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Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: How can we get into harmony, because there are so many desires we have in our hearts and our soul _____ [?]

Badrinārāyaṇa: In harmony with what? With the environment?

Devotee: Yes. For the devotees. Although we have so many desires.

Badrinārāyaṇa: She says Mahārāja, "We have so many desires, and also the environment is giving some trouble. How can we live in harmony? Practically, how can we..." - like that?

Devotee: Yes.

Badrinārāyaṇa: ...live in harmony with the devotees, the environment?"

Śrīla Śrīdhara Mahārāja: That is included what I have said. We may have desire - if our desire is strong then it will stand so many oppositions from different directions of different conceptions. And so many things that are desirable, undesirable. Sometimes we may be praised by a particular party for our activity. Sometimes there are some sections that will discourage us and that will abuse us. Everywhere such things are there. Wherever, in whatever way we shall work such remarks of different type is sure to come. Here also like that. Those that can appreciate they'll encourage us. And those that have no faith they'll discourage. It is quite natural.

So we're to rely on the appreciation of the Vaiṣṇavas. Vaiṣṇave pratiṣṭhā tate kora nista [?] The opinions of the devotees that will have value to us.

And worldly people they do not understand the value of high spiritual life, they will naturally discourage. "But what, they're wasting their life, they're running after phantasmagoria, will-of-the-wisp." That will be their remark. "Their only imagination, God means a kind of imagination, leaving this world of reality you are running after."

But the higher standard people thinking that die to live, like Hegel. Dissolve your whole ego here, that you are a master, you can do this, that. Wholesale death and you'll peep in the other world - your soul. The Vaiṣṇava will appreciate, and the *avaiṣṇava*, or non devotee, they will depreciate, they will discourage, and they will cast so many bad names also to us. But one who understands his heart is satisfied, he won't care for those remarks, good or bad. He'll go, "I feel this, I can see with my inner eye that this is true, this is good. And I must march on, onward." Won't care for other's remark, but they'll have all regard for the remark of the Vaiṣṇava, of the devotees. "Whether in their consideration whether I'm good or bad. We shall give value to the appreciation or depreciation of the devotees, those that are taking stand in this spiritual truth, what they remark. If they say this is wrong I shall be very careful to correct me in that way, the experts opinions. Ordinary peoples opinion has got no value. But the experts and their department, their opinion has got value. If they put some remark I must analyse that way that I'm doing good or bad. I shall ask his help and I shall correct myself, and from purer to purer I shall move. That should be the policy. Vaiṣṇave pratiṣṭhā. Remark of the Vaiṣṇava, that will be valuable to me. And not of the ordinary people, their opinion has no value because they're in darkness.

*yā nīśā sarva-bhūtānām, tasyām jāgarti saṁyamī
yasyām [jāgrati bhūtāni, sā nīśā paśyato muneḥ]*

["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]

They're awake in another field, and the devotees are awake in some other field. Spiritual field and material field. So the plane of exploitation, plane of renunciation, and the plane of dedication. Three planes of life. And dedication also of two kinds, one calculative, and higher by love, affection, blind love. That is considered to be the highest. So the spiritual guardians, their opinion must have some value and we shall try to follow that. If anything wrong in their view in me I shall try to leave that, purge out. In this way, the Vaiṣṇave pratiṣṭhā. What they want to become of me I shall try to become like that _____ [?]

It is quite natural, not difficult to understand.

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

*gurur na sa syāt sva jano na sa syāt, pitā na sa syāj jananī na sā syāt
daivam na tat syān na patīś ca sa syān, na mocayed yaḥ samupeta mṛtyum*

[Rṣabhadeva says: "Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once."] [*Śrīmad-Bhāgavatam*, 5.5.18]

That father is not father, that guru is not guru, that relative is not relative, that husband is not husband, that god is not god, who cannot save me from continuous current of death. I'm always undergoing the mortal energy, I'm a prey to that always. Who cannot relieve me from that general danger of life, he's not my own. Who can do so he's my own. So if necessary I can leave everyone of such high order related to me. My father, my mother, my spiritual guide - so-called, my husband, my worship-able god - demigod, all...

...

Śrīla Śrīdhara Mahārāja: ...the full meaning of every incident not possible for us to know. It's only known to Him. And whatever known to others, that is by His grace. That basic principle we try to understand. Then come with questions.

And Dayādhara had many questions. From the embryo, the child in the womb.

"How knowledge grows from there?" He had this question. "The child from the womb, with the growth of the flesh the knowledge is growing, so how can you say like that?"

We're discovering many things, inventing many things. And what you invent, you discover, do you create or it's already there? So many scientists they're discovering, inventing many things, but it's already there. So full consciousness outside. A little bit you've got in your brain. What petty things you've got in your brain, you human, you Einstein, you Newton? How much you've got? What you're discovering it's already in full there. And many wonderful things that you cannot reach even today. So many wonderful things already - the nature is full of wonders. And the whole brain of the scientist world is benumbed, puzzled. So that is not a lack of consciousness there outside. Only we're poor.

