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Śrīla Śrīdhara Mahārāja: ... so-called, the bosom friends, and *samāji*, and so-called higher dictatory scriptures. In the revealed scriptures giving so many laws and ways and regulations, they're also not sufficient. And so many friends where we live, the devotee lives, they have also got some position?

"But no. I am one and another side, all, good, bad, all one side. *Dharma*, religion, that good conception, good or bad one side, I am one side."

Absolute and Absolute Good is autocrat, not under law, whimsical. And we're to prepare to live with a whimsical goodness. And that is told to be the highest attainment of any soul, in *Bhāgavatam*, Mahāprabhu, in *Vraja līlā*.

So Hegel will come, "Die to live." To die a wholesale death and not keeping something aside. We'll have to die a wholesale death, only to have His grace. If He's pleased, making merry, ha, ha, playing.

Aesop's fables: "What is play to you boys is death to us." In Aesop's fables, have you read? The boys are throwing pebbles to some frogs. Some frogs they're enjoying and some boys also enjoying and throwing pebbles to the frogs and they're dying, hitting the head and dying. Then one of them told, "What is play to you boy, is death to us."

So what is play to Kṛṣṇa, we shall consider it to be death to us, and die to live. There the whole conception of this mundane self-centred life, self-interest life, will be nowhere, finished totally, total finish of all *upādhis*. *Upādhi* means relative conceptions of interest.

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

["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*]

Rūpa Gosvāmī is quoting this *śloka* from an ancient *Purāṇa*, and he's giving us:

anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam / ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11]

What is the definition of devotion? *Anyābhilāṣa*, fleeting desires, then organised attempt for self-education, *karma*. *Jñāna*, that to depend on our own ability and knowledge and consciousness, conscience, for our own best benefit or destination or goal. To put one's own self to be the subject to judge his own fate, that is *jñāna*. *Karma*, *jñāna*, *ādī*, *ādī* means our *yoga* and our other things, *anāvṛtam*, these are all over-coatings. In the soul proper these elements are not found. There is *kṛṣṇera 'nitya-dāsa'*, slave.

Mahāprabhu told:

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa']

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord."] [*Caitanya-caritāmṛta, Madhya-līlā, 20.108*]

Slavery of Kṛṣṇa, that is the innate nature of the *jīva* soul. So slavery means that, you must put yourself to the standard of slavery, nothing less. The play of His sweet will.

Once we were told that the British Government they had to appease the Shah of Afghanistan because of the Czar, he may come any moment through Afghanistan to India. And also, the neighbour, he wanted to satisfy the Persian Czar, the King of Persia. So once they invited the Persian King to England and tried to please him in various ways to get his sympathy for them, so he may not be converted towards the Czar's side, Russia. So they managed to show him many things and he was taken to the place where men with capital punishment were beheaded. The Czar was taken to that place, (the Tower of London) guillotine or something, and then shown that this is the place where so many big men, even one king was beheaded, Charles The First or something, in the time of Cromwell. The revolt came from the subjects side and Charles The First or someone was put to the guillotine.

When that was shown to the King of Persia then the Persian King he asked: "Oh, give someone there and behead him. Let me enjoy how it was done."

Then they were all astonished. "What does he say? For his pleasure we shall have to murder a man? What does he say? No, the British law won't allow that, that a man ..."

"Oh, you do not know how to keep the position of a king? I'm a Persian King and for my satisfaction you cannot sacrifice a human life? This is dishonour. Anyhow, if it is not possible for you, I'm giving one, take one of my attendants and show me how it is done."

Then they, with humility, they put to him that, "The law of our country can't allow this. You may do it in your own country, but here your men also cannot be murdered, killed, in such a way to please some man."

"Oh, you do not know what a king is."

So slave means such, slave means such. A little sweet will can kill his life, the slave.

Śrīdhara Swāmī has explained in *Bhāgavatam*.

