. We're in the midst of that, and how, what negligent position we hold there. This is all finite and finite is so big infinite to us. On the other side infinite also within atom, atom then molecule, then again the electrons. In this way you go to analyse infinite, and the big thing also infinite, whatever, that is infinite, this material conception infinite.

Then to trace, to get the spiritual thing, and who represents with the source of the infinite, not only that He says, "My every part is Infinite." How should we approach Him, with how much heart?

Still He says, "It is possible, there is a way to come to Me though I am Infinite. That is My grace, My free grace, My mercy, not justice. If you come by the way of justice, no hope. If you can catch the thread of My mercy and come by that road you may have Me."

Kṛpa, His grace, free grace, *kṛpa*, *ahaitukī*, *bhakti*, *ahaitukī*.

"My department I want to extend. I want to make Me known to you, that there is a department I want to take you in on My lap. Within My heart I want to catch you. I have heart and heart is also very magnanimous and very spacious. I can accommodate you all in My heart, in the innermost part of My heart. It is possible and only by My grace, and not by your right. Take the path of *śaraṇāgati*, and with the help of the *sādhus* sent by Me, you can come to Me and have your desired result, and you do not know what to desire. Everything you'll have to learn, and that is My responsibility, and I extend that sort of responsibility to the world."

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

This is inconceivable, but sometimes His representatives come here and tries to give some sort of conception of the inconceivable. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi.

*acintyāḥ khalu ye bhāvā na tāms tarkeṇa yojayet
[prakṛtibhyaḥ param yacca tad-acintyasya lakṣam]*

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."]

[*Mahābharata, Bhīṣma Parva, 5.22*]

Who is above the jurisdiction of knowledge, don't try to force it to come down within the box of your reason, don't do it, try to do that. *Acintyāḥ khalu ye bhāvā na tāms tarkeṇa*. Your reason may be applied to this line, plane, and solid something, the air, the electron, all this and that, water, fire, within that, your box of reasoning, your judgement. *Acintyāḥ khalu ye bhāvā na tāms tarkeṇa yojayet*. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, if we have a dream at night about Kṛṣṇa or the devotees, is it to be considered just a dream or is there some message there?

Śrīla Śrīdhara Mahārāja: It is generally a dream in general cases, but it may have some value. When the mind can eliminate these worldly desires from it, it can go towards the truth. According to the realization of the higher strata, real things come to cast its shadow, before. But in ordinary minds many kinds of dream. That is not all true. That is true in the mundane sense. The imagination and shadow cast from the above, that is to be differentiated. Not any dream is true. That is true in its own layer. Some sort of aspiration was in me in previous life and that is recurring. So just as when we're awake so many thoughts are coming and going. Sometimes the memory of home, sometimes the memory of Swāmī Mahārāja, sometimes the memory of a wine shop, or a market, the mind coming and going. So also when we sleep the mental world remains active and so many things coming and going. But in a very particular case it is possible that higher truth is coming down and casting its shadow, but rarely, rarely it is possible. And who has purged out all this material consciousness of enjoyment, exploitation, and salvation, their mind is always a reflection of the higher world is taking place.

Ye kāle vā svapane, dekhinu varṣī vadane, sei kāle āilā dui vairi. Rāmānanda Rāya says, quoting about the *gopīs*, "When in my dream I had a look of the Lord with flute in His mouth, at that time two enemies approached me." *Ānanda āra madana*. Some sensation to be united with Him and the ecstasy therein, these two enemies came, and did not allow me to have a clear sight of my Lord, the clear vision of my Lord, be barred. So I'm thinking that if in any time in the future I get such chance, then I did not try to look at Him, but I shall try to satisfy those enemies, that they may not come, so the sight will be permanent, will stay for some time more."

*[ye kāle vā svapane, dekhinu varṣī vadane, sei kāle āilā dui vairi
'ānanda' āra 'madana,' hari' nila mora mana, dekhite nā pāinu netra bhari'*

*punaḥ yadi kona kṣaṇa, kayāya kṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharāṇa, alaṅkṛta karimu sakala]*

["Whenever I had the chance to see Lord Kṛṣṇa's face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa's to the full satisfaction of My eyes."] - ["If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.37-8*]

Nitāi Gaura Hari bol. We're talking high things, where we are, and only by the grace of the Guru, *mahā-jana*, Vaiṣṇava. And that we can try somewhat to have a conception, slight realization of these things, by these ways, futile attempt. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. What can we do?

