

**Śrīla Śrīdhara Mahārāja:** ...here in sight of negative, we like more the negative. Ourselves are far from the negative potency, our own clan. Hare Kṛṣṇa. *Mahābhāva*.

*[tabe hāsi' tānre prabhu dekhāila svarūpa] 'rasa-rāja', 'mahābhāva' — dui eka rūpa*

["Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya."]

*[Caitanya-caritāmṛta, Madhya-līlā, 8.282]*

*Mahābhāva*. The greatest magnitude of hunger, *mahābhāva* means, the hunger in its fullest form. So much hungry, but this is unlike the hungry of this plane, \_\_\_\_\_ [?] distributing herself. No satisfaction by giving itself, or herself, or himself, different condition we are to say. *Mahābhāva*, *prema kṣudhā*, power of consumption of the *rasa*, and that is only possible by surrendering. The highest degree of surrender, when necessarily in the background the highest degree of drawing the sympathy of the proper area. Surrender means what for? Surrender, the petition to the high. Surrender is a \_\_\_\_\_ [?] term. That son means father, there must be a father, when we say the son. So surrender means surrender to whom? And surrender is the highest force to move the higher power, no other way to move the \_\_\_\_\_ [?] For the low, the best way is surrendering to move the upper house, the best means to end, to control the upper.

So our greatest friend is surrender. Surrender can bring, can earn for us the highest possible thing. Surrender is compared with hunger. So we are to adjust between the intrinsic conception of them. Surrendering is hunger, surrendering to the higher and for which purpose? To draw His sympathy. The high capitalist, His sympathy we draw, *mahābhāva*, can draw. The most desirable sympathy of the highest, *rasa-rāja*, *mahābhāva*. Positive is *rasa-rāja*, the master of positive ecstasy Himself, ecstasy Himself, *ānanda* Himself, happiness, joy or what we may say it. That is personified, infinite is personified. That *rasa* is person, unlike this mundane *rasa*, which we can exploit as a subject, this is objective side of ecstasy. But the subjective side of ecstasy, the ecstasy of higher quality, that is person, super-person. And by surrendering to Him we can draw His attention and sympathy towards. We are classified as potency. Have and have not, two classes, they say in the political, have and have not. We are have not, we're counted within the school of have nots. Have, that great, have Himself, is Kṛṣṇa, *rasa-rāja*. He's the absolute have party. And have not party, in their front, the leader up front, that is *mahābhāva*, hankering, 'I'm hungry.'

The revolution in Russia, the hungry approached the palace of the tsar. And tsar being afraid ordered fire. And then tsar was devoured, followed by death, the hunger, the hungry. Hunger, have not, we're have nots.

But Kṛṣṇa is not a vulnerable tsar. He's absolute. So without surrender, not any despotic approach will solve the problem. He's above all, even invisible, untouchable, transcendental.

When Rādhārāṇī says, "I can't go any further. I'm too tired. If You want Me to take somewhere else, now You are to take Me on Your shoulder." He disappeared, suddenly disappeared.

"Oh, I knew You fully, I know You fully. Your disappearance is only temporary and artificial."

And Kṛṣṇa wanted to enjoy that how Rādhārāṇī fares in such trying circumstances, deep forest, the dead of night, alone and helpless. He wanted to enjoy Her position.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. *Mahābhāva*. Harmony.

*Janmādy asya yato 'nvayād itarataś* [*Śrīmad-Bhāgavatam*, 1.1.1] The prime cause from which everything is emanating, either by direct or indirect connection. The source, the cause of all direct and indirect thought, thinking, conception, that is He. Good and bad, both accommodated there, and our progress would be to see that bad is not bad if we are properly adjusted. That will be our position.

