

Śrīla Śrīdhara Mahārāja: ...almost non existing to us in our present condition, but it is really the substantial thing, and it has got superseding existence. Others may vanish but faith will stand forever, and through faith only. That is the particular potency of Śrī Rādhārāṇī.

sukha-rūpa kṛṣṇa kare sukha āsvādana, [bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa]

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.158]

The ecstasy itself or Himself is Kṛṣṇa. He feels Himself, He tastes Himself, He enjoys Himself. But *bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa*, but to transmit, to distribute that sort of ecstatic ecstasy, joy to others, it is only possible through faith, through *śraddhā*. Through faith, *'hlādinī'-kāraṇa*, it is the very nature of the *hlādinī śakti*, that is represented by Rādhārāṇī in full. That can transmit Kṛṣṇa consciousness to outside, to the devotees. So faith, faith is the halo of Rādhikā, Rādhārāṇī, by the light of which others may understand Kṛṣṇa. Negative combined with positive gives Their understanding, Their utility towards outside. All parts of negatives: the mother negative, the centre negative, can expand, can transmit that sort of faith, that sort of joy. So *śraddhā* means faith. A peculiar substantial thing that is to be understood by us, understood. Enquire and understand what is that. It is not mere abstract, but,

*yā nīśā sarva-bhūtānāṃ, tasyāṃ jāgarti [samyamī
yasyāṃ jāgrati bhūtāni, sā nīśā 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]

We are wakeful in this material world, but there are others who are completely awake in that plane of faith. And this world of matter is underground, is far away from their conception, the world of enjoyment. This tangible world of enjoyment and exploitation, that is far, far away. They're deeply engaged in that world of service through faith, *śraddhā*. Even to require to see Kṛṣṇa, that is also a kind of enjoyment to them.

"No, we won't disturb His sweet will. Whenever He likes He may call for us and then I shall get a chance to see Him, otherwise not. For my satisfaction, I shall want Kṛṣṇa. 'Oh, Kṛṣṇa come and stand before me and I shall see You.' That is a kind of imposition of our exploiting nature. The devotee does not want that. "For the satisfaction of my eye, or of my inner hankering You come and You show before me." That is, the real devotees, proper devotion does not allow these thoughts in their mind about Him. Whenever necessity He will feel, He will call for me and I shall get a chance of seeing Him. That is...

Mādhavendra Purī he was fasting, he does not beg even his livelihood from others. If it comes automatically he may take that otherwise he fasts. Kṛṣṇa came and supplied some food to him, and also made the remark, "Why Purī you do not go to beg for your food? Why do you do so?"

We think, "Oh, Mādhavendra Purī was very fortunate. Kṛṣṇa came Himself and supplied food to him."

But higher devotion we find in Sanātana. When Rādhārāṇī came and supplied foodstuff to Rūpa Goswāmī for cooking this *paramānna*, milk rice, Sanātana Goswāmī was very much disturbed at heart. "What is this Rūpa? Did you aspire after something for me?"

"Yes, I did my Lord, my Gurudeva. I thought that if I get some milk and rice I can prepare *paramānna* which is very favourite to you; and to invite you for that *prasādam*."

"Oh! You have done so wrong. It is so tasteful. I have never found such taste in these ordinary things here. It must have some peculiar origin. Who gave you these materials? You wanted and it was supplied to you. Who gave it?"

"A girl came and in the name of their family, guardians, presented this to me."

When Sanātana Goswāmī went to enquire who is that girl, that girl was not found in that village, nearby Yāvaṭa. Then Sanātana Goswāmī could understand that Rādhārāṇī came and supplied this. "We're hunting after Her for service, to serve Her, and She came and served us. What is this? The opposite thing. What have you done my brother, what have you done? You wanted something for me and that was supplied by Her. This is just the opposite. We want Her for Her service, and She came and served us and went away. It is a great misfortune." He was very much dissatisfied and went away with that sort of mind.

Rūpa Goswāmī could not take that *prasādam*. He invited his Guru and he found that it was just the opposite. "I wanted to satisfy him, to serve him, to satisfy him. But my heart, Lord, thought it otherwise. He was dissatisfied and left the place. How I can take *prasādam*?" He also ran after him to satisfy.

