

**Śrīla Śrīdhara Mahārāja:** ...usurped by the managers, the mind, the intelligence, all these, ego. But with the help of another major proprietor, this minor proprietor with the help of some major proprietor, will subdue, will control the manager. And so he'll be really owner of his own property.

So *baddha jīva* means devotion is in minor position. And with the help of another *sādhu*, who is the proprietor, in his own management controlling the officers, managers, and others, with the help of some major proprietor, the minor proprietor will try to get back his own control over the management. The mind, the intelligence, and other tendencies, they're looting what is due to devotion. Devotion is not getting that nourishment, that food. That is the case with the *baddha jīva*.

So anyhow, how? Only with the help of the revealed scripture and the saints we're to emulate, improve our condition. Where there is mind there is way. We feel that tendency that we've got liking for that life, for that property within us. *Ruci*, taste is the first thing. Sincerely we want to have it. *Laulyam*, *lobha*, the first thing necessary that we must sincerely want that. Then there will be way out and we must get. How to? That innermost hankering.

Disease means no hunger. Hunger should be increased with the help of the healthy persons. We're to behave in such a way that the hunger may be increased and the food will be well digested. Adjustment with the nature will help the health. Proper food, proper dealing, that will help the lost health. On the whole we're to move in that way. We shall feel ourselves within whether health is being recovered or not, *hṛdaye nābhya nujñāto*.

*[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ  
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]  
[Manu-saṁhitā, 2.1]*

The nature within, that will tell us whether hunger, whether health is improving or health is decaying. We will be always awake about that internal interest, how to help. And that nature is sacrifice, dedication. Dedication is nobility, dedication is noble thing, to give, and thereby we thrive. Learn to give ourselves for the noble cause. And that outer signs also. *Anyābhilāṣa, karma, jñāna*, may not be misguided by these things. *Ādi* means slothfulness, idleness. Idleness is also a great hindrance, enemy, idleness, ease loving. So try to live in energising. *Anyābhilāṣa, karma, jñāna. Anyābhilāṣitā, karmādy-anāvṛtam, jñāna ādi*. Viśvanātha Cakravartī says *ādi* means that *śaithilya*, that ease loving, idleness, slackness, not earnestness. We should be careful about these things which is anti *bhakti*, we may not fall prey to such things. *Anyābhilāṣa, karma, jñāna*, and *śaithilya*, etc.

And also in higher stage, *prātikūlya*, may not be connected in the indirect line.

*kamad krodhat bhaya dvesa cedyā dayonipar* [?] By any connection with the Absolute we may get out of this world. But *ānukūlyasya saṅkalpaḥ*, not *prātikūlya*. The *Kaṁsa*, the *Śiśupāla*, they're also connected with *Kṛṣṇa lilā*, but they're in the opposition party, *prātikūlyam*. That is not desirable by the *śuddha bhakta*, they don't want to be arranged amongst the enemies of *Kṛṣṇa lilā*. That is also indirect way connected with *Kṛṣṇa*. So *bhaya dvesat* [?], *Kaṁsa* connected with dreadfulness. *Dvesat*, jealousy, *Śiśupāla*. *Śiśupāla* wanted to marry *Rukmiṇī*. *Cedyā dayonipar* [?] *kama bhaya dvesad* [?] This is also connected but in a *prātikūlya*. *Aghā, Bakā, Pūtanā*. We won't like to be arranged with them.

*Ānukūlyasya saṅkalpaḥ*, in a favourable service, serving life we shall aspire after. *Prātikūlyavivarjjanam. Ānukūlyasya saṅkalpaḥ. Ānukūlyena-kṛṣṇānu-śīlanam. Kṛṣṇānuśīlana*, cultivation, culture of Kṛṣṇa consciousness.

*anyābhilāṣitā-śūnyam, 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] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167]

A dynamic life, moving, dynamic. Not a static conception of the highest end of life in perfect rest, that is something like zero. Brahman conception, Virajā conception, merging into Virajā, that is the Buddhist concept of *nirvana*, merging into a substance like light, halo. Brahman, *nirvana*, that is Śāṅkarite.