There is poison but poison may be utilised as medicine. That aspect must be understood. The poison is medicine. What is poison to me that is food to another. And through him that becomes food again to me, this oxygen and carbon dioxide that humanity and the vegetable. In this way it is adjusted, harmony. Trees are transforming carbon dioxide into oxygen, helping in such a way. We cannot do that, vice versa. This we can get from harmony. Living is possible, individual enterprise, individual existence is possible only by such pastimes. Otherwise it can only be harmonised in the conception of non-differentiated *brahman*, *māyāvādā*. They do not find any harmony in difference, unity in difference, so they merge everything in the non-differentiated mass of so-called consciousness. They cannot keep up the beautiful harmony, maintain like the Vaiṣṇavaitees. 'Everything must be merged into one, then only we can solve so many different problems of the world, otherwise no solution.' The failure of the *māyāvādī* scholars, in this way.

*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]

Humility and patience, forbearance, *amāninā mānadena*, not to seek for self glory but to give glory to others, to admit others existence, respectable existence. With these qualifications we can live happily with our neighbour and the whole. Mahāprabhu has given these suggestions to us.

Why do you think that your neighbour is undesirable? You must equip yourself in this way. Then you will be honoured by your neighbour, worshipped by your neighbour. And mutual arrangement you will both, all live happily. You can live happily. Only the question of adjustment.

The *Gītā* also is giving suggestion to that. One German scholar he said, "The *Gītā* is the highest book of ontology, teaching. Why? Very definitely it hammers on our brain that don't complain against the environment. You have no hand to there. But control yourself and come into proper understanding and adjustment. Then you will find that all harmonious, all happy. The key in your hand and never try to set others right, set right yourself. That is repeatedly told by *Bhagavad-gīta*. Give up your *karma-phala*, the result is with the infinite, and your duty is within your hand."

*karmany evādhikāras te, mā phaleṣu kadācana  
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi*

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."]

[*Bhagavad-gītā*, 2.47]

Don't stop your function, and never care for the result, and that will find real peace in you. Your desired end of life you will find, at home, sitting at home you'll find everything there. Ha, ha. Do your duty and never care for the result. This is the key for the successful life of everyone. You'll be able to know that the infinite is your friend. You'll be able to detect, to understand, to follow, and happiness will flow from that understanding, that adjustment.

Gaura Hari. Gaura Hari. Nine o'clock?

**Parvat Mahārāja:** Ten.

**Śrīla Śrīdhara Mahārāja:** Ten? Then I stop. Gaura Hari bol. Nitāi Gaura Hari bol.

**Akṣayānanda Mahārāja:** Jaya Om Viṣṇu-Pāda Paramahansa Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

...

**Śrīla Śrīdhara Mahārāja:** ...on the other side there is again differentiated and specified world, *adhokṣaja* world. This Brahman is not the ultimate existence, but crossing Brahman, on the other side, there is an *adhokṣaja* world. And there the Kṛṣṇa *līlā* is not a thing of this mundane, it comes from there, I say. Because you all know that I have no charm for this world, anything. I'm established."

*pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā  
gṛhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān,  
[tad ahaṁ te 'bhidhāsyāmi, mahā-pauruṣiko bhavān  
yasya śraddadhatām āśu, syān mukunde matiḥ satī]*

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."] ["That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."] [*Śrīmad-Bhāgavatam*, 2.1.9-10]

"My mind was attracted by the charm of that higher *līlā*, and that I shall speak to you today."

So they're all attentive, "What does he say, this boy who is young, up to sixteen years? And he does not care to get a wrapper, clothing, naked, no excitement he finds. He's always engaged in Brahman conception. And he says that there is another world on the other side of this Brahman. And Kṛṣṇa *līlā* is the wealth of that side, not this side." Then they cannot but give audience attentively. "Then what does he say, how does he know, and what is the nature of that *līlā*, how it comes through his mouth, his lips?" Becomes more attentive to hear.

