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Śrīla Śrīdhara Mahārāja....how much we can conceive? What is there, what is not there? How it is possible for us to conceive, the least portion?

Newton told, "I'm collecting some pebbles on the shore. The ocean of knowledge is spread before me. I'm simply collecting some pebbles here on the sea shore."

What is there, what is not there? What is what? *Acintya*. Everywhere there is centre. Everything is everything. Anything may turn into everything. Our vulnerable brain is such, we're proud of our brain. As we're forced to see we can see only that. What He wills I can see only that. *Paśya me yogam aiśvaram*.

*[na tu mām śakyase draṣṭum, anenaiva sva-cakṣuṣā
divyaṁ dadāmi te cakṣuḥ, paśya me yogam aiśvaram]*

["You will not be able to see Me through your present eyes, and therefore I give you supernatural vision by which to behold My almighty, supreme absolute power."] [*Bhagavad-gītā*, 11.8]

Viśvarūpa in *Gītā*. "You see what I say."

And he had to see that. Arjuna was perplexed with the infinite character of the Lord, and he asked last, "Come in a sober figure of my friend as I see You, accustomed to see You, come with that form. Please withdraw Your majestic form. I can't forbear."

So soothing atmosphere in Vṛndāvana, sweet atmosphere in Vṛndāvana, very palatable for us. The Lord comes so far, so down there, and makes everything very sweet. No gorgeousness, no majesty. So for the time being it is pleasing to think that there is so much power, so much majesty, all this. But for daily life they're all repulsive nature. Only Vṛndāvana type of play, that is very suitable for our help. That is *aprākṛta*, above *adhokṣaja*. *Adhokṣaja*, in the higher part of *adhokṣaja* is *aprākṛta*. *Prākṛta vāt nu tu prakṛta*. Just like ordinary - this phenomenal world.

Devotees: [04:08 - 05:03 ?]

Śrīla Śrīdhara Mahārāja: So limited we are. I have pocket, I can't find it out.

Badrinārāyaṇa: Giving us some *ānandam*.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. So *jñāna śūnya bhakti*, ignorance is bliss. Ignorance is bliss. Ha, ha. And knowledge makes us proud, besides ourselves. Mahāprabhu asked us to be humble and forbearing.

tṛṇād api sunīcena, taror api sahiṣṇunā [amāninā mānadena, kīrtaniyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

If you want to approach the Absolute your posing will be such. Humbler than the blade of grass, and more forbearing than the tree. And never aspire after your own position and prestige, but give honour to all, but never seek for you any respect. That will be best posing to approach the Absolute. If you want to approach the Absolute your nature should be such, then it maybe fruitful. Don't want any position or prestige for your self, but always be ready to give it to others, and try to feel your insignificant character. Then you'll be able to draw attention of the High. Feel yourself as poor as anything, the poorest of the poor. And then you'll be able to draw attention of the Supreme towards you. "That I'm needy, I'm the most needy." Feel yourself first and then put a petition. "I'm the most needy my Lord for Your Grace." Simple thing. "I'm the most needy, most desolate. Please help me." A simple attitude. Then surrender will be real, and practical, otherwise it is only lip deep, hypocrisy.

He's all alert, omniscient, seeing everything, the subtle things also. What we can't see within us, He can see what is within us. So it is not very easily we can acquire the qualification necessary to approach the Absolute.

Gaura-Kṛṣṇa: _____ [?]

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Śrīla Śrīdhara Mahārāja: ...*janma-mūla haya sādhu-saṅga*.

[kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga' / kṛṣṇa-prema janme, teṅho punar mukhya aṅga]

["The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."]

[Caitanya-caritāmṛta, Madhya-līlā, 22.83]

Such a nature is also to be acquired. So ultimately the beginning is *sat-saṅga*, on the surface. And underground is *sukṛti*, chance, *bhāgyavān*. Agents are wandering, by His Grace, recruitment for the public.

