

83.01.25.B_83.01.26.A

Śrīla Śrīdhara Mahārāja: *Kuryāt pāpasya sañkṣayam.* *Pāpa* means previous prejudice which opposes us to read the deeper truth in the background, that is *pāpa*, the prejudice. *Pāpasya sañkṣayam*, the prejudices should be removed.

*divyaṁ jñānaṁ yato dadyāt, kuryāt pāpasya sañkṣayam
tasmād dīkṣeti sā proktā, deśikais tattva-kovidaiḥ*

[“The process by which divine knowledge (*divyaṁ jñānaṁ*) is given and sins are destroyed is called *dīkṣā* by the highly learned scholars who are expert in spiritual affairs.”] [*Hari-bhakti-vilāsa*, 27]

Those that have got a real knowledge about reality, they say that *dīkṣā* means such. To really read the inner meaning, inner movement, inner tendency, passing through the cover of things. What is the environment, what is the inevitable, irresistible, inevitable, that must happen, none can oppose. What is that? That is friendly, that is affectionate to us, to be able to read that. The ultimate power is friendly to us. Only local interests are clashing one another. Individual interests, provincial, local, they’re clashing with one another.

But the Absolute interest, if we can connect with, then we shall see, if our interest may be included in the Absolute interest, if it is possible for us, then we shall see everything is happy, everything is good. From the universal calculation there is also my representation, but from the universal calculation, not from misunderstood individual calculation of interest. That is what is necessary. And the Absolute Good Autocrat is Kṛṣṇa. Sweetest. Which is above law. That is the most beautiful. Ha ha. No rhyme no reason. Ha ha. Even no room for justice, so sweet. The plane is so sweet that no question of justice can enter there. How can you think that? Autocrat, autocracy, the highest autocracy of the Absolute Good has no room for justice to enter in its realm. Autocracy, but autocracy of great, that autocracy is highest good, highest good is autocrat. It is not necessary for Him to think for any inconsideration, it is above that. His will is perfect. “Let there be light.” There was light. “Let there be water.” There was water. His will is all right. The Autocrat whose will is all right then no question of any justice. Wrong or right, everything is right, highest right. Separation, union, this embracing, and if kicking, bruising, and everything is sweet.

*āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampāṭo, 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]

The inner taste gives the assurance, whatever outer treatment you get, whatever cruelty may be seen at present to you, but He is *the* well-wisher, the centre of all good. So when consciousness comes to that high Kṛṣṇa consciousness they never want any separation from that, however treatment may come, apparently. *Mat-prāna-nāthas tu.* “He’s my only Lord. So cruelly treating over me, still He’s my only Lord, so sweet. *Mat-prāna-nāthas tu sa eva*, None else, He’s the only Lord of

my whole existence, none else. Though apparently I feel that I'm most harshly treated by Him. So sweet."

Can never think any alternative, of being separated from that sweetest centre, it is so sweet. His punishment is also sweet. What of union and embracing, welcoming, punishment to the extreme, that is also sweet. That consciousness grows in ones mind, awakens in ones heart, so sweet. No possibility, there cannot be any hope of our good to any other place. This is *the* place, *the* sweetest. He may behave with me in any way, but that does not matter. I cannot budge an inch, the slightest, I cannot withdraw from His connection. So sweet, so good, so well-wisher, affectionate, all these considerations. The Absolute is such to all of us.

Mahāprabhu told that in His last *śloka* of eight *śloka* He has given, eight poems, last poem says like that. "He's punishing. Yes, punish more, more, punish. Punishment also from Your hand is very sweet. Heart is contented. He's My guardian. Whole faith in Him, eternal faith in Him. You're My only shelter, none else. Nowhere have I got My safe shelter but under Your holy feet."

Such consciousness. But we shall pray for the day when our heart will rise up to that standard. What Mahāprabhu wanted to teach us. That this sort of exclusive reliance you must cultivate within you for the highest centre, your guardian. No complaint, no complaint. All possible complaints must be eliminated when we like to approach Him. That is the way to approach.

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]

All responsibility of evil future with you. There everything is all right. With this consciousness you must begin your journey. The whole responsibility of ones success, or evil effects, all responsibility is with you, not with Him in any way. Then in no time you will reach the plane. If you want to reach the plane, then you are to adjust in this way. You are to take within you this thought that that is all good, all blissful. And where I am this is all evil, all nasty. This sort of attitude will bring success for you very shortly.

