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[Proof-read by Paramānanda dāsa – U.K.]

Devotee: Then where it fits, our independent will, our free will, where does it fit?

Śrīla Śrīdhara Mahārāja: Your free will is a part of the absolute free will.

Devotee: So one can say therefore I do whatever I want and that's the supreme will.

Śrīla Śrīdhara Mahārāja: Yes, but the nature of spiritual substance is such that every atomic existence is free. But free is limited. He is limited and everything belonging to him is limited. And with absolute the whole thing is absolute. That is to be applied in all things not just freedom; in magnitude, in intelligence, in freedom, in every way, in a system.

The end of side A

Śrīla Śrīdhara Mahārāja: In a system there is part, there is whole, the relation between the part and the whole. Every cell of your body has some sort of freedom and still it is within the organization, everything, everything specially. Suppose in a family when it is in harmony there is the guardian and there is hierarchy of the guardian. And free submission of all other families to the guardian. Is it not possible? That obedience to the higher guardian, does it mean self-effacement completely? A free service is not possible? What do you think? Free service, loving service, loving offering - if one loves another, does it mean he loses his existence?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Even if you die for him, does it mean you have no freedom? Through love you want to sacrifice wholesale for the object of your love. You do so much submission but does it mean you have no existence at all? If you like to efface yourself, your unitary, your specific existence cannot be maintained thereby, it is gone? Free offering means all forced? One may offer something being enforced and freely. Is it not possible? To offer means by compulsion; free cooperation is not possible. What do you conceive about that? Attaining your freedom you cannot surrender to your superior? When forced no happiness, happiness vanishes. And when free you can enjoy what is known as *prema*, love. Love means free sacrifice, presupposes, love presupposes free sacrifice. Sacrifice and when it is free sacrifice that is *prema*. Attraction, free attraction, attraction existing between the free entities that is called *prema*. Force but not force of the meanest nature but the highest nature, force. That force even can take down the absolute to the finite. Infinite can be subservient to finite it is such a force. So sacrifice and freedom can go together. Sacrifice does not mean losing one's free identity. What do you think?

Devotee: That the supreme free will of the infinite is sanctioning the free will of the minor part.

Śrīla Śrīdhara Mahārāja: When you are aiming at that then in that case we will aim everything in a similar angle of vision. Then the absolute is enjoying, is continuing His *līlā*. When the freedom in the absolute sense you consider then the whole thing within Him is His body is one and it is His *līlā*. (Sanskrit) One sense you will give whole self to Him and another sense you take something out of Him. That cannot meet. When in every way you are a thought, form of thought, attribute everything to Him then He is one, (Sanskrit) He is going on with His *līlā*. And no one to be aggrieved existing outside, none is aggrieved existing outside - all within Him. He is going on with His *līlā*. No separate entity to be aggrieved. He is all in all, the wholesale in one. The whole system it is He only, the absolute freedom, absolute existence, absolute nature. If you come to that oneness then no one to grudge, none left to grudge, it is within Him. It is His *līlā*. He is going on with His own play, none to say against that. And if you in partial representation, if you go to Him give some importance then it is divided there. But it is not divided equally. Proportionately, superior, inferior in hierarchy, in official circle, the higher officer he can, he is () through the clerks and others. Whatever he will say they are to obey. That doesn't mean they don't exist. The officer's position, his position, his power is supposed to work through everyone. His direction and whatever any anomaly he is coming to correct. It is already there pervading. So, so many gods but Kṛṣṇa pervading everywhere, wherever necessary He can control. As such go to the higher plane,

(Sanskrit verse)

In *Bhāgavatam*, in *Bhagavad-gītā*:

*mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ*

["In My unmanifest form I pervade this entire universe. All beings are in Me, but I am not in them."] [*Bhagavad-gītā*, 9.4]

*na ca mat-sthāni bhūtāni paśya me yogam aiśvaram
bhūta-bhṛṇ na ca bhūta-stho mamātmā bhūta-bhāvanaḥ*

["And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities and although I am everywhere, I am not a part of this cosmic manifestation; for I am the very source of creation."] [*Bhagavad-gītā* 9.5]

"I am everywhere; everything in Me. I am nowhere; nothing in Me. Note the peculiar mystic position of Mine in relation to all."

In *Bhāgavatam*,

(Sanskrit verse)

The great created masses - water, air, fire, heat, ether - how they exist? Intermingled? One is within everything and also not there always. The ether is within the earth, within the water, within the fire, the heat; everywhere and still there is somewhere it is not there. Necessary from that side just as relative position; the paramount power here, the central authority of India. But still I am considered to be the possessor of this land. But within twenty-four hours notice or even a minute's notice necessary for battle they can occupy the position. There right is (). In this way adjusted. The powers, the figures, everything adjusted in this way. Not assert, everyone always does not assert.