I asked, the next book may be published by the name, *Search Of The Lord For The Lost Servants*. *Search of Kṛṣṇa, Reality the Beautiful*, and just the opposite, *Search Of The Lord For The Lost Servants*. He's trying to recruit them, His servant that is lost. Search of Kṛṣṇa, search of the Lord, and search of the servants, lost servants. So, so many agents come and help this fallen area, relief work.

And as the result of that, many get some *sukṛti*, and that gradually takes to *sat-saṅga*, association with the saints. And then begins that *śravaṇa-daśā*, *varaṇa-daśā*, *sādhana-daśā*, *āpana-daśā*, *prapanna-daśā*. Five stages of life, searching for Kṛṣṇa.

Not non scientific, but it is a real and comprehensive science, harmony, adjustment. Proper adjustment means harmony. Beauty also, proper adjustment, harmony, beauty, *ānandam*, ecstasy, all of equal position, similar position. Adjustment, harmony, beauty, and satisfaction, love: all common, very similar. And that is person above all, we must think. For higher conception, conception of higher truth is personal, endowed with freedom, absolute freedom, not under law, law maker.

Devotees: [14:10 - 15:11 ?]

Badrinārāyaṇa: Guru Mahārāja. In *Golden Volcano* the philosophy is super-excellently represented as the volcano. What about the earthquake? The earth is trembling, it's cracking, it's swallowing. Any representation?

Śrīla Śrīdhara Mahārāja: Plays in any way He likes, and which is always, God works wonders. And also, the pain coming from Him that is also pleasure. Our attitude should be that, to accept Him, equal basis.

Caṇḍīdāsa says, "*Sukha, duḥkha*, when suffering and the pleasure, two fruits of one tree, *sukha, duḥkha*, eka vrke phal [?]"

So, everywhere to be found. In the *viraha*, there is suffering and there is pleasure also, both. But of such a degree that everything is sweet, suffering is sweet. When we suffer for the country, suffer for other's health, we feel some pleasure within us. For the country one is going to be hanged. There are so many workers very happily they take the thread. So, externally it cannot be distinguished. In suffering there may be pleasure. Sweetest songs are those that tell of saddest things.

["Our sincerest laughter with some pain is fraught;
Our sweetest songs are those that tell of saddest thought."
[The English Romantic poet, Percy Bysshe Shelley, 1792-1822]

Viraha milan. Peculiar, by giving we get, by sacrifice we may become gainers. Outwardly it is painful, but inwardly it is gain. What we get, if we get it it's finished, but what we desire we're not getting. It is life giving us energy to move, to acquire. What we want, if we get it, that is finished. So no finishing, in the search of Kṛṣṇa consciousness of the Absolute, no end, eternal life of quest, search. No satisfaction may be reached that we have finished. As much as we make progress, so much we feel we must go further, further, further. More tasteful, more tasteful. More suffering, more tasteful. Unconscious suffering, and taste is overwhelming.

*āśliṣya vā pāda-ratām pinaṣtu mām, adarśanān [marma-hatām karotu vā
yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ]*

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."]

[*Śikṣāṣṭakam*, 8]

I'm neglected, I'm crushed, indifferent dealing, or, on my face others are being gainers, I'm being deceived. In spite of all such tendencies from the upper, we must be faithful to Him. Such quality, tolerance, and earnestness is necessary in our search about Kṛṣṇa. All sorts of inconvenience on our side. The whole risk of the journey it is us, not to put blame in any side. But, 'O, I'm the centre of all trouble.' If your attention it is like that, whole attention, then you will find automatically the atmosphere you are in, that is very pure and happy. When all poison you will be able to see within you. As much as you will say that you yourself is at the root of all displeasure, all difficulty, so much automatically you cannot but see that the environment is very good and happy. And as long as we shall try to cast difficulties on the environment, to blame the environment, and we are good, that is

just the opposite, our real progress in life. The whole poison I'm to devour, and the nectar will be found all around.

