

85.11.04.A

Śrīla Śrīdhara Mahārāja: ...through which we can see them, we can hear them, we can feel them. Otherwise that is all meaningless. Inner awakening and inner connection with this, even with the physical thing we can appreciate, if that is added with that thing. Just as this eye, with the help of that machine is coming in connection with the last. Otherwise can't hear now, the sense is gone, so the capacity of the sense.

Akṣayānanda Mahārāja: Mahārāja. Giri Mahārāja _____ [?] Bhakti Kanan Giri Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: After long time he has come here.

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: After how many months, or years, he came here?

Giri Mahārāja: A year and a half.

Akṣayānanda Mahārāja: One and a half years.

Śrīla Śrīdhara Mahārāja: One and a half years. I asked him to purchase a gun for self protection. And I asked him, "Give the gun to the opposite party."

Devotees: (Group laughter)

Akṣayānanda Mahārāja: Yes, that's right.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Akṣayānanda Mahārāja: So where is the gun now?

Giri Mahārāja: It's gone.

Akṣayānanda Mahārāja: Now there's no gun Mahārāja.

Giri Mahārāja: That gun is sold.

Akṣayānanda Mahārāja: Gun is sold.

Giri Mahārāja: No opposition.

Akṣayānanda Mahārāja: No fit opposition, so gun is sold. He was preaching in New York City.

Giri Mahārāja: Across the country, I went to Oregon, and then Dallas.

Śrīla Śrīdhara Mahārāja: He was not allowed to visit the airport? At that time he was not allowed by another party to visit airport?

Giri Mahārāja: That's right.

Śrīla Śrīdhara Mahārāja: For preaching purpose. Now he's free. Hare Kṛṣṇa.

Akṣayananda Mahārāja: He's been travelling across America, four cities, from San Hose to New York City, preaching in a large way. He has a new vehicle, big vehicle, and he's travelling, to preach.

Śrīla Śrīdhara Mahārāja: *Ahaitukī, apratihātā*, causeless and irresistible. It is there, only I'm to be connected, anyhow to get the connection, through something which is to be indebted from the higher source. *Divya-jñāna*, not ordinary knowledge that is found here in this plane. Transcendental, supra-mental feeling and sense. The process is there. Surrender, that is compulsory, and then go on hearing, chanting, and remembering, worshipping, and praising, so many things. But the first thing, the foundation, must be self surrender. Otherwise nothing to be affected, only imitation. Surrender to be utilised for that guarantee.

"I shall be faithful to do some service on that plane." That sort of understanding. "I'm for Him. Die to live. I want to live for Him, not for fulfilling any separate interest for me or any majority of the world. Nothing less than the Absolute. I want to live for Him, not for me, or for my estimated interest. Wholesale to be dissolved and fully I want to be His. This sort of - it is indispensable necessity, that I am for Him, to conceive, to perceive, to feel that I'm for Him. I'm not independent entity, but I'm dependent, and not dependent to any other thing than the highest centre Absolute. I want to live for Him. Not selfish, nor extended selfishness. Selfishness may be extended to identify with country interest, with society interest, family interest, so many interest are there. But all must be eliminated." *Upādhi*.

*sarvopādhi-vinirmuktaṁ, [tat paratvena nirmalam
hṛṣīkena hṛṣīkeśa-sevanam bhaktir ucyate]*

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nārada-pañcarātra*]

All sorts of foreign contamination must be eliminated. All sorts of demands from outside felt by us must be cancelled. Then I shall feel that in innermost heart I'm connected with the whole, with the Infinite, with the Absolute. Nothing to be acquired, rather to be dismantled, discovered. Ego should be - ego, collecting some foreign elements, and that foreign collection box must be dissolved, finished. And we shall find in our innermost heart the connection with the fundamental plane of loving service for the Organic Whole. And no enjoyment and never renunciation, both are abnormal. *Bhukti-mukti-pisācī*.

