

83.04.30.B

Śrīla Śrīdhara Mahārāja: ...came from Kauśalyā, by that Lakṣmaṇa was produced. So Lakṣmaṇa was very friendly and very subservient to the son of Kauśalyā - that is Rāmacandra. And the Śatrughna he was produced by the portion given by Kaikeyī. So Śatrughna was very much fond, and very obedient to Bharata. Because from Kaikeyī's portion he got and thereby Śatrughna was produced.

This has been meant. Do you follow? No?

Vidagdha Mādhava: Yes Guru Mahārāja. But are They all considered Viṣṇu?

Śrīla Śrīdhara Mahārāja: Yes. Viṣṇu in four portions. Just as Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, These four. So also here, Rāma, Lakṣmaṇa, Bharata, Śatrughna, They're all considered as Viṣṇu Tattva. Divided into four.

Vidagdha Mādhava: Sometimes in our preaching we find occasionally someone will read *Kṛṣṇa Book*, tenth canto of *Śrīmad-Bhāgavatam*. And they will have a hard time accepting these fantastic demons that appear in Vṛndāvana, as more than a story. They'll have some difficulty because there's no trace of this kind of mysticism in the present modern age. These are fantastic descriptions, as Pūtānā became twelve miles long when she fell to the ground. These are fantastic descriptions of events.

Śrīla Śrīdhara Mahārāja: Can you conceive that the boy Kṛṣṇa could uproot Govardhana and put it on His finger? Can you conceive? That can be swallowed by those persons? If that can be adjusted, then all these, everything can be adjusted. You see?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: And the question, "You say that all come from fossilism, fossil." Fossil is given, matter is given more importance over consciousness. But consciousness can create anything. That is the process. We're to understand and digest, that not from fossil everything is coming, but from consciousness everything is coming. From spirit everything is coming. Then it will be clear, to explain all these miracles.

In the system of hypnotism can they be convinced about the *Divya-darśana*?

Kṛṣṇa showed He's such-and-such. Can they digest this?

Devotees: Universal Form. *Virat Rūpa*.

Śrīla Śrīdhara Mahārāja: Universal form of Kṛṣṇa, He showed to Arjuna, can they digest that, view? Then that is all false? So many things, how to explain that from the materialistic or scientific standpoint?

Devotee: They'll say that it's all poetry.

Śrīla Śrīdhara Mahārāja: From the same basis we're to view everything. And all the conceptions of the present scholars they're all based on this fossilism. And that must be demolished wholesale, that this not the way of thinking for a man of devotion. They consider the spiritual substance, that is

the cause, and that can create every kind of fossil, any time, actually every time. It is like a play doll, to create this matter. Material form is a play doll in the hand of the spiritual autocrat.

Everything is shown according to His own sweet will. _____ [?] of the material world. It is all floating on consciousness. And the magical wand is His sweet will. Whatever He will like to show you, you're forced to see that. It is coming from up to down.

So no material stability of the material characteristic of anything, whatever we say, it is all false, all *māyā*, concoction. It is seen from the plane of our very meagre local interest, all false. The wholesale false, all misconception. We're accustomed to think that a brick or a piece of stone is invulnerable. But it is nothing, only a conception, an idea that may be.

Just as in a dream we can have experience of many things, very astonishing in dream. Is it not? What is not possible to experience when we're awake. We're co-operating with our material senses, what is not possible, that is possible in dream. We can see a big mountain is being transformed into a sea, and ocean may be transformed into moon, in dream many things.

So in the soul it is more independent in view is possible. It is such. So we have to give up this narrow idea drawn from the material, local conception, from our brain, to brush it out.

His sweet will is the cause of everything. Like a magician, like a hypnotising man. The very basic must be accepted like that; then we can explain everything here, how there are so many small and big incidents.

How it was possible for Christ when he was crucified to come again? Some say that he was not dead. His dead body was taken to some mountain cave and after three days when the people went to see him, nothing but some remnant of his dress was there, and he was not there. The body could not be traced, gone away.

How it is that when Peter, there in Italy they ordered that he will be crucified, he was flying away from Rome for fear of death? Then he met Christ is coming. Then he fell on the feet of Christ. "You master, you are coming."

