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Śrīla Śrīdhara Mahārāja: ...generous heart, that will come down.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari. Nitāi. Nitāi. Nitāi.
So go, take them, and prepare them for the ceremony. Nitāi Gaura Hari bol.
Then I go. Nitāi Gaura Hari bol.

...

...towards our march. Absolute Centre. Die to live. Complete surrender, according to the degree of surrendering that depends our progress. Die to live. Reality for Itself. Everything for Him. We're for Him. We have got no individual enterprise, but everything will be merged in Him.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

All duties must be given up. Not only these legal duties, lawful duties in the worldly sense, all must be given up. He has got an absolute claim over me. With this spirit we're to approach Him.

*yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopaśākhāḥ
prānopahārāc ca [yathendriyānām, tathaiva sarvārhaṇam acyutejyā]*

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."] [*Śrīmad-Bhāgavatam*, 4.31.14]

Just as if you pour water into the root, whole tree is fed. Put food into the stomach, whole body is fed. Not put food into the eye, to the head, to the leg, only stomach. Stomach will distribute properly according to the necessity. Our duty will be to put food into - *tathaiva acyutejyā*.

...

...service of Acyuta is of this type.

*yajñārthāt karmaṇo 'nyatra, loko 'yaṁ [karma-bandhanaḥ
tad-artham karma kaunteya, mukta-saṅgaḥ samācara]*

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa- bhakti*)."] [*Bhagavad-gītā*, 3.9]

Otherwise we shall be prey to reaction. If we do otherwise we'll be prey to reaction. But not only to be free but to get health. Only this is the path, put food into the stomach. Just as suppose

in this body as an organic whole, if every atom should work for the welfare of the whole system, not for its own or its neighbour.

Or it cannot declare strike also, renunciation. That is also *piśāci*, like ghost, *tyāga - bhoga, tyāga*. In industry to take bribe also bad, and to declare strike also bad, bribe and strike. That will lose the interest of the whole country. So as part of organic whole we neither can assert ourselves for our welfare, nor we can declare strike, that renunciation, *samādhi, mukti*. Bauddha, Śāṅkara, they declare *mukti*, that is cessation of all activity.

The Vaiṣṇava philosophy says, "No. Neither renunciation, nor enjoyment. Exploitation and renunciation both equally bad. Only smooth working for the centre, that is the normal position, otherwise we're abnormal."

So "*Sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja*. Give up all conceptions of duties however holy it may seem to you. Come to Me."

Every atom must work for the interest of the whole centre, otherwise paralysis or some disease, every atom. So we're a part of the organic whole, and the Absolute Centre that is loving, that is home, sweet. So no apprehension of any loss of interest for us. The highest interest we can attain only by that method depending on Him. And He's attraction, Kṛṣṇa, He's attracting, and *na*, He's sending as reaction blissfulness to us, happiness. Loving centre.

Mahāprabhu Śrī Caitanyadeva told, "Don't lose any time, no time in any other campaign, only that sweet Absolute Centre. Connect yourself, and whomever you meet talk of that connection. Inject that connection, Kṛṣṇa consciousness.

*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*]

Anyhow connection with Kṛṣṇa, the Loving Centre. Another book is being published soon, *The Lord's Loving Search For Lost Servant*. We have published several books. Have you got that *Search For Kṛṣṇa, Reality The Beautiful?*

Devotee: I've not been sent any books.

Śrīla Śrīdhara Mahārāja: *Guru And His Grace*.

Devotee: I'll get every one today.

Śrīla Śrīdhara Mahārāja: Then *The Golden Volcano And Divine Love*. Then *Gītā is Hidden Treasure, The Sweet Absolute*. Swāmī Mahārāja has written *Gītā As It Is*. And I have published *Gītā*

is *Hidden Treasure, The Sweet Absolute*. On the background of *Gītā* the Vṛndāvana Kṛṣṇa is there. I tried to show this. The *sarva dharmān parityajya*, etc, so many stanzas in the *Gītā* shows to take us towards that loving Lord, Kṛṣṇa.