So \_\_\_\_\_ [?] say that no, this \_\_\_\_\_ [?] that will create disturbance in such stage. But in the highest stage we are told proof there is \_\_\_\_\_ [?] and so many others. They are experts. They are there. But already established in cent percent satisfaction of Kṛṣṇa's senses. Nothing for their

own, it is there. Otherwise it will be capturing my mind towards \_\_\_\_\_ [?] the sound would not be spiritual but it would be mundane sound. The mundane music, mundane and divine, so mundane music cannot produce divine music, it's another thing, it's eternal. Just as mundane lust cannot produce divine love. It is just the opposite. That has got its own source, own origin, own plane, and not that this is converted into that.

**Akṣayānanda Mahārāja:** Yes. It's exclusive.

**Śrīla Śrīdhara Mahārāja:** This is the perverted reflection.

**Akṣayānanda Mahārāja:** This morning I read, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has written that, "If some bird can chant Kṛṣṇa *Nāma* and someone asks the question, will that bird go back to the *Para-Dhāma*, if some bird like parrot can chant Kṛṣṇa *Nāma*, they told, Ṭhākura Gopāla, Ṭhākura Gopāla, this parrot, he said if somebody asks the question, can that bird go back to Godhead?" He says in reply, "There is *anukaraṇa* and *anusaraṇa*. So if we think that it is *Nāma*, then that will be *nāmāparādha*, to think that a simple bird imitating *Nāma* will go back to this..."

**Śrīla Śrīdhara Mahārāja:** What to speak of bird, there is the tape recorder. That must be spiritual, the element must be spiritual, spiritual basis. And that means that is all service, *sevonmukhe*, exploitation and dedication. That is springing up from the land of dedication, and imitation in the land of exploitation, and in the middle, the land of cessation, ceasing everything.

My head is reeling again, slightly, suddenly, what does it come from, can't follow...

...

*[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ]  
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*

["No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him."]

[*Padma Purāṇa*] & [*Bhakti-rasāmṛta-sindu*, 1.2.234 & 2.109] & [*Śrīmad-Bhāgavatam*, 11.7.23, purport]

Cent percent dedication, the land of dedication, the land of exploitation, and the land of renunciation, the marginal position. We must be very careful to our taste there. *Sevonmukhe hi jihvādau*. Including both, self deception, no deception.

...

That centre carrying, out carrying and in carrying.

*ātmendriya-prīti-vāñchā — tāre bali 'kāma' / kṛṣṇendriya-prīti-icchā dhare 'prema' nāma*

["The desire to gratify one's own senses is *kāma* [lust], but the desire to please the senses of Lord Kṛṣṇa is *prema* [love]."] [*Caitanya-caritāmṛta, Ādi-līlā*, 4.165]

*ataeva kāma-preme bahuta antara / kāma--andhatamaḥ, prema--nirmala bhāskara*

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."]

[*Caitanya-caritāmṛta, Ādi-līlā, 4.171*]

The dense darkness, *nirmala bhāskara*, the bright sun, brightest sun, and this dense darkness, *kāma-preme*. Bhaktivinoda Ṭhākura says,

*kāma-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma 'prema' nāhi haya*

["My brother, lust and love appear as one and the same; yet, lust is never love."]

[*Kalyāṇa Kalpataru, Upadeśa, 18*]

Very similar, but still, this is not that.

*carmma-māmsamaya - kāma, prema - cidānanda-dhāma*

["The carnal appetite is lust, whereas Love is the Abode of Divine Ecstasy. So imitation is not success. It rather degrades. Imitation degrades. Imagination is only a mental exercise."]

It is concerned with this flesh and blood, *prema cidānanda dhāma*, that is all consciousness and blissfulness. No question of these mundane senses. The ideal must be pure and we should strive to get it. We may be in lower position, but if the ideal is there, clear, then that will help me in my real improvement of life. The man who possesses the good idea, he is the real capitalist.

*jāto-śraddho mat kathāsu, nirviṇṇaḥ sarva-karmmasu  
veda-duḥkhātmaṅ kāmān, parityāge 'py anīśvaraḥ*

["He who has imbibed heart's faith in the tidings of My Name, nature and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learned that all forms of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions - such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc they wreak - and he serves Me with love: When his object is pure and sincere, I give him My mercy."]