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, [kīrtaniyaḥ sadā hariḥ]

If you stand face to face, address Him, take His Name. Take His Name, Name means surrender to His feet, by taking the sound. But your attitude, to be fruitful, your journey to be fruitful, the attitude must be such. *Tṛṇād api sunīcena*. No complaint against anybody. All complaint against his own previous life. And with pure and open heart you are to approach there. The shortest period will take you there. Those that live there, they're of such good temperament people, they do not know to complain against anybody. They're seeing the environment as good as anything. And they're very cautious that they may not create any dirt there. "It is a pure realm, sphere, and I must not create any dirt here." Very anxious they will be, all purity. This temperament is allowed to enter such plane, where everything is good.

What about Bhāgava prabhu?

Vidagdha Mādhava: No news.

Devotee: Mahārāja. I was wondering since I'm just getting over sickness, I experienced several weeks ago when I had very high fever, I seemed to be battling with my faith in the Lord. Wondering why am I suffering in such a gross way? I seemed to be delirious. How does one maintain that faith, that everything that is coming to us is for our good?

Śrīla Śrīdhara Mahārāja: My previous acquisition. *Mamāpi durdaivam īdṛśam ihājani nānurāgaḥ.*

*nāmnām akāri bahudhā nija-sarva-śaktis, tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi, durdaivam īdṛśam ihājani nānurāgaḥ*

["O my Lord, Your Holy Name bestows auspiciousness upon all. And You have unlimited Names such as Kṛṣṇa and Govinda by which You reveal Yourself. In Your many Holy Names You have kindly invested all Your transcendental potency. And in chanting these Names, there are no strict rules concerning time or place. Out of Your causeless mercy, You have descended in the form of divine sound, but my great misfortune is that I have no love for Your Holy Name."] [*Śikṣāṣṭakam*, 2]

Everything is helpful, eagerly awaiting to help me. But my fate is such that the least demand what is necessary for that, wanting in me. Complete surrender. In this way, a smallest ticket I shall purchase, no money. Not ticket of high order, but the most ordinary ticket I shall purchase, then I can enter the drama or the playing ground, but no money. This is something like this.

tuyā dayā aichena parama udārā, [atīśaya manda nātha bhāga hāmārā]

[Śrī Caitanya Mahāprabhu says: "Whatever may be lacking is on my part. There is no defect on Your side."] [*Sermons of the Guardian of Devotion*, 2, p 15]

"Your grace knows no bounds. *Atīśaya manda nātha bhāga hāmārā*. But My fate is the worst thing."

When we shall come to such consciousness we'll be in the relativity of that thing. Otherwise sincerely, one cannot say or feel like this. "I have something. I am someone." That is *ahaṅkāra*, ego, and only when ego finally dissolved, then these statements will come from within. "I have nothing. I'm the worst. And You are the most benevolent, and this is my hope, my Lord." That is the capital. What you think to be the capital, that all negative. A real capital that, "I'm liquidator, I have nothing, I have nothing, everything belongs to You, and I also belong to You my Lord, at the same time. Everything belongs to You, and not without myself, the most wretched person. I have nothing, no quality, nothing of the type, good. But I belong to You, I'm Yours." To approach the Infinite, this should be the attitude of the finite, completely merging. So self abnegation, *mukti*, not only liberation from the mania, from the imaginary pride, but to dive deep into this idea. "I'm Yours. Everything belongs to You, and myself also. I have nothing. You can do anything and everything with me. I'm a slave. If You kill me no charge against You. You have got that Lordship over me. You Lord it over. I hold such position in relation to You."

māroḥi rākhobī yo icchā tohārā, nitya-dāsa prati tuwā adhikārā

["Slay me or protect me as You wish, for You are the master of Your eternal servant."
[*The Songs of Bhaktivinoda Ṭhākura*, p 13]

"You have every right to do away with me. What thousands like me, they're dissipated, no harm to Your pastimes area." This should be the attitude of the most faithful, suicide squadron of the general. They reach the most subtle type of existence thereby, which is undestroyable, so fine, undestroyable, destructible, cannot be destroyed. Such fine ego, or representation of the finite in relation to the Infinite.

With the dissolution, with creation, so many gross things develop. At the time of dissolution gross things are dissolved, gradually. From gross to subtle, then subtle to more subtle, more subtle, then the highest subtle thing, that remain eternal. Which cannot be traced to have any positive characteristic, that is eternal. Out of negative the positive will begin to come from other side. Yogamāyā, another structure where every unit is of such type. No possession, no individual possession there.

