

83.03.25.D

Śrīla Śrīdhara Mahārāja: Inconceivably greater, higher. This is what we are, our proper position. And our prospect is very, very great. As given by *Bhāgavatam*. The Absolute.

vidyato avadhuta tatani prkriti susrustas vigravan [?] By the process of surrender we can get favour of the Highest Entity, by devotion. That is a process given by the devotional school. The Absolute may be very close friend to you. *Śrī-kṛṣṇākarṣiṇī ca sā*.

*[kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā]*

[“*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself.”]

[*Bhakti-rasāmṛta-sindhu, Pūrvva, 1.17*]

The higher devotion is such that the Absolute - just as a great general after the victory of a great war he has come home. And his child, catching by his finger, is drawing him, attracting him towards a room, and the general is going. The general is defeated by the child’s attraction, his son. He has got big force, strength, but the child is drawing, and the great general is going, following the child. He’s defeated by his affection. So affection is so forceful.

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

...

Came to distribute Their Own wealth to the public, that sort of. Hare Kṛṣṇa. Rādhā-Kṛṣṇa combined, giving Their most secret wealth to the public. Coming in that form, anyhow. Nitāi Gaura Haribol.

Parīkṣit how, when Aśvatthāmā threw his *brahmāstra*, particular weapon. *Apāṇḍavam idaṁ kartuṁ*.

*[sūta uvāca
upadhārya vacas tasyā, bhagavān bhakta-vatsalaḥ
apāṇḍavam idaṁ kartuṁ, drauṇer astram abudhyata]*

[Sūta Gosvāmī said: Having patiently heard her words, Lord Śrī Kṛṣṇa, who is always very affectionate to His devotees, could at once understand that Aśvatthāmā, the son of Droṇācārya, had thrown the *brahmāstra* to finish the last life in the Pāṇḍava family.”] [*Śrīmad-Bhāgavatam, 1.8.11*]

“The name of the Pāṇḍavas should be faded from the surface, this world.”

With this idea, this aim, he threw his particular weapon, *brahmāstra*.

Then it entered the womb of Uttarā, and was just going to kill the child within the womb.

Suddenly Uttarā began to wail. “Oh, too much pain in my womb.” Fainted.

Kṛṣṇa could understand that this is the weapon of Aśvatthāmā. He entered into the womb and He touched the child within the womb. *Viṣṇu-rāta* is one of the names of Parīkṣit. _____ [?] "Saved by Viṣṇu in the womb." [*Śrīmad-Bhāgavatam*, 1.12.17]

Then the pain went away, and in time Uttarā gave birth to Parīkṣit, the child of Abhimanyu, grandson of Arjuna, came Parīkṣit. When that child was born, when Kṛṣṇa touched the child in the womb, he could see Him. So when that child was born he was searching. "Oh, where is that man, that figure whom I saw in the womb?" *Parīkṣeta*, testing. Whomever he found, "Is he that man who was seen in the womb?" In this way, *parīkṣeta*, he used to examine every face. "Is he that man whom I saw from the womb?" So Parīkṣit, this *nāma*, this name came from that act. Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Fulfilment of life ... that is the universal, and that is the most fundamental question of everyone of us. Ostentatiously how to save us from the jaws of death, from destruction, how to save? Apparently money may help us, to save us, this body, but this is not mine. Who am I? What is my real need? That diagnosis, the most important and urgent. Without that everything is valueless, all movement valueless.

When Śukadeva Goswāmī is inaugurating his speech of *Bhāgavatam*, just in the beginning, such ground has been shown to us. We're all busy, but very busy about nothing. We must be busy only for our real, to satisfy our real need. That is what is required of us. Work, but intelligent work.

That Hitler divided his workers into four sections. Clever and industrious, clever and lazy. Stupid and industrious, stupid and lazy. Four classifications.

He told that, "Generally my workers I take from clever and industrious."

And it's peculiar to hear that he selected his leaders from the clever and lazy class. That the time of need they will be ready to work, and they will save energy, and when necessary they will be able to give more energy. So leaders from clever and lazy. And ordinary workers, clever and industrious. And the next, stupid and lazy, if possible they may work. But stupid and industrious he avoided very carefully.

So most of us are stupid and industrious. What way to labour we do not know, but we're very fond of working. Stupid and industrious, the *karmī*. The *karmī* section generally represent stupid and industrious.

Stupid and lazy, this renunciationist, Buddhist, Śaṅkara, wants *samādhi*, or zero, that is lethargy, the renunciationist, stupid and lazy.

And clever and industrious is the devotee section. They work in a proper line, not missing the aim. They're clever and industrious.

And clever and lazy, we may say, Kṛṣṇa. He only enjoys, but does not work.