"I'm going to be crucified a second time, because my follower Peter he's betrayed me, and for fear of crucifixion he's flying away. So I'm going to be crucified for a second time."

"No, no, my master. You won't have to take the trouble of going to be crucified. I'm going to be crucified." Then Peter, what is this? He saw Christ.

And so many times they say Christ's coming. Is it material science's sanction? All religious conception on their background they must have some sort of, any sort of immaterial, over material, supernatural experience on its back. Every religious class have some sort of such miraculous conception on the back, everywhere. Because it is true, and what we have conceived this is all, this is false. What we experience through our senses, that is false. How far we can rely on our senses? We cannot recognise whether a ghost coming or a man coming. So many.

Bhrama, pramāda, karaṇāpāṭava, vipralipsā. These four defects always with the instruments of our knowledge through which we gather. *Bhrama* means commission, we commit, we take a man for another man, sometimes a ghost. Omission, then undetected many things go away. *Karaṇāpāṭava*, there's defect in the eye. One may say, 'No, this man's coming.' Another, 'No, no. You're seeing false. That man is coming.' *Karaṇāpāṭava*, the defect in the instruments through which we gather our experience. And *vipralipsā*, the greatest prejudice. Previous prejudice that always

guides me to count and see that things are such, must be such. Our previous impression that is kept in the mind, mental store, that comes to guide us, to have experience from outside.

The very root and nature of our experience, that has been cancelled by the spiritualist, of every school, whether Christian, Mohammedan, or Hindu. Religion means depending on the experience of some super knowledge, religion means that.

And those that depend on their sense experience they're all almost atheists. Everything coming from rigid eye experience, or ear experience. What is my position, that my experience has some valuable position? I'm running in a phantasmagoria. This body is the effect of a dream, something like dream.

The mind is more independent than this body. So bodily experience is more rigid and narrow than the mental experience. The experience of the intelligence that is higher and more spacious. In this way the experience of *ātmā*, *ātmā* can do anything. Independence of the soul in all respects is extremely greater than that of this body. Just as mind's scope is greater than this body experience, so the scope of the knowledge of *ātmā*, that is infinitely more spacious than that of this body experience. In this way.

And in Paramātmā conception more wide things are possible. In this way the progressive, to Kṛṣṇa everything is possible. No restriction over Him. His sweet will can never be opposed by any potency in the universe. *Āptakāma*, whatever He wills at once it comes to Him. "Let there be light." There was light. "Let there be water." There was water. Only willing is at the root of the incident.

So Govardhana daran [?] this Putanā affairs, everything, only willing is at the back, and it will immediately come to effect. That is the science of the supernatural things is like this. Just as we can will otherwise which is not found in this fossil science, what is not possible in the fossil science we can will that, we can wish that. Why? So there is a scope outside, so we'll have to go that side.

"Let there be water." There was water. "Let there be light." There was light. That basic conception we must have. From there we can go ahead. His sweet will, willing is possible, creation is possible by will power. Ideal realism, first the idea then it comes to be real. Everything, first idea, and then idea realises into so called reality in different planes of life. Do you follow?

Vidagdha Mādhava: Yes Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: You lose that basis and come with thousands of questions every time all the same and similar. First you have to take position with this universal conception of religious basis, foundation. You must take your position there firmly. Then from there you'll look around. And you'll have to explain other things how it can come to be effected.

Planets and the law, their existence, all uncertain, unstable, all vanishes and again come. What is their stability, their firmness, their value? It is coming and going. The prime cause we're to study very attentively what is the nature of the prime cause, Brahman, from which everything is coming to our sight and again disappearing into that. We must not forget that we're trying to engage ourselves to study the nature of the prime cause and more and more higher.

Always we take some mud and throw into that, and begin to try and understand what is the matter.

"Why that is not like the mud? Mud is all. And why the God is not within the mud?"

Where the mud does exist when the whole creation abolished? Where does this mud or the stone exist? Coming from where? Unseen quarter, un-understandable quarter, everything appears. The science also say like that, it appears and disappears.