*[śravaṇam kīrtanam viṣṇoḥ, smaraṇam pāda-sevanam
arcanaṁ vandanaṁ dāsyam, sakhyam ātma-nivedanam.]
iti puṁsārpitā viṣṇau, bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā tan manye 'dhītam uttamam*

["Hearing about Kṛṣṇa, chanting Kṛṣṇa's glories, remembering Kṛṣṇa, serving Kṛṣṇa's lotus feet, worshipping Kṛṣṇa's transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa's servant, considering Kṛṣṇa as one's best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service."] [*Śrīmad-Bhāgavatam, 7.5.23-24*]

What are the forms of *sādhana* of Kṛṣṇa *bhakti*? How to attain? What are the means, what are the forms and means to attain, to get back our innate love towards Kṛṣṇa? To hear about Him, to talk about Him, to contemplate about Him. In this way, to praise Him, all these, so many, *śravaṇam*

kīrtanam. But they will be devotional function with only one condition, otherwise they may be *karma*, they may be *jñāna*, *yoga*, anything else, *vikarma*. But one condition must be there to all these different forms of devotional activity. What is that condition? *Ādau arpyeta paścād kriyeta*.

[sā cārpitaiva satī yadi kriyeta, na tu kṛtā satī paścād arpyeta]

[Śrīla Śrīdhara Swāmī, the renowned commentator of *Śrīmad-Bhāgavatam* stated: "Devotional services must be first offered to the Lord, then performed; not performed and offered afterwards."]

The result you will derive from the function, this hearing, or talking, or thinking, or anything, one condition must be there. *Ādau arpyeta paścād kriyeta*, what benefit I shall derive from here, from this function, that will come to me? No. It will go to my Lord. I'm not a party. He's the party. I'm His property. I'm not holder of any property, or wealth, or anything, no possessor. I have no position of a possessor, I'm a possession. He's the possessor and I'm in His possession. Property, all property. He's the only possessor.

aham hi sarva-yajñānām, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenāś cyavanti te]

["Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

"The only enjoyer of every action is Me, Myself, none else."

You must be conscious fully of this fact, stern reality. Devotion is not a cheap thing, *śuddha-bhakti*, above *mukti*, liberation. The positive side is such where He's the Master, only one Master. "I'm monarch of all I survey." In His land. And we're to collect, to have visa in that land. Getting passport from our land where everyone is concerned with democracy, is supposed to have possession, democracy. Everyone is a proprietor, more or less, that is democracy. So taking passport from this land, "that I'm a proprietor" you are to take visa in the land where we're property. There is only one proprietor. That is the law there, only one law, His sweet will above law.

So Absolutes connection with His parts is such, Absolute means such. We may pronounce the word absolute, it is very easy, but if we are to understand, to enter into the meaning, then it will be such. So to get visa to the real, especially in Goloka. In Vaikuṅṭha some consideration, they're entering some sort of laxation should be given. But in Goloka, ha ha, that is very tight in that place, otherwise very free. Those that are tried: "Yes, they're wholly sacrificed souls has come, confidence, they're free." But only with that play, that heart, when such truth is realised fully and surrendered then they're free. Anything they may do but their heart must be in that plane, and their stand must be there, and then enjoy the freedom."

So much so that Yaśodā is whipping Kṛṣṇa. Yaśodā is whipping Kṛṣṇa but if we enquired at the bottom, where Yaśodā is taking her stand, then there the plane will be that. *Crores* of times Yaśodā can embrace death to remove a point of sweat from the brow of the son, so much affection. She's ready to die *crores* of times rather than to find a sweat of labour on the forehead of her son. That is at the background. Then He has given so much independence as to whip Him, such a play, such a play.

So if we can have some idea of the infinite broadness and width of the thing, then what value the incidents here have got? The Himālayas may be very big to our standard, but from the standard of the infinite if one rises very, very high, the Himālayas can't be seen, we can't see the Himālayas, so small. All relative.