So Kṛṣṇa carried food for Mādhavendra Purī, that was in some consideration a very great fortune, but here that was done and that was considered to be a great misfortune. So higher kind of devotion never wants that Kṛṣṇa will come and serve us, supply. "Oh, give me *darśana*," and He will come and give you *darśana*. To impose our whim on Him, this is not service proper. Whatever He likes He will do. And whatever is necessary from us, if we're given chance to supply that, we shall think ourselves fortunate. Exhaustively eliminated, all our desires to the extreme, and fully to place one self in the disposal of the Supreme Lord; Who is to command, Who is to order, and never to carry out any order, any way. *Yoga-kṣemaṁ vahāmy aham*.

*[ananyās cintayanto mām, ye janāḥ paryupāsate
teṣām nityābhīyuktānām, yoga-kṣemaṁ vahāmy aham]*

["I personally assume the whole responsibility of acquiring and protecting the necessities of My fully dependent devotees who are always absorbed in thought of Me alone, and who worship Me exclusively in all respects."] [*Bhagavad-gītā*, 9.22]

It is His nature that He's eager to supply everything for His devotees. But devotees do not like that He will carry these necessities to him. Higher devotees they don't like that Kṛṣṇa will supply him with anything, do some service to the devotee. Their pure devotion is like that. *Śraddhā*, faith, through faith. "He's my Lord, I don't want to have a *darśana* to satisfy my lower faculties, that 'He is, He is.' That is a very lower class of faith: that once that, 'If I can see Him, then I'm satisfy that He is.' This faith, we have got no capacity to see Him, to be a subject and to make Him object. It is lower kind. But higher kind, 'He is.' Faith, intense faith proves that 'He is, the Cause is.' Where from comes this effect, that wonderful cause of everything is there.

*yato vā imāni bhūtāni jāyante, yena jātāni jīvanti
[yat prayanty abhiṣamviśanti, tad brahma tad vijijñāsa]*

["The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him."] [*Taittirīya-Upaniṣad*, 3.1]

Cārvāka, Epicurus class: "No, no. No God. No higher substance. Whatever we see on the surface that is enough."

But deeper faith says that the cause is there from which everything is coming, and everything is maintained, and everything at last enters into Him. The cause is there. Only the effect is not everything, but cause is there. And what is the nature of the cause? Some say like Brahman, some say like Paramātmā, some say like Bhagavān. God, destiner and designer of everything. Who has created, and Who is controlling everything are automatically existing with Him, as His potency, particular type. In this way, faith.

*sakala chāḍiyā bhāi, śraddhādevīra [guṇa gāi, yanra kṛpa bhakti dite pare]
[Śrīla Bhaktivinoda Ṭhākura]*

Give up everything. Give up everything. Only try to keep the faith and everything is there. Everything is there. Don't require any proof, that is meanness. That is meanness to search after proof, whether it is or not. It is that deep faith says 'Yes, He is.'

yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati, [tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati]

["For one who sees Me in everything and sees the whole creation in Me alone, I am never unseen for him, and he is never unwitnessed by Me - he never fails in thinking of Me."] [*Bhagavad-gītā*, 6.30]

Everything in Him and He's everywhere. What is His characteristic? What I'm searching for? *Om̐kāra*, the seed of everything, theism. The seed of theism is *Om̐kāra*. *Om̐* means "Yes," a big "Yes," always. Wherever I cast my glance, eye, to search something, in one word it is, "Yes." What you are searching it is. You are searching for happiness, pleasure, joy, here the joy is fulfilment. Yes, fulfilment, in one word the answer: "Yes," Whatever you're searching about, fulfilment. You're in want? You want fulfilment? Fulfilment is there, in one word. Then it becomes like *Gāyatrī*, then becomes *Veda*, then becomes *Vedānta*, then it comes to, has the shape of *Śrīmad-Bhāgavatam*, the *līlā*. The *Upaniṣads* they say, *Śrutis* they say, after getting the advantage of participating in the *rasa līlā* of Kṛṣṇa, "Oh, we could not conceived so much! We could not say to the public about *rasa* of such a higher type. Yes."

*raso vai saḥ. [rasaṁ hyevāyaṁ labdhānandī bhavati
ko hyevānyāt kaḥ prāṇyāt yadeṣa ākāśa ānando na syāt eṣa hyevānandayati]*

["Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy."]