So what is the nature of the root from when it is coming, and this coming thing is also undesirable. It is only giving pain to the soul. This is negative creation, not desirable. The proper creation which is desirable in *svarūpa-śākti* land, that is already there eternally. All these we're to hear repeatedly, but that does not have any trace in the heart. Always in the material mud-plodding, and sometimes enquiring about the ether, always in the mud and sometimes questioning about ether - electricity.

But we're to think through the soul. Through soul we're to go to know the nature of the Supersoul area. This is all about that, Supersoul area. Freedom of soul is infinitely more extensive than the freedom of eye and the ear and the tongue and touch, infinitely higher and greater, the plane of soul within me. Just as the mind is more flexible and more spacious than this bodily experience. In dream we're more free than when we're awake in the world of our experience. In this way freedom is going up.

Āptakāma, whatever one wills it comes immediately. Only it is within the jurisdiction of a particular soul, a *yogī*. A *yogī* whatever he will will, "I want one piece of *rasagulla*," *rasagulla* is there. Do you follow?

Vidagdha Mādhava: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: A soul in it's higher realised position gets such power. Whatever he desires: "I want money," money is here. The soul can acquire such power. Then what about the Supreme Soul, everything is possible. How much we can conceive miracles? Our brain, how much miracle can it conceive? Very little, it's always captured by this limited experience. Our imagination always captured by our limited experience and cannot go high.

More, more, more higher, every possibility is in the hand of the Absolute God. He's Absolute, Omnipotent, Omniscient, All Powerful, All Knowledge, and All Love. All love is Kṛṣṇa, Vṛndāvana. All knowing Nārāyaṇa. And Śiva and Brahmā they're plodding in the mud. Śiva half in the mud, half the head in eternity, and Brahmā wholesale in the mud. And whenever any higher knowledge is extended through they can know to certain extent. "Oh, say that this is religion. They will be relieved if they follow like this. Brahmā you advise to your created creed, prisoners." Brahmā does that.

Excitement. The same question coming from the same place repeatedly causing excitement.

The rules of mathematics there, or geometry, this theorem one proved, then so many deductions, so many sums may come. That rule according to addition, subtraction, then this multiplication, or division, the rule is there and that is given and all sums you are to work out. But every sum you will take how to divide, what is this? The general rules must be understood, then all the sums may be worked out thereby. So we must catch the rules, the general reasonings, and particulars will be deduced from there.

So many miracles are here from every religious party, miracle. So a super-scientific adjustment must be assimilation, we must have when we enter any religion we'll have to faith on many miracles. In the beginning when we go to take admission we must have such solution, what are these miracles? Am I to believe or no, not to believe? If to believe, why? What is the reason? I must get

explanation from me, and once I believe that then I can go there. The miracle is everywhere, connected with every religion's conception. Then are they false or are they true? And though the oppositionists they are false. This general decision we must have before we approach any religion. This is a primary thing to understand for the beginner, whether miracles we shall believe or not. That they're all false, or this science is false, the decision we shall have to take there, if we're sincere to our self. Otherwise all religions are false, and the atheistic science they're true. A most primary question in our inquiry. Then the particular solution of a particular miracle. But the common thing, that we must have in a general way. Then we're to ask why? Why this *līlā*, this aspect, was taken here, took place? Why this miracle came, why that miracle came, what is the necessity of showing that particular miracle? It is miracle to us. What is miracle I told, what is miracle to the ordinary man awake, then what is found in dream. If this is reality then dream is imagination, concoction. But if we learn to give more reality to the dream than our wakeful days, if I go to religion we're to do that. What is in mind that is coming out, if it is not managed otherwise, when it is in the cause.

*indriyāṇi parāṇy āhur, indriyebhyaḥ param manah
[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]

That is primary, that is more fundamental, the mind is more fundamental than the effect of our sense experience world. Mind has got more value. *Manasas tu parā buddhir*. The world of reason is more real than the world of mind and the world of sense experience. In this way, reality is going towards that. *Manasas tu parā buddhir, buddher yaḥ paratas tu saḥ*, that is *ātmā*. Then Paramātmā, then Vaikuṅṭha, *līlā*. And these things we're to have, a general conception, the truth which side? And the transient characteristic falls and fighting amongst that is *māyā*, what is the position of that experience. The mean conception of the sense experience, and the higher conception of the revealed truth, we must have a general idea. And details we're to inquire and get satisfied.