So we must not allow ourselves to be cowed down. We must have to go, to walk on. We may fail any time, anywhere, it does not matter. It is my master's will. Still, I have no other alternative but to try for His mercy, for His grace. This is my natural position. No freedom that in any condition I can leave Him, no possibility, even constitutionally no possibility of leaving Him. If I think sometimes in ignorance that is a mania for the time being. But in fact it is impossible to disassociate with Him. That is further disturbance covered with ignorance. When ignorant we may think many things that have no value. Just as a play, the defeat that players, so many parties are playing and one party must win and another party must be defeated. But as we're told that in a player's mood we must accept this victory or the failure, player's mood.

The play of Kṛṣṇa, He's playing His *līlā*. When we're thinking that great loss, gain, all these things, then we're not seeing the *līlā*, we're aside that, not in the flow with *līlā*. Then not His *līlā*, then some other reason, some other objects, all these things within relative interest. And then there we find this is loss, this is gain, this is this, this is that. But only one *līlā, nirguṇa*, then everything is all right, everything is perfect in every inch of movement is fully perfect.

Once, we are told after the Kurukṣetra war, one *brāhmaṇa* boy, Utaṅka, when he came across Kṛṣṇa he told, "Oh Kṛṣṇa, I shall curse You!"

"Why *brāhmaṇa*, you want to curse Me?"

"Because You are the cause of all the disasters of Kurukṣetra. So many widows and orphans they're crying and showing so much distress. The bounds of their sorrow knows no end, and You are the cause."

Then Kṛṣṇa answered, "You *brāhmaṇa*, you have collected some power by your penances in *sāttva-guṇa*. That will be finished when you curse Me, but it won't produce any result in Me. I'm in *nirguṇa*."

The *nirguṇa* is such, *ahaituky apratihātā*. So causeless and which cannot be checked, irresistible. The wave of the most fundamental plane, that is *bhakti*, devotion. That is all following the sweet will of the centre, *nirguṇa*. That is causeless and that can never be opposed, that flow. *Ahaituky apratihātā*. You try to come to take your stand in that level. That is *nirguṇa*, that is *bhakti*, *ahaituky*, causeless. Eternally that flow is going on, and *apratihātā*, that can never be checked by anyone, irresistible. This is the flow and I'm taking My stand there. And anyone taking his stand in consonance, in harmony with that flow, he will be similar, can never be checked, can never be given any successful opposition. This is *bhakti*."

*sa vai puṁsāṁ paro dharmo, [yato bhaktir adhokṣaje
ahaituky apratihātā, yayātmā suprasīdati]*

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [*Śrīmad-Bhāgavatam*, 1.2.6]

Bhāgavatam announces that, that that will ease our, that our great, or the highest function, that function will be the highest for us, *paro dharmo*, duty. Duty must have its origin from that plane. The flow we must catch, we must read and catch and utilise that flow, dance in that flow. *Sa vai puṁsām paro dharmo*. Everyone's highest duty will be that. *Yato bhaktir adhokṣaje*. Full submission to the unseen power, undetectable power, causal power, *adhokṣaje*. *Ahaituky apratihātā*, which has no cause, no rhyme no reason, automatic, eternal, and *apratihatā*, which can never be opposed by any forces here, *apratihatā*. *Yayātmā suprasīdati*. And there you'll find your soul's greatest satisfaction, your soul's real satisfaction you'll get, you'll feel only then when you can work in touch with that harmony. That most fundamental harmonious wave, if you can mix with, then you can feel the highest ecstatic feeling in your own heart, self. This is *bhakti* proper. So coming to such great idea of life, this small loss and gain, victory and defeat, we should not allow to disturb our march towards the truth.

Karmaṇy evādhikāras te, mā phaleṣu kadācana. "You give full concentration only to discharge your duty and never to the result. The result is with Me, all responsibility with Me. You are My soldiers. What I shall ask you are to do that. You may die, the victory may come afterwards. But you soldiers, many of you have to be finished, but the country as a whole will gain by sacrificing so many lives, important. So higher calculation is like that, *ahaituky apratihātā yayātmā suprasīdati*, and *karmaṇy evādhikāras te, mā phaleṣu kadācana*. Only the general says, March, go forward, onward. Yes, you are to go, *mā phaleṣu*, whether I shall gain in the long run or not, I have no right to calculate."

