

85.12.13.B

Bhāratī Mahārāja: Bhakti-sāra Mahārāja.

Devotee: We cannot miss a drop of your nectar.

Śrīla Śrīdhara Mahārāja: Eh?

Bhāratī Mahārāja: We cannot miss one day.

Devotee: A drop.

Bhāratī Mahārāja: One drop, even one *bindu* we do not want to miss _____ [?]

Śrīla Śrīdhara Mahārāja: Lakṣmī Devī She Herself disqualified, could not give up spiritual ego, that sort of ego. To enter Kṛṣṇa consciousness so much self abnegation is necessary, wholesale. Wholesale self abnegation, then you can come to Kṛṣṇa consciousness - the Absolute Autocrat... [01:05 - 01:53 ?]

Bhāratī Mahārāja: Mahārāja. One time you said that, "Although you are sitting with me, don't think you are actually with me."

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhāratī Mahārāja: No. _____ [?]

Śrīla Śrīdhara Mahārāja: A bug _____ ?

Devotees: Lice.

Śrīla Śrīdhara Mahārāja: Lice. Very near physically, but consciously very far away.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Mahāprabhu told to Rūpa Goswāmī, when Rūpa Goswāmī told, "I can't leave Your association. Please order me to follow You." After Rūpa Goswāmī is taught by Mahāprabhu in Allahabad when Mahāprabhu was passing towards Purī, then Rūpa Goswāmī, "I can't stand Your separation. Please order me to follow You."

Then Mahāprabhu told, "You are always with Me if you obey Me. Physically wherever you are, but you are nearest if you just - what I say if you do that, that is the criterion of the nearness. Whatever I say do that, I'm with you."

Higher things to be utilised by Him, to be near Him. Physically may be far but very near. We may say that Russia is nearer to India than Pakistan. Pakistan just close by, but we may say that Russia is nearer to India than Pakistan. Russia is far, or England is nearer India than Pakistan.

Nearness in another plane. Physically Pakistan is nearest, but we may say that London is nearer to India than Pakistan. _____ [?]

So the question of the Sun, Moon. "Sun is the nearest." I told Swāmī Mahārāja. There was a question about the Sun, whether the Sun is told to be nearest, and they're far away.

Bhāratī Mahārāja: The Moon is further away than the Sun?

Śrīla Śrīdhara Mahārāja: Ah. By it's influence. Judged by the influence, Sun is the nearest to Earth. Why Sunday, Monday, Tuesday, this sort of arrangement? That question came. But it's found almost in every nation. Sunday, Monday, Tuesday. I gave some explanation that not by the physical distance of miles, but it should be calculated by the influence. What is the nearest influence on the Earth, that is there. So Sun has got the greatest influence over Earth, so it is nearer. And then next, Moon, next Mars. We must move in this light. The way should be measured not by miles but by influence. Different standpoint of measurement.

Bhāratī Mahārāja: That's very wonderful realisation Mahārāja.

Śrīla Śrīdhara Mahārāja: I told it to Swāmī Mahārāja, so as not to give this realised line - different line.

And I also gave the example that London or Russia is nearer to India than Pakistan.

Bhāratī Mahārāja: Yes. Influence.

Śrīla Śrīdhara Mahārāja: By influence, by my affection, in some way something came in this way _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa. Self analysis, *ātmāsamiksa*. Who am I? Where am I? What am I? What is my prospect? What is the means to attain my prospect? Substantially it is different. Nārāyaṇa, Kṛṣṇa, Vṛndāvana, _____ [?] Vaikuṅṭha. Twenty four forms of the Deity of Nārāyaṇa. They have got Their separate Vaikuṅṭha. All the twenty four representations of Nārāyaṇa They have got Their separate Vaikuṅṭha, stage. Then _____ [?] the devotee Śiva. Then Śiva in connection with the, this false notion, *māyā*, misconception - Śiva in connection with that. Then Brahmā, regularly participating with the administration of this material, misconceived world. So Brahmā is also under illusion.