[*Taittirīya Upaniṣad*, 2.7] & [*Gauḍīya Kaṇṭhahāra*, 9.2] & [Collection of *ślokas*, 406]

"*Rasaṁ*, He's *ānandam*, *ānanda*, *rasa*, *ānanda*, is of this type. It has got such a play? We could not understand so much, and we could not give it to the public. So we beg forgiveness My Lord! You are so ecstatic substance, that cannot be conceived in any way. This is the full play of Your joyous pastimes. We could not catch it. So we beg forgiveness. We failed, we fail to intimate to the public, to ordinary people, that the joy, the higher joy is of such kind. The fulfilment to the extreme. What we rather hated, the last connection, *kāma*, the last connection with the hate, that it is nasty. But this is so beautiful, it is so higher, so beautiful. Even the union of the man and woman, something like that, which is to be hated, which is to be eliminated. And we find the ecstatic joy includes that even. That is also present, it is? We could not understand my Lord. We rather, what we supplied that is rather dry thing in comparison with this sort of joyous life."

So faith; what is faith, what is *śraddha*? We should go to the devotees for the faith. So many pillars standing with faith! Electricity is everywhere we're told, but there are so many dynamos that can show electric power. So, there are so many devotees, past and present, with whom we can find real Godliness. They're standing like pillars, the faith, their dealings, everything.

We shall go to the Christ, his ideal, his way of sacrifice, that will encourage faith in us. That will increase faith in us. "Yes." Christ proves.

So many *jīva*. Prahlāda. What sort of devotee Prahlāda is! When we come to this in history of a such life like Prahlāda, then our heart is filled up. "Oh, faith is, God is there."

In this way, the devotees, when we have attention to the devotees we rise to a particular higher standard of faith. And they help us. We're in safe position when we've got an attention towards the devotee. So many pillars standing and proving that "He is there." Substantially neglecting these things for our enjoyment, and stands with their head erect to show, to say, to declare, that there is the Supreme Entity. "We have seen, we have experienced all this."

So faith in devotees it is very substantial help to the devotees. To have faith in devotee, Vaiṣṇava. So their position is not flickering, it is firm position, who have got faith in the devotees, Vaiṣṇava. So when one has got faith in Vaiṣṇava, devotees, then his faith, his devotion is of some tangible character. Otherwise, this connection, the beginners, when no faith in devotee, but some abstract faith in the Lord, that is not reliable. The devotion comes to reliable standard when one can find devotion in the devotee and gives importance to them. Above *śāstra*, above scripture, the devotees are there. And our faith in the devotees in a real way is something tangible for us, *madhyama adhikāra*.

And *uttama adhikāra* in the higher stage, one can see the trace of the Supreme Entity everywhere. In every movement, that it is His will. He is there, He is there. Only the middle things that gives opposition, that is gone, and direct connection with the Supreme awakes. The barriers within, that is taken off. That is His *līlā*. Sometimes hide-and-peek, He sometimes likes to play hide-and-peek with the devotees. Sometimes comes clear and sometimes go vague. And then the devotee begins to cry. "Where You are my Lord? I don't feel You, I can't see You. How can I stand? How can I continue my life? How can I live? Without You I can't live. So charming, so joyous, and so fulfilment giving. I can't stay without Your connection." In this way they begin to wail and cry.

yo mām paśyati sarvatra, [sarvaṁ ca mayi paśyati, tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati]

["For one who sees Me in everything and sees the whole creation in Me alone, I am never unseen for him, and he is never unwitnessed by Me - he never fails in thinking of Me."] [*Bhagavad-gītā*, 6.30]

*sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
bhūtāni [bhagavaty ātmany, eṣa bhāgatottamaḥ]*

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."] [*Śrīmad-Bhāgavatam*, 11.2.45]

[*Śrīmad-Bhāgavatam*, 11.2.45]

He is. All other things are only dependent things. If we want to trace their cause, cause is something, and that cause of cause is another thing, in this way. But when we find that personal beauty, charm, then we think, "Oh, this is the final thing we're searching after, the whole world here is searching after."

[?]

"Oh, you mountain, you Himālaya, you Alps, you Sumeru! What are you searching for with your head erect? Have you seen the creator of this world, and have you attained fulfilment of your life? Have you seen Him?"