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]

Two things you must be very careful about. What are they? One, "That because the result won't come to me, fruit won't come to me, why should I work? *akarmaṇi*." And at the same time, "No, I must get some share in the fruit." Those two things you are to avoid, "I must demand some fruit of my action." No, nothing. And at the same time, "Then I shall not do anything, non-cooperation." No, neither non-cooperation, nor selfish assertion. Such is devotion, such *karma*, such duty, you go on discharging. This is *Bhagavad-gītā*.

And one German scholar, I do not know his name, he told, "The *Gītā* is the highest religious book, because *Gītā* says you can't change the environment, you have no hand there. If you want peace you are to regulate yourself according to the environment. The whole thing, the whole gist of *Bhagavad-gītā's* advice is here. You try to adjust you, adjust with the environment, because you're not master of the environment. You may be master of your own. So all your energy should be devoted to regulate you and not the outside. This is the gist of the advice of *Bhagavad-gītā* and this is the key to success. And this is clearly, repeatedly said in *Bhagavad-gītā* only. So this is the

best religious book in the whole world ever come." One German scholar said, when I was reading in the college I heard from some professor.

Hare Kṛṣṇa. Hare Kṛṣṇa. So *karmaṇy evādhikāras te, mā phaleṣu kadācana*, and we must do smilingly. "Because I do not get any share or consequence in the fruit so I can't work happily." No. Vidyā patam bhagavate parikṣa [?] What scholarship, what knowledge you have acquired, the test will be here in the ideal of *Bhāgavatam*. The test will come. What sort of scholarship, new truth, you have researched, you are acquainted with what sort of truth? Your test is in *Bhāgavatam*.

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

Akṣayānanda Mahārāja: We hear from you.

Śrīla Śrīdhara Mahārāja: Ha, ha. Nitāi. Nitāi. My lecture is always vague, not very clear.

Devotees: Very clear, too clear. Dynamic. So clear that it makes me speechless.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: Something impossible. Once you said, you gave the example in the carnival they're advertising to climb up the bamboo pole, you gave that example, can't go up.

Śrīla Śrīdhara Mahārāja: Yes, bamboo, and it's smeared with oil and oily substance, and if anyone is catching they can't go up, but wherever they catch they're going down. Ha, ha.

Devotee: So what to do?

Śrīla Śrīdhara Mahārāja: Guru Mahārāja, that's his example. Hare Kṛṣṇa. Gaura Hari bol. It is such. Only force from up can take me up. But this is what is inductive, the fate of inductive knowledge is such. With some *sukṛti* and previous action you catch something, but when you exercise your knowledge you'll have to go down, slip down. Ha, ha, ha. Only *śrauta*, the guardians, can help us, wholesale dependence on the guardians, Vaiṣṇava, so, so many guardians are necessary. *Tad dāsa-dāsa-dāsānām dāsatvaṁ dehi me prabho*. The service of Your servant of the servant of the servant, please allow me that. So many guardians they will come, "Oh, he's slipping down, take him up." So many guardians will come. That is only, they're dependent, their grace, nothing in me. *Dānyam, ātma-nivedanam, gopṛtve varaṇam*.

trṇād apī sunīcena, taror apī 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]

Negativity, increase your negativity.

ye yatha patita haya, tava dayā tata tāya, tāte āmi supātra dayāra

["Your grace is given in accordance with the necessity of those who really deserve it. In that consideration, I have some claim. I am fallen of the fallen, the most fallen, so I have some claim to Your grace."] [*Gītāmālā, Yāmuna-bhāvāvali*, 19]

Bhaktivinoda Ṭhākura is putting his demand in some indirect way, that: "Your promise is that whoever is the most fallen, You will come to his relief. So I am the most fallen. I think I am the most fallen, I realise, so I have got some claim. Please be gracious."