*[bhukti-mukti-sprhā yāvat, pisācī hṛdi varttate
tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]*

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindu, Pūrva, 2.22*]

Those are two demons. In the name of enjoyment, and in the name of eternal rest, *mukti*, renunciation. Exploitation and renunciation, these two tendencies are our enemies. If life is possible fully independent of these two tendencies - tendency towards eternal rest, and also exploitation of the environment. Apparently it seems that without exploitation how can we live? Taking food, and to keep the health, we have to take so much help from the outside. But the real meaning - what for? We're taking help from the outside nature - what for? To suit our own selfish limited end? Or as an agent, a servant of the Infinite?

I can take any help from the environment thinking that I'm servant of the Supreme, and they're also His property. And I should utilise them for the cause of the highest end, Absolute. Which is necessary for the service, I'm at liberty to accept them, and that is *prasāda*, that will enhance my position, higher. Everything will help me if I can see them in connection with the centre. They'll all help me in my duty, so arranged. So arrangement is made. So renunciation not recommended, and also like Buddhists and Śāṅkarites, but to come in some normal position with the environment in such a way that everything will remind me of my duty towards the Absolute. And they'll encourage me. *Nirbandhaḥ kṛṣṇa-sambandhe*.

*anāsaktasya viśayān, yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate*

["That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called *yukta-vairāgya*, or practical renunciation."] [*Bhakti-rasāmṛta-sindu, Pūrva-vibhāga, 2.126*]

And

*prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo, [vairāgyam phalgu kathyate]*

["That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called *phālgu-vairāgya*, external or false renunciation."] [*Bhakti-rasāmṛta-sindu, Pūrva-vibhāga, 2.125*]

To neglect the environment, that they're undesirable material things, that won't help us rightly. Our position with them will be such that they'll remind me about the Absolute. "Oh, take, accept me, and connect me with the service of my Lord." So everything will encourage and excite me to help the service to the centre, organic whole. We're living in an organic whole, a system, the owner and the owned. *Śakti-śaktimān*. The possessor of the potency and the potency of different type there is, and it's of dynamic character. And the dynamicity that is the change is always producing *rasa*, or ecstasy. The whole *līlā* is producing ecstasy, *ānandam, rasam*.

*akhila-rasāmṛta-mūrtiḥ [prasṛmāra-ruci-ruddha-tārakā-pāliḥ
kalita-śyāmā-lalīto rādhā-preyān vidhur jayati]*

["Let Kṛṣṇa, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the *gopīs* named Tārakā and Pāli and absorbed the minds of Śyāmā and Lalitā. He is the most attractive lover of Śrīmatī Rādhārāṇī and is the reservoir of pleasure for devotees in all transcendental mellows."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.142]

Ānandamāyi vilāsa. So it is necessity, it cannot be eliminated. The movement always producing novel ecstasy which feeds every atom. Kṛṣ - ṇa, the centre that is attracting everything, and infusing the *rasam*, *ānandam*, ecstasy, joy, to everything. This is the process of the movement absolute, not static but dynamic, but the movement, *prati-padam pūrṇāmṛtāsvādanam*.

*[ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpanam
śreyah-kairava-candrikā-vitaranam vidyā-vadhū-jīvanam
ānandāmbudhi-wardhanam prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam]*

["The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 1]

At every point, every step, every process, as if, producing new type of joy. That is, joy is infinite, not a stale and sterilised thing. Such is the idea of the Absolute. The Organic Whole which is working always - it is full, and still that fullness also ever new. *Pūrṇāmṛtāsvādanam. Prati-padam pūrṇāmṛtāsvādanam. Pūrṇa*, full, and that still is not full, then it is standing, static? No. It is moving in such a way that every second, every minute, always it is producing new, unknown joy, moving, infinite joy.

And we're to purchase that with the highest price of self sacrifice. To get admission into that plane of automatic moving joy, of new type every second, that ticket is very valuable. Wholesale, self sacrifice. Sacrifice is joyous, joyful.

With such wonderful joy in this world, in the world of birth and death, where every moment everything is dying. There, and so many stalwarts are trying to work out some process to get out of this ever dying stage. Different process, *jñāna*, *yoga*, *tap*, all these things they're trying how to get out of this mortal atmosphere.