And from Rāmānuja, Madhvācārya, Viṣṇusvāmī, Nimbarka - they give the proper interpretation of the positive side of reality, that by serving attitude we can enter into a new world. That is ideal. And there, by giving we thrive, not by taking. In general this position is like that. So we shall love life, but what for? Not for the neighbour, neither for the country, nor for the society, but for the whole. And what is the conception of the whole?

That is not Brahman, nor Paramātmā, nor Nārāyaṇa, but Kṛṣṇa Himself. How? What is the difference between Kṛṣṇa, Brahman, Paramātmā, Nārāyaṇa and so many incarnations of Nārāyaṇa? We're to understand, feel, and we select Kṛṣṇa. And there is differentiation even in Kṛṣṇa conception: Dvārakā Kṛṣṇa, Mathurā Kṛṣṇa, Vṛndāvana Kṛṣṇa. And the Kṛṣṇa served by different camps, also there is difference. All these are details.

**Devotee:** Mahārāja. \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Gradually we shall come to understand all the differentiated characteristics of Kṛṣṇa. But in general what is necessary that *anyābhilāṣa, karma, jñāna, śaithilya*. Our energy may not be utilised in our *apa*, anti development, anti interest. Our energy may not be used against us, against the ideal life, the original life, the normal life that we have got. We must be careful of that, we may not be our own enemy. Generally we're our own enemy. We're living with the enemy inside, always. We're sleeping, living, moving, eating, going, but always the enemy within us. We're surrounded by the enemies, *kāma, krodha, lobha, moha, mada, mātsarya*. On the whole that *anyābhilāṣa, karma, jñāna, ādī*. With those enemies we're living, our position is so helpless, hopeless position. So only with the friends, we shall live with friends. And who are the friends? Those who are trying for normal life they're our friends.

*kāmādīnām kati na katidhā pālītā durnideśās  
[teṣām jātā mayi na karuṇā [na trapā nopāśāntiḥ  
utsrjyātān atha yadu-pate sāmpratam labdha-buddhis  
tvām āyātaḥ śaraṇam abhayaṁ mām niyuñkṣv ātma-dāsyae]*

["O my Lord, there is no limit to the unwanted orders of lusty desires. Although I have rendered them so much service, they have not shown any mercy to me. I have not been ashamed to serve them, nor have I even desired to give them up. O my Lord, O head of the Yadu dynasty, recently, however, my intelligence has been awakened, and now I am giving them up. Due to transcendental intelligence, I now refuse to follow the unwanted orders of these desires and I now come to You to surrender myself at Your fearless lotus feet. Kindly engage me in Your personal service and save me."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.16*]

We're prey to all these enemies that are living within us. They're sucking our blood, living within, sucking our own blood, and going against me, my own interest. Such helpless condition we're in at present. So our internal prayer to the Lord will be, such fervent, sincere interest.

"Please save me from the hands of these enemies. I'm rather, I've no independence, I'm a doll of play in their hands, a doll of play in the hands of my enemies. Hopeless position. How to get out of that my Lord? My inner Lord, You are inside, they're outside. Please help me from inside that I can get out of the hand of these outside enemies."

The wealth, our prospect is inside, we may think. And then when we're free from the hands of enemies, we shall be able to see that all are friends, we're living with the friends. The environment will be changed and we shall see we're such as in a dream we're suffering from misconception. They're all friends. There's something wrong in me that tried to see enemy everywhere, and out of misunderstanding. Their position is in an imaginary position, *māyā*, misunderstanding - 'they're all enemy.' Then that wrong thinking within that is supposed to be *kāma*, *krodha*, *lobha*, etc, that wrong conception will vanish. That *māyāic* understanding, personification, false personification, that will go and they'll turn to be our friends.

