

83.06.27_83.07.02.A

Śrīla Śrīdhara Mahārāja: ...cannot shake off them and have any impartial view of the environment. *Vipralipsā, asta mancana*, our acquired tendency and idea of goodness, our past history, that stands in our way.

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

Open attraction for our past historical events. And that is a great thing. It is very difficult to get out of the past experiences. The pride of our past experience of knowledge, to disown that, a very difficult thing. We think that thereby we'll lose our own self. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Open, unprejudiced, impartial, that is questioned, that surrendering. By the fire of surrender everything burns into ashes, all difficulties fade. Surrender. That the great conflagration that everything is burnt to ashes about our past. And with the past the future prospect, so many of different varieties, future prospect is also in the past experience, history, so many, all into fire. Be clean, with clean hand begin your - ke?

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja:

*yā nisā sarva-bhūtānām, tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni, sā nisā 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]

What is day to us we're to leave that. We're to jump into the night almost. Ha, ha. Then we shall find day. Die to live. Surrender. Apparently surrender means death. But death, die to live, surrender, negative side, to give up everything. Abstinence to the extreme, surrender, to become cypher. To attain the highest form of positive we should become cypher. Surrender. All defects in your existence will be cleared. Your existence is defective, vulnerable. So no confidence in you.

Surrender, faith. If we accept faith it may be false. But you're already cent percent within the falsehood, so no that sort of pleading, advocacy, give up. You're already there. So don't be afraid by incurring something more worse in faith. And faith, how much you can cover in the area of your tiny faith? Infinite is more and more, bigger, big, and better. Your small faith, what may be the area of your faith? Infinite is more, it is greater, greater, infinitely greater. So your faith in the ocean, how much you can take the water? Faith, *śraddhā*, faith for the high, faith can take you nearer the highest thing. Through faith you can connect yourself with the highest thing - no other.

Just as they're having connection with the furthest planet, with the help of electricity. Not by hand, nor by any machine or anything, by air or anything. But in the electric plane they can go to the furthest possible quarter.

So faith is the most extensive plane which we can find nearby. And through that connection we can go far and far away. If we can come in connection in our conviction and conception such things may be there. We can eternally have the company of that highest thing of that highest type, by faith.

In our connection with the infinite only faith can help, give connection. From far away through faith He can come to us. No other property can come, we have got in our possession that can bring Him near to me. And to get Him near, that means in other words, to go near to Him.

We may think about the so-called scientists, with the computer, with the machinery, they're sending their, keeping information of those sputniks, only by machines though. And ordinary men, 'How we can rely on the machines?' The electrification, all these movements, ordinary man cannot read it. 'What is happening there, by reading, they advertise to the people that this is there. The weather will come in this way.' Ordinary man cannot understand. But a brainy class they find real connection, are connected with them. Ordinary man may think, 'That is unreal. How a machine can say?' This telegraph system, the television, and the radio, it is beyond the conception of intelligence of an ordinary man. But those that are in connection with the radio they say, 'Yes, that is happening, we're getting it, it's all true.'

So faith at present may seem to be abstract to the unbelievers, to the ordinary persons. But who are accustomed to work in the plane of faith, really in that transaction, it is reality to them. *Yā nisā sarva- bhūtānām, tasyām jāgarti samyamī*. Every man has got his plane. What is civilisation to the human beings, an ordinary worm or insect, it is beyond their jurisdiction. So through faith we can live in such a place and that is concrete thing, though it is not so easily understandable. But who are really making transaction with that it is real to them. They're getting satisfaction, verification, they're finding verification there. 'Yes, we're sending news and something coming to us.' So verification is possible in the faith also, but to the person of that standard. And ordinary ignorant mass they may not find any verification of those movements and discovery. Hare Kṛṣṇa. *Śraddhā*.

sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, yanra kṛpa bhakti dite pare

[Śrīla Bhaktivinoda Ṭhākura has written, "Giving up everything, let us sing in praise of Śraddhā Devī - faith - whose grace can take us to Kṛṣṇa."]

Bhaktivinoda Ṭhākura. "Give up everything, and let us come to praise exclusively about the grace of faith, *śraddhā*. And *śraddhā* can only take us to Kṛṣṇa, nothing else."