Then Śrī Caitanya Deva, Śrī Gaurāṅga, brought down from somewhere else such a joyful stage in the singing of the Name. Singing and dancing madly, with some Divine Name.

All were astounded, all sections of scholars were astounded. "What is this? What is this? Here is full of dissatisfaction and disappointment and despair. And here so much joy they're dancing and singing, and madly they've got something unknown, wonderful thing."

All the attention of those experts was drawn towards Śrī Gaurāṅga's attempt. "What's the matter? We're extremely busy to save us from this trouble of mortality, how we can get out of it. And here they're chanting and singing madly. And so many ordinary people, ordinary mass, they're also engaged, happy mood, no anxiety, but so much bright future they're having conception of. And as if they've got their fulfilment of life they're singing and dancing - ordinary mass - and they've got no anxiety. How is this?"

They all very respectfully and inquisitively looked towards that campaign of *saṅkīrtana* inaugurated by Gaurāṅga here. "What is this? But we see the most stalwart persons here like Brahmā and Mahādeva, they're also in searching mood for something, some sort of fulfilment. And these ordinary people they as if they have got everything, they're so happy and in that happy and pleasant mood and dancing, madly singing, ordinary mass. This Gaurāṅga has taken what thing, this wonderful thing."

śiva viriñcira vāñchita ye dhana jagate phelila dhāli.

*[emana gaurāṅga vinu nāhi āra, hena avatāra habe ki hayeche
hena prema paracār, śiva viriñcira vāñchita ye dhana
jagate phelila dhāli, kāṅgāle pāiye khāila nāciye
bājāiyekaratāli, nāciyā gāhiyā khola karatāle
dhāiyā mātiyā phire, tarāsa pāiye śamaṇa kiṅkara
kabāṭa hānila dvāre, e tina bhuvana ānande bharila
uṭhila maṅgala śora, kahe premānande ehenā gaurāṅge
rati nā janmila mora]*

["O mind please listen. You have nothing else to be attached to except Śrī Gaurāṅga. Never in the past, nor in the future, will there be such a benevolent incarnation who has presented the matchless divine love ecstasy of God so generously. He poured into this world that ambrosial wealth which is ever cherished and hankered for even by great powerful personalities like Śiva and Viriñci (Brahmā). By His merciful grant, even the most common destitute persons were blessed with the chance to imbibe that nectar with great delight. Overwhelmed by spiritual ecstasy they began to sing the glory of the Lord and dance accompanied by the concert of rhythmic drums and sweet *karatālas*. Frightened by the power of such holy *saṅkīrtana*, the inauspicious atheists who were slaves to their mortal ego, ran away and hid in locked rooms to protect themselves from such purifying effect. All three worlds of existence (*svarga*, *martya* and *patala*) became blessed by receiving transcendental bliss and reverberated that auspicious sound. Premananda says: "I can never have enough devotion to my beloved Gaurāṅga."] [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 7]

"This mass feeling, individually so many scholars and stalwarts, experts, they're having something by searching inward their heart. But ordinary mass, ordinary ignorant people, they're feeling so much joy as if they've got everything, and no anxiety for the death and disease. What is this? How it is possible."

The big scholars of their time, the Prakāśānanda, the Sārvabhauma, and others, they suspected in the movement. "It is sheer madness, or something behind?" And when they came in direct contact and any discourse then they're charmed. "Yes, these things here not only new but it is mentioned in the scriptures, in *Purāṇa* and *Bhāgavatam* and other places, *Padma-Purāṇa*. There is

mention now and then about these things, and they have attempted on that point and so much successful we can't doubt."