Control yourself. Don't try to control the environment. The sum and substance of the advice of *Bhagavad-gītā*. Don't try to control the environment, that is beyond your power. Control yourself, there is your possibility, your possibility of freedom is there only. You try to utilise that, and automatically you will come to a plane. *Gītā* says that we should be totally indifferent to the atmosphere, to the environment. And dive deeply in connection of your own self, for the adjustment proper. And *Bhāgavata* says one step forward. "The environment is pure. Everything what is in the environment that is necessary for you at present. That is, not only you should be apathetic, but you must see that they're all good. And the whole evil is within you. Everything is good and you are bad." That is Kṛṣṇa consciousness.

But generally we're habituated in the opposite. All blame we put on the environment. But the real chance of progress is just in the opposite line. You are responsible for all your difficulty. Your freedom has taken away from the sweet environment. The culprit is within. Why you have fallen here? You are responsible for that. And whenever that will be detected, the real symptom of the patient, then purification, curing, will be begun. Disease is here, the poison is here. You are meant, your prospect is real good, but you have acquired this stage of your life, self-acquisition.

So *śaraṇāgati* means this, it presupposes that, "I'm the worst, worst fallen." *Śaraṇāgati* presupposes, its first condition that, "I'm the worst, I'm the most wretched, so most needy. So please forgive me and give Your Grace." It presupposes, *śaraṇāgati*. *Śaraṇāgati* is not a form, but it is the very life, living thing. Not a form, not an ornament, but it is within. From the innermost heart it must come out, "That I'm really the fallen," and the real progress will begin then. It is not a form, like a dress, *śaraṇāgati*. I'm taken the dress, garment, not like that. It is innate property. And he will think that, "I can't become a *śaraṇāgata*, a true *śaraṇāgata* I can't become." It will continue, not a means to end, but it is the means, it is the end. Some say, being *śaraṇāgata*, being surrendered, then we shall go on with our own *sādhana* activities. But there is another class, it is mention in *Prapanna-jīvanāmṛtam*. The *śaraṇāgati* is the end of life. It is so powerful, and so simple, and plain, and natural. *Śaraṇāgati* is itself, in itself it is fulfilment. Some are of this opinion. Others will come here automatically, in the background. *Śaraṇāgati* is itself the end of life. So much stress has been given in *śaraṇāgati*, surrender. Surrender means automatic acquisition of the highest association, cannot but be. First surrender then you'll get, no. As much as you surrender, so much you're getting, already. Cash payment, not a post dated cheque. Ha, ha.

In the last war, the second great world war, the British came and offered India that, "After this war is finished we shall give independence to you." Gandhi and other leaders they proposed like that. But Gandhi told, "No, you give us independence now, and we shall allow you during the war, to utilise this country as you feel it necessary." But one _____ [?] and some gentleman came, they did not agree to that. At that time Gandhi told, I remember, "Post dated cheque. You want to give a post dated cheque. After so many days you'll be able to cash it. No, I'm not ready. You give it now. And we're giving you full permission that during war time you'll be able to use this country in any way you like. We shall give it to you, but give independence now." But they did not give. So that "British quit India", that movement, August movement, do or die, that was begun. Forty two, August.

Devotees: _____ [?]

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Śrīla Śrīdhara Mahārāja: ...but his inner tendency was towards Vaiṣṇavism. Some says that he was Brahmā who stole the cows in Vṛndāvana, and was punished to have a future birth in the Muslim section, *yavana*. And by that curse he had to be associated with the *yavana* section, who can deal cruelly with the cow section.

Now that Haridāsa when got his mature age, gradually associated with Advaita Prabhu in Śāntipura. And by his association he took the Name of the Lord, especially.

And the Muslim section was at that time they were ruling the country. So they could not tolerate so easily that a Muslim will go on with Hindu practices, taking the Name, converted into Hinduism, into Vaiṣṇavism, they could not tolerate.

