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Śrīla Śrīdhara Mahārāja: Affection is such a thing, very valuable, and the possessor cannot say that I have got affection for Him. I have got love for Him. "No, no. How much love have I got? Nothing."

That is the nature of love. Hare Kṛṣṇa. Nitāi Gaura Haribol. Love can only give. The nature of love is only to give, and never to assert that I have love. Even that is also denied there, that I have got love. Love is such a thing, one who possesses that thing, he can never say that I possess that thing, I have got in my possession real love. So fine, so undistinguishable, and so valuable, and so free in it's nature, so subtle, susceptible, sentient, touchy, all these things.

Bhaktivinoda Ṭhākura says, "Suddenly I may have a flash that Śrī Gaurāṅga is Gadādhara, but the moment I wanted to look at it a little attentively, vanished." *Vicakṣaṇa kori' dekhite cāhile, hoy ānkhi- agocara [Gītāvalī, 8a]* "Suddenly it may flash something wonderful, but only when I'm more attentive to catch it, finished."

So susceptible, so subtle, so independent, so valuable. It is for that thing we're trying. Independent. So wholesale surrendering to Him, still no surety that we shall get it. The condition is such.

On the other side He's very gracious. He comes to our level to uplift us, that is also true. But that is His will, His will. That is not our demand. We have no right to demand in that way. But from His side everything is possible for Him. He can do anything and everything. He may take up the most fallen, and neglect the higher position also. Everything is possible with Him. He's free, fully free. No explanation to be given to anybody from Him.

Should we try to get friendship with such susceptible, and such rare, and such whimsical, beautiful, ha ha ha. But His beauty is such that everyone wants to become His slave, beauty. And beauty, love, all similar. Love is beauty, beauty is love. Hare Kṛṣṇa.

Devotee: Guru Mahārāja, how are we to propagate, or preach amongst the ordinary people?

Śrīla Śrīdhara Mahārāja: We shall, so this is our safe position, that who will go on carrying the order of some superior agent. *Āmāra ājñāya guru hañā tāra ei deśa.*

*[yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa / āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viśaya-taraṅga / punarapi ei thāñi pābe mora saṅga]*

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]

[Caitanya-caritāmṛta, Madhya-līlā, 7.128-9]

His order I'm carrying out. I have got it by succession from the scriptures, from the succession agents, successive agents, I'm doing. This sort of relative connection in the case of the Infinite. Everywhere there is centre, nowhere circumference. Infinite means everywhere centre, nowhere

circumference. We may find agent anywhere. But if you want to go to measure, no possibility. From the scripture. I'm floated to a particular stage, to catch a particular conception of truth. Connecting with that I may go on. Selflessness, self surrendering, and self inspiration.

Vaikuṅṭha, *kunṭha* means measurement, Vaikuṅṭha, immeasurable. Vaikuṅṭha means a plane of immeasurable. We're to think like that. Our measuring temperament won't have any position there. So we're to jump there, should we? Ha ha. The world of limitation, we can measure the length, breadth, this height, so many things within our conception. From this reality, should we jump into this land of infinite uncertainty? But we're told that this is transient angle of vision, of reality, this is also like that. We're fools to think that this will remain this for eternity. Never. Everything is Vaikuṅṭha. Everything is infinite.

The atom, break it, the electron, break it, proton, neutron, again if it is possible to break that, in this way, this is also going infinite way, no end. No end, no finite, all infinite. Only the relative position we feel something. Everything is infinite. Our Guru Mahārāja used to tell, that break the most finest constituent part of the world, the atom, electron, etc, again break it, ultimately you will find that Vaikuṅṭha, infinite. Infinite is at the back ground of everything. Which is measurable to you, that is only relative, holding relative position for the time being. Then again it will merge into infinite, so not reliable. What you see, what you trace, what you feel, nothing is reliable. Nothing will stand there forever, so all unreliable, all uncertain. And calculate that and live.

We're afraid to dive into the water, but fish and others, they're enjoying that sort of climate within the water they're happily living. So the souls in Vaikuṅṭha, there they have acquired merit to stand there. They are living happily. From here we're seeing the impossibility, the uncertainty there. But already there are so many devotees, and their company is encouraging, and it is reality. So *sādhu-saṅga*, *sādhu-saṅga*, everywhere the trace is laid, the association, the company. We cannot know the trouble of travelling, or anything else, what is where, which is which, if we've got a good friend. An intimate friend, if we get there, everything will be easy. So Guru, Vaiṣṇava, *sādhu*, all these things. Hare Kṛṣṇa. Hare Kṛṣṇa.