Seeing the figure of Śrī Caitanyadeva, Prakāśānanda, the leader of the *māyāvādī*, the salvationist school, he was charmed. "Very simple figure, and non diplomatic, motiveless, clear, fair, grand and magnificent. No doubt, no suspicion we can feel about Him. He's so clear. And He has challenged all our attempts, this *Vedānta, anuśilana*, all these things, considered to be the highest engagement of the scholars, that is all ignored. And still the simple, fair, natural figure connected with some divine substance, and which is attracting us also. We *Vedāntists* we're accustomed to think that everything is false, everything is misunderstanding here. We're labouring in the soil of misunderstanding, and how to find out a plane where this misunderstanding does not continue. And we fail to do that - that is our position. And here this man is seen very plainly above that, some plane where so happy and so simple. Charmed by the very appearance, from far away I thought that He's a cheat, He's a magician. He's capturing so many fools in His party and going on dancing and chanting, all these things, madness, non-scholarly, for the uneducated masses. These are cheats, deceivers of the society. But now I feel attraction for His achievement, what I can. I'm anti party, but still I'm conquered by His very simple life and gesture, posture, attracting me that He has attained something high. What is this?"

So natural gift is such. Intellectual attempt is very futile. And when it comes from up to us - in famine it is very difficult to collect some water from the ground, from the river, all this. But when rain comes then in a minute so many things are filled up. So when grace comes from above that is not very meagre, not of famine character. So to invoke the favour of the Infinite Centre by submission, devotion, that is the higher, and that is the natural path. Give and take. We want something noble and without price, we must give also in that way. We must be generous in our dedication, and we'll get also amply from that side. So the self dedication as price wholesale, and I shall get wholesale. But my tiny self how much it can contain? But it will be fulfilled, filled up, more than.

Ānandāmbudhi-varadhanam. I shall feel that I'm in the midst of an ocean of joy. I'm searching after a joyous feeling. In the midst of the desert I'm searching for a glass of water. That is generally our position. But we may find that I'm in the midst of the ocean of joy, joyful ocean. And its soothing characteristic is increasing every moment. The quality of the joy has got variety and it is coming to help us, to encourage me in my serving attitude. Every moment new encouragement I shall feel.

So this sort of advice we're to enquire and follow and how to improve our condition. At the same time we should be conscious that the chance we have got it is rarely found, not very cheap. So we might utilise every moment, every minute, every second, we shall be very much alert to this fact that a moment may not be lost. The continued attempt, it may be continued, uninterrupted, *niṣṭhā*, then we'll get further improved taste on the way and we'll be more and more encouraged to pass on, make progress towards that.

Śukadeva Goswāmī told to Parīkṣit Mahārāja that, "Seven days longevity is enough. You think it is too short, only seven days you're to live, it is very short time. No, no, enough time. Only utilisation of a second, of a moment, that is all important factor."

So what time we've got at our hand it is uncertain, so we shall try our best to utilise every second that must not be neglected. The future is before me so any time I may like to engage me in that profitable affair. No second should be lost, because,

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 present is at our hand. We don't know about our future. So the present time should be tried to be utilised to its utmost intensity. That should be, how? *Sat-saṅgaḥ śevadhir nṛṇām*.

*[ata ātyantikam kṣemarṁ pṛcchāmo bhavato 'naghāḥ
saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhir nṛṇām]*

[King Nimi asked the nine Yogendras: "O sinless ones! We therefore enquire from you about that which is supremely auspicious for all living beings, for in this world of birth and death, association with saints - even for half a moment - is the most valuable treasure in human society."] [*Śrīmad-Bhāgavatam*, 11.2.30]

In the association of the holy men and holy books, anyhow I am purer. And the purity is to be measured by the unit of sacrifice. And not sacrifice to any partial interest but the whole, the centre. And the centre has been given to us as *akhila-rasāmṛta-sindhu*, the Absolute Good, the Autocrat, the designer and destiner of everything we find. So the standard of the idea of our sacrifice should - so much high, as to give up the corresponding result. Self abnegation, self surrender, *ātma-nivedan*, *ātmā-nikṣepaḥ*, that is more stronger word *ātmā-nikṣepaḥ*. Throw ones own self towards the Infinite so desperately. So be desperate in self sacrifice, heart. We may be very careful not for any greater selfishness, not for extended selfishness, but it goes to the centre. Sacrifice and the centre, *sevā* and Kṛṣṇa. All attractor, Kṛṣṇa - ṇa, all attractor, and sacrifice for that, two things, *sambandha* and *abhidheya*. And the *prajojana*, the fulfilment will come automatically.

