

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

12th.18th.12.82

Śrīla B.R. Śrīdhara Swāmī: Question? Hare Kṛṣṇa. Gaura Hari.

Devotee: What is the reason we're not allowed, the Westerners are not allowed into the Jagannātha mandir?

Śrīla B.R. Śrīdhara Swāmī: For the physical purity, they observe strictly the physical purity. So even the *mṛdaṅga* they do not allow to enter. If the *mṛdaṅga* is broken it will be considered, according to them, as this impure skin of cow. The [Sita? the *gopa* Sitarama?] of the *smarta sampradāya*, he had some peculiar religious conception, he tied the wooden sandal of his *Guru* on his breast, chest. He always tied the sandal of his *Guru* on his chest. He wanted to enter there. The *pandapur*, "No. The *pāduka* may be of your *Guru*, your *Guru's pāduka* may be pure to you, relative position, but we consider it as a *pāduka* so we won't allow you to enter with that *pāduka*. You must leave it outside."

They strictly follow the physical purity, something, physical purity with some mental modification. That is their custom. So they do not allow anybody, considering that the *mleccha*, the *yavana*, their habits both mental and physical are impure. That is very closely connected with *himsā*, animal killing, etc. And other customs also, rules of life not controlled, boisterous. Their conduct is not regulated according to the Vedic scripture so they're not allowed to enter within. Even Gandhi wanted to enter into, with some followers of the outcastes, the lower castes, but they did not allow. And Gandhi also did not enter. He wanted to enter along with the outcastes of the society, the untouchables, but they did not allow him to do so. He had got great influence over the country but he was not allowed entrance. But Gandhi's wife, she, without notice of Gandhi, entered there to have a *darśana* of Jagannātha, and when Gandhi knew of it he chastised his wife very much. "I did not enter, then why you went to see Jagannātha?"

So Gandhi was more a patriot than devotee. He thinks that his mastership over his wife is permanent, not to be modified even by the devotion of Jagannātha. He's wholesale master of his wife. But according to us, his wife did right. The husband and wife, how long is the connection? Only this body, mostly, mostly this body connection. And connection with the Lord, the husband of husband, the master of all the world, in consideration of that, what is that nasty husband in comparison with the Lord of the world, the whole universe? He wanted to check his wife that she should not go to the temple, for national cause, for the cause of his political creed. So God is within politics, political zone?

Haridāsa Ṭhākura never entered. Rūpa and Sanātana, they never entered, the temple. Not only so but Sanātana Goswāmī avoided the main streets where the servants, the servitors of the Jagannātha temple were always passing usually. He did not walk on the general street where the servitors of Jagannātha were always wandering here and there.

Giving respect to the laws and by-laws that are current there. Not only so, Sanātana Goswāmī has written in *Hari-Bhakti-Vilāsa*, "That what I am enlisting here, the rules and regulations for the devotees, a devotee should try to follow all

these regulations. But what is not mentioned, they may look after what is going on in the temple of Jagannātha, and do accordingly." So catholic in his faith to Mahāprabhu, because under Mahāprabhu, during the presence of Mahāprabhu, whatever went there we should take it as approved by Him. So we won't go to interfere. He's above law. His will is law. Law comes from His sweet will. This principle we must not forget.

Everything is designed as well as destined by Him, not only designed but destined also. The whole universe designed and destined according to His sweet will. His position is so high and unchallengeable and it is Absolute Good. Rules and regulations are prepared only to take us to the Absolute Good. But Absolute Good is not under law, under these rules. That is above everything, independent. We are to prepare that, *kṛṣṇa-līlā* is the very nearest approach to the Absolute Good, or other, the Absolute Good Himself, if we can realise so much. Whimsical, and that is the best conception. To put any restriction to the Absolute Good is to commit suicide. Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Because He's good, not only good, but Absolute Good. We cannot know. Here, once, [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj and myself had a talk. Acyutānanda was present. Then after going from here to that blue house where Swāmī Mahārāj lived for three weeks, Acyutānanda asked, "What sort of talk did you have with Śrīdhara Mahārāj?" Swāmī Mahārāj told, "You will faint to hear that." Ha, ha, ha. Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: "You will faint. It's beyond the reach of your consciousness." That means you will faint. What does it mean? That is beyond the reach of your consciousness, unintelligible to you in your present stage of realisation.

