

82.12.18.B

Śrīla Śrīdhara Mahārāja: The morning time will be the most suitable. You'll capture Nimāi.

Akṣayānanda Mahārāja: Yes. I just came for your *darśana* and then I'll try to find him out.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Gaura Hari bol. Gaura Hari bol. Unexpected engagement, serious, has caught you.

Akṣayānanda Mahārāja: Happy engagement.

Śrīla Śrīdhara Mahārāja: Hard nuts, to break. Hare Kṛṣṇa. Ha, ha. *Premadhāma-stotra*, apparently, it is very easy thing, is it? Ha, ha, ha, ha.

Devotees: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: But, it is a hard nut to gather. Ha, ha, ha, ha. Keśava Mahārāja, he used to appreciate my writings very much. He said that very intricate and very hard things have been distributed in the form of poems. Our Guru Mahārāja also liked it much, that ontology in the form of poetry. *Bhāgavatam* is there, *Caitanya-caritāmṛta* and *Śrīmad-Bhāgavatam* is of that nature, ontology in poetry and beauty.

Akṣayānanda Mahārāja: It looks very difficult but if you look inside a whole world is there.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha.

Aranya Mahārāja: The world of the unlimited.

Akṣayānanda Mahārāja: Yes, unlimited.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Where do they stay? In that blue house?

Aranya Mahārāja: No, they're staying in some hotel in Navadvīpa.

Śrīla Śrīdhara Mahārāja: Oh, in hotel.

Aranya Mahārāja: He came by himself today.

Devotee: What would be the best way for me to make advancement in spiritual life, specifically when I go back to England?

Śrīla Śrīdhara Mahārāja: To have proper connection with that *sādhu* association. Association can help us most. That is repeatedly told in scriptures, association. Living association or the *śāstric* association, scriptural, but more preferable is living scripture, which means *sādhu*, devotee. And that must be genuine of course, not imitation.

A candle of small power may thrive nearby the candle flame of high power. And if in the midst of opposite element it will die, easily and shortly, quickly, can't maintain itself. When the atmosphere is surcharged with heat by so many flames, it can stand and it can develop. Favourable circumstance, we can thrive in a favourable soil, favourable circumstance. And if we're to fight with the environment then we waste our energy and we have to die.

Kṛṣṇa. Nitāi. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! What is your age?

Devotee: Twenty-one.

Śrīla Śrīdhara Mahārāja: Twenty-one. Your parents living?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Are they connected with ISKCON?

Devotee: No. They're opposed t.

Śrīla Śrīdhara Mahārāja: They're Christians?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Protestant or Catholic?

Devotee: Catholics.

Śrīla Śrīdhara Mahārāja: Catholics?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: What is the meaning of Catholics and Protestant, the difference?

Devotee: Well, it's...

Śrīla Śrīdhara Mahārāja: Oppositionist, catholic means very generous in faith, and Protestant, they want to calculate, they want to measure by reason and then to accept. Reason is the predominant factor with the Protestants, started by one Martin Luther in Germany. Then again another subdivision amongst the Protestants was the Puritans. Milton was a Puritan. While studying Milton we had to know all these things. Puritan, they're very ultra moralist, therefore they're called Puritan. Then another branch came from Puritan as Independent. So many branches, Christian, Catholic, Protestant, Protestant divided is Puritan, and then against within Puritan the Independent, another section. Now I don't know whether those Independents or Puritans are finished. But Protestant and Catholic going side by side. King of England is Protestant.

Hare Kṛṣṇa. Catholic, a good expression, catholic, in the proper sense, catholic. How much faith we can claim to have? Ha, ha, ha, faith infinite.

There is a story of a frog, and one of the cubs of the frog saw an elephant, and the mother frog was not present at that time. Then when the mother came and it said to the mother that, "I saw a very big, big animal."

"How big?"

The frog is pumping itself. "So big, so big, so big?" In this way the pumping and getting bigger figure. Then, "No, more, more, bigger, bigger." Then the frog burst, finished.

So how much catholic we can be? What capacity have we got? We are so like the frog. The elephant is also a meagre catholic. How much catholic, generous we can be that to contain the whole within us? Impossible. So only faith can do something, give some connection. Our reason and all other weapons, all failure, only faith can connect somewhat, some touch. How much spacious faith we can accommodate in our tiny self? Ha, ha, ha. Infinite possibility is there.

Kṛṣṇa says, "Whatever you can conceive, whatever infinite you can conceive, that is in My one part, negligent part."

*athavā bahunaitena, kim jñātena tavājuna
viṣṭabhyāham idaṁ kṛtsnam, ekāmsena sthito jagat*

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [*Bhagavad-gītā*, 10.42]

"Your conception of infinite, thousands of infinite forms only one negligent part of Mine. I'm so big you can't imagine."