Ha, ha, ha. Hare Kṛṣṇa. So we must be, we should be afraid to be grouped in the stupid and industrious, always doing, but doing progress in the wrong direction. We're to come back, to retrace again that thing, abnormal activity, movement. Movement is there, but not systematic. That will go against my own interest. We must be saved from that, that my energy working against my interest.

*niyataṁ kuru karma tvaṁ, karma jyāyo hy akarmaṇaḥ
śarīra-yātrāpi ca te, na prasidhyed akarmaṇaḥ*

["Perform your ablutions, worship, and other daily duties. Since even bodily sustenance is not possible without action, it is better for an unqualified person to perform his duty rather than renounce it. By giving up fruitive action and regularly performing your daily obligatory duties, your heart will be gradually purified. Then, surpassing the plane of renunciation, you will attain pure devotion, beyond the mundane plane."]

[*Bhagavad-gītā*, 3.8]

But.

*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]

Do for sacrifice. Otherwise, that *karma* will tie you down with reaction. Every *karma* has equal and opposite reaction, but do for *yajña*. Who is *yajña*?

Ahaṁ hi sarva-yajñānām, bhoktā ca prabhur eva ca. "Do for Me. Always do, but do for Me. Otherwise, all other doings will bind you down with reaction, unavoidable."

...

Laziness is not recommended. *Karma jyāyo hy akarmaṇaḥ*. To become lazy that is *tama-guṇa*, the worst position. Working, energising is better than that. But that must be regulated, and regulated to that one end. It must be performed for *yajña*, sacrifice. Sacrifice for whom?

"All sacrifice will lead to Me."

Everything is for itself. Reality is by Itself and for Itself.

*ahaṁ hi sarva-yajñānām, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]*

["I am the Lord and I alone am the only enjoyer and rewarder of all sacrifices, of every action and all movements in this world. Everything belongs to Me, unconditionally, and you must be fully conscious of this fact. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

Work for *yajña*. *Yajña* means sacrifice. Sacrifice for whom? Not for any local interest, extended interest, extended selfishness. Work for the country, for the society, all extended selfishness, all local and provincial. Do for the Absolute. You are saved there. You are released from any prejudices, for universal cause.

"And universe is in My one part. I am so and so."

*athavā bahunaitena, kim jñātena tavārjjuna
viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat*

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [*Bhagavad-gītā*, 10.42]

"The infinite of your conception forms My one part. I am so. Do for Me."

*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 mentioned in the commentary here. "In this last *śloka* of *Bhagavad-gītā* the Lord has given, has distributed nectar in a golden plate." _____ [?] In a golden plate He has served nectar.

"Wherever you are does not matter, turn towards Me. Surrender. I shall embrace. I shall accept you. Does not matter in whatever position of your life you are at present, does not matter. But keep towards Me and I'm ready to embrace you."

With this assurance is most hopeful for all of us, most encouraging and hopeful. Does not matter. From time immemorial we're moving, and changing our position from here, there, infinite position. But the last call of *Bhagavad-gītā* says, "Does not matter where you are at present, whatever will be your acquired position. Only towards the centre come. Look forward for Me. I'm shelter, by direct connection with Me you can have. And you won't have to be loser. *Mā śucaḥ*. No repentance will come to you."

With this assurance in *Bhagavad-gītā* the last grand call of the Lord is very, very sustaining, hopeful, for all of us. So we need not waste our time and energy for any other thing but to attend that call. How to understand that call? What is that call?

"Come to Me. Surrender to Me. I shall be your guardian. Accept Me as your guardian and everything will be done from My side for your best benefit. How much welfare you know about yourself? What do you know about you? You do not know fully about you, but I know everything, so depend on Me, you'll be benefited beyond expectation."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Nitāi Gaura.

Human birth is a great chance, very happy chance. It should not be utilised in discharging the duties of so many animals, to cleverly gather the fodder of senses. *Āhāra, nidrā, bhaya, maithuna*. These are our aims ultimately. It should not be wasted. This valuable time of human birth should not be wasted only to collect the food, the sleep, the slumber, *āhāra, nidrā*, then for apprehension of future uncertainty, *bhaya*, and *maithuna*, and sense satisfaction. It is present anywhere and everywhere in life. So you should not waste your time only for the acquisition of the sense pleasure. But engage yourself wholesale to analyse you, your necessity, your prospect, and your fulfilment. That will be the clever step, most clever step of life will be there. Self analysis and self fulfilment. Diagnosis and treatment. First diagnosis and then treatment. So many diagnosis have been recommended, there is a jungle. The Cārvāka, the Buddhists, the Śāṅkarites, so many classes, the Jains. And Vyāsadeva in his last book, *Śrīmad-Bhāgavatam*, he has given a comparison of so many past things, and something is given in the end.