That surrendering for Him can take us nearer to Him, and we can find He's real, and all else is unreal. Though it cannot be seen by this eye, or heard by this ear, sometimes also that is also possible, but generally not. That is *atīndriya, buddhi-grāhyam atīndriyam* [*Bhagavad-gītā*, 6.21]

*evam buddheḥ param buddhvā, samstabhyātmānam ātmanā
jahi śatrum mahā-bāho, kāma-rūpaṁ durāsadam*

["O mighty Arjuna! Knowing the soul to be thus perfectly distinct from the intelligence, steady the mind with resolute intelligence and destroy the indomitable enemy, lust."] [*Bhagavad-gītā*, 3.43]

In *Gītā*, how to get out from the attraction, finally, from all these tendencies that are drawing me towards this material world, material charm? How to get out of the material charm?

*evam buddheḥ param buddhvā, samstabhyātmānam ātmanā
jahi śatrum mahā-bāho, kāma-rūpaṁ durāsadam*

If anyhow we can come in connection with that, all these things will seem to be like trash. It will be very, very easy to get out, leave all these things. *Evam buddheḥ param buddhvā, samstabhyātmānam ātmanā*. Introspection. By soul's eye try to see the soul. Soul is above your reason and intelligence, that's generally used in this plane, there is soul. So try to find out with the help, with the highest intelligence, try to find out the soul. And with your own soul embrace that soul. *Samstabhyātmānam ātmanā, samstabhya*. Try to embrace it with your final existence the very existence is such. Then if it is possible for a second that you can take yourself to your own self withdrawing from the environment, then such a happy slight experience for the second you'll get, the whole thing will seem to be like trash, no charm. All charm will vanish, will be uprooted. 'Oh. Beyond this apparently charming environment there is such a real thing, which is so happy.' Though a very small point, but it will be a constituent part of a great, happy plane.

*āścaryavat paśyati kaścid enam, [āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enam veda na caiva kaścit]*

["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]

You'll be struck dumb. 'Such a thing is existing? And that is myself? Then I'm only chewing the glass, or stone, chewing the stone. What am I doing?' With most confident and final retirement wholesale from the material charm which we get through our mundane senses. *Āścaryavat*. Then we'll be convinced, if we can explore on the higher side I shall be greatly successful in my errand, and surely, certainly. It is a certain plane. This is uncertain. Only if you can have a peep, a touch, of your own soul, then the Supersoul and so many others, on the other side. Not to talk of them. Only your own soul, if you can taste only for a second, by your empirical method.

*indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ
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]

In this way, by step by step, eliminating the charm of the lower existence, go. The intelligence is a very fine thing. Then above intelligence what is there? That spark, what makes the intelligence,

the reason to work, that soul, that light. If for a second you can have its connection, touch, the revolutionary change is bound to come in your life. Whole history of this world will appear to be useless. I want that world, my souls world. Then again you'll be told - Supersoul, Paramātmā, then Vaikuṅṭha, in this way.

*prāyeṇa munayo rājan, nivṛttā vidhi-śedhataḥ
nairguṇya-sthā ramante sma, guṇānukathane hareḥ*

["O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."] [*Śrīmad-Bhāgavatam*, 2.1.7]

Then some practical faith will come. The God's existence is not a fable, not an imagination, it is a reality. So your progress, your inquiry will be more genuine, of pure type. Your march towards the land will be more real. And it will fetch results also, more and more confident. And the gradation is there towards Kṛṣṇa conception, as *Bhāgavatam*, the last book of Vyāsadeva, and Mahāprabhu gave us. *Satyam śivam sundaram*. Search for Kṛṣṇa, Reality the Beautiful, *sundaram*. Life will be successful.

*na te viduḥ svārtha-gatiṁ hi viṣṇum, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ]*

[Prahāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

Only busily engaged with the cover, but not the spirit within. Prahāda Mahārāja says. *Bahir-artha- māninaḥ*. The outer aspect is charming you, engrossing you so much. *Bahir-artha-māninaḥ*. Look deep to find out the internal substance which makes all these things existent, *sat*, which makes all calculation possible, *cit*, and which makes to search after such, the highest prospect of life, *ānandam*. Don't ignore them. Search your own self, what are you searching for.

