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**Śrīla Śrīdhara Mahārāja:** But when, if we can reach there we shall find without such, no life is possible. Now without electricity civilisation impossible. So when we reach the standard we'll find the utility, how much we gain there. We shall feel life is there, die to live, life after death. Life after death does not mean that after this body another life, but the death of the so called death finished. When death will die, then the life will begin. Die to live. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Mrtya \_\_\_\_\_ [?] is the name of Mahādeva, who has conquered death. Death has died, and He's free, no death. In the plane of Mrtya \_\_\_\_\_ [?] Mahādeva is independent of this material energy. Hare Kṛṣṇa.

Gaura Hari. Gaura Hari. Gaura Hari bol.

Sambandha yoginam tadvinam yoginam mandinam [?] That day is fruitless, non-producing, non-productive, in which we do not talk, we do not cultivate about the Supreme Being, my Lord. No consultation about our Lord, we forget our own Lord, Who is be-all and end-all, all in our life - our Lord. The Lord of Lords. When we forget Him, that day is non-productive.

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

*avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṁ tanoti  
sattvasya śuddhiṁ paramātma-bhaktiṁ, jñānaṁ ca vijñāna-virāgya-yuktam*

["For one who remembers the lotus feet of Kṛṣṇa, all inauspiciousness soon disappears, and one's good fortune expands. In other words, one becomes free from all material contamination, one attains liberation from repeated birth and death, and one's real spiritual life begins. As one's heart becomes gradually purified, one's devotion for the Lord within the heart awakens, and one realises the Paramātmā. Thus one gradually develops knowledge (*jñāna*), realisation (*vijñāna*), and renunciation (*vairāgya*)."]

[*Śrīmad-Bhāgavatam*, 12.12.55]

*Avismṛtiḥ kṛṣṇa-padāravindayoḥ.* Not to forget, un-forgetfulness about the lotus feet of divine Kṛṣṇa. *Kṣiṇoty abhadrāṇi.* That continuance of that memory, continuous memory of Kṛṣṇa, that will diminish, and destroy, *abhadrāṇi*, the ungentle, undesirable things, dirty things in you. All are dirts, without Kṛṣṇa consciousness, without the consciousness of the divinity, these mundane things are all dirts. The dirts should be removed. The dirts should be destroyed by the continuance of the Kṛṣṇa consciousness. *Avismṛtiḥ kṛṣṇa- padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṁ tanoti.* And it extends within us, develops within us, *śaṁ maṅgalam*, welfare. It produces and from within, the real welfare within us, the goodness within us. And the dirts are brushed out, *śaṁ tanoti.*

*Sattvasya śuddhiṁ paramātma-bhaktiṁ.* Your very existence is purified. The alloy is eliminated from your ego. You means your ego, your self-conception, conception about your self; that is full of alloy. The alloy will be destroyed by the continued God consciousness. Paramātmā. And gradually you'll find the God within you, Paramātmā. You are *jīvātmā* - who are you proper, and who is Paramātmā, backing you, supporting you from above, you'll be able to understand, feel within. Paramātmā.

*Jñānaṁ ca vijñāna-virāgya-yuktam.* And you'll find a peculiar type of knowledge, conception of God conception, which will show to you *vijñāna*. Both the Lord and His potency, *vijñāna. Śaktiṣa,*