Subjective evolution, try to understand this, not Darwin's objective evolution. As the subject coming gradually being developed by the stone developing knowledge. No. Stone is floating in the ocean of consciousness, everything, floating in the ocean of consciousness. The consciousness is the basic thing, presupposes everything. Whatever you'll say presupposes consciousness. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: A stone, stone means what? A particular stage of consciousness. You feel this as hard, and this that, or this, this. All a stage of consciousness. So whatever you'll assert presupposes consciousness. Just as the reflection in the mirror, all the reflections presupposes the mirror. Mirror is there, so the reflection. So consciousness is there, so concepts of various kinds is there, floating.

As Berkeley's theory, that is nearer. Hegel, Berkeley. That Berkeley's philosophy. "Not that mind is in the world, but world is in the mind."

Everything floating in the ocean of consciousness. Consciousness is the basic background. Brahman, *caitan*. It is not created by stone.

Even in the Hindu mythology says that, that eclipse, solar eclipse, lunar eclipse, in the mythology it's mentioned that Rahu is enveloping. Rahu, that is *caitan*, a person. Though the shadow, a shadow of the earth is on the moon, so moon eclipsed. But the shadow in the material sense, and our feeling of the shadow that is a part of our consciousness. We cannot go beyond that. All experience, all feeling is part of our consciousness. Consciousness means person, part of consciousness is a person, part of consciousness means soul, part of consciousness. So everything is *caitan*.

We're to forget the world of flesh and blood, what of stone and earth, even flesh and blood we must rise above, the standard of thinking flesh and blood. Always try to stay in the conscious world. In *Bhāgavatam* it says,

*tvam tu rājan marīṣyeti, paśu-buddhim imām jahi
[na jātaḥ prāg abhūto 'dya, deha-vat tvam na nañkṣyasi]*

["O King, give up the animalistic mentality of thinking: "I am going to die." Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed."] [*Śrīmad-Bhāgavatam*, 12.5.2]

After, in the conclusion, Śukadeva says to Parīkṣit Mahārāja, "Give up that mania that you are this body. This is animal consciousness. 'I'm body. I shall die.' The body will die, and you won't die with the body. You try to maintain your own self consciousness. The body may vanish, may go away, but you are there constant. Try to understand your position. Independent of this flesh and blood you stay, you soul. Why do you allow yourself to identify with this flesh and blood? That is *māyā*, misconception, and give up that misconception, that is disease of the soul."

Do you follow, can't?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: *Paśu-buddhim imāṁ jahi*. This animal consciousness that you will die. The body dies. Just like a coat or jersey. The serpents they - the whole cover of their body sometimes they leave and come out of that. Serpent you know, have you heard?

Devotee: Yes, yes.

Śrīla Śrīdhara Mahārāja: The serpent, the whole cover of the body of the serpent is there, and the serpent has come out of that, that old cover. So like the body will go, but inner man is there, in this way. The mental body is there, and the mental body also cover, relative to this physical body. So both can go and you'll come out in pristine glory of your own spiritual position. And all your paraphernalia is also like so. You're a member of the spiritual world, soul world, conscious world. The whole disease is there, *jarā-vyādhi* [*Bhagavad-gītā*, 13.9] To be, I'm eternal, to think I shall be born, I shall die, this is like disease, mental disease. Cure yourself from this mental disease. Try to keep up your consciousness, you won't die. You identify with your consciousness, you are there, diametrically opposite.

You see the cloud is covering the moon. Cloud is seen with the light of the moon. But that cloud which is seen by the light of the moon, covers the moon. So material consciousness has covered our soul. But though everything only in our knowledge by the help of the soul, that spirit. That light is there.

We're there, *so ham*, not we're identified with this present body or mind. So much learning, and so much feeling, that mental body and the spiritual body. Independent of that we've got our existence and that is our normal position. Anyhow we're focused to this sort of misunderstanding. This is *māyā*. *Māyā*, *mā yā*, what is not that _____ [?] We're seeing everything, measuring by our lower interest, not from universal standpoint. But everything we see measured by our own mean interest.

So real purpose of every movement is known to the Absolute Centre. Ha, ha, ha. And we're to know nature of things from there, *śrauta-panthā*, revealed process, revealed scriptures. What our eyes say, our knowledge says, sense, it's not truth. Whatever comes, direction from there, we're to

believe that. And what is our direct experience we're to deny that. We're to learn to deny that if it's not like this, is wholesale wrong. So revealed truth, what is revealed to us, that this is the purpose of things.

Now, with this light you try to readjust your questions. Hare Kṛṣṇa.