This is from this side. There are many things to be talked of from the other side. By grace everything is possible. They're benevolent, they're gracious, they're very generous. Everything good is there, so we must not be a pessimist. If we go from the line of right, then we have no hope. But their gracious nature, then of course we can hope many things. This little difference makes a great gulf. The ego, and their grace. Ego is unfit. But we must be conscious of their grace only. Forgetfulness, self forgetfulness for their grace, that can easily take us in that soil. Self forgetfulness for their interest, for the interest of that soil, self forgetfulness. Degree of self forgetfulness, nature of self forgetfulness, that also can be traced. Self forgetfulness may be of different type, different quality, that is also possible.

They're not afraid if they distribute their own thing then that will be finished. That is infinite, no fear of finishing. So the persons they're not afraid that if I distribute our own capital to the newcomers, then we will be in want. No, that is infinite. So not that sort of limited prejudice can be traced there. Only what is unfitness in our side. It is very difficult for us to find out our inner self, which is made up only to give, without taking anything in remuneration. That is the nature of that material, nature of that substance, only to give. By giving, we're calculating how much I can gain,

and how much I'm giving for the return. This sort of filthy mentality must be given up, this *māyā*. Giving, that is normal, and that is within us, and that must come together, birds of the same feather come together. Everything will be all right. Only *sādhu-saṅga*. By the association of the devotees we must have training to give. Serve means to give. Self effacement, self surrender, self effacement, self giving, self dedication, finish, self forgetfulness, finish. Hare Kṛṣṇa.

Today is the appearance day of Narottama Ṭhākura.

So hard. After long period of service we heard our Guru Mahārāja say to one of his *sannyāsī* disciples, "You have not seen me. You could not meet me." So many years of service he's rendering under him, still we heard him say that, "You could not see me, what am I." But still he's giving him so many duties to him, to do all these things. After about twenty years service we heard him say, "You did not meet me, could not see me. What you have seen, I'm not that, I'm something else."

Another thing I heard from him. When a *brāhmaṇa*, a priest, got mantram from him, and was talking outside that "this sort of mantram I have got, this way."

Suddenly I entered the room and found him in a very despaired mood.

"They're all trying to understand, catch the meaning, as if they have got everything in the mantram. But I'm devoting lives after lives, but still I'm not able to touch the thing."

I suddenly entered the house and I found that his look, his eyes are disappointed, in despair, showing some sign of despair. What is that? Then I found that he's muttering something, my ear attended what he's very mildly talking. I found that he's attentive to the talk outside. Then I gave my attention towards outside, what sort of talk is going on there. I heard that they got mantram just now, and they're trying to realise the meaning, explain the meaning of the mantram. They've got initiation and very cheerfully they're trying to consult the purport of the mantram, hopefully.

But here within he says, "I don't touch the real thing, but only from outside I'm dealing it, with the mantram, disappointing. After long trial from different births after births, I'm towards that aim, but still I'm not able to touch. And you beginners you think that with the mantram you have got everything."

In this way, the infinite characteristic. So the measurement of the progress is taken in some negative way. As much feeling of separation, as intense feeling of separation, progress is that much, negative measurement. How much demand, how much hunger, earnestness for the truth, so much he has got. Hankering is the capital, hankering, that is the negative side, hankering. "I'm so low, so mean. No other way but Your grace."

ye yatha patita haya, tava dayā tata tāya, [tāte āmi supātra dayāra]

["Your grace is given in accordance with the necessity of those who really deserve it. In that consideration, I have some claim. I am fallen of the fallen, the most fallen, so I have some claim to Your grace."] [*Gītamālā, Yāmuna-bhāvāvalī*, 19]

Bhaktivinoda Ṭhākura says, "As much as one is fallen, s/he deserves so much for Your grace my Lord. And in that consideration I'm the most fit person. I'm the most fallen, so I have got the greatest demand for You, I can demand for Your grace. I'm fit because I'm the lowest. I'm the

meanest of the mean, so I'm Your prey. You must have to come to show Your grace to the meanest."

But that feeling must be sincere, not imitation, must be sincere. There's the rub, difficulty is there, the sincerity.

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