So in that way a devotee feels in his heart, everything is searching for Him, and He's the fulfilment of life. In the life or death, life and death, nothing tangible which should attract our attention. So in this phenomenal, in the world, in the world of death and birth our inner heart search after something eternal. Eternal, *sat*, and the consciousness satisfy our knowledge, and *cit*, and *ānandam*, giving our, satisfying our hankering after beauty and love. Love is the fulfilment of life we shall be able to understand. When love awakens the function of brain is gone away. What we're searching, brain is searching for something, and when that is got he retires. Retires, that is the peculiar particular phase of our life.

Wherever we are we're automatically searching, searching, searching for that Yes, big Yes. Om. Om means big Yes; what you're searching it is, it is. What your inner heart hankers after that exists, that is existing, and that is solved. From Omkāra the Gāyatrī, whatever apparently you see, go to the inner thing, the object of the Lord of your search is there. And then the *Vedas - veda bharati*. Then *Bhāgavatam* coming to give description of the ecstatic side, joyful side of the Lord. That He comes so close to the finite; Infinite comes so close to the finite, that the finite thinks He's one of us. He's one of us. He plays the part of such near friend to us, that we think that He's one of us. And that is His highest grace, kindness. And also our highest attainment is there in Vṛndāvana.

Mahāprabhu told that. "Eliminate all other things and make hit of that Vṛndāvana Lord Śrī Kṛṣṇa. Svayaṁ-Bhagavān, the God of Gods, Lord of Lords, He is. Source of all, so many majestic show of the supernatural power. So search for Kṛṣṇa." Mahāprabhu told in one word. "No other alternative, no other duty in this world. What I say, search for Kṛṣṇa. Take His Name and talk about Him. Whatever you do you mingle with Kṛṣṇa consciousness and go on. You will get your fulfilment of life very shortly, very swiftly. Go on taking His Name and searching, and talking. Whether you are sleeping, eating, working, quarrelling, whatever you're doing mixed with Kṛṣṇa, and go on doing, anyhow."

But Kṛṣṇa, that may not be only a sham thing, not hypocrisy, but be sincere. Sincere search is necessary for Him. And that you will get help in that direction from the real devotees. With the help of the scriptures and the devotees, and your sincerity within you, go on searching about Kṛṣṇa. "Where are You?" Everywhere, whomever you meet talk about Kṛṣṇa, don't talk about death. Death or the prey of death, the children, the wife, the money, everything is to evaporate next moment. Don't think any more about them. The eternal joy, in every step of your life, only do for

that. Kṛṣṇa is not your concoction. Kṛṣṇa, He's the source. Source is *sādhu* and *śāstra*, there, not in this mundane world of your enjoyment. And neither the abhorrence, the renunciation, will you find Kṛṣṇa. Kṛṣṇa is in the *sādhu*, the positive enquiry of the heart.

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upaniyamānās, te 'piśa-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]

Those that are carried by the charm of the external world they can't understand what is their inner requirement. They're unfortunate. So the main thing, to keep company with the *sādhu* who has got real faith in Kṛṣṇa. It is very, very, very rare in this world to find such a *sādhu*. But if you once get that, make it the crown of your head, and any way by the help of that association.

'sādhu saṅga,' 'sādhu saṅga,' - sarva śāstre kaya / lava-mātra sādhu-saṅge sarva-siddhi haya

["The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.54]

Śukadeva Goswāmī says, "One moment is sufficient for your highest attainment, if properly used." If one moment can be properly used sufficiently, no necessity of long, long, long life, no necessity. But only a point of time is sufficient to solve the whole problem of your life if it's properly used with *sādhu saṅga*. *Sādhu saṅga*, agent of Kṛṣṇa, try to associate, at all cost try to associate, to utilise that. One moment is sufficient.

*kiṁ pramattasya bahubhir, parokṣair hāyanair iha
varam muhūrttam viditam, ghaṭate śreyase yataḥ*

["Imperceptibly, many, many years pass uselessly in the life of a person intoxicated by mundane pleasures. Better if only for a moment he realises that he is losing valuable time, for he may thus become serious to attain his eternal benefit."] [*Śrīmad-Bhāgavatam*, 2.1.12]

What is the necessity of ages, and ages, long and long, if we're unconscious of our own interest? And if properly used one moment is sufficient to solve the whole problem of our life, for which eternally we're wandering about. Hare Kṛṣṇa. We must be wakeful to our interest; we must not be negligent. Wakeful, wakeful of our own interest.