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

Rāmānujācārya once wanted to modify the rules and regulations that are being practised in Jagannātha's temple. But with this contemplation he slept there in a bedstead, and when he woke he found along with the bedstead his body is cast to Śrī Kūrmam, a few hundred miles far from Jagannātha's temple. He awoke and found, "Where am I?" Ha, ha, ha. "I wanted to modify the regulations, to regulate the current, the present practices, rules and regulations of Jagannātha's temple. But I got a dream that "you are not to modify here, you go elsewhere." Rāmānuja told that, "You have given me inspiration, order, to modify the existing rules and regulations that are going on in the temples. Now why do You oppose me?"

"It is for other temples but not for here." He got the dream. "You go and push your regulations in all other temples, save and accept this temple."

Puṇḍarīka Vidyānidhi was one who was considered to be the Vṛṣabhānu, father of Rādhārāṇī's incarnation here in *gaura-līlā*. He thought that, "What are these *pandas*, they are awkward people, they do not know what is pure or impure, no consideration. The new cloth, which is smeared with boiled rice water, starch,

that is mixed with the blood and that new cloth they have used for Jagannātha. These people they do not know what is pure or impure, this consideration."

At night, he found that both Jagannātha and Balarāma, the two brothers had come to his bed and putting slaps to both the cheeks. In the morning he found, then also he felt, found, the people saying, "Why is there so much swelling on your cheeks?"

"Because this occurred at night. He's saying, 'This is not the place to suggest any change in the regulations that are going on under My direction. Don't interfere.'" With this, some special grant. Their special rule for that place. He's Absolute, unquestionable. Only we are to ask questions to understand this sort of possibility, how everything, all laws enter into the Absolute Good, ever conceived, any law, that only enters ultimately in the Absolute Goodness that is beyond our conceptions, mostly. Hare Kṛṣṇa.

*patita-pāvana jagannātha sarvveśvara
vṛndāvana-candra sarvva-rasera ākara*

["Lord Kṛṣṇa is the purifier of the fallen souls, the Lord of the universe, the Lord of all beings, the moon of Vṛndāvana and the origin of all *rasas*."]]

[*The Songs Of Bhaktivinoda Ṭhākura*, p 92]

Bhaktivinoda Ṭhākura, when enumerating one hundred and eight Names of Kṛṣṇa, then he mentions in the last, *patita-pāvana*, Jagannātha has come to save the fallen. And Kṛṣṇa, His peculiarity is that He's the emporium of all *rasas*, *vṛndāvana-candra sarvva-rasera ākara*, the very source of all sorts of ecstasy personified. That is Kṛṣṇa. So Mahāprabhu is also *patita-pāvana*. He passed most of His time there in Jagannātha, the major portion of His life spent in Jagannātha, *patita-pāvana*, saviour of the fallen.

Hare Kṛṣṇa. But everything has got some peculiar thing. The doctor will prescribe a medicine. "You can take that, any diet you can take, with only with the exceptions of two of three." He will comment. So in Jagannātha also we see, very liberal, but with the exception of a few, like that.

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

In the beginning when I came to this line, to appreciate Mahāprabhu, I thought, "If Mahāprabhu is the incarnation of God, then why did He not overthrow the Mohammedan rule? Why did He tolerate the Mohammedan rule here in India? Easily He could have overthrown." That was my question. But gradually I came to know that this is a very trifle thing. This Mohammedan rule, that is the political life, which has got nothing to do with spiritual life.

Rather, as Queen Kuntī, she welcomes adversity. "Keep me always in a dangerous position. That will be convenient for me to pray for Your grace. And ordinary, worldly, favourable circumstance, that will encourage me to engage more Your valuable grace. So always keep me in adversity." That was her prayer. So, the political environment, social, all other campaigns have got no value. According to the result of my *karma* I shall be put in a particular environment and I must start my spiritual life from there. Where I am according to my own past *karma* I must begin my work, conquering all those *saṁskāras*, the mental encasement within which we are living.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

*tat te 'nukampām susamīkṣamāṇo, [bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

[Lord Brahmā says: "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom. He attains to the plane of positive immortality."]