And in the comparison of the devotees, ha, ha, once when I was in Madras, there was one big *paṇḍit*, Śaṅkara *sampradāya*, *Śrīmad-Bhāgavatam* he's getting by heart and explaining.

Our friends told, "Will you go to see him? So many big persons, barristers, judges, and other educated persons are going there. Let us go."

One afternoon went there. After this ordinary exchange of respect took my seat there.

Then I asked him, "Who is the greatest devotee, according to you?"

That gentleman told, "Catuḥsana."

Then I kept silent.

Then he asked, "According to your creed?"

"Catuḥsana is the lowest." I told. Naturally there was upheaval.

"Then who is the highest?"

I told from quotation from *Bhāgavatam*, *na tathā me priyatama ātmayonir*. Kṛṣṇa Himself saying.

*na tathā me priyatama ātmayonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān*

["Neither Brahmā nor Śiva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]

[*Śrīmad-Bhāgavatam*, 11.14.15]

Kṛṣṇa saying to Uddhava. "You are My most favourite. Even Brahmā, Śiva, Lakṣmī, Baladeva, even you are more dearer to Me than My Own body." He says that Uddhava was considered to be the highest devotee.

Then Uddhava was sent to Vṛndāvana. And after having a discourse there with Nanda-Yaśodā, and the *gopīs* especially, when he's coming back, there is a famous stanza in *Bhāgavatam*.

*āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajam svajanam ārya-patham ca hitvā, bhejur mukunda-padaviṁ śrutibhir vimṛgyām*

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]

[*Śrīmad-Bhāgavatam*, 10.47.61]

"Oh, what I saw, the love for Kṛṣṇa, of what quality and of what degree, so much intense. I think..." Uddhava says, "I aspire after the grass or a shrub so that the feet dust of these damsels may touch my head. I desire such a birth here in Vṛndāvana."

So that Uddhava whom Kṛṣṇa told Himself, "You're dearer than all, even you're dearer than My Own person," that Uddhava when visiting Vṛndāvana, coming back his declaration, his announcement like that. "I want to be a creeper here so that I may have the feet dust of these great divine damsels."

So the *gopīs* are the highest, and why? *Āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauśadhīnām, yā dustyajam svajanam ārya-patham ca.* They have given up *svajanam*, the society, their own in this, and *ārya-patham ca*, and the holy path dictated by the scriptures. That also they have left in their way to achieve Kṛṣṇa.

"Kṛṣṇa and myself," - between them neither the *śāstra* nor the society will come to intervene - "He has got Absolute Right over me. Whatever He likes He can do with me as a doll, a play doll we are. And the *śāstra* and the *samājī*, society and the scripture, that is there only to help us to go towards Him, and not come between us."

And that was their principle and with that they approached to serve Kṛṣṇa. This is unique, absolute surrender. So the *gopīs* are the highest.

In another place of *Bhāgavatam* it's mentioned, once Kṛṣṇa He, for the test of the devotees, He showed that He's got a headache, severe headache.

Nārada came, "How's my Lord?"

"I'm suffering from severe _____ [?]"

"What are we to do, please say?"

"I want the feet dust of My devotees, then I'll be cured."

Then Nārada ran to the queens _____ [?]"

"What do you say Nārada? _____ [?] not ordinary person but God Himself. How can we give our feet dust to Him? We'll go to hell eternally. You are also devotee, go, you give feet dust to Him."

Then Nārada came back disappointed.

"What Nārada have you secured?"

"No, no, none coming."

"Nārada, can you go to Vṛndāvana at once."

Nārada of course by his mystic powers went at once to Vṛndāvana.

All came, gathered there. "Nārada, you're coming from Dvārakā?"

"Yes, I'm coming from there."

"How is our Lord?"

"All right, everything. But only at present He's suffering from a headache."

"Then, no treatment?"

"Only feet dust of a devotee, that can cure Him. He Himself said."

"Then, there are no devotees, they did not give feet dust?"

"No, none ventures to give feet dust. So he has sent at last to you."

"Oh, is it so? Give your feet dust, take mine. We do not know who are devotee, who are non devotee. Take at once."