And Lord said, "Yes, I'm *bhakta-parārdhīno*. I'm subordinate to all these, My servants. They've purchased My heart. I cannot stay without them. By their serving attitude they've purchased Me in such a way like I can't stand without these friends. They're so dedicated intensely to Me, I can't sustain Myself without them."

*[aham bhakta-parārdhīno, hy asvatāntṛa iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]*

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

In this way there the world is found. That is another thing. Not a matter of right, but the matter, the right of dedication, that develops in other way. Dedication has the greatest force but that is wholly of another type which we cannot be able to think in this plane. This negative light. *Mahābhāva-dui eka rūpa*. [*Caitanya-caritāmṛta, Madhya-līlā*, 8.282] The whole ecstatic Absolute feels helpless, before such negative force as a whole. The defeat of the Lord to His servitors. Kṛṣṇa.

Jayadeva Goswāmī, a great devotee poet, he was writing a book in Sanskrit, the Kṛṣṇa *līlā*, inspired by Him. Then he came in one place where Rādhā-Kṛṣṇa, They in Their secret union, so many sentiments, feelings, come and going. Kṛṣṇa, He's trying His best to pacify Rādhārāṇī in His favour. So eager, that He's about to say that: "I want Your holy feet. I want to serve Your holy feet, please extend it to Me."

Jayadeva could not write it, it came in his pen, before his pen, but he shuddered. "How can I say that Kṛṣṇa the highest God, He'll pray for the holy feet of Rādhārāṇī to serve, I can't." He stopped there and went to take bath in the Ganges.

In the meantime Kṛṣṇa Himself has come with the, in the figure of Jayadeva himself. And she, Padma, Jayadeva's wife, who was a great devotee, she saw that today, a little quickly, her husband has come. Still she managed everything for his food, etc.

Then after taking his food, Kṛṣṇa told, Lord in the form of Jayadeva, "Padma bring Me that book, I was writing that book, producing a copy, give it to Me." And she gave. And there He wrote, *dehi pada-pallavam udāram* [*Gītā Govinda*, 10.7] 'Be generous to extend Your holy feet to Me for service.' Then after doing that I'm going to take rest. You take your food." Now, He went to take rest in the bed, in the room.

Now real Jayadeva appeared. Padma was taking *prasādam*. Jayadeva wondered, "What is this Padma, you're taking *prasādam*?"

Padma looked puzzled on her face, "What is it my master, lord, you're coming now, what is this? You already came and took *prasādam*, and I'm taking the remains, now you come?"

"What do you say Padma? I'm coming just now."

"No, no, no. You came, you took food. You also asked for that book you are writing, manuscript, and I gave it to you. You did something and then you went to take rest on the bed."

"Let me see the bed. Nothing, no one on the bed."

"Then I have committed _____ [?]"

"What is the matter? Padma, give the manuscript to me." And there he wondered to find what he hesitated to write there, that is written. "Oh Padma, you are the most fortunate lady. The Lord Himself came and took *prasādam* and you are taking the remains." Jayadeva also went and began to snatch that *prasādam*. "You are so fortunate. Kṛṣṇa Himself came and took food from your hand, and you are taking. Let me have that. You are so fortunate you could see Him. But I can't, I couldn't."

So Kṛṣṇa is purchased by such devotees. That is also for our encouragement. The wholesale self abnegation for Him, what value fetches thereby. Surrender. Surrender has got it's positive value, but very, very subtle. It's very difficult to detect that, but still it is, and it is the highest force.

Aham bhakta-parārdhīno, hy asvatantra. "As if I'm *parārdhīno*, subordinate, as if I'm subordinate. *Bhakta-parārdhīno*. I'm under the direction of My devotees. I'm not free, as if I've sold My freedom to My devotees like that. Willingly, I've willingly given up My freedom to My devotees. My position is such. Really I'm free, but as if willingly I've sold My freedom to My devotees by the money, by the price of devotion in self surrender."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Who will come to hear this mad talk?