[*Śrīmad-Bhāgavatam, 11.20.27*]

Know what is good and bad but he can't help himself, but only falling in the clutches of the mundane senses. But he will repent, \_\_\_\_\_ [?] When the boy tries to start his walking, in the beginning he falls down, but again he gets up and again begins. In this way we are to go. But we must not go to deceive ourselves. To deceive, that is *māyā*, deception, to deceive our own self and others. To live in the world of deception. They are deceiving themselves and the environment also. I won't talk much.

...

**Śrīla Śrīdhara Mahārāja:** ...and the opposition sometimes is a sign of future success. Opposition, failure is pillar to success. And also once Prabhupāda told me in Bombay, at that time perhaps Swāmī Mahārāja was present. Bombay Maṭha was very costly and to collect sufficient funds for that Maṭha I told Prabhupāda, that it is beyond my ability.

Then Prabhupāda told me, "We are not *karmī*, but we are servitors. We do not hanker after any consequence, result. But as much as I have got, I want to utilise it and the rest is on Him."

Do you follow? We are servants. According to our capacity we shall try, and there it is finished. *Karmaṇy evādhikāras te, mā phaleṣu kadācana*. If we must collect so much funds to defray the expenditure of this Maṭha, you will try your best and the rest will be seen by the Lord. We are servants, we are not *karmī*. Not we shall work for the fruit, the result. But all our attention will be concentrated in our discharge of duty. The rest with Him, as He likes.

*āśliṣya vā pāda-ratām pinaṣtu mām, adarśanān marma-hatām karotu vā  
yathā tathā vā vidadhātu lampāto, 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]

It is connected with that highest aspiration of life. I'm to do my quota, and I must be satisfied with that. According to the physical success I'm not going to measure the success of my activity. It is His will. So to show external success or not to show, as He likes, He may do. Hare Kṛṣṇa. Only I shall think whether I'm engaged in a proper thing in proper direction, self analysis, whether I'm doing it, the selection is right or not. Concentrate yourself in your duty, not in the result.

*karmaṇy evādhikāras te, mā phaleṣu kadācana  
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi*

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."]

[*Bhagavad-gītā*, 2.47]

**Devotee:** There's a couple of other letters...

...

**Akṣayananda Mahārāja:** ...and give it to Kṛṣṇa. And because in chapter nine that *yat karoṣi*, he says we should offer everything to Him. So why now we're indifferent rejecting both pious and impious. But previously He said, "Give everything to Me." *Yat karoṣi yad aśnāsi*. First question.

*[yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat / yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam]*

["O Kaunteya, whatever your action whether general or scriptural, whatever you eat, what you offer in sacrifice, whatever you donate in charity, and any vow you keep - do everything as an offering unto Me."]

[*Bhagavad-gītā*, 9.27]

**Śrīla Śrīdhara Mahārāja:** And what is another *śloka*?

**Akṣayānanda Mahārāja:** I'll get one *Gītā* for the Sanskrit. \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

The difference between the two, in stages. According to previous impression, previous of lower understanding we do things and take it to the guardian. And the second, I do not do anything independently, but I do at the order of the guardian. Something like that. A son is earning some money in good or bad way and offering to the guardian, black marketing, all these things and offering it. That is one thing. And another thing, he does not do anything without the order of his guardian, he's already established there. This is higher.

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati  
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām*

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

In *Caityanya-caritāmṛta*, [*Madhya-līlā*, 8.59], "*eho bāhya āge kaha āra.*" *Kṛṣṇe karmārpaṇa. Yat karoṣi yad aśnāsi.* Then *jñāna miśrā bhakti*, this is *karma miśrā bhakti*. 'Whatever I do, I give it to Him, offer it to Him, *karma miśrā*. And *jñāna miśrā*, 'I do not like anything here. The *lakṣaṇa*, that is the loss and gain of this world required to me, I remain in that position, and like to do by His order.' That is *jñāna miśrā bhakti*.