One gentleman he came here to learn, put some questions and know the meaning. He will write books, comparative study of religion. The man came.

Badrinārāyaṇa: Yes. Long time ago.

Śrīla Śrīdhara Mahārāja: Who? Then after hearing some lectures he gave up the idea. First know yourself. Physician cure thyself. First know the real standpoint then write.

Badrinārāyaṇa: Bhargava.

Śrīla Śrīdhara Mahārāja: Bhargava. Where is he now?

Badrinārāyaṇa: He's in America.

Śrīla Śrīdhara Mahārāja: What is he doing? Writing books?

Badrinārāyaṇa: I think last I heard he was trying to make some movie about that Eidlitz. Sadānanda.

Śrīla Śrīdhara Mahārāja: Know before you give. Have before you give. So,

[bhārata-bhūmite haila manuṣya-janma yāra], janma sārthaka kari' kara para-upakāra

["One who has taken his birth as a human being in the land of India should make his life successful and work for the benefit of all other people [by preaching *Nāma-saṅkīrtana*, the chanting of the Holy Name of Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā, 9.41*]

Mahāprabhu says, first know thyself and then give it to others, that knowledge.

Do you follow what I say?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Try to understand that. Come to adjustment with this conception of the world, whole. That Berkeley's theory, everything in the whole world floating in the mind, a part of mind. Mind is the original. But we shall say mind also worldly thing, soul is original. That is of another type, not like mind. Pure consciousness, no contamination of this world. Then that can take us towards higher subjective area. Super subjective area, super, super, super, in this way. Subjective, the word subjective you try to understand. Not objective evolution, we're compelled to feel something, no.

Just like hypnotising process. "Oh, are you seeing this?"

"Yes, I'm seeing."

"No, no, you're not seeing this, you're seeing that."

"Yes, I see that."

The control, the seer is controlled.

Devotee: I studied hypnotism myself in the west.

Śrīla Śrīdhara Mahārāja: Eh?

Badrinārāyaṇa: He studied hypnotism.

Śrīla Śrīdhara Mahārāja: Then, apply that. So as in *Bhagavad-gītā*, Arjuna was forced to see as directed by Kṛṣṇa. "See Me. See Me. See Me."

"Yes. I see You. I see You that side."

In the assembly of Kuru, just before the war of the Pāṇḍavas and Duryodhana, Kṛṣṇa wanted as a peacemaker He tried. When He was there the party they wanted that, "Kṛṣṇa is all in all in the Pāṇḍavas, so we've got the chance, we shall imprison Him now." So wanted to catch Him.

And He showed Himself in such a way that they're all perplexed. And what to speak of binding Him they're all embarrassed. At that time they began, many *ṛṣis*, *munis*, they began to talk of His supernatural appearance.

At that time the blind man Dhṛtarāṣṭra was there, he told, "Oh, Kṛṣṇa, I'm hearing that You are showing such a figure that they're all charmed to find Your particular position, Your figure. But please, for the time being, remove my blindness. I want to see You. Then You will again make me blind."

Then Kṛṣṇa told, "No removal of your blindness is necessary. I say 'you see Me' you'll be able to see."

Then Dhṛtarāṣṭra, keeping his blindness he could see Him. He could see Him when Kṛṣṇa granted that sight. "No necessity of removing your blindness. Only I order to the nature you'll be able to see Me."

Such is the thing, by His will. Without removing blindness He showed Dhṛtarāṣṭra His own figure. No blindness was required to be removed. Then what sort of eye experience? That was eye experience. Without eye, the eye experience was given to Dhṛtarāṣṭra by His will power. What is this?

He clearly stated, "No necessity of removing your blindness. Your blindness will be kept up as it is. I say you will see Me." And he saw.

The whole battle was seen by Arjuna and Sañjaya. All this Divyarūpa was seen by Sañjaya, and he's giving description to Dhṛtarāṣṭra. Arjuna and Sañjaya saw that Viśvarūpa, none else.

So what sort of transaction? We're to be acquainted with such laws of things. That this is a meagre position, most crooked and mean conception of the world. Higher and nobler conceptions are there in the world.

Devotee: Some western psychologists they speak about super consciousness and subconsciousness.

Śrīla Śrīdhara Mahārāja: Eh?

Badrinārāyaṇa: He says, "Some western psychologists they speak of super consciousness, and sub-consciousness, also collective consciousness."

Śrīla Śrīdhara Mahārāja: Yes. Collective consciousness in the middle, and subconsciousness in the child, and in the fools, ignorant. So many wonders our scientists they invent, but the outside world is full of more, more, wonderful things, which is not yet discovered or invented. So surcharged with wonders.

Our puppy brain - our Guru Mahārāja used to say 'puppy brain.' Our puppy brain, the breadth of a small dog. Puppy brain, how much it can conceive? Nothing. Opposite.