different potency, and the owner of the potency, and *virāga*. *Virāga*, two fold: the attraction, non-attraction to the dirty world, mundane; and proper attraction towards the truth. That you'll feel within you such development. Go on, continued God consciousness, and that will take you to the desired position, back to home. How sweet your home? You'll be able, go on continuing God consciousness. Anyhow try to maintain God consciousness. And that will - unalloyed, the alloy will be destroyed, and your purified self will come out from the fire, and you'll find everything. It is not any blind thing, but the faith will not be blind only, but *vijñāna-virāgya-yuktam*. *Jñāna*, *vijñāna*, the knowledge of the thing, and the knowledge of different parts, potencies also of the thing; you'll be able. Details, you'll be able, it will be clear in your heart. It is not a domain only, faith means only blind emotion, don't think it to be so. Not a domain of blind emotion, but there is proper knowledge, understanding. The land of proper understanding with the main thing, with the central truth, and also so many potencies also, which is controlled by the Lord. Such position you'll be able to acquire. Hare Kṛṣṇa. *Jñānam ca vijñāna-virāgya-yuktam*.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. So, dive deep into God consciousness. It is the key to the highest success of life. And that is so sweet that is like home, not a foreign land. That you'll take so much risk to go some unknown place, and how there we'll be dealt with? No such apprehension, such suspicious questions. As much as you'll be able to make progress that side, you'll find so sweetness, so home, home like comfort and confidence you'll get there. Gaura Hari bol. Gaura Hari bol.

Now the weather is little fair for you to go back. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Gadādhara prabhu gone. Young man, not old like, they're afraid of the weather. He's come back this evening. Gaura Hari bol.

**Badrinārāyaṇa:** He's also very enthusiastic.

**Śrīla Śrīdhara Mahārāja:** Very enthusiastic, very forbearing, a diligent man. Does not care even for the uneasiness, the disease, the \_\_\_\_\_ [?] Ashok [?] If the body is not well, still he'll go on working. Even with fever he goes on working, I'm told. Does not care the fever also, temperature. Hare Kṛṣṇa.

**Devotee:** And Mahānanda is well, he's doing very nicely.

**Śrīla Śrīdhara Mahārāja:** Mahānanda. He has got a very good attendant, friend and attendant in him, very encouraging. And he's very satisfied also in that position of his duty, energetic, and he's going on.

Hare Kṛṣṇa. Ha, ha. Aggressive type, Dayādhara, he caught a lawyer there and he won't allow him any time. "Don't you see so many clients are standing in the line? And you have come to talk with me. How it is possible for me to spare any time to talk this idle talk about religion?" He won't spare. Anyhow he made him to hear something, and that *Search for Śrī Kṛṣṇa*, after reading few pages, then he said, ordered his secretary, "Pay fifty dollars to this gentleman."

**Badrinārāyaṇa:** "Write him a cheque." He read the part about Kṛṣṇa stealing. He was a criminal lawyer, and he read the part about Kṛṣṇa stealing butter. Then he was attracted.

**Śrīla Śrīdhara Mahārāja:** Stealing butter. Then, why he did not concoct a case against Kṛṣṇa?

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** You have come to introduce the stealing of God, then all will be thieves here.

**Akṣayānanda Mahārāja:** Yes. He's teaching *adharmā*.

**Srīdhara Maharaja:** "That your God also is a thief, and you have come to preach that God also is a thief, so go on thieving, stealing."

**Badrinārāyaṇa:** The opposite thing was created, the opposite reaction was created.

**Śrīla Śrīdhara Mahārāja:** One gentleman told, "Because God is a thief, so we have got some hope." One gentleman. I was a college student, I went to hear the lecture of Abhimanda Kodadhara Goswāmī [?] someone. He told, explained that, "Because Kṛṣṇa is thief, so we have got some hope. We have given such a fence, fencing, good fencing on all sides of us, that no good things can enter. But because the thief - we lock and we've got boundary wall, and so many opposition, opposing things that no thief can enter. Still thief he will come of his own interest. So we've also tried our best to construct boundary line all sides, that no God consciousness can enter. But as a thief He will enter, and that is our solace. That one day He enters as a thief into our heart, then we can have some hope. Otherwise consciously we won't invite Him to come in my heart. Only thief-God is our solace, one day He may stealthily enter into my heart and capture. Let God be thief." Ha, ha.

Hare Kṛṣṇa. And that is also above justice, when stealthily goodness comes.