So he was punished very severely by the present rulers, so much so, that he cannot, none can, getting that punishment none can live. That is whipping in twenty two markets. In the market whipping goes on until he became unconsciousness or so. And Haridāsa Thakura was ordered to be whipped in twenty two markets in the presence of the public, so that none can be bold enough to accept Hinduism. That was the punishment. Haridāsa Thakura survived all that punishment.

They thought, the whippers found that, "He has gone, dead." Left him in the Ganges water.

And Haridāsa Ṭhākura swam away from Kalna to Śāntipura. And there they thought he's dead.

But Haridāsa Ṭhākura with Advaita Prabhu, he began his life of a Vaiṣṇava. And when Mahāprabhu came out in the public life of preaching Hari *Nāma*, then They all joined together. And Haridāsa Ṭhākura and Nityānanda Prabhu They were ordered first by Mahāprabhu to go on preaching in the public. "Go and approach anyone and everyone, and ask them to take the Name of the Lord." The first batch of preachers was Nityānanda and Haridāsa. By order of Mahāprabhu They approached the public, whomever They found They requested them.

And Jagāi, Mādhāi were two *guṇḍās* at that time. They came out from the *brāhmaṇa* section, but very nasty in their habits, taking wine and all sorts of intoxication, and dealing cruelly with all. And perhaps something they got indulgence from the ruling society. So backed by them they used to do anything and everything, molesting.

And they meet these two devotees, Nityānanda and Haridāsa. "What are you out for?"

"We want to preach Kṛṣṇa *Nāma*."

And they attacked Them. "Kṛṣṇa *Nāma*?" And Mādhāi threw a rejected earthen pot onto the head of Nityānanda Prabhu. And there was wound and blood oozing.

Then Jagāi came to offer, "What are you doing? So much is not good."

In the meantime it was reported to Mahāprabhu. Mahāprabhu came furiously. "Who is so courageous and wounded Nityānanda and making bloodshed of Nityānanda? I can't tolerate. I shall do anything and everything to punish that rogue. Who is he?" Mahāprabhu almost forgot Himself that He's to play the part of a devotee. He was so much removed by seeing the bloodshed of Nityānanda.

But Nityānanda Prabhu stopped Him. "Don't forget that in this Avatāra We're not to take any aggressive measure. You forget that."

Then Nityānanda Prabhu pleaded for Jagāi. "Mādhāi did the wound and Jagāi opposed."

Then Mahāprabhu said, "You have helped Nityānanda sympathetically?" Then Mahāprabhu embraced Jagāi.

Then Nityānanda Prabhu recommended, "Jagāi and Mādhāi, they're coming from the, two fruits from the same stem. One has received Your grace and the other, it does not look well that another should be given out."

Then Mādhāi began to cry.

Mahāprabhu asked, "You have done wrong to Nityānanda. You must beg forgiveness to Nityānanda."

And he did so, then Mahāprabhu accepted him also.

And that was the first step of the preaching Hari *Nāma* in Navadvīpa.

There was uproar in the town. "O! Two *guṇḍās*, furious *guṇḍās*, Jagāi and Mādhāi converted by Nīmāi Paṇḍit. They're now supporters of Nīmāi Paṇḍit."

Jagāi and Mādhāi were completely transformed. Their mentality, wholesale changed, began to cry, incidentally weeping and crying. "What we have done in our past life, lost, now how we can get relief from so many past heinous deeds that we have done?" In this way, and taking the name and crying, wholesale conversion. And they're giving some service in the Ganges *ghāṭ*. They used to, those that come to take bath, they engaged themselves to cleanse the Ganges bathing *ghāṭ*. As people come and they pray, "We do not know, we are so much rogue, we have done mischief to the public, innumerable public injured and wounded by us. We do not know whom we have given trouble. We beg forgiveness, forgiveness to you all, we have displeased you all." Who have come in the Ganges to take bath, they are cleansing the *ghāṭ* and praying forgiveness from the public. "We don't know whom we have affected, but please forgive us." In this way they began their life.

Haridāsa Thakura was there. Then when Mahāprabhu took *sannyāsa*...

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