[Śrīmad-Bhāgavatam, 10.14.8]

Not only we shall have to live without complain where we are, but moreover we are to consider that this is what is really necessary for my upliftment. In this way we are to accept, 'Whatever adverse things come to us, Oh, the grace of the Lord.' This positive angle of vision of goodness we must have to deal with them. This is *the* necessity, this was just necessary for me. There is no error in the calculation of the Lord. It is extended to me for my benefit, the test, and I must have to stand this test, then I shall make progress. I have got the chance to have my progress in life and this opposition I must have to cross, I am to face and cross. This is given by Kṛṣṇa to facilitate my progress in life. In this way, in optimistic way, we are to face all adverse circumstance. It is advised in *Bhāgavatam*. Then only, very easily and shortly, we shall cross these walls of misunderstanding, this *māyā*, and we will be liberated. Not only liberation but with some participation into Kṛṣṇa consciousness, a life of dedication.

.....

Śrīla B.R. Śrīdhara Swāmī: ... went to (Padanath temple, Sri Rankor) [?]. We had our *tridaṇḍa* in hand, *sannyāsī*. They did not allow us to take the *tridaṇḍa* within the temple. Ha, ha. A local fashion. They may think, "What is there we don't know," in this way.

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

Devotee: Mahārāj, I have a question. I have heard two things; one is that a Vaiṣṇava *sannyāsa* is the devotional line; and then I have heard that it is a formality, or like *varṇāśrama-dharma*.

Śrīla B.R. Śrīdhara Swāmī: No. The outer touch of the *varṇāśrama-dharma*, *sannyāsa*, but it has got its positive side. Both are negative and positive, the negative side is this - that it is a symbol that one who has accepted, the three *daṇḍas* represents thought, word, and deed. He won't use his thought, word, and deed for any exploiting type, nature, for any exploiting aim, object, he should not. But the positive side he will punish these three, thought, word, and deed and engage them in the service of Kṛṣṇa, Nārāyaṇa. Then it becomes Vaiṣṇava. Do you understand?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: The negative side, that is *sannyāsa*, that he won't use his word, thought, and deed, three things, three *daṇḍas* representing three

aspects of our life, thought, word, and deed. It won't be used for any material purpose, mundane purpose. At the same time the Vaiṣṇava *sannyāsa* is there and should be used for the service of Nārāyaṇa, Kṛṣṇa. Then it becomes Vaiṣṇava connection, the positive side is there. Those that do not believe in the positive side of life, they may accept it only that, "We must not use our thought, word, and deed for mundane purpose." They will prefer, "No, no, silence." But Vaiṣṇava *sannyāsī*, he will prefer *kṛṣṇa-kīrtana*, in this way, the positive side they have got. *Tridaṇḍa*, these things, these three aspects of life should be controlled, should be punished. *Daṇḍa* means punishment. Our thought, word, and deed should be punished, so they may not interfere with the incidents of this mundane world, must check them. That is one side. But the other side, check them not to be used in this object of life, but use them for spiritual object of life. This is Vaiṣṇava *sannyāsa*.

Devotee: Mahārāj, but a *brahmacārī* and *grhastha*, he should also use his body, mind and thought ...

Śrīla B.R. Śrīdhara Swāmī: Yes, everything, this is a peculiar, this will remind you, it does not mean that one who has not taken *sannyāsa*, he won't use. A *grhastha* will also do, a *grhastha paramahansa* who's a *parśada bhakta*, he also can come without *sannyāsa* in a householder's form. He may not have the sacred thread also, anything. But still, the necessity of all this is to remind us of that life. That is healthy, the sacred thread, the red cloth, the *daṇḍa*, always gives us caution. "Think that you are meant for, you have dedicated your life for this. So beware, don't misuse, don't misuse your red cloth, don't misuse your sacred thread, don't misuse this Tulasī *mālā*." It will remind us always. The utility is there.

A *siddha-mahātmā* may not have red cloth. Sanātana Goswāmī and others, they had the white cloth, minimum necessity of cloth garment. Not red, not *daṇḍa*, not sacred thread, without them also pure life is possible. But for the beginners these things will be helpful, so they're introduced into the society of the Vaiṣṇava school in the lower class, plane. And sometimes the higher, they also come to accept these lower emblems, as Mahāprabhu took *sannyāsa*, in order to help the public that this sign, this sort of dress, is the dress of a world Ācārya, so we should give respect to them.

If he's in ordinary dress the people won't show any respect or give any attention to his words and advice. But if he's, just as a policeman, if he's in his dress, in uniform, people will show some respect, to the police, to the military. But a military man or a policeman may patrol in plain dress also, and do even higher service. Still, it is necessary for the society to regulate. So this is something like a uniform that we are meant for this.