*karmaṇām pariṇāmitvād, ā-virincyād amaṅgalam
[vipścīn naśvaram paśyed, adṛṣṭam api dṛṣṭa-vat]*

["An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end."] [*Śrīmad-Bhāgavatam*, 11.19.18]

Because the energising here is reactionary, so Brahmā the creator is also in the relativity of death and birth. Śiva playing the double sword, playing, one *nitya*, liberated soul - another, souls that are entangled here. The master of this world, *taṭasthā-śakti*, above material potency. And subservient to this physical potency. Two kinds of Lord Śiva - devotee Śiva and the master of the misconceived world Śiva, two kinds of Śiva, on the whole. That phase of Nārāyaṇa which is in direct connection, in other words the *taṭasthā śakti jīva* as a whole, *jīva jagat*, the soul unit as a whole representing Śiva, we're talking _____ [?] As so many souls are there, they're all *śiva* more or less. *Pāśa-baddho bhavaj jīvaḥ*, when they're entangled in this misconception they're *jīva*. *Pāśa-muktaḥ sadāśivaḥ*, when they're liberated they become *śiva* __ [?] *Śivo 'ham* - "I'm *śiva*." As long as he's in the clutch of misconception, all *śiva*, *amaṅgala*, inauspicious, ominous. Liberated from *māyā* he's *śiva maṅgalam*, involved in the extended duty, serving area, service. Calculated service, and spontaneous service and that is sweet. First conceived without trouble, no pain, in *śiva*. And that pleasure in the service of Nārāyaṇa. __ [?] And that is acme in Vṛndāvana, Kṛṣṇa conception, the land of love where all sacrifice, no exploitation. In the name of exploitation that is really sacrifice, a form of exploitation. There the opposite. In the name of exploitation, rather we're being exploited. Reaction is more dangerous than the enjoyment, with the interest. Enjoyment with interest to be given __ [?]

I'm talking in abstract form, not in impersonal way. _____ [?] All person. So, a particle of Brahman is a person. But they say the Brahman as a whole is impersonal. Such misconception is there. So _____ [?] He's more atheistic. Śaṅkara's _____ [?] is more atheistic than - more injurious to the world than the Buddhists. Half truth is more dangerous than falsehood. Because apparent truthfulness can easily cheat others - cheating. Also Gandhi had to tell, "Half *khadi* is more dangerous than foreign cloth." So in the garb of a saint, the poison coming in the garb of saints, saintly, that is more dangerous than poison itself.

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

Sound is the easiest way, means, to take the line of sound. Sound God, *śabda-brahman*. That is nearer to us, and then through *śabda*, sound, we can go to the land of vision, eye. First ear, and then with the help of that we can go to the eye experience of the spiritual world. Then we can go further, we feel the quality of different type there, mainly. Then *parikara*, then the representation of different personalities, with different name, colour, or story. Then the *līlā*, the pastimes, the relationship between them, the function, *līlā. Nāma, rūpa, guṇa, līlā*, that is all spiritual. That is possible - we can count things that how an attribute can be spiritual or material here. But everything, the root also spiritual, the sight, spiritual eye, then spiritual quality. Then spiritual group as well as individual characteristic, individual. Then the function between all of them.

At last we shall find that, 'I'm also there. What is this wonderful thing? I'm also represented there, there is myself. Then what am I here? Just as when we're seeing a dream, then suddenly we awake, we find another self within the wakeful body. Then who am I that was a member of a particular dream and experience?' Similar but not same. That individual mind, the name of the dream, _____ [?]

So then we find, 'I'm here, in this world. Then I was there, how? _____ [?]

Kṛṣṇa. Gaura Hari. The Name, the continuance of that connection in that way.

Our Guru Mahārāja told, "Once you allow Kṛṣṇa consciousness to enter your heart, in no time you'll find that Kṛṣṇa consciousness has taken possession of your whole heart. Nothing can stand against Him. _____ [?] He's so charming, He's so perfect, that all other merchants have to withdraw with all their commodities. They can't keep their prestige here. None can remain and stand in struggle with Kṛṣṇa consciousness. Such prospect. Kṛṣṇa consciousness proposes so much facility to us, capturing prospect, all other merchants with their commodities go back from their _____ [?]

*praviṣṭaḥ karṇa-randhreṇa, svānām bhāva-saroruham
dhunoti śamalam kṛṣṇaḥ, salilasya yathā śarat*

["The sound incarnation of Lord Kṛṣṇa, the Supreme Soul (i.e. *Śrīmad-Bhāgavatam*), enters into the heart of a self-realised devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water."] [*Śrīmad-Bhāgavatam*, 2.8.5]

When the autumn comes, all the dirt of the water removed, the water is refreshed, cleared. In the rainy season generally the water is dirty. Because the washing the dirt off the land and coming in the rivers, ponds, all water more or less dirty. But when the autumn comes, rainy season ends and autumn comes, all water everywhere we'll find very clear, clean.