And Mahāprabhu came to tell us what is our real interest within. "You do not know your own heart, you do not know, you are a foreigner to your own heart and its demand. This is the wealth within your heart, and try to find out that." That was the direction of Mahāprabhu. "It is within you, and the foreign things you are to eliminate and your heart find you'll find a temple of Kṛṣṇa. Your heart within that is temple of Kṛṣṇa. So you search your own heart you will find Kṛṣṇa there with the help of a proper guide. Proper guide, it is not a foreign thing to you, it is there. Every heart is a temple of the Lord. It is your own thing, your home, back to God back to home."

Gaura Hari. Gaura Hari. I won't speak any longer. Getting tired. Gaura Hari bol. Nitāi.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Any experience about the Lord must have to come from upper to lower, does not depend on us. Only we can increase the intensity of hankering. That is in our *sevonmukhe*, serving attitude. And it is His whim whether He will come to this plane or not. That is transcendental substance, He moves according to His sweet will. He may come down or may not, His whim, He's free. Only we can increase our earnestness for His presence. Potency and the owner of the potency. Though inseparably connected, but we are a particular potency, a marginal potency we should think generally. And He's everywhere, He's nowhere, everything in Him, nothing in Him; peculiar mystic position. So our duty is to try to serve Him, and we should not make much of feeling Him, either by mind, or by body, or even by intelligence. He's such, He's everywhere, He's nowhere. In a flash He may show, "Yes, I'm here." And when we're earnestly searching Him, we find nowhere. Independent mentality, His nature is independent, He's such. We can search but we cannot say that we shall find Him.

*āśliṣya vā pāda-ratāṁ pinaṣṭu mām, [adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampāto, mat-prāna-nāthas tu sa eva nāparah]*

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, 8]

Our duty to devote cent percent, and most intensely for Him, only to serve Him. And service does not mean that we must come in direct contact with Him. Remote service, that is also service. Through His devotees, that is tangible something. We shall try to serve Him through His devotees, without any expectation of any reward, even that we can have His *darśana* once. No, no desire, only to serve, only want to be utilised by Him. That little energy that we've got, that must be utilised for His cause. We're His potency and we should prove that we belong to Him. He may embrace, or He may kick out, or even He may be indifferent. Whatever He likes He may do. But I have no other alternative but to serve Him. This sort of exclusive attitude, which has got no plea, that 'if He does not do so I won't want to go to Him. I shall join the atheist company, or the

māyāvādī company. I shall go. If you don't come to satisfy me then I shall seek my own way, I don't want you." Ha, ha, ha. If there's such a tinge then we're far away. No other alternative.

Yathā tathā vā vidadhātu lampāṭo, mat-prāna-nāthas tu sa eva nāparaḥ. We've got no other alternative but to serve Him. Search means to serve. I want to be utilised for His cause, whatever petty service it may be. Nothing is petty when anything is in His connection, the least connection, from far away. He need not please me, even by feeling His *darśana* in a lightening way. The whole thing depends on Him, unconditional. If conditional then we're far away. Unconditional offering towards Him, that is the faith of the highest type. Highest type of the faith is of such characteristic. No condition, no condition, only I want to be satisfied if I get only a chance of His service from far, far away, through some medium, or many mediums. Not only one medium, but *dāsa-dāsa-dāsānudāsatvam*. Servant of the servant, of the servant, of the servant, far, far away but His connection. So my energy may go through the devotees towards that direction, towards the centre, towards the centre of fulfilment. Anyhow I want my connection with the greatest fulfilment of the whole world. Everyone is searching, whom, that fulfilment of all our inner necessity.

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja
[ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Giving up all phases of duties, who can, whose search eliminates all sorts of duties. No obligation to anyone, but only one, and He's my Lord, Kṛṣṇa. And more laudable who is the greatest servitor of Him, are to contact to the higher, greatest agent. Not direct contact, but contact with the greatest agent of His service. That will be more safe, and more higher, more high connection. I'm for Him, I'm for none but for Him. *Ananya bhajan*, all eliminating...