Then Nārada was struck dumb. "What do you say? None approached and you are giving so easily and so eagerly?"

"Yes Nārada. Let there be slight relief for the time being."

"You don't think of it?"

“Yes, anything may come. Eternal hell, we don’t care for that. With our whole attention only to keep Him happy, we do not know anything else.”

So Nārada took.

In this way the comparison, the degree of sacrifice, self abnegation. And not mere self abnegation but dedication to the loving Lord. And at the beginning is only low inner desire. That is heart transaction. Neither brain, nor hand, power, and nor non stop of these negative activities. That will only have negative result. But positive thing is surrender to Him. _____ [?] Reality is for Itself and by Itself. He’s His own cause. If any other thing be the cause then he’ll be _____ [?] But for Itself means He’s only living for His own satisfaction. If for the satisfaction of a third thing then he’ll be greater. So everything for Him. We are for Him. Everywhere, everything, only meant to exist for Him, for His satisfaction. And this is the normal, and what is normal, that can make us happy. All other things are reactionary. The Lord is not only powerful Lord, He’s loving with heart, affection. Reality the Beautiful. *Sundaram, ānandam, rasam*. In this way we can approach Him.

We are from time immemorial we’re in the world, sometimes man, sometimes bird, beast, tree. So many stages we have past and become human. And above us there are so many gods and *ṛṣis* also. But only from the human birth, with the help of the *sādhus*, we can have direct ticket towards Vṛndāvana, Goloka.

Mahāprabhu told, “Purchase a ticket on the special train that won’t stop anywhere but take you there to Vṛndāvana - special train, purchase ticket.

Devotee: Mahārāja. Is it possible to finish all the _____ [?] in this lifetime. To complete the _____ [?] of life and death in this lifetime? Can this be done in this lifetime?

Śrīla Śrīdhara Mahārāja: It is possible but very rarely possible, though it is possible that in this very life at least we can reach a safe position where we can pass easily towards that. And no end of march.

As much as we’ll go, it’s infinite, even the *gopīs* they say, “I’ve got nothing, we’ve got nothing. We want more, more.” As much the finite is conscious of the Infinite, so he’ll say that, “I’ve got nothing. I’ve got nothing.” As much idea you’ll have about the Infinite you cannot but say that, “I’ve got nothing.”

Like Newton, he also told that, “I’m only collecting pebbles on the shore of the ocean of knowledge, the infinite knowledge spread before me.”

So as much as you’ll go towards Infinite - Mahāprabhu 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: “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.”] [*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

"I've not got a speck of devotion towards My Lord."

"Then why You're weeping so much?"

"Oh, you do not know? Weeping to show to the public I've got love for Kṛṣṇa. I'm so hypocrite."

"Why do You say so?"

"*Vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān.* Why? I'm sustaining My life in separation, that is positive proof. If I had got real affection for Him I could not stand without Him. But I'm living, I'm eating, I'm taking care of this body, this is proof positive that I have no real affection for Him." Mahāprabhu told.

Rādhārāṇī also said when at Kurukṣetra, in the occasion of solar eclipse. From Dvārakā the party had come here from Vṛndāvana the party had gone. Kṛṣṇa came suddenly to Nanda-Yaśodā and showed His honour to them. Then He managed to meet the *gopīs* privately. And there He met, and He thought Himself ungrateful towards the *gopīs* who surrendered themselves to such degree, and He left them and went away. So ungrateful, as if He's coming to touch their feet. "Please forgive Me for My cruelty."

Then Rādhārāṇī says, "What do You do?"