*dharmah projjhita-kaitavo 'tra paramo [nirmat-sarāṇāṁ satāṁ
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt]*

["Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart."] [*Śrīmad-Bhāgavatam*, 1.1.2]

Hitherto liberation, liberation, liberation, from undesirable condition, that is the end of our life. In this way a hue and cry was raised so long, but that is all negative. The positive attainment is there, the engagement with the perfect good, absolute good. Participation in His *līlā*, in His service, the positive characteristic of life. Not withdrawal from the negative side, that is be all and end all, but participation into the positive life. And what is the conception of that positive life? There is also gradation. He has given all these things to consider.

No time, we can't believe our longevity. How long I shall live in this form I don't know, any moment.

Grhita lakesu suvitra na macaret [?] The lord of death has caught me by my hair, my tuft, and any moment he may take me. With this sort of mentality you will begin your work. Any moment I may be withdrawn from this plane. I may have a change, hopeless, the chance will go away. Again when I shall get such chance it is uncertain. Because the impulse as the effect of my previous *karma* they're waiting to get their satisfaction, with their demand. So where they will take us we don't know. But now only I've got this chance. And whatever be the time extended before me, to every per cent I shall try to use for that universal demand, not any provincial, local, or selfish demand. We're living in an organic whole. My interest cannot be considered partial, independent part, never.

The organic connection of the outside is there. So *mukti, samādhī*, that cannot be a conclusion. I have no - independent of my environment, I can live like a zero.

But that is also temporary. Durability may be a little more, but still it cannot be but temporary, sleep, temporary sleep, *samādhī*. Because the environment is there, watching, and it will arouse me. So *mukti* is not also permanent, that *sāyujya mukti*.

Enter into the positive direction, *bhakti*, service. As we say, virtue is its own reward. So service is its own reward. We're to feel that, understand that. By exploitation we die, by service we live. We're to understand this principle of life. By service we live and by exploitation we die. We become fodder of reaction by exploitation. Service, and service to the Autocrat and the Autocrat is beauty, is sweetness. In a nutshell this is the thing to understand. We cannot demand any law and rules.

...

Sarvopādhi, lakomadipādhi [?] prejudice. *Vinirmuktam*, _____ [?] *tat paratvena nirmalam*. The only criterion that it's meant for His satisfaction, that is the criterion and nothing else. Everything can be maintained, but only with this standpoint that it is to satisfy the prime centre. Nothing to be rejected, everything may be maintained, whatever type it may be, but its standard, it exists, it works, and it aims at the highest centre, then it is all right.

[27:40 - 28:04 ?]

Those that he apparently killed, but he's not killed, he's saved. _____ [?] *Tat paratvena nirmalam, sarvopādhi vinirmuktam*. *Upādhi* means which is thrust on it, not within it but it's thrust from outside, *upādhi, sarvopādhi, upādhi* means like dress.

*sarvopādhi-vinirmuktam, tat paratvena nirmalam
hṛṣīkena hṛṣīkeśa-sevanam bhaktir ucyate*

[“*Bhakti* (pure devotion) is engaging all the senses in service to the Supreme Lord Kṛṣṇa who is the Master of the senses. In such service, one is totally free from all relative conceptions of material self interest (*upādhis*), with senses purely engaged in the service of Kṛṣṇa.”] [*Nārada Pañcarātra*]

By all our senses to serve Him, that is the highest type of devotion. Nothing to renounce, nothing to reject. Engage everything at your command for the service of the central truth. Religion is adjustment. Our Guru Mahārāja used to say this expression often. “Religion is proper adjustment.” Improperly adjusted, or no adjustment, the stop of adjustment, stand still, they're both artificial. Religion is adjustment, organic whole, smooth working organic whole, every part must contribute for the smooth working of the organic whole. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

...

He's dancing with His own Name, Gaurāṅga Sundara, taking His own Name in a different way and dancing. A *śloka* is in *Prapanna-jīvanāmṛta*. Sasiddha [?] *Advayaika lakṣaṇam*. He's the fullest form of *rasa*. That is shown by His dancing. Mahāprabhu is *advaya*, undivided whole, absolute *rasa*, ecstasy, absolute ecstasy. And that is the perfect phase of absolute ecstasy. He's full in Himself and

that is shown by His dancing, *mattasya-nṛtyam*. A madman also dances. So dancing is *lilā*, tasting His own sweetness and dancing, the perfect in Himself. And *kīrtana* means distribution of the same ecstasy. So *nṛtya*, self sufficiency. The dancing indicates self sufficiency. And *kīrtana*, to distribute the same to the environment. This we find in Śrī Gaurāṅga.