We shall be very conscious about the centre to whom we're dedicating. Our dedication, and for which the dedication is, these two things are all important within us. The purity of purpose, the object of fulfilment, we're to understand from the *śāstra* and *sādhu*, the purest end and the highest sacrifice. And the end will come of itself, the remuneration will come of itself. We're not to bother for that. Do our duty, and the remuneration will come. And to whom our dedication will be, that type of remuneration we shall receive. All these things to be discussed, to be meditated, to be solved, to be done, in every way that we can put into practice that we'll live in the infinite. We're always engaged in the cultivation of the Infinite, Infinite Love, Infinite Beauty, as given by Śrī Caitanyadeva, recommended.

He Himself came and to show Him. "What am I? I'm your friend. I'm your guardian. I'm everything in you. I'm home, home comfort, all well wisher."

In home, everything in the midst of well wisher, guardian, to go home. We may not care for our interest but our home members they will care for our interest. To go to such a place that every

atom around me will take care of me, my real interest. So this Navadvīpa Dhāma is the source of that. It has got some connection with that sort of high thought. That noble destination has got some connection where we are, though we cannot feel its nobility now because we're engaged somewhere we can't appreciate. The intervening stages disappear then we shall be able to find that every dust here - how divine and how peace giving, every dust. Where Mahāprabhu came, the *vaibhava*, the extended self of Mahāprabhu Himself here, every dust connected with that most magnanimous gift and relief of the whole creation. The Saviour of the whole creation by giving Himself as the highest entity is connected with every dust, every drop of water, every creeper, every leaf, everywhere. In that atmosphere we're living, but it is unknown to us. And according to our inner improvement we shall feel that.

When we're suffering from a disease, doctors advise us for a change. We go there, we can't feel that the air and water unconsciously improving my health. Automatically improvement from the environment comes to make me more healthy, to remove my disease. So if we live here in a favourable mood then we shall feel that automatically our spiritual health is being recovered. Only we shall try to save us from *aparādha*, wilful crime, offence, wilful, to do something to molest the atmosphere. The most generous atmosphere, to heal us, and to give us the highest fulfilment of life, this Navadvīpa Dhāma. His gift is the highest, and demand is the least. Just as in the hospital we get the best treatment, but we're to spend very small amount, but get the best treatment there. So Navadvīpa, the worst sinners are also accepted in this hospital, and they're given best treatment, and the charge is the smallest. "Only you take, only you come here." *Laulyam api mūlyam*.

*[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]*

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.70]

You come with a clear heart, not with any suspicious motive, and then you'll get the best benefit here.

Only we should want to be cured wholesale, wholesale cure. The government hospital not under any provincial control, but central controlled hospital. Or, for all, for the worst type of patients. They more prefer to accept worst type of patients, hopeless patients to cure.

[mahā-kṛpā-pātra prabhura jagāi, mādhai] 'patita-pāvana' nāmera sākṣi dui bhāi

["Jagāi and Mādhai, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya's mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita-pāvana, "the deliverer of the fallen souls."] [*Caitanya-caritāmṛta, Ādi-līlā*, 10.120]

Like Jagāi, Mādhai, patients like Jagāi, Mādhai, were immediately cured of their mental disease.

When Ajāmila, by taking the Name of Nārāyaṇa in a particular mood got relief from all his previous mental tendencies, then Mahārṣi Agasthya, he, witnessing this fact he was charmed.

“What is this? To get release, relief from our previous mental tendencies we’re trying so much by the process of *yoga, dhyāna, dhāraṇa*, etc, we’re trying to get out of our previous mental impulse but we fail. But only by taking the Name of Nārāyaṇa in a second that man he’s independent of all his previous mental tendencies? He rose up and went straight towards Haridwar for taking the Name without any attachment and consideration of his family. There the wife, the children, the property, nothing. He woke up and he got up from the bed and went straight to Haridwar. And no impulse of previous enjoying temperament could keep him there. At once he got relief by taking the Name of Nārāyaṇa. And to get out of our past mental impulse we’re trying so much by controlling the breath. And trying to engage our mind for some higher substantial enquiry. “What is the next plane, next plane...

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