*bhūmau-skhalita-pādānām bhūmir evāvalambanam
[tvayi jātāparādhānām, tvam eva śaraṇam prabho]*

["For those who have stumbled and fallen upon the ground, that very ground is the only support by which they can arise once again. Likewise, for those who have offended You, O Lord, You alone are their only refuge."] [*Skanda-Purāṇa*] & [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 86]

A child when he tries to learn walking he's slipping down, falling down, and again with the help of the ground he's standing, again falling, again standing. You can't check that attempt in him.

So also with us, without trying, possible or impossible, without caring for that, what should we do? Our charm for this world has finally been finished. If we want any engagement, engagement in this type of, whether you say imagination or reality, or whatever, we're captured by the charm of such talk. We get or do not get. The leading idea in our mind, the principal guiding idea of our life is such. Search for Kṛṣṇa, Reality the Beautiful. Die to live. All risk no gain. *Hato va vapsisa sagram dipava bhoka sei mayi* [?]

Either gain ground or die. Just as in ancient times we're told that the Romans, they took the soldiers in a ship, and helped them to land in a country, and then burned the ship, do or die. No way to fly away by the ship again, to go back. You have no other alternative but to fight, so fight with your utmost energy and conquer the country, or be killed to the finish. No other alternative to go back, the ship is burned to ashes. So do or die.

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

Parthamitra: So Mahārāja, how does one subdue his false pride?

Śrīla Śrīdhara Mahārāja: The only way it is recommended, *sādhu* and *śāstra*, association with the higher thought. The false ego can be destroyed by the help of the real ego. By the force of the association of the real ego, that can do away with the false ego, the pride. The association is the most powerful thing to convert one to another, from one plane to another, the association, and

that is of two types. One living scripture, the *sādhu*, and another, scripture, the words of the *sādhu* collected in some emblem. *Sādhu-śāstra-krpāya*. No other alternative.

[sādhu-śāstra-krpāya yadi kṛṣṇonmukha haya / sei jīva nistare, māyā tāhāre chādaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.120]

*[smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim]
bhaktyā sañjātayā bhaktyā, [bibhraty utpulkām tanum]*

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."]

[Śrīmad-Bhāgavatam, 11.3.31]

Bhaktyā sañjātayā bhaktyā. Nothing can produce *bhakti* but *bhakti* herself. So there is light in the heart of the *sādhu* and that light can be extended to light the candle in your heart. Only *bhakti* can produce *bhakti*, nothing else can. No intoxication can produce *bhakti*, as Jayatīrtha is conceiving that intoxication helps our *bhakti* a great deal, wonderfully. Only *bhakti* can, *bhakti* is *ahaitukī*, the most fundamental plenary substance, devotion, dedication. Exploitation, enjoyment, cannot produce dedication, it is the enemy party. Dedication comes from dedication. From intense to surface, from the centre to the circumference it can come. *Bhakti* is the most fundamental element, nothing can produce her. That is dedication, and we live by dedication, and we die by exploitation, and we're reduced to cipher by renunciation.

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

Die to live. He's Reality is for Itself. The Whole is not subservient to anything else, then He's not Whole. Everything meant for Him, and we're for Him, and it is a blessing to us that we're for Him. We have got some position in His heart. We're for Him, that is our solace, our consolation, that we're for Him. With that connection we may hope to come to Him, that we're for Him. And He's for us at the same time, vice versa. We have no other goal but Him. That is our claim. "Our claim that we're not outside You my Lord, we have come to seek our comfort outside You, far from You. That is *māyā*. I'm done, I have committed suicide. But because I belong to Your staff, that You was not possible with me still living. I still have hope returning home, sweet, sweet, home."

janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudaśanam

[The perception of the evil of birth, death, old age and disease - *Bhagavad-gītā*, 13.9]

Always we must calculate about the enemy attitude of the environment where we're living at present. How hateful is this environment we're living in, and we want to extend our empire, mercy in this nasty land, we are busy to extend our empire, kingdom, foolishly.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Śrī Gurudeva. Śrī Gurudeva. Śrī Gurudeva. Gaura Hari bol.

*yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni, sā niśā paśyato muneh*

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

Devotees are awake in a particular plane, and that is night to the ordinary people. And where they're fully awake, ordinary intellect, devotees are sleeping there. No necessity, no consciousness, energy to be wasted there in that plane. Gaura Hari. Gaura Hari.

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