Hare Kṛṣṇa. To have connection with Him is only possible by His grace. Then how to get His grace, that's the question. Total surrender and trying to please Him, to enter into His sympathy by fully inviting and accepting His ways, whatever small we can know. So through His bona fide devotees, they're our wealth, our ultimate resort, shelter, His devotees. His agents, we should try our best to connect with His bona fide agents. Impossible, ha, ha. To make impossible possible, to make possible what is impossible, to get the infinite. Being finite we aspire after to have connection with infinite, it is impossible, apparently. But it is only possible through our most humiliated attitude. To admit straightly that we are nothing, we are so mean, we are so mean, so small, so negligent, so meagre. To come to realise our proper position, then the relativity, law, will take me to Him, the law of relativity. Hare Kṛṣṇa. He will come out of mercy. We shall try our best to show ourselves that we're sinners.

"If You take the path of justice no hope, no hope, infinitely sinner. Only the zone of mercy, the line of mercy may be extended to us, then I may have some hope. I'm so low, so mean. You're so high, so noble, that only through mercy, through Your affection only can I have a door to You, to enter into Your shelter."

Śaraṇāgati, condemning ones own self to the extreme, sincerely of course, and to feel the greatness of the other party, of the master type.

"Will You graciously accept me? I'm not fit to render any service to You my Lord."

Only this sort of attitude may take us, appealing to the mercy side, the affection, the devotion, the grace, His kindness. That subtle aspect to be tackled by the souls, then they may have some hope, some prospect. Mercy, no justice, no justice, I have got no prospect.

vicaritay arvihe guna nahi paobe kṛpa kori choro tava ca [?]

“If you come to judge then You won’t get anything in my favour. So kindly give up that sort of attitude. In the way of justice I’ve got no hope. You come with mercy, then I can hope to enter into Your domain.”

That is devotion proper, *śaraṇāgati*. And in Kṛṣṇa consciousness that is the plane of mercy and love and affection. In Vaikuṅṭha it is not so strong, the mercy, some sort of justice mixed there, calculation, *viddhi*, all these things. But in Vṛndāvana, the land of mercy, love, affection. And there is no want, it is infinite, mercy also infinite, so to accommodate infinite number of culprits does not matter. It is not polluted, no possibility of any pollution of the atmosphere if so many nasty souls like us are indented. It is infinite. Kṛṣṇa consciousness is so generous. It may be extended to the lowest, but only that must be sincere negotiation. Not afraid of any meanness of the negotiator, not afraid for that, “That I won’t be able to purify him,” No such possibility that Kṛṣṇa cannot purify any sinner, no question of that. The greatest sinner may be purified in a second, or more quickly, so much dynamic power. But we are to enter into that door of mercy, affection, not of justice.

vicaritay arvihe guna hahi paobe kṛpa kori choro tava ca [?] “Take me by the door of mercy my Lord.”

That is our real nature, and we should live in that atmosphere there. If we’re to live in Vṛndāvana, not any vanity will be there, they’re all of such temperament. We’re all dependent, parasite, we may be rejected, given away any moment, slave, every right of the master over us, *kṛṣṇe nitya dāsa*. We’re to enter with the mentality of a slave. His property, He can do anything and everything with me. Cent per cent mastership, Lordship is with Him over me. This is our property, our wealth, this sort of conception, always thirsty for mercy. Thirsty, thirsty for water, so always thirsty for mercy there. They’re fully cognisant of the fact, they’re all living on the plane of mercy, mercy of the master, of the Lord.

Still we find in some way or other that one is asserting himself, one party asserting himself against another party. That is all managed by Yogamāyā to perform the *līlā* of Kṛṣṇa. Just as there are many slaves and one is appointed as a leader of the slaves. In a drama a slave may have to play the part of a *zamīndār*, a landlord, but he’s a slave. The slave can also play the drama, holding different positions. By Yogamāyā it is managed to satisfy Kṛṣṇa. They have got that position, that right, slave has also got the right. In another way, according to the degree of their sacrifice, degree of their self-abnegation, degree of their intensity of hankering for mercy, gradation may be there. Progress in the negative side.

We’re told, who is the highest, he says, “I’m the lowest.” Whose holding the highest position, he thinks that he’s the lowest of all. It is measured in that way, a measure of negativity. “Most unsatisfied that I can’t do any service to Kṛṣṇa.” Who is rendering the greatest service, he or she thinks that, “I’m the worst of all the servants, only imitating, real service I can’t render.” In fact that is the qualification of rendering service to the Lord, “That I can’t do, I do so, I can’t serve properly.” That dissatisfaction is the capital of service. Always alert. I can’t satisfy my Lord, I can’t do

satisfactory work as directed, I can't." Always living to the highest degree, alert to the highest degree, suspicious about his own self. Ha, ha.

Ahankāra, the ego, the negative ego, ego of the negative type, not assertive, not assertive at all, but always self abusing, not asserting but self abusing ego. Combined of that type of servitors. That atmosphere becomes very, very sweet, no aggressor, all contributor. Sometimes when there's famine, this artificial famine, all the food is put underground and an artificial famine created. Then the government says, "None will be able to hold anything. Everything must come to the market. No hoarding." Then there's opulence, and where there's hoarding there's dearth, and no hoarding all fair, all taking to the open market. That is opulence, something like that. All earnestly contributing service and no hoarding for any unit. The market is full, anyone, passer by, they will find all full. Their hearty contribution for Kṛṣṇa and His own. There is ample.