The party already there, that man created God, not that God created man, God is man's creation. And man created by the fossil. Fossil is the ultimate reality. The fossil develops into human body, and human body can temporarily create what is said as soul. And the soul that also conceiving creating God, that is another way.

And whether, and what system appeals to me? What party I'm to join for my real benefit, sincere party, sincere joining a particular party. Not for any false purpose, but to save me for my own highest interest I'm joining the party. That soul, Supersoul, that is everything, and this is the outcome, a nasty thing. I shall go to join a religious party out and out, this sort of consideration must be solved before that. Whom I rely more and it is for my own highest interest. Otherwise our joining a particular party that will be questionable.

The subtle is more powerful than the gross. The atomic bomb, which cannot be seen by, sensed by our senses, that contains so much power. So efficiency in the subtle things, we're to follow that line first.

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

All mighty, all conscious, all loving. What will be His position? Limitation is unlimited. Infinite. We're a part of Infinite, and we must not try to bring Infinite within my fist. That is suicidal. A finite is attempting to bring the Infinite within his fist. He must be generous, broad in view, when thinking about the Infinite. Ha, ha. How much length and breadth he can have to contain the Infinite?

There is a story of a frog. One elephant passed by the side of the frog's den. Then the frog went out at that time. And he had a child, and when the mother came back he told, "Oh, a very, very big animal passed by this side."

"How far, big?"

Then the frog is pumping his stomach and trying to get bigger. "So much bigger, so much bigger." Then at last burst. The story is like that. The finite wants to imitate, measuring.

So Mahāprabhu says, "Stop your inquisitiveness. Try to follow the path of surrender." Infinite, finite, the relationship will be easy through surrender, and not the attempt to capture Him in your fist. However knowledge you can acquire, you'll be far, far below the level of knowing the Infinite. In that way you won't be able _____ [?] That is all cancelled. Your inquisitiveness about Infinity has been cancelled.

And when surrendering, faith, "Yes. Here you are, now begin your progress. Go."

Surrender means to leave the decision on Him. That is surrender, to give up the faith in his own capacity, his own fitness. And faith means to depend on Him. "That how You are, You please make me know." That process, surrender, follow that process and He will try to make Him felt in you, you'll be able to feel something. That is the way of devotion, *śaraṇāgati*, faith of that type with surrender. That will give something to you.

And in this way, nothing, whatever you'll know that is all *māyā*. You, as a subject, whatever experience you'll be able to gather, all *māyā*. That all may be cancelled.

But what He extends to you, being propitiated, that is something. His gift is something.

And your conception of who He is, that is concoction.

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

[Lord Brahmā said, "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]

Here the spiritual inquiry begins, with *jñāna-śūnya-bhakti*.

And that is all boast and pride, attempt of false pride. 'That I can know. I can know.'

No. You can know nothing. He's unintelligible to you, to the extreme. Without His will, you cannot even penetrate a hair breadth position to know Him. This is the process we should take in our connection and intimacy with the Infinite.

"Oh, you finite, you listen to this." *Yam evaiṣa vṛnute tena labhyas.*

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

Nāyam ātmā pravacanena labhyo. By much discussion. *Na medhayā.* By sharp memory. *Na bahunā śrutena.* By extensive culture of different types of knowledge, never. *Yam evaiṣa.* Only one road. Whomever He will come down to make Himself known, he will know that much.

So what is required from our part is submissiveness, and full dependence on His Grace. That is through *śaraṇāgati*, the only way to get Him, to have Him. All others futile attempts. Misconception of a greater type, may be so fine. Misconception of smaller group and misconception of little spacious, but it is misconception.