*kiṁ pādānte luṭhasi vimanāḥ svāmino hi svatantrāḥ
kiñcit kālaṁ kvacid abhiratas tatra kas te 'parādhaḥ
[āgas-kāriṇy aham iha yayā jīvitam tvad-viyoge
bhartṛ-prāṇāḥ striya iti nanu tvaṁ mamaivānuneyaḥ]*

["Why have You fallen disconsolate at My feet? The husband is always independent. He may stay for some time, and then He may also go away. What fault is there on Your part? It is I who am the sinner, for I remained alive even when separated from You. The wife should always consider her husband to be her very life and soul. It is I who should apologise to You."] [*Śrī Padyāvalī*, part one, text 385]

"Why do You bend so low and come towards us? What do You do? *Svāmino hi.* You are My Master. You have got every right to go to some other place for some time. The *śāstra* and the *samāj* does not abuse You. But *āgas-kāriṇy aham iha yayā jīvitam tvad-viyoge.* But really I'm sinner, because I'm living, I'm showing My face to the public in separation with You. Your separation, can anyone live by Your separation? But I'm living, so I have no shame. I'm showing My face to the public. I could not die from Your separation. So I'm criminal, I'm sinner." In this way She's representing Herself to Kṛṣṇa.

That this is the sign of love, the ocean, no limit. As much as he'll progress, "No, no, no, I have no love, no love." In this way the finites approach towards Infinite, the nature will be of this type. As much as he'll be able to realise, so much he'll feel, "Oh, Infinite. Infinite."

But in Karachi when I was in preaching tour, one Ārya Samāji leader came to see me. Ha, ha.

"If finite can know Infinite He's no Infinite." He told.

I also told, "If Infinite cannot make Himself known to finite He's no Infinite." With thanks I fled away.

So Infinite can give us ourselves, give Him to us. Both the negative side and the positive side, proton and neutron, two parts of one atom? Negative and positive. The aspiration, hankering, hunger. And another the positive attracting.

Our Guru Mahārāja used to say, "Predominating aspect and predominated aspect." Two aspects of one and the same thing, predominated and predominating. Kṛṣṇa is predominating, and the *gopīs* on the other side are predominated aspect, two sides.

Mahāprabhu told that, and requested us, "Wherever you go give injection of Kṛṣṇa consciousness, that loving Lord. All, they're lost in this infinite wandering. Sometimes a man, sometimes this species, that species, even tree."

When we read *Manu-saṁhitā* we read there this about the trees, as if Manu is weeping.

tamusar bahu rupena vesitar karma hetuna anta sanga bhavanti te sukha dukkha ananyata [?]

"Oh, these trees they're also soul like us. They're also like us, but today just see the result of their own *karma*. None to be blamed. *Karma hetuna*. Their own action is the cause of their degraded position as tree. But equal position they've got with us."

So what dangerous thing the *karma* is guiding us. But only with the help of the agents of my Lord we can go back home. Back to God, back to home. What is home? If I do not take my interest, I do not care to take interest for me, there are so many, they'll all come and take my interest. That is home. The soil is such, if I can reach there then everyone will take care of me, with great affection.

Śrī Caitanyadeva recommended, "Don't stop there, journey only towards Vṛndāvana, the land of divine love. Book yourself for that, and try to purchase any ticket at any price. And with so many agents are moving, and you connect with *sad-guru*. That if I'm lost, he will try to find out me."

"Where is my boy? Where has he gone? Take him from there and let us go towards Kṛṣṇa. The most serious thing in our life. And as sure as death, because death is there." Death is *paśyann api na paśyati*.

*[dehāpatya-kalatrādiṣv, ātma-sainyeṣv asatsv api
teṣāṁ pramatto nidhanam, paśyann api na paśyati]*

["Persons devoid of *ātma-tattva* do not enquire into the problems of life, being too attached to the fallible soldiers like the body, children and wife. Although sufficiently experienced, they still do not see their inevitable destruction."] [*Śrīmad-Bhāgavatam*, 2.1.4]

Śukadeva says to Parīkṣit Mahārāja. Parīkṣit Mahārāja told, "My longevity is only seven days so I'm in a serious position. Please advise me in that level."

Śukadeva, to our wonder told, "Seven days time is enough." We were astonished to hear. "Seven days time is enough."