Kṛṣṇa attracting in His own group. And Kṛṣṇa-Rādhā combined distributing Themselves outside. The two types of absolute conception in the highest quarter, Goloka. *Mādhurya*, *audārya*, side by side. Sweetness within a particular circle, and sweetness when distributing the same quality sweetness is of self distributing nature. Quality is the same but two types. One tasting within the circle, another to throw it outside the circle, propaganda, enlist more to join, invite more. Two compartments in Goloka, that has been given the idea.

I asked Swāmī Mahārāja to build a temple there, *Bṛhat-Bhāgavatāmṛta* scale, how the adjustment, this *karma*, *jñāna*, *vidhi-bhakti*, *rāga-bhakti*, and the two phases of *rāga-bhakti*. All these should be shown in the temple in a spiral development.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.
Advayaika-lakṣya-purṇa-tattva-tat-parātparam̐. Svānubhāvānanda

*[ātma-siddha-sāva līla-pūrṇa-saukhya-lakṣaṇam̐
svānubhāva-matta-nṛtya-kīrtanātma-vanṭanam
advayaika-lakṣya-purṇa-tattva-tat-parātparam̐
prema-dhāma-devam-eva naumi gaura-sundaram]*

["The highest conception of the Absolute Truth must also be the highest form of *ānanda*, ecstasy. Mahāprabhu's dancing indicates that He is full of ecstasy, and His *kīrtana* is distribution of that *rasa*. So, if we scientifically search out who Mahāprabhu is, we cannot but find that He is the Ultimate Reality. He is mad in tasting His Own internal nectar, and His dancing is the outcome of His transcendental ecstasy. And He is chanting, distributing that to others. So, studying quite closely the character of Śrī Caitanya Mahāprabhu, we cannot but think that He is the Supreme Absolute Truth, in Its fullest, and most dynamic expression."] [*Premadhāma-deva-stotram*, 66]

Hare Kṛṣṇa. Hare Kṛṣṇa. Ontological, our Guru *paramparā* is ontological, *śikṣa-guru-paramparā*, ontological, formal and ontological. Hare Kṛṣṇa.

*pāiyā mānuṣa janma, ye nā śune gaura-guṇa,
hena janma tāra vyartha haila
pāiyā amṛtadhunī, piye viṣa-garta-pāni
janmiyā se kene nāhi maila*

["Anyone who attains a human body but does not take to the cult of Śrī Caitanya Mahāprabhu is baffled in his opportunity. *Amṛtadhunī* is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of material happiness instead of the water of such a river, it would be better for him not to have lived, but to have died long ago."] [*Caitanya-caritāmṛta, Ādi-līlā*, 13.123]

Advent of Mahāprabhu. In *Caitanya-caritāmṛta* we find Mahāprabhu in toto, His perfect form. In other places, partial representation. Gaura Haribol.

...

Mental strain is more, to compensate the defect in the eye, the memory is being taxed, is it not?

Bhaktivinoda Ṭhākura has given explanation of the self fighting in Yadukula, in Yadu, amongst the Yadus. He wrote that this is an example. In an organic whole, generally we find if one part is defective then another part comes out to help it. This is the normal position. One eye is defective another eye works more to compensate this defect. But when the last day comes, just the opposite. When the dissolution final is approaching, then one part wants to live at the cost of another part, his neighbour. So Yadukula they're fighting amongst themselves, just showing, setting this example of the mundane world, that at the time of withdrawal such things happen. Who were friends with close connection, they began to live at the cost of another, by killing another, wants to establish. To show this example, ideal of this world, it was done in that way. In *Śrī Kṛṣṇa-saṁhitā* he has written in that way, that it was a show of the picture of this world, when one's going to die he tries to live at the cost of his very nearest and dearest.

But there are exceptions, in the case of Sidney.

"Thy necessity is greater than mine, you come."

He was dying for water, but still he gave that last glass of water to an ordinary soldier.

"Thy necessity is greater than mine."

Mental balance was not lost, but generally things are such.

In B.A. class I read one book *Landers Imaginary Conversation*. There one article I found that two philosophers in England in a garden in summer time. Two philosophers are talking together, engaged in some private discourse on philosophical topics. One was Sidney and the other gentleman I forget his name. One thing that can be appreciated even now. In the course of their talk they mentioned - they're comparing different types of examples of life, different ideals of life. Then when they came to this public works, one put the question. "How do you think about the fate of the, about the nature of the public workers?"

Then the other philosopher he replied, "I consider them like hotel boy, hostel boy. Whoever wants a particular dish, the boy is only supplying that. Whether that dish is good or bad, he's not concerned with that. According to demand he's supplying that, not responsible whether it is poison, or it is healthy, he does not care. Taking from one. The public workers like that."

This Vivekānanda, Ramakrishna Mission...

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