The society should take, should learn to take them as the teachers, the holy men, we should deal with them very gently for our future benefit. The society will also get their benefit and the man will also get some instruction, "Oh, I should not mix with anyone and everyone. I must show my ways to keep up the standard, the model of the teachers," all these things for this. Otherwise independent of all these things a man can also grow in spiritual life. Without taking the role of *brahmacārī* or *grhastha* or *varnaprāsthā*, internally he may grow, his heart within.

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

Devotee: Mahārāj, how does one understand, or deal with, the temporary fall down of a *sannyāsī*, or of a *brāhmaṇa*? What is the correct understanding?

Śrīla B.R. Śrīdhara Swāmī: There we shall take that he had some offence for which he could not keep. He could not keep the past standard of his life expected by his Guru Mahārāj. That should be the general way of thinking about them. Some previous offence is taking its course, not allowing him to go on smoothly in the way of his realisation, suddenly came and stopped it, checked, previous action of offence. Evil action or offence against a Vaiṣṇava, in particular cases we are to see. Sometimes Vaiṣṇava *aparādha*, and sometimes in ordinary lower cases, that previous bad *karma* can come and stand in his way of progress. That should be taken.

So we will always be cautious with our free will, free choice. Our free choice, just as a minor, he requires the vigilant eye of the major guardian, so also, our free will in immature stage is surrounded by so many misdirections. So it will be safe to be under the guidance of a bona fide guardian, always, in our lower stage, until we attain the major. Major in the spiritual line, minor, we should always try to be under the vigilant eye of a spiritual guardian. That is necessary.

Hare Kṛṣṇa. Gaura Hari bol!

Devotee: So Guru Mahārāj, how is it possible if one has initiation and his *karma* has been removed, how is it possible for his previous *karma* to check him?

Śrīla B.R. Śrīdhara Swāmī: What do you mean by initiation, initiation means at once all *karma* finished? It does not say like that.

Devotee: No.

Śrīla B.R. Śrīdhara Swāmī: They're given the chance, entrance, admission. When the doctor has accepted a patient that does not mean that immediately he's cured. He must follow the direction of the doctor, take proper diet and medicine, then he may expect that he'll be cured shortly. To call the doctor and have his prescription does not mean that he's fully cured, the patient. Come to practical thinking, why hover, wander in the world theoretically, imaginary.

Devotee: I was told in ISKCON that at the time of initiation previous *karma* is taken away. It's not like that?

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, ha. That is told, when one has called for a good doctor and accepted his treatment, your cure is guaranteed, in that way. Otherwise we are seeing that so many veterans are going down. Initiation, [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj who gave a shake into the world, and his accepted disciples, they gave *mantram*, and they're also falling back. What is this? It is recommended but not final. When you have got a good doctor, engaged a good doctor, under his treatment your cure is guaranteed, in that way. You're under his vigilant eye, but if you don't care to accept his guidance and secretly if you take evil diet, then what will the doctor do? In this way, it's almost guaranteed. When you have got a good doctor your cure is almost guaranteed. You have to follow, that is. And also it is possible that if by taking unfavourable

diet you are a little ill, then if the doctor comes to know that you have taken this bad diet, or did not use my medicine, then he will again take up the case more seriously and will cure you. That sort of help we may get from the *Guru* and *Vaiṣṇava*. But our free choice is never snatched away. Unless and until we get, we find out from the innermost part of our heart real taste for the truth we are not saved. When taste has come:

*ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt [tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ*

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindu*, 1.4.15-16]

Ādau śraddhā, first, over the surface, underground is *sukṛti*, then over the surface spiritual life begins with *śraddhā* - faith. Then *sādhu-saṅga* - our company with the *sādhu*, and within that is our surrender to *Guru*. Then *bhajana* - our serving life in many ways begins, *śravaṇa*, *kīrtana*, etc., *prasāda sevā*, all these modified. Then *anartha-nivṛttiḥ* - *anartha*, our attraction for things other than Kṛṣṇa, than God, gradually diminishes. Then *niṣṭhā* - continued attempt for the service and not for otherwise. Then taste will be created, real taste, taste proper for the truth will be created, awakened in our heart. Then we are safe, not before that. When the spontaneous taste within us is awakened for the truth we are safe. We can make fair progress from that time. Up to then we must remain under guardian. The taste will take me, 'I have got the taste, sweetness, so automatically I shall run towards that, very sweet.' Until and unless we find that truth is sweet, Kṛṣṇa is sweet, I am not safe to go towards Him. So many things may take me hither thither. Hare Kṛṣṇa.

