

85.11.24.B

Śrīla Śrīdhara Mahārāja: ...madman, his home consciousness, his previous consciousness gone, and he's thinking he's such and such and guided by that idea. But when madness is gone again he'll be reinstated in his former position. "Oh, what is this? The madness forced me to think like this, now I'm all right."

Vikṛta citta, our consciousness is thrown out in such a way and fixed there and we find, "Oh, I'm this, I'm this." All false. Stand erect in your own soil. Give up this false idea, mania. This is all mania, and you are all suffering from mania, and universal mania is there. So many points of souls they're suffering from this universal mania. From that cholera, from blindness, from this, that, so many diseases. This is a common disease, get up.

*uttiṣṭhataḥ jāgrataḥ prapya varāṇ nibodhataḥ
[kṣurasya dhārā nīṣitā duratyayā, durgam pathas tat kavayo vadanti]*

["Awake, arise: Having obtained the human form of life, you must not sleep in the darkness of ignorance. Awaken knowledge of your real self by associating with great souls and obtaining their mercy. This material creation is as sharp as a razor's edge, for it is the cause of many miseries. It is impossible to cross over without transcendental knowledge. Therefore one must take shelter of the great learned transcendentalists who forever sing the praises of that Supreme Person who is the destroyer of birth and death."]

[*Kaṭha-Upaniṣad*, 1.3.14]

Śṛṇvantu viśve amṛtasya putrāḥ. "O you persons of the nectar soil, of the immortal soil, oh child of the immortal soil you hear." The address in the *Veda* is like that. "Oh you immortal child, *amṛtasya putrāḥ*, you never die, you are son of the immortality, of eternal substance. You hear, listen to me, you are not so and so, you are such and such." This is the announcement of the *Vedas*, the revealed truth. *Upaniṣad*, the first *Veda* encouraging. "Why you degrade yourself? You are of high order and you've degraded so much that you've forgotten your own noble lineage. And you've become such a coward of the cowards, as a worst crazy and mad, forgotten your own noble position. Now come, stand erect up, and hear you're such and such. And then you've got so many prospects also on the other side, on the higher side."

Hare Kṛṣṇa. Hare Kṛṣṇa. This is the basis, and then we shall make progress towards *Vaikuṇṭha*.

Vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād vṛnda [*Upadeśāmṛta*, 9] We shall go to the other, higher length of life, and that comparison is on the whole, *sat, cit, ānandam*. Our eternal existence we must get back. And *cit*, and we've got that sort of feeling, permanent feeling, feeling of the permanent nature of that soil, leaving the experience of this lower soil. Then *ānandam*, fulfilment, heart's fulfilment. That is in the land of dedication. Die to live. That is life there and death here. You're to die from here, and you're to live, begin your life from there in that plane of dedication, and make progress further. It is reality, it is not imagination. Don't become *sahajiyā*, don't, being in this plane, you're thinking that you've got everything. It is reality. Step by step you're to feel, understand, realise, get, and go. More progress.

It is *the* reality. Kṛṣṇa is not imagination, that is *the* reality, if you can come to feel. And that is only possible through *śraddhā* and through *sādhya saṅga*, His grace, not a matter of right. That

right is in a very lower position, dependent on His grace. If you can collect so much grace, then you can have that service as your right. Dependent on grace, your right there. Hare Kṛṣṇa.

That vision is Gaurakiśora Bābājī Mahārāja, he's out for begging, *mādhukarī*, and so many boys they're feeling pleasure in disturbing him, a man of that type outwardly. Throwing some dust etc on him, and making some joke, cutting jokes.

And he says, "Kṛṣṇa, I shall complain to Yaśodā. You have become so boisterous You are attacking me. What have I done, what wrong have I done to You? You have come with these boys to disturb me. I shall lodge a complaint against You to mother Yaśodā, and she'll give a good check in You."

So where he's awake? He's awake to see that everything in Kṛṣṇa consciousness. The boys disturbing, he's seeing, "No, what are these boys? The direction ultimately comes from that quarter." His understanding is so deep he cannot see anything without Kṛṣṇa's interference, everything, at the back there's Kṛṣṇa. The things between all removed, only Kṛṣṇa consciousness deed on every occasion. Every event he's seeing only that Kṛṣṇa is there and He's at the root. Without His sanction nothing can happen. And that is very wakeful in him, his mind. And also he's in Vṛndāvana. "Kṛṣṇa, You're disturbing me, then I shall take it to Yaśodā Ma and she will punish You, then You'll see."

In this way, but it's not imitation, that must be deep realisation. All coming from Kṛṣṇa. These are all prejudices of different kinds that are hindering my connection with the universal substance, controlling agents. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Vision, estimation. Nitāi. Nitāi.

Our Guru Mahārāja wrote *Prākṛta-Sahajiyā Śata-Dūṣaṇī*. And Madhvācārya wrote, he gave a hundred points against *māyāvāda* conception that, "I'm Brahman, I'm He. He's one and same." Madhvācārya gave a hundred points against this. And our Guru Mahārāja he saw that *sahajiyāism* is the worst enemy to *śuddha* Vaiṣṇavism. So he also wrote a hundred points against this *prākṛta-sahajiyā-vāda*. "This is the worst enemy to *śuddha bhakti*." *Prākṛta-Sahajiyā Śata-Dūṣaṇī*. In different ways. Gaura Hari bol. Gaura Hari bol.

You have taken your *pāraṇa*?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Broken, fast broken, breakfast. *Ekādaśī* fast broken by *pāraṇa*. Ke?

Devotee: Jaya Om Viṣṇu-Pāda Paramahansa Parivrajakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Bhakta-vṛnda kī jaya!

Hari Nāma Saṅkīrtana kī jaya!

Navadvīpa Dhāma kī jaya!

Gaura Hari bol. Gaura Hari bol.

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