Tattva ham jive tavadhi [?] *Varam muhūrttam viditam, ghaṭate śreyase.*

[kiṁ pramattasya bahubhir, paroḥṣair hāyanair iha]

varam muhūrttam viditam, ghaṭate śreyase yataḥ]

["Imperceptibly, many, many years pass uselessly in the life of a person intoxicated by mundane pleasures. Better if only for a moment he realises that he is losing valuable time, for he may thus become serious to attain his eternal benefit."] [*Śrīmad-Bhāgavatam*, 2.1.12]

"Even one moment if we properly live, consciously, that will be - sow the seed of our - not only of immortality, but of the highest attainment. Otherwise, without caring for our own interest, we may live thousands, thousands, *crores* of years as Himālaya, so many trees, *crores* of years we're passing, but not fruitful. But only one moment if properly utilised it can help me to satisfy the whole course of my life coming. So such serious position we're all in. So this *varam muhūrttam viditam, ghaṭate śreyase yataḥ*, if properly utilised, one moment, that will ensure your life my audience."

So, *sat-saṅgaḥ śevadhīr nṛṇām*.

*[ata ātyantikam kṣemam prcchāmo bhavato 'naghāḥ
saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhīr 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]

Moving in this world the only valuable thing is the association with those holy persons that have got that Kṛṣṇa *prema*, that divine love in him, and trying to distribute by the Lord's order. To meet such persons and to prepare to go back to home.

Śrīla Govinda Mahārāja: *Samśāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhīr nṛṇām*.

Śrīla Śrīdhara Mahārāja: *Samśāre 'smin kṣaṇārdho 'pi*. Even the half of a moment can give us immense benefit, the highest benefit, can connect. Otherwise ignorant of our own interest, and our time, and we're passing *crores* of years, from infinite, *anādika*. So *śāstra* is saying like that.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: I cannot talk much. The doctor also prohibits. The reaction will come.

Devotee: Thank you very much. We came just to have your *darśana* so we got that.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. You have come, you have not forgotten us. You have come of your own regards. We are very happy to meet you.

Śrīla Govinda Mahārāja: _____ [?]

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Your mother when you have taken her so you stay here for a few days, then you'll be satisfied.

Devotee: So next time, we'll come now regularly, we'll come with the children next time in summer.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Śrīla Govinda Mahārāja: It's possible to stay one or two days?

Devotee: Not today, no. Tomorrow we have to go. I've got a car there now, a taxi with us, so _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi. Nitāi. Nitāi Gaura Hari bol. _____ [?]
Take some *prasāda*. *Prasāda* means the key to our - to open the fortune box.

*[jugala-mūrti, dekhīyā mora, parama-ānanda hoyā]
prasāda-sevā korite hoyā, sakala prapañca jaya*

["Beholding the Deity forms of the Divine Couple, Śrī Śrī Rādhā-Kṛṣṇa, I feel the greatest joy. By honouring the Lord's *Prasāda*, I conquer over all worldly illusions."]

[*The Songs Of Bhaktivinoda Thākura*, p 37]

In this sense I've told only that to preserve and propagate, two principles of life which we can't avoid. First principle to preserve, that is to take food. And the next, to propagate, that is to continue the generation. The two principles unavoidable. The first principle of life is to take food, and the solution must be there. If we take anything, that thing, *mamśaḥ*, in *Manu-saṁhitā* we find why the name is *mamśaḥ*. *Mam* means myself, *śaḥ* means he. Me, he, what's the meaning? *Mamśaḥ* _____ [?] he will eat me, whose flesh I'm eating, the name is *mamśaḥ*. *Mam* means me, and *śaḥ* means he. He will eat me. I am eating him. So action, reaction.

We cannot go without food, then what will be the solution? The solution will be to take *prasāda*. Everything you devote to the centre, and then by His sanction you take. Then not only you'll be entangled with the reaction but you'll be absolved, saved from the past entanglement. *Prasāda-sevā korite hoyā, sakala prapañca*. The whole created world, this changing world, mortal world, can be conquered only by our proper dealing with the problem of *prasāda*, which is unavoidable. We must take something, but dedicate it and then take the remaining, thereby you can save yourself from the reaction of those. Because if dedicated to the Lord, they'll also be saved, so I'm helping them. Not only not doing any harm, but by dedicating him to the Lord, he's also benefited. So they cannot have any reaction, but I'll also be saved by that means. Connect with the centre. Centre is such perfect thing.