So when Kṛṣṇa consciousness enters one's heart, gradually all the dirt, so many desires, so many prospects, so many proposals, all are withdrawn. And Kṛṣṇa consciousness conquers, captures the whole reason, mind.

"I am yours, you are Mine." The sweet proposal, prospect, comes. "I am yours and you are Mine." _____ [?] All other undesirables entering in your heart has dispossessed you of your normal position. Normally you are fair, very beautiful, and you're a member in My family."

Mahāprabhu. Gaurāṅga Sundara. Nitāi. Nitāi. Nitāi. Nitāi.

What wrong I have committed that is self treacherous _____ [?] the repentance will come like that. 'I'm treacherous, I'm a cheat. I'm cheating my own self with worst type of treachery.'" One who can cheat himself he can cheat all, he's living in the world of cheating. We're all cheaters, self cheaters, all cheaters, life of cheating. Abhorrence ____ [?] So *śaraṇāgati*, self blaming.

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjanam
rakṣiṣyatīti viśvāso, goptrtve varaṇam tathā.
ātma-nikṣepa kārpaṇye, [śad-vidhā śaraṇāgatiḥ
evam paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]*

["The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.100]

Kārpaṇya, dainyam, to look at the nasty characteristic of his own self. "So mean I am, so nasty, so mean." Fie, fie, his own self. "Such a mean fellow am I. Such a fool am I. I feel that I'll colonise

here for all's benefit." *Dainya, kāṛṣṇa*, he admonishes the whole self, extremely. As much as he's conscious of his internal resources, he cannot but admit that, "To the full aspect I did so much mistake in me, I have got."

Mahāprabhu Himself says,

*na prema-gandho 'sti darāpi me harau, [krandāmi saubhāgya-bharam prakāśitum
vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]*

[Śrī Caitanya Mahāprabhu said: "O My companion, I do not have the slightest scent of love for Kṛṣṇa - and yet, I cry. This is only for the purpose of exhibiting My great fortune. Without seeing the lovely face of Kṛṣṇa playing His flute, I worthlessly pass My days, like an insignificant insect."]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

"Still I cannot believe me. I should not believe me at any stage. Invulnerable, mean type of individual. *Na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharam prakāśitum*. Though I'm repenting and crying, weeping so much, still I'm not reliable. My own ego, not reliable."

"So You're weeping so much, repenting so much."

"No, no. Don't believe Me. It's not sincere, it's a sham. *Vaṁśī vilāsy-ānana-lokanam vinā*. The whole thing it is guaranteed that you are a cheater still. Because, how you can do it? The life of life is there, and leaving Him, while abandoning Him I still can live? *Vibharmmi yat prāṇa-pataṅgakān vṛthā*. By standing, by eating, you are living, as a traitor. Still you have life. You have lost, you have neglected, you're giving out your own vitality, and you're living. _____ [?] Treasure you have lost you don't know. I don't believe you. Generous self says within. I don't believe you. This is also ego, false ego."

That rather, Both is, Mahāprabhu and Rādhārāṇī. Rādhārāṇī in Kurukṣetra also saying to Kṛṣṇa, "You have gone elsewhere, does not matter. You are My husband. You have got license from the *śāstra* to go to many places for enjoying. But I, My religion, My function is only to attain mercy of Yours. That is, without You I'm still living. A discredit - but no discredit there should be. I should have died. Losing You I should have died. Losing You My Lord I should have not lived, I must have died only. But I have no sense of honour. I have _____ [?] I'm still living, going on with My life, no shame. So I'm living is positive proof that I'm not fit for You My Lord."

Argus kari naham iham mayagi mitam tam yoge [?] _____ [?] "That I'm living, it's a proof positive that I'm criminal of the worst type, unfaithful. Unfit for You, My noble Lord. I should have died long ago by the separation of You. But I did not die, so I'm a nasty fellow, the worst type _____ [?]

And Mahāprabhu says, "I've got no real attraction for You My Lord. Though I'm weeping so much, I'm wailing, but this is all to show to the public that, "Oh, see how a great devotee I am. This false trade. Otherwise if I'd had any genuine attraction for You I should have died long ago, I should have not lived."

There the criterion. So I cannot believe me, such a worst type am I. Without his own heart's jewel he can live, can go on, can smile, can play, can eat. All these good things can continue.

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