There was one Mohammedan, charitable person here in Hooghly, his name was Hajid Mohamed Moushin [?] He was a bachelor, and he was owner of a big property, rich man. He used to help all that come to him for any begging purpose. But there was some family who were suffering from poverty, but can't approach anyone for their help. He noted their names, and at night, while passing, some money he threw stealthily. We have heard, that Mohammedan gentleman. In Hooghly, there is a big mosque commemorated in his name, that Hajid Mohamed Mousin [?] Stealthily he made charity.

So stealthily, if money comes stealthily it is not undesirable. If Kṛṣṇa comes stealthily in our heart, how it is, so above justice, in the plane of mercy. All these dealings above the plane of justice, and in the land of mercy, and affection, and love. These things possible. The good enters stealthily to the undesirable party, and makes him good.

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

Ṛṣabhadeva is leaving our company, eh? But how cruel you are; if we say. Ha, ha. If we say you're very cruel, then, what will be your answer? "No, no. I'm coming back."

**Devotees:** (Group laughter)

**Rṣabhadeva:** But if you gave me some little something to do, then the connection would be there.

**Śrīla Śrīdhara Mahārāja:** Yes. Akṣayānanda Mahārāja is there. I'm an old man and he's still young to look after the interest of Kṛṣṇa more than myself.

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

...

Matter has come to exploit us. What is the gain, what is the loss? Action, consciousness, that the \_\_\_\_\_ [?]

Swāmī Mahārāja gave an example. One has got eyes but he's crippled, and another has got his legs but he's blind, so both combined. Matter has got no feeling, but the man has got feeling. Man is the party, matter, machine is non-party.

*kārya-kāraṇa-karṭṛtve, hetuḥ prakṛtir ucyate  
puruṣaḥ sukha-duḥkhānāṁ, bhokṭṛtve hetur ucyate*

["Material nature has been delineated as responsible for the cause of the domineering force of the senses, and the effect as the material body; and the (conditioned) soul himself is known to be responsible for his accrued happiness and unhappiness."] [*Bhagavad-gītā*, 13.21]

Who has the importance, the feeler or the felt? The criterion of happiness is confined in the feeler. When the happiness is necessary, happiness is possible only in the subjective existence. And avoiding this material engagement he may feel more happiness. *Ātmārāmā*, he may be self-satisfied. Now entangled into that non-joy substance, non-happy substance, but seeks to become self-established, *ātmārāmā*. Who is established in his own self, not outside, he feels more enjoyment, than when he was handling machines in matter. *Ātmārāmā*. Even they, they're the standard, even they find more happiness when comes in contact with super *ātmā*. In this way the existence of the higher *ātmā* is being, is going to be established.

*ātmārāmās 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]

Those that are self-sufficient, they also are attracted by some higher kind of ecstasy. So, it is the proof positive that higher ecstasy is existing, though very finer. Though finer still it has got existence; because the self-sufficient people, they also find joy when coming in contact with that abstract thing. So that is a proof. A man who does not care for anything, independent, almost

independent of material assistance, like Śukadeva, he does not want anything, not even a cloth, a dress. Only now and then, a glass of milk, if that comes easily. Does not care for anything in this mundane. Quite independent life, *ātmā*, engaged in himself, not engaged in a material objective consciousness. He's attracted by some higher abstract things. So there must be something above, *adhokṣaja*. That which, when that comes to contact with us we can feel, otherwise when withdrawn we're nowhere.

Like flying saucer. Few days back, there was some rumour that a thing like in the name of flying saucer is coming to contact with earth. But the men in the world they tried to find a chase, but disappeared. Have you heard the name of flying saucer? *Adhokṣaja* is something like that, can come down to contact, but when we chase: nowhere! What is the proof? For the big engineers, aeroplane pilots they have also seen that something is coming down, when chasing disappeared. So more efficient machinery world is existing on the other side. The expert aeroplane pilots they're also admitting, some. So, *ātmārāmā*.