*kahibāra kathā nahe, kahile keha nā bujhaye,
[aiche citra caitanyera raṅga sei se bujhite pāre,
caitanyera kṛpā yāñre, haya tāñra dāsānudāsa-saṅga]*

["Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto one who is able to understand, Śrī Caitanya Mahāprabhu has shown mercy by giving him the association of the servant of His own servant."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 2.83]

Not to be spoken in a normal assembly. Only the mad camp, they may discuss all these things. But who will come to rely on these things, topics? *Kahibāra kathā nahe, kahile keha nā bujhaye*. But those that have got some taste about these things, they can't leave it. They'll leave anything else, the kingdom, the leadership, name, fame, money, everything. But these sort of subtle discussions and the inter change of these such thoughts they can't avoid. Very tasteful.

...

_____ [?] is dangerous, but dedication is safe, and pain. And aggression is dangerous and killing, reactionary. And highest form of dedication, how, of what type, and how to be attained? That is the problem.

And Mahāprabhu, and the Vaiṣṇava's, Guru's, They have come to us our relief. "Come this way, this side."

These are very subtle points. With whole attention try to advance. Perhaps a point you will get. One drop is enough. And a drop of your gain will assert, you will see that here is Infinite. The part of Infinite is Infinite, it is such. No number of finite can make Infinite. But Infinite is the original thing and every part of Infinite is Infinite. Gaura Haribol. Gaura Haribol. Gaura Haribol. So how much can we take, we can receive? How much thirst we have got? The ocean is there. How much thirst I may have in my tiny body.

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Ha ha. I've got a habit that in the midst of discussion sometimes I cry, Nitāi Gaura, Nitāi Gaura. Even that gentleman Acyutānanda, he mentioned in his article in *Back to Godhead* that when discussing with him, in the middle sometimes say, Gaura Nityānanda, or say Nitāi, Nitāi. He mentioned in that article, in the first, beginning. Acyutānanda told that by January he'll come this side, here. But again some news came, for want of money he won't be able to come, someone told. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Vidagdha Mādhava: Sometimes you say, "No risk no gain." So there is evidently risk when one moves forward.

Śrīla Śrīdhara Mahārāja: No risk no gain, relative to this plane of life. Where we are, here, especially *Bhagavad-gītā* has recommended for us, "Don't try for any gain, nor for loss, because everything is false. Gain also false, loss also false. Don't be very particular about any loss or gain here in this plane. And then your arrangement will come in a proper place, and there is gain and loss. Not committing offence, going on with dedicating service, that is gain."

*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]

Both loss and gain equal, all false. Then we come to such a position as to get entrance into higher plane and there is loss and gain, again. And offence is loss, and service is gain there, progress is there, *sādhana*. Loss and gain we shall ignore only in the plane of falsehood, this *māyā*, the miscalculation, this local calculation, individual calculation of good and bad here.

But the attitude should be only the service, not any personal loss and gain and thereby we shall thrive. "However He may deal with me I shall be constantly adherent to the dedication of myself for His service." That should be the permanent beacon light of our life. Loss and gain in terms of His mercy, His affection.

Very particular, not by show. Service, dedication means such, dedication means ignores loss and gain for personal interest, and dedicate solely for Him for whom the dedication is necessary. One pointed.

...

The disciple that is very much faithful, showing faith towards Jayatīrtha Mahārāja as Guru, Guru may do anything and everything. I want to put one question to them. His Guru, whether he's putting such faith in his own Guru, Swāmī Mahārāja? Did Swāmī Mahārāja use this LSD, this intoxication? He does not follow his Guru Mahārāja in toto. How can he demand that his disciples will follow him unconditionally? Does he surrender to his Guru unconditionally? His Guru did. He, previously that gentleman was in connection with intoxication, this Jayatīrtha, and leaving that he had to come and join Swāmī Mahārāja. That hippy company of intoxication. Jayatīrtha published a book also in favour of intoxication. From that society he came away to join Swāmī Mahārāja and he had to leave intoxication. Now again he's taking intoxication and he's asking his disciples to follow him unconditionally. What right has he got to ask the disciples to surrender to him unconditionally? Did he himself do so?

Devotee: He likes having followers.

Śrīla Śrīdhara Mahārāja: He has invented something. Sometimes like a madman, stark mad, saying: "I am Mahāprabhu, I am Nityānanda, I am Jesus, I am Mohammed, I am Kṛṣṇa, everything I am." All the brain finished. After the brain is extremely damaged, then such words may come through our mind. "I am Mahāprabhu, I am Nityānanda, I am Kṛṣṇa, I am this, I am that, I am everything." What is this? Irrelevant talks.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] like to receive a good push. Hmm?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] But the treatment will be accordingly.

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...everything cannot be...

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