After all, He's free. Any time He may change His motive. He's free. Future, past, within Him. He can change past, He can change future, He can change present, if He likes. So our relative position may be adjusted, readjusted, again readjusted, again readjusted. He's free. Even the Brahmā, Śiva, all souls of higher aspiration, they also say, "We can't follow Him." What of us? *Śiva viriñcira vāñchita ye.*

*emana gaurāṅga vinu nāhi āra, hena avatāra habe ki hayeche
hena prema paracār, śiva viriñcira vāñchita ye dhana
jagate phelila dhāli, kāṅgāle pāiye khāila nāciye
bājāiyekaratāli, nāciyā gāhiyā khola karatāle
dhāiyā mātiyā phire, tarāsa pāiye śamaṇa kiṅkara
kabāṭa hānila dvāre, e tina bhuvana ānande bharila
uṭhila maṅgala śora, kahe premānande ehenā gaurāṅge
rati nā janmila mora*

["O mind please listen. You have nothing else to be attached to except Śrī Gaurāṅga. Never in the past, nor in the future, will there be such a benevolent incarnation who has presented the matchless divine love ecstasy of God so generously. He poured into this world that ambrosial wealth which is ever cherished and hankered for even by great powerful personalities like Śiva and Viriñci (Brahmā). By His merciful grant, even the most common destitute persons were blessed with the chance to imbibe that nectar with great delight. Overwhelmed by spiritual ecstasy they began to sing the glory of the Lord and dance accompanied by the concert of rhythmic drums and sweet *karatālas*. Frightened by the power of such holy *saṅkīrtana*, the inauspicious atheists who were slaves to their mortal ego, ran away and hid in locked rooms to protect themselves from such purifying effect. All three worlds of existence (*svarga*, *martya* and *patala*) became blessed by receiving transcendental bliss and reverberated that auspicious sound. Premananda says: "I can never have enough devotion to my beloved Gaurāṅga."]

They're aspiring, but they say that, "We're disappointed to know Him." Still, it's our best interest to have our connection with Him, consciously. We cannot be out of His connection in any stage, but consciously to come within His connection, that is our desirable, highest end of life.

*[bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram]
suhṛdaṁ sarva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati*

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

For our own peaceful life it is indispensable that the controller of the whole environment is my friend, He's friendly to me. Then I can find peace only in me. The all controller of the environment, He's my guardian, and He's my friend, He's affectionate to me. If really I can realise this, then I can find peace in my mind. Without which I'm always searching, and without which I cannot live, the search for maximum peace. That is the interest to every atom, peace. And peace we can only get, that the Absolute controller is affectionate, and kindly, guardian to me. Such submissive inquiry we can only come to that understanding, that He's friend.

Such sorts, one surrendered, devotees. And another, exploitationist. Exploitationist in the lower world, *karmī*, and the *jñānīs* they're also exploitationists. By research they want - by using their faculty of knowing they want to get something which they can utilise for their own purpose for better future. The underlying principle is exploitation, the knowledge. The underlying principle of inquiry that is also exploitation.

But He can't be exploited. What we can exploit, that is, *māyā* means in a dream like thing, that is concoction, hallucination. *Artheṣu abhijñāḥ*. He's for Himself. He can't be for any other thing. He's for Himself. You're within Him. He's for you also, when you're within Him. But when we come in opposition, He's not for yourself. You're put in another position, in the prison house, *māyā*.

*na kartṛvaṁ na karmāṇi, lokasya sṛjati prabhuḥ
[na karma-phala-saṁyogam, svabhāvas tu pravartate]*

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [*Bhagavad-gītā*, 5.14]

"You're left free. Go on with your own fate. Try your fate. Finite, try your fate according to your understanding." And they'll plod in the mud. They'll have to plod in the mud, if finite tries to find out his fate, fortune. Harmony, and proper adjustment. Harmony is what's necessary for us, to be

harmonised. And that can be attained through submission, *śaraṇāgati*, surrender. As much as we shall try to come within His confidence, He will reveal His heart to me.

Nitāi. Nitāi. Nitāi. Everything depending on Him, not anything outside. What to speak of that LSD.

Hari is Absolute. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. *Bhaktyā sañjātayā bhaktyā.*

*[smarantaḥ smārayantaś ca, mitho 'ghaughā-haram 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]

That may seem to us a new thing, this *bhakti*, surrender, but that is eternal, no beginning, no end.

.....