So Mahāprabhu told, "In this human birth, don't go to benefit yourself in another way. Only try to have connection with the loving centre, Absolute, no other search. Whomever you find, only talk of Kṛṣṇa. Give some connection with Kṛṣṇa, that loving centre."

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja
ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Bāl Gaṅgādhara Tilak he has got also a commentary of *Bhagavad-gītā*. He has written under this *śloka tīkā* that, "In the golden plate, in the last, on the golden plate, the Lord has served nectar." So much hope.

"Wherever you are, whatever position you hold, from there you come to connect Me, I shall embrace you. It does not matter where you are. *Sarva-dharmān*. There you give up the whole environment absolute, and you offer yourself to Me and I shall take you."

"The greatest hope that's like nectar on the golden dish is served." That Bāl Gaṅgādhara Tilak.

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

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Thank you very much Mahārāja.

Śrīla Śrīdhara Mahārāja: But so short, leaving mother, eh? _____ [?] Nitāi Gaura Hari bol.

Badrinārāyaṇa: Mahārāja. Braja Vallabha prabhu _____ [?]

Śrīla Śrīdhara Mahārāja: Ah! Our own man has come. He began the gate here. He's serving here, there, everywhere, anything, everything.

Śrīla Govinda Mahārāja: The garden.

Śrīla Śrīdhara Mahārāja: Ah! The garden, and wants to well dress. And began to construct a _____ [?] without gate is not good to look at. Now Govinda Mahārāja has a concrete road. _____ [?]

Devotee: Not yet Mahārāja.

Śrīla Śrīdhara Mahārāja: Not yet, so go take *prasādam*.

...

...proper place, where from that thing of our aspiration is distributed. Anyhow we have come there _ [?]

Two fold, one takes to higher, the Lord of delivery - His own place, Dhāma. And over again where His office of that sort of dispensation, this Koladwīpa, *aparādha-bhañjan*. Particularly He gave relief from the highest difficulties. The worst sinners, they were also granted forgiveness in this place, *aparādha-bhañjan*.

Anyhow, from any plea, we have reached that spot, and that is causelessly distributed. So we've got some hope that our bright future is more or less guaranteed. We have come to the right place where from that general forgiveness and recruitment takes place. We're to be recruited for the loving domain of the Lord.

It has been ascertained that generally we're power seekers in this world. All try to get more power, more lord-ship over the environment. But that is reactionary, that is that no power can help us ultimately. Power two fold, material and subtle, mystic power, by *yoga siddhi*. But that also cannot help us in the long run.

And then the second is our knowledge, to know what things are proper. But the higher existence does not come within the jurisdiction of our subjective position. We cannot make them object of our understanding. Higher existence, super consciousness area, super, super. Super, super, super consciousness. Which is not possible when we understand that *jñāna*, our knowledge is also considered futile, useless.

Only, we're told, our heart, independent of power and knowledge. Knowledge is also a kind of power, wants to know everything, tries to bring everything within the fist within his own area, under ones own lord-ship. But higher substance, what we are, it is already proved that we're sufferers, so we do not hold the highest position. We're all culprits, we're to suffer for our activities, so we're not the ultimate reality.

So what is ultimate reality, higher reality? If we come to have any connection with Him then something is necessary. And ultimately it's found in our heart, and heart's function is affection and love, heart's function. If we try to understand we shall find that heart's function is affection and love. And by that we can. Affection and love, also that is not of predominating nature. True love, true affection, is in sacrifice, in service, we're to understand. And loving heart, serving heart, we can come in connection with higher substance. And the proper satisfaction of our own self depends on our heart, not other senses or understanding. Heart's satisfaction is real satisfaction for us. And that we can have from the heart transaction of the higher side. So heart seeks for heart. Especially, mainly, the heart transaction we find in Vṛndāvana conception of the Lord, His *līlā* there. And Mahāprabhu gave that sort of understanding and assurance and the means to that higher end, all these things...

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