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

The standard of our inquiry we have got from Mahāprabhu the general standard of inquiry. Inquire in this line, your prospect is there, verified. Be sincere. You're in the hands of a cheater, be aware of that. So much so that you yourself wants to cheat you. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. So march will be thorough and wide towards. No necessity of any credulity. Who believes everything very easily, what is that? Blind faith, credulity. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Then we'll understand the magnanimous characteristic of Mahāprabhu.

And if one day we can sing in chorus with Vasudeva Ghosh. *Yadī gaura nā hoīta, tabe ki hoīta, kemone dharitām de*. If such Gaurāṅga did not come here how we could live? Such a stage, such a taste, if we did not have any experience, then our life was worthless. The taste which I got at present, given by Śrī Gaurāṅga, without this, life is no life. *Kemone dharitām de*. How could I sustain my life, my existence, without this? Only that I have, I'm fated to reach this, so I'm dragging on my life for this final fortunate attainment. ___ [?] Yes, living has been successful because I could come to taste such a nectar drop, my living has been successful. If I could not get this then whole life that should be considered useless. That I have lived so much with so much trouble, it is worth living, because I could come to such conclusion, such goal, justifying my past. My present attainment is justifying my past life, so many troubled lives in different species. But now I have reached such a goal that's justifying all my sorrows in the past lives.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: How can our faith grow more and more?

Śrīla Śrīdhara Mahārāja: By utilising the favourable environment, from there we're to draw our food. The food what we want, where it is stored, we're to leave them. Just as when one is suffering from a disease, doctors say ultimately, "Leave, take a change of climate." So by going to a particular climate I automatically get help from the nature. Without medicine my health may improve. So environment can help us. *Sādhu saṅga* and *śāstra saṅga*.

sādhu-śāstra-kṛpāya yadī kṛṣṇonmukha haya, sei jīva nistare, māyā tāhāre chāḍaya

["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]

Sādhu, śāstra, both similar, one in passive, another in an active way, to help us. Which gives us His connection, His Name, His *līlā*, His *rūpa*, *guṇa*, everything. Hare Kṛṣṇa. Gaura Hari bol.

...

Vidagdha Mādhava: ...I came to see about the mail, but Hari Charan prabhu showed me two letters and assured me there were no English letters. I met Hari Charan prabhu and he showed me the mail. One Bengali letter, and one letter from Calcutta. I would have come, surely, but I was told, no English letters.

Śrīla Śrīdhara Mahārāja: Perhaps before that someone has... [28:20 - 29:22 ?]

...

Vidagdha Mādhava: ...in a discussion with Mukunda Mālā Vilāsa prabhu, I came to find that because of something Your Divine Grace said, Mukunda Mālā Vilāsa prabhu, he thought perhaps a *bhakta*, a *kaniṣṭha*, a neophyte *bhakta*, or a *kaniṣṭha adbhikārī* devotee, would be more advanced than Jesus Christ.

Śrīla Śrīdhara Mahārāja: Hmm?

Vidagdha Mādhava: He was of the opinion that a very new devotee in the Kṛṣṇa conception would be on a more advanced platform than say Jesus Christ. Is that correct, a proper understanding?

Śrīla Śrīdhara Mahārāja: What did I say? I don't follow you? That anyone who has entered Kṛṣṇa consciousness...

Vidagdha Mādhava: No. You didn't say this. Mukunda Mālā has this conception. Because of hearing some preaching from Your Divine Grace, he has drawn a conclusion, and that conclusion is that someone beginning in Kṛṣṇa consciousness, beginning in the Kṛṣṇa conception, he's more advanced than Jesus Christ.

Śrīla Śrīdhara Mahārāja: That is superior to Christ?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: What conception the Christ gave.

Vidagdha Mādhava: But he's specifically of the opinion that that neophyte *bhakta* is on a higher platform than Jesus Christ.

Śrīla Śrīdhara Mahārāja: Because the prospect. Christ means what Christ preached.

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: The teachings of Christ...

.....