Devotee: Mahārāj, is *Guru* also under the law of *karma*?

Śrīla B.R. Śrīdhara Swāmī: Not under the law of *karma*, *Guru*, as I told, from the examples of the *sādhus* and scriptures, are of three kinds. One comes from *Vaikuṅṭha*, from the land of wholesale truth, he comes here as agent to take them up. Another *Guru* has one step here and another step there, he takes, he carries the persons from here to there. And the last type of *Guru* has two legs here but his eyes are fixed there and he takes persons along with him to that position. Three kinds of *Guru* generally.

Śrīla B.R. Śrīdhara Swāmī: ... in the morning time will be the most suitable. You captured Nimāi?

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

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, ha, ha. Gaura Hari bol! Unexpected engagement, serious, has caught you? Ha, ha, ha.

Devotee: Happy engagement.

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, ha. A hard nut to break. Hare Kṛṣṇa. Ha, ha. *Prema-dhama-stotra*, apparently very easy thing, is it? Ha, ha, ha, ha.

Devotee: Ha, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: But, it is a hard nut to gather. Ha, ha, ha, ha. Keśava Mahārāj, he used to appreciate my writings very much. Very intricate and very hard things have been distributed in the form of poems. Our Guru Mahārāj 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.

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

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, ha, ha, ha.

Devotee: The world of the unlimited.

Devotee: Yes, unlimited.

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

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

Śrīla B.R. Śrīdhara Swāmī: Oh, in hotel.

Devotee: 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 B.R. Śrīdhara Swāmī: 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 are 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 B.R. Śrīdhara Swāmī: Twenty-one. Your parents living?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Are they connected with ISKCON?

Devotee: No. They're opposed.

Śrīla B.R. Śrīdhara Swāmī: They're Christians?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Protestant or Catholic?

Devotee: Catholics.

Śrīla B.R. Śrīdhara Swāmī: Catholics?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: What is the meaning of Catholics and Protestant, the difference?

Devotee: Well, it's ...

Śrīla B.R. Śrīdhara Swāmī: 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 tavārjuna
viṣṭabhyāham idam kṛtsnam, ekāṁśena 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 am so big you can't imagine."

Hare Kṛṣṇa. To have connection with Him is only possible by His grace. The 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 are sinners. "If You take the path of justice then no hope, no hope, infinitely sinners. Only the zone of mercy, the line of mercy may be extended to us, then I may have some hope. I am so low, so mean. You are so high, so noble, that only through mercy, through Your affection only can I have a door to You, to enter into Your shelter." *Śaraṅgati*, 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 soul, then they may have some hope, some prospect. Mercy, no justice, no justice, I have got no prospect.

vicaritay arvihe guna hahi paobe krpa 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 have 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 are to live in Vṛndāvana, not any vanity will be there, they're all of such temperament. We are all dependent, parasite, we may be rejected, given away any moment, slave, every right of the master over us, *kṛṣṇe nitya dāsa*. We are 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 Yoga-māyā 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 *zamindar*, a landlord, but he's a slave. The slave can also play the drama, holding different positions. By Yoga-māyā 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 are told, who is the highest, he says, "I am the lowest." Whose holding the highest position, he thinks that he 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 am 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, 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.

Ahāṅkāra, 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, all contributor. Sometimes when there is 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 is opulence, and where there is hoarding there is dearth, and no hoarding all fair, all taking to the open market. This is opulence, something like that. All earnestly contributing service and no hoarding for any unit. The market is full, anyone passing 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.

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 are 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, and 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 are 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, 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 will be happy. Consider yourself as a slave to the Absolute Lord and you will 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, to the highest good.

"I don't want to assert myself." To assert myself will be loss to me, 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 are 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 to whether you are being robbed by your neighbour or not. The intelligence is keen whether I am being robbed by my nature, because I am thrown into such a position by dint of my own previous *karma*.

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

So we are 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.

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 life of this type, *na hi kalyāṇa-kṛt kaścīd, durgatīm tāta gacchati*:

[*pārtha naiveha nāmutra, vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścīd, durgatīm 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!

With this spirit we are 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, *parikar*, 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 that 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 and satisfaction, 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-samitā* [56], that *gamanam nāṭyam*, movement ordinary, and movement dancing movement contains joy in it, movement. *Kathā gānam*, speaking, that is singing, that with the sound wave there is the sweetness. Sweetness mixed everywhere, *uta prata* [?], 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.

End of recording, 12/18-12-82

* * * * *