*prāyeṇa munayo rājan, nivṛttā vidhi-ṣedhataḥ  
nairgunya-sthā ramante sma, guṇānukathane hareḥ*

["O King Parikṣit, 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]

How to proof that higher existence is there? We cannot enter at our will to have experience of that plane. Then what is the proof that such plane is existing at all? Some experts, of this world, of the highest class, they find something that's disturbing their self-satisfaction to the fullest extent. Disturbing and attracting towards something else.

Just as to prove that there's rebirth, transmigration, some sort of persons we may find that they say, "In my previous birth I was there. I can find out my things are left in the almira." He's taken to that place. "Yes this was my room, and I'm - I put these things here." So those that want to prove scientifically that there's rebirth, they're collecting such examples to prove that the rebirth is there. Some they can remember their past life, and they can give proof, that "Yes, I was here in my past life." There are some sort of examples, and that is the basis to prove that birth after birth, transmigration.

So also in this way the *ātmārāmā*, they stand proof that there is higher plane that attract us, one, us who has superseded the charm of this mundane plane. But it's not mundane.

Śukadeva Goswāmī says, "You all know I'm well established in non-material world. No charm for any form of material world in me. But this type of *līlā*, personal ecstasy of some order attracted my heart. So you don't think that this is mundane. No mundane thing can have any attraction for me. But this is transcendental. You may - I stand evidence to the fact that there is transcendental world of higher stuff, higher dignity, higher quality. Because I stand evidence, that nothing in mundane character can affect me, can disturb my balance, my equilibrium in the all-spiritual consciousness. That sort of peculiarity cannot disturb, may be disturbed by this worldly attraction. But some supernatural attraction has, is coming to disturb my equilibrium and attracting towards that." Hare Kṛṣṇa.

*ātmārāmāś ca munayo, nirgranthā apy urukrame*

*kurvanty ahaitukīm bhaktim, [ittham-bhūta guṇo hariḥ]*

This is for the ascending method, but those that are in the descending method, they themselves are becoming small witnesses. *Sukṛti, śraddhā*. They feel it may be of less degree, intensity. But they feel that this is, that is something, and, "My heart of my heart is hankering for that thing. All this charm of this world finished for me forever, can't attract. If I want to live, then I shall live for that. At any risk, at any risk, whatever little taste I have got of that thing, I can't, I can't stand, I can't do without that, can't, without that. I must have to attain that stage, or otherwise I do not like any sort of existence. I have got a little peeping of that beauty. That is my life. My life is there. If I want to live at all I must have to get that. Otherwise, this is all tasteless. I have finished all other standards of life, no charm, all tasteless. I want that, that is the fulfilment, that is the fulfilment of my life, worth living. Life is worth living because it has got that ultimate connection with that fulfilment. Otherwise no life worth living."

Hare Kṛṣṇa. How to attain? Only with the association of those that are eager for that. Birds of the same feather flock together. If you want that thing there are others also of similar nature. Go and mix with them and jointly try to have that, by mutual help. There are the experts also, the beginner, the advanced. By mutual help, go, in a procession, *saṅkīrtana*. And not by, not in private life, but make it public. Give it the, this quest, give the shape of a public shape, that is the practical shape, the quest. The quest of that supreme thing, be bold enough to give it a public shape of your searching. That is *saṅkīrtana*, procession. You should not be a coward to keep it within you, that it is so subtle you can't be able to prove to others. So in a corner you will go on only, not that. Your adherence should be so sincere, and so forceful, that you must come out of the house on the street. That go on searching, the search for Kṛṣṇa must have a shape of reality. Not less important, or not less true than the spirit with which we're seeking this material improvement. Our sincerity must have some courage to take it to the road, *saṅkīrtana*. I'm doing anything like a thief in the dark. What I want, what I believe, what I feel, let others feel, come to challenge. I'm ready, I shall try my best to prove that what I'm doing that is all right. Not only all right, but that is *the* thing which everyone should take to save himself.