So that must be neglected, eliminated, and we must wait for the revelation coming down. Knowledge, super knowledge coming down to us and illuminate us. We shall wait in that way. *Sevonmukhe hi*, if we're with serving attitude towards the Centre - Centre will send that sort of illumination to us. New type of standpoint to see everything, to have new experience, new light, new conception, new ideas. Give up your misconception, proper things are like this. It will come down. We cannot control Him, but if we submit and want to serve Him, then only He'll utilise us by giving that knowledge. Knowledge is always subjective.

And also He can make or mar. What is now continuing He may change. Then what we'll do? What is knowledge? He can change the necessary truth also may be changed by His sweet will. What to speak of us, even the creator Brahmā, and persons of that status, they're also puzzled, perplexed to know His ways and means. Whatever He likes He can do. Then how to know Him? His sweet will. And we're to reduce us to that position, quite empty. Whatever He wishes that is true, and what He discards that is false. So nothing in our hand. No law is there, law is a void, law is abolished. We're to be acquainted with such centre of truth. The highest truth is such, free.

Everything for Himself. Die to live. Hegel. Reality is by itself and for itself, and die to live. The wholesale death of our life of experience is necessary. Our life of experience will have to die wholesale, and to peep into a new world of that Autocrat. Whatever He wishes that is true. Truth means His wish, His sweet will, based on His sweet will. So knowing, knowing, no particular nature, everything may be changed by His whim. You're to know that like a gem, touchstone, whatever touches turns into gold. That sort of thing, whatever He likes that comes to happen, that is true. And He discards, no more true. Truth is such. Truth is free, independent, not a matter to be monopolised where we can make trade. Ha, ha. No. No possibility of making any trade with the truth. It is monopoly only of One.

And there is another kingdom of love, affection. If we enter that we can also handle Him, the truth Himself can be managed in another way. *Bhakta-parārdhīno*. But that is very higher stage. The love can control.

The great general conquered the world war, came home and there is his child. Child is taking by the finger and drawing he's going. The finger of the general caught by his child, his son, and the son is drawing towards some direction and he's going, who has conquered the world war.

Affection, so affection is the highest force to be acquired, Mahāprabhu told. Neither knowledge nor power, so-called, and that is from heart. So *jñāna śūnya bhakti*, knowledge-less devotion. Reason-less dedication. Try to enter that domain which can control the Absolute.

All these things are fiction, what do you say? More than fiction, more fictitious than fiction?

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. _____ [?] Spoken much. Reaction. Ha, ha.

So revise on this background your questions and come.

This is very important. By Itself and For Itself, and die to live. These Hegel's expressions are very useful, to make us understand the position of the Absolute world. Completely we're to die, then we're to awake in another world, of the Autocrat.

Ha, ha. I was told that one Persian king went to London. And he was shown many important historic places. He was taken to the guillotine where the person is killed. Previously in a prison they used to put his head and some...

Badrinārāyaṇa: Some sharp blade.

Śrīla Śrīdhara Mahārāja: Ah, come and beheaded. The Persian king was shown that place, then the Persian king asked the persons, "Show one man, how you kill, you just please show."

They were surprised. "What does the man say? For his pleasure one man should be put there and beheaded?"

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: They were astonished. When they told that, "No, this is not the law. We can't do for your satisfaction we can't give a life here."

"Oh. You do not know the position of a king here? Then you take one of my persons, I'm giving. I've got so many slaves, to satisfy my whim, so many are there, take one of them."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Then, "It's also not possible, not allowed by the law of the country that your person may be, through such whims of the autocrat."

Our lives cannot have such value also, no position. And more than that, die to live. No individual interest has got any value, rather, minus value. Our individual interest has got minus value. Then to go, die, then to live. This is an example of autocracy I told you, intolerable autocracy. The autocracy in the highest degree, but that gives our real interest is there, by accepting that death we can live there.

So wonderful. God works wonders. Every movement of His is wonderful. We're to approach towards Him with this idea. Everything, *urukrama*, *adbutkrāma*. Whose every step is wonderful,

adbutkrāma. One of His Names is *adbutkrāma* in Vāmana Avatāra. By one step He occupied the world. Another step the whole heaven. So *urukrama*, *adbutkrāma*, that of wonderful stride. Every step is wonderful to us. We're to live there, in the midst of all wonders.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. *Nava-yauvana*, every moment new experience coming. Life is such, progressing, that every second new experience coming. *Prati-padam pūrṇāmṛtāsvādanam* [*Śikṣāṣṭakam*, 1] Every moment brings you new type of satisfaction, of ocean by name, every second, new type of satisfaction or joy coming full. This is full, again, new full is coming, again, new full coming. All full, perfect. Infinite minus infinite that is infinite. Plus infinite is infinite. Infinite into infinite is infinite. The land of infinite.

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