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

Prema means that love - that is the nature of love. Die to live. Ha, ha, ha. Die to live, that maxim, die to live. Kill to live, and die to live. We're in the land of exploitation, kill and live, but the opposite, die and live. Give and live, and not take and live. And that is the order of that land, die to live, where everyone is living happily. And apparently they show as if they're dying. But really we thrive there, by giving we thrive, and by taking we become loser.

Devotion, exploitation and devotion, opposite, dedication. And one thing most important is that's connected with the centre and not combined nationalistic, not as a group, but must have proper connection with the centre. Otherwise that will be selfishness, partial, national unity, or country, religious unity. There will be hitch. Real religious classification, or the *sampradāyic*, or provincial, local? No, that centre, absolute centre, and that is representing love, affection, beauty, harmony. Some such thing we're to connect with, to live, to give.

This worldly giving is not giving. One is giving to a *gunda*, or giving to a prostitute, that sort is not giving at all. That is exploitation, only to get loan for exploitation, more exploitation, greater exploitation, to invest some energy for future, greater exploitation, not that.

But give in the proper sense, to give to die, that is that die to live. That is dedication. And die for what? Die for the centre, central good. Merge there, merge yourself wholly in His interest, then you'll be happy. Consider yourself as a slave to the Absolute Lord and you'll be happy. Slave, which is most dishonourable to hear and to think, "A slave, slavery?" Most contemptible thing, hateful thing, to think, to pronounce the word slave, a most objectionable thing. But in connection with the Absolute Good that is really an honourable position, the most honourable position to be reckoned as slave to the highest good.

"I don't want to assert myself." To assert myself will be loss to me, to my own interest. As much as I shall go to assert myself I shall be loser, I shall be devoid of His perfect decision and interference. I shall take my fate into my own limited hand. So depend on Him as much as you can. Learn to believe Him, the Absolute Good, believe Him. You're afraid of believing your neighbour, you have come, you have earned such a position by your own actions previously. But always, your reason is alert whether you're being robbed by your neighbour or not. The intelligence is keen whether I'm being robbed by my nature, because I'm thrown into such a position by dint of my own previous *karma*.

Sarṁśayāḥ, doubt, suspicion, I'm being exploited by the environment, always alert. That is a suspicious and most miserable life, always we shall have to be cautious that "I'm being robbed," a most intolerable life.

So we're to become good and to have a cottage in that good soil where none deceives his neighbour, or none. Always makes himself empty to give everything to the neighbour in that kingdom of Kṛṣṇa.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

We should not rely in future. "Trust no future, however pleasant." By the course of the different currents of the environment, next moment where shall I be taken off to I don't know. So, "Act, act in the living present." Believe only the present, and try to utilise the present most. The future is not in your hands, it depends in the results of so many actions, so many forces current in the world outside. Where it will take what thing is unknown. Only the present chance you try to utilise. "Trust no future, however pleasant." And don't bother yourself retaining the previous incidents of your life. "Act, act in the living present. With heart within, but with sincerity, and God overhead."

[Trust no future howe'er pleasant! Let the dead past bury its dead!

Act, - act, in the living present! Heart within, and God o'erhead!]

[Henry Wadsworth Longfellow, 1807-82, U.S. poet]

The ultimate reality must be good absolute. Accept a life of this type.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

If you be sincere, well meaning, then none will be able to defeat you. Your victory is assured.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol.

With this spirit we're to take the Name Divine. With the help of the sound, divine sound, we can approach towards that soil. The sound is also assertive, it has got divinity in it. Gradually, but we must be sincere to go where the sound will guide us. Absolute sound will guide and we must be sincere to obey the direction, in this way. The Name, most concise form at present, but as much as we make progress we shall see the broadness of the sound, and whatever is contained in that substance of sound. The figure, the colour, the appearance, sound will produce the appearance, the food for the eye.

Then, attributes, food for the mind. *Parīkar*, then the paraphernalia for our movement, it will show a soil that we can live and move, and then *līlā*. What is the object of that movement, how, what is the product of movement? Just as a machinery movement we find money is the product, ultimately so many parts of the machinery, so many coolies are moving in a compound, but what is the result? The money.

So also we shall find that *līlā*. *Līlā* means movement with intrinsic satisfaction. Not that movement will produce satisfaction, but ultimately every movement that means the wave of love, wave of joy, wave of ecstasy. The whole movement is that of joy and ecstasy, happiness. *Līlā* means

that, *līlā* means movement, but what sort of movement? Automatically with it is that joyous wave, joyful movement, dancing. In *Brahma-saṁitā* [56], that *gamanam nāṭyam*, movement ordinary, and dancing movement contains joy in it, movement. *Kathā gānaṁ*, speaking, that is singing, that with the sound wave there is the sweetness. Sweetness mixed everywhere, *uta prāta* [?], within and without. Sweetness, sweet, sweet, sweet, sweet. Sweetness, charm, beauty, sweetness, love, affection, all these come to give some conception of that highest soil. That Kṛṣṇa consciousness promises to take us in.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari. Gaura Hari. Gaura Hari.
I close the class here.

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