God does not assert everywhere. It is His will. "I am everywhere; I am nowhere. Everything in Me; nothing in Me. *Paśya me yogam aiśvaram*. Try to understand the peculiar position that I have got."

So in everything you are to follow this dictum. Whether we exist or do not exist, God exists. I do not exist only God exists. We can't take that. We also cannot take from the Śāṅkara that this is mal-existence, in proper existence we and God, one and same thing. And that is *sayuja mukti Brahma*. That is non-specified, non dynamic substance, non differentiated substance, *nirviśeṣa*. But we follow, according to Vaiṣṇava Ācārya, that this *Vedaveda* can be followed all through in the true organization not only in the mundane. The true aspect of the whole, that is also. This is the perverted reflection one and many. Adjust in this way. One and many is always there, the () one and many, the foundation, the container and the contained. The relationship is always there everywhere. And both of them are true. But the power, the Lordship, that is adjusted in different way. Small or big, space, time, power in every way some adjusted position between the two – finite and infinite.

So:

(Sanskrit verse)

Finite cannot know infinite. But infinite can make Himself known to finite. So through *sevā*, service, we are to get His will in our favour. Then as much as He will know He will be known to me, He will make Himself known to me. I shall have to be satisfied with that knowledge. I cannot think that infinite will be imprisoned in my one cell of the finite brain. That is futile, that is foolishness. To know and finish all the characteristics of the infinite for the finite brain it is sheer foolishness. So knowledge, this inquiry has been discarded. To some earnest, to certain extent what is necessary for my real benefit to be reinstated in a proper adjusted position; *sevā*. Without knowing the whole, I can be placed in my highest position where I can draw my best benefit, *sevā*.

The *gopīs* were not big scholars. They did not care to know anything. But they're particular for service and they could have drawn the best benefit, the best benefit they have drawn, serving the absolute. Not through scholarship but by sacrifice and service at another plane.

Don't apply yourself in the plane of force, nor indifference and knowledge, but try to apply to be utilized, utility. You try to live in the plane of utility, as a whole. Utility as a whole try to secure your achievement in that plane of utility. *Karma*, energizing, foolish energizing has no value so foolish inquiring has no value. But utility try to find out your small quota in the infinite utility. That is service. That is the plane of love. You can be best benefited in that plane. So try to find a short cut to enter into the plane of utility. Give service and be utilized and then you will be most benefited, that is the line.

Do you follow? To certain extent? Due its usefulness. And what is its usefulness that will be decided by the highest quarter. That is service.

Jñāna sunya bhakti, we are repeatedly told that we come to that plane when Mahāprabhu is recommending *jñāna sunya bhakti*. *Jñāna miśrā* rejected, *karma miśrā* rejected. *Jñāna sunya bhakti* a hammer came on my head, *jñāna* is to be eliminated. Searching that means searching. Surrender is greater than searching with self interest. Surrender to the absolute decision is better than searching for self interest. That is done in terms of finite. By surrendering we can utilize the intelligence and justice of the absolute. So that is infinitely higher. But divinity has its peculiar character of this type by surrendering we come to such a higher plane, we come to live with such a high order of plane, people. That cannot be conceivable by our mundane self searching brain cannot accommodate. What sort of generous dealing we may have by surrendering, by taking our self to the foot of the noble. Their line of thinking is noble and ours is more or less satanic, self searching. Self searching means to create disturbance in the environment. And by sacrifice we come in the plane of the noble, where one can thrive by sacrifice, service. So diabolical change, die to live, die to live. If you want to live an honourable life you will have to die wholesale from this mundane. Everything is to be banished, good or bad.

(Sanskrit verse)

Good and bad calculated from this reason, this side of thinking and it is all false.

So Hegel's side is very sweet, die to live, very general one, die, to live learn to die. And you won't die, you will see that you are immortal. Die in body consideration, if you ignore your body consideration with body interest you will find yourself in soul plane. And he [Socrates] could reject all the favourable proposals to save him; "No, give me the poison glass." And unhesitatingly he took it. "I know sir, that I am immortal. To prove I am immortal I am hatefully rejecting this material prospect. Check I am dying. Die to live. I am immortal, the connection with the mortality it is injurious to me. I prove it by dying."

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...I have done so. I tried my best to reconnect but when I found that that was impossible then only I gave some connection, reconnection. Not that by that action I will make myself a very big man. Rather you have all come showing some honour to my revered friend, Swāmī. That is higher, more extensive and desirable, honourable. So, Rameśvara Mahārāja may not think that I have something to do against his interest. Universal interest is also...

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