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati  
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām*

Now his question is whether pious action we won't do? Pious action that is in *saguṇa*, in relative consideration to this mundane world, what is good, that is pious, *punya*. *Pap punya dui pare hare* [?] Which is considered to be pure, from the standard of this world, mundane standard, that is also impure when it is considered from the *nirguṇa* conception. That those that work only in obedience with the inspiration of Kṛṣṇa. Do you follow? The service, that is to do anything and everything as we have received the order of the higher, I do that, that is service. But in the beginning, whatever we do is according to our mental calculation of loss and gain, and then anyhow we try to connect it with God consciousness. Mundane activity connecting with God consciousness, that is *kṛṣṇe karmārpaṇa*. And there, knowing fully well that both good or bad, in the mundane consideration, wholesale is wrong. And then to pray for the direction from the upper and to do accordingly, that will be higher stage.

*'dvaite bhadṛābhadrā-jñāna, saba-'manodharma', 'ei bhāla, ei manda',-ei saba 'bhrama'*

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caityanya-caritāmṛta, Antya-līlā*, 4.176]

Just as in dream, a good dream, a bad dream, both false. So in our mundane calculation, good and bad both false. So whenever we're in mundane stage, we cannot do but mundane works. And anyhow to connect it to give the result to Him, some connection. But we must rise up in a plane where we shall reject good and bad, both things here and wait for His direction and to go accordingly.

**Akṣayānanda Mahārāja:** Yes. Another question he has, "I am trying my best to control my senses, my anger, and my lust, trying to be detached within myself, but I'm finding it very difficult and I'm doing mistakes all the time. So bless me so I could enter *śuddha sattva guṇa*."

**Śrīla Śrīdhara Mahārāja:** That cannot be earned by speculation, but practical service \_\_\_\_\_  
[?]

*[rajas tamaś ca sattvena, sattvaṁ copaśamena ca]  
etat sarvaṁ gurau bhaktyā, puruṣo hy añjasā jayet*

["One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of *śuddha-sattva*. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature."]

*[Śrīmad-Bhāgavatam, 7.15.25]*

By serving Guru. "That I don't know good or bad but I must obey my Guru." In this way one can increase his confidence, he can be easily out of all these tribulations, troubles.

*parivadatu jano yathā tathāyaṁ, [nanu mukharo na vayaṁ vicārayāmaḥ  
hari-rasa-madirā-madātimattā, bhuvī-viluṭhāma-naṭāma nirvviśāmaḥ]*

[Sārvabhauma Bhaṭṭācārya said: "The gossipers may slander us, but we shall not heed them. Completely intoxicated by drinking the wine of the ecstasy of Śrī Hari's service, we shall dance and roll about on the ground, and faint."]

There is the ultimate support as Sārvabhauma Paṇḍita says in his old age, he's moving slowly, and he says, "*Parivadatu jano yathā tathāyaṁ*. Let the public cry aloud against me as they like, *parivadatu jano yathā tathāyaṁ*. *Nanu mukharo na vayaṁ vicārayāmaḥ*. We may not care to stop their mouth, *nanu mukharo na vayaṁ vicārayāmaḥ*. *Hari-rasa-madirā-madātimattā*. Drinking full the *rasa* of Hari, *raso vai saḥ*, and drinking fully that ecstasy coming from the conception of Hari, *hari-rasa-madirā-madātimattā*, we must become mad, and begin to dance and, *madirā-madātimattā*, to the extreme we shall be mad and, *madātimattā*, extremely mad drinking, extremely, *madātimattā*. *Bhuvī-viluṭhāma*, and roll on the earth, *naṭāma*. Sometimes we shall dance and, *nirvviśāmaḥ*, we will mix ourselves wholly with the earth. We won't care."