Others, they're entangling with mortality, mixing with mortality. *Janma-mṛtyu-jarā-vyādhi-duḥkha- doṣānudarśanam* [*Bhagavad-gītā*, 13.9] These defects are sure in the material achievement. So to get out of that, in the death, and the birth, and the infirmity, and the disease. I want to have such a campaign, a bright and bold campaign. The search for reality, and reality is beautiful. Reality is beautiful, reality is love, reality is charm, reality is harmony. I feel it within myself sincerely, and my life is only for that. It is I'm also a factor of this world, so my necessity may not be dismissed as unreal. As you are, I'm also so. So I'm attracted, and this is not, may be not imaginary. I will try to prove that *you're* running after phantasmagoria, mania, and not myself. Hare Kṛṣṇa. At every step, even dream, taking food, in every phase of our life we shall try that search, direct or indirect way. Search.

Soldiers sometimes they're laughing and merry making position. But sometimes they'll be seen furious fighting. So merry making, eating, all will be searching, march. March towards from nescience to science, what is knowledge and what is above knowledge. Fighting is not the final. After fighting there is a peaceful life also. So the searching if we think like fighting, elimination and advance, acceptance, then after that, after war there is life of peace. We're fighting for the peace. So *sādhana*, the struggle, the life of struggle to attain the truth, that is a life of fight. But the mark is for the peace after this war. Greater, higher peace, peace of higher quality, without anxiety, that

is existing as present; war comes only for that. The aim is towards the peace, and a peace of higher quality, otherwise fighting has no meaning. So, struggle, *sādhana-bhakti*. Struggle, fighting with *māyā*, the present possessor. The force that has taken possession at present, of us. To fight our fight and knock them out, and to find some higher peace. So the *sādhaka*, the student, is fighting with nescience to get science. Always, every life is a life of struggle, struggle to find higher peace. And that becomes clear in *sādhana*.

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

Vidyavatam bhagavate pariksha [?] They say, "How far you know: the test is in *Bhāgavatam*." Whether your consciousness come up to the level of the thought which is given in *Bhāgavatam*? Can you come to think theism of this degree, as it is inaugurated in *Bhāgavatam*? Vidya-vidvan [?] Generally *vidvan* means learned, means not mundane learning, *veda-vidvi*, in *Manu-saṁhitā*, *vidyadvī*. Who are the learned? Who has got some knowledge in the revealed truth, revealed scriptures. And not in the mundane world; they're not considered to be learned. Because this is all vulnerable. Now it is true, next moment it is false. Law of nature that is changing. And also it is all false in this sense, that all is a representation of local interest provincialism, local interest. Every representation, every invention, they comes to put forwards some local interest, not universal interest.

So from the universal plane there is some attempt to extend that distant point of universal experience to this provincial. Central law they have extended to the provincial ruler. "This is central law, you must abide by this. Your provincial order won't be applicable to another provincial, to the centre, but provincial affairs." So, central knowledge is really knowledge, that will stand true in every province, in every locality, it is universal character. *Īśāvāsyam idaṁ sarvaṁ* [*Śrī Īśopaniṣad*, 1]. So, that is thorough, from time to time, some central experience is extended to this local experience area. So *vidhvan*, who is *vidhvan veda-vi*? Who has got some knowledge about that revealed truth - considered from the central stand point. That has been, that will, all general characteristic; that is truth. And your self, if you will say, "This is my interest," another will, "No, this is my opposite interest is there." So that is not truth. The central decision, estimation, and the grant that is the be-all and end-all. And your experience of that plane of knowledge, that have got some acceptance, recognition. Otherwise all your provincial demands, that has got no room here.

So, *vidhvan*, *vidyavatam bhagavate*, even though, as I'm told that our Sudhīra Goswāmī, he has in the *Search of Kṛṣṇa*, in the beginning he has, Bhaktivinoda Ṭhākura's *Bhāgavata* speech he has quoted. There Bhaktivinoda Ṭhākura is showing the development in the conception of the theism; gradually growing, coming out. This *Bhāgavatam* is fruit, *Vedānta* has been considered as flower, and the *Veda* has been considered as tree....

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