But this is not tactics but sincere feeling. "I feel that I am the most fallen. And I have heard that You are Lord of the fallen, deliverer of the fallen. So my Lord, may I not expect that You will come forward for my relief?" The sincere appeal. So find out that, "I am the most helpless, no worth, most insignificant position." Then the positive side will come to help me. "That is wholesale on the other side and nothing from my side. All disqualification in me. All good qualities in the Vaiṣṇava, my guardian." To increase, to march towards the negative, to find out the negative side of our existence. And only there in that way we can expect to have the grace of the positive world. So increase the hunger.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi. Nitāi. *Nirguṇa, guṇātīta, nirguṇa, guṇa* means local, provincial, relative demands, provincial demands, from the imperial funds or power. And *nirguṇa* holds everything within. And that is good, reality, and "For Itself," "Reality is for Itself." The past and present, "For Itself" is future, and "By Itself" that is past, all come in the present tense, no past, no future. Reality is by Itself and the cause is within, and For Itself the future is within, *deśa-kāla-pātra* - [time, place and circumstance], all one. *Līlā*, eternal *līlā*, pastimes, and you are a part of that, you can't have anything separate. Separate ego is also arranged there, but under Yogamāyā, under the influence of that layer, that plane, not on the external plane. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

...

... *Bhāgavata* is *Rāmāyana* or so. When Rāmacandra is informed that He is going to be installed king by Rāja Daśaratha, His father, His temperament was of what stage, and when he heard that no, instead of that He'll have to go to the forest for fourteen years banishment, His heart is equal. He did not rejoice hearing that He'll have to be king, a duty, He's going to discharge His duty. And when it was changed, "No, duty says You'll have to go to the forest," the balance of the heart is as it was. "So, this duty, all right." Not affected by the mundane joy or grief, equipoised. Going to accept as duty, "This is duty, this is duty." Only *karmaṇy evādhikāras te, mā phaleṣu kadācana*. Not disturbed. "That instead of capturing the throne I shall have to go to the forest, banished." Not changed in the heart. "All right." *Karmaṇy evādhikāras te, mā phaleṣu kadācana*. They come to show, to establish examples for us. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

So many advocates came up. "No, no." Like Lakṣmaṇa, "No, no, father is old, he has lost his senses, so we should not obey his order. You order me I shall remove the obstacles and I shall put You on the throne."

Another side says that, "Daśaratha, he did not utter, of course he was under obligation. Previously he told, "That whatever you'll want I must give." But such demand he could not accept

and could not clearly say, "Yes, I'm giving. Yes, what I promised you I'm giving to you that word, fulfilling that word. That what you want Bharata will be king and Rāmacandra will have to go to the forest." But he could not speak it out because his heart was so depressed hearing such demand he could not utter a single word. So some say that, "Oh, Your father has not really pronounced the words so why should You go." There was some.

But Rāmacandra told, "No, no, if My father left some capital, as an heir I would have it. And if he left some loan then as heir I must have to take the loan. So My father he could not speak it out through the mouth but he was under obligation, and as his son I must have to clear that obligation. He has gone away and that is his debt to my stepmother, I must clear My father's debt, so I must go."

Then with Bharata and Vaśiṣṭha they again went to the forest to take Him back. And Vaśiṣṭha and others, the religious lawyers, they pleaded when Bharata told that, "You may engage me as Your representative. It is mentioned in the *śāstra* that one can give his representative for a particular. So I want to be a representative of You and live in the forest, all these things, and You please go." And Vaśiṣṭha and other *śāstric* scholars they sanctioned.

But Rāmacandra told, "Why do you? You are so many affectionate to Me that you are being prejudiced. When one is not able then the question of representative comes. And when one can do, take that responsibility and discharge his duty himself, then no necessity of any representative. I'm quite fit to do My duty. Why should I give any representative for this purpose? No." In this way.

Hare Kṛṣṇa. Hare Kṛṣṇa. Too much vilification, too much depression, very, very shameful condition. I'm put by the Divine Will. "Oh, it is of course by the Divine Will. Divine Will at its back so I must feel encouraged." Whatever on the surface, but Divine Will at the back, and that is all good. So I must relish, which is ostentatiously very bitter, but I must relish, because the Divine Will at the back. Kṛṣṇa's Will. Nothing can cross. Kṛṣṇa's Will is here. I must take it.

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