That quote in support, that *śuddha* part, that is what is wanted, and that is one drop. One drop cannot be found in this world. *Eka-bindu jagat ḍubāya*, Mahāprabhu says to Sanātana Goswāmī.

*[kṛṣṇa-rūpāmṛta-sindhu, tāhāra taraṅga-bindu, eka-bindu jagat ḍubāya  
trijagate yata nārī, tāra citta-ucca-giri, tāhā ḍubāi āge uṭhi' dhāya]*

["The consciousness of each woman within the three worlds is certainly like a high hill, but the sweetness of Kṛṣṇa's beauty is like an ocean. Even a drop of water from that ocean can flood the entire world and submerge all the high hills of consciousness."] [*Caitanya-caritāmṛta, Antya-līlā*, 15.19]

\_\_\_\_\_ [?] *Tomāya cākhāite tāra. Pārāpāra-sūnya gabhīra bhakti-rasa-sindhu.*

*[prabhu kahe - śuna, rūpa, bhakti-rasera lakṣaṇa / sūtra-rūpe kahi, vistāra nā yāya varṇana  
pārāpāra-sūnya gabhīra bhakti-rasa-sindhu / tomāya cākhāite tāra kahi eka 'bindhu' ]*

[Śrī Caitanya Mahāprabhu said: "My dear Rūpa, please listen to Me. It is not possible to describe devotional service completely; therefore I am just trying to give you a synopsis of the symptoms of devotional service." ] ["The ocean of the transcendental mellow of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.136-7]

"The nectar of love of the Lord is so, no depth, no limit, limitation, it is infinite, *gabhīra bhakti-rasa- sindhu. Tomāya cākhāite tāra kahi eka 'bindhu'*. I'm just distributing one drop to you." Then another place He says, "*Eka-bindu jagat ḍubāya*, only one drop can inundate the whole of the world."

That is the sweet nectar, that beauty, that love, that is transcendental, *rasa, amṛta*. That is what is wanted. And by thinking that, not this mundane wine or this smoking etc. It is meant that *līlāmṛtam*, the nectar of the pastimes of Kṛṣṇa, we shall drink to the finish that nectar and we'll be mad.

Prakāśānanda asked Mahāprabhu, "Yes, You take Kṛṣṇa *Nāma*, it is well and good. But what is that You dance like a madman and cry and so many things?"

"But I do not do it Myself. The Name, the appreciation of the meaning of the Name and His *līlā* makes Me so. And it is in *Bhāgavatam*."

*evam vrataḥ svapriya-nāma-kīrtiyā jātanurāgo druta-citta ucchaiḥ  
hasatyatho roditi rauti gāyatyunmādan-nṛtyati lokavāhyaḥ*

["When a person is actually advanced and takes pleasure in chanting the Holy Name of the Lord, who is very dear to him, he is agitated and loudly chants the Holy Name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders."] [*Śrīmad-Bhāgavatam*, 11.2.40]

It is such an intoxicating *rasa, rasa* that *līlā*, the *līlā rasa*, that sometimes they dance, sometimes they cry like madmen, in *Bhāgavatam* it is there. So *kāma-preme bahuta antara*.

*[ataeva kāma-preme bahuta antara, kāma--andhatamaḥ, prema--nirmmala bhāskara]*

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."]

[*Caitanya-caritāmṛta, Ādi-līlā, 4.171*]

Very similar to this mundane sense pleasure, sense satisfaction, *tabhu kāma 'prema'*; but lust is not love, *prema*. It is very similar, *aprākṛta*, similar, but it is a perverted reflection, and that is the highest. So to be mad by drinking the *līlā rasa* of Kṛṣṇa, just the opposite.

A man may offer his life for dacoiting, and a man may offer his life for the freedom of his country. That may not be equal, opposite. A dacoit, they also take the risk of giving life, and the saviours from the hands of the dacoits, they may also risk the life, but both opposite.

So Kṛṣṇa *prema*, drink hard of the love of the nectar of Kṛṣṇa, and begin to dance as Mahāprabhu.

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