Then the misconceived ideas of them that will go away. Things that are tempting me for exploitation I shall see that 'no' when that cloud is away. "Oh, he's exciting me for the service of Kṛṣṇa."

A food I like very much, it is very tasteful in my tongue. But when that misunderstanding will go, "This is very good, Mahāprabhu liked this very much. So with this I shall try to serve Mahāprabhu."

A girl is very beautiful, attracting me. When that misunderstanding will go, then, "Oh, this girl is beautiful. She can be utilised for the service of Kṛṣṇa."

Self interest will be transferred into God interest, Kṛṣṇa interest, for enjoyment. Everything will be Kṛṣṇa connected, and through that real satisfaction comes to me. "I have served Kṛṣṇa with this, I'm satisfied." Different line of satisfaction, by supplying different things to Kṛṣṇa. Nothing is useless, but everything is useful when it's used for the proper purpose, for the Centre. Centre knows what is the perfect utility of anything and everything.

We're not so fitted. So put food into the stomach. Stomach knows very well, where, how to prepare the different types of food and where to send, how much. How much to the blood, how much to the brain, how much to the leg, how much here and there. Pour water into the root of the tree. That will be your best service. Try to be practised in that way. All your activity should be like that. Pour water into the root. Don't go in separate negotiation with anyone. If separate negotiation, that is also for the advice 'how to pour water into the root.' That sort of help we can

seek from outside. How to pour water into the root, how to put food into the stomach, in that way we may have advice from others. But putting food into the stomach, and the stomach will make arrangement to distribute that food to all places necessary.

So that should be our attempt always, everything connect with Kṛṣṇa and through Him it will come to you automatically, and that will be your best energy-giving life. Dependent life - dependent on the Centre. Centre means Centre is not alone; Centre has got a system, government, through different positions. From different camps, different agents, it will come to you, and you will also submit through the agents. But on the whole, your consciousness will be that, that you will give everything, the whole of your energy to the Centre. And through those who are really connected with the Centre, real agents of the Centre. In that way we shall try to move as much as we can. In our present position as much as we can we shall try to utilise our energy in that way. It will go to the Centre, not only direct in my present position, to a particular system, bureaucracy. And then it will come also to you as it is necessary in your position. That also will come through some agency, but the connection is with the Centre, the real Centre.

We must aspire after such things. We're not so powerful to do it at once, at any moment, in any way. But we shall learn to aspire, what to want. Hearing, giving audience, to different types of prospects of life we have to select our own prospect. *Śravaṇa* then *varaṇa*. *Śravaṇa-daśā* then *varaṇa-daśā*. First the stage of hearing, then *varaṇa-daśā*, to select. These are the different alternatives of prospects extended to me, and what should I select. Even in the proper place so many *rasas*: *śanta*, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya*. We're to hear, then *varaṇa-daśā*, we're to select our selection, our internal approval of the heart. This is, "Here I am. I was searching for my such self of mine." Then *varaṇa-daśā*. "I have got my guide. I can rely on him. I can place myself at the disposal of this agent. Then I feel my fortune will be increased and guaranteed." In this way *varaṇa-daśā*. *Śravaṇa-daśā*, *varaṇa-daśā*. Then *bhajan*, *sādhana-daśā*, the proper progress will begin in our life. Then *āpana-daśā*, we shall feel the home environment. "Yes, I'm coming home. I'm feeling this to be my home. *Āpana-daśā* means to feel that this is my home. Then *prapanna-daśā*, to help others, to take home. These are things - Hare Kṛṣṇa.

*Sambandha-jñāna*, all these things are included in *sambandha-jñāna*. Who am I? Where am I? What is my position? What is my destination? How to attain that, that it will come? *Sambandha-jñāna*. And *abhidheya*, means to end, how to attain? Who am I? Then how to attain that? And what will be my remuneration, my salary?

'*Dāsa*' *kari*' *vetana more deha prema-dhana*. Salary will be loving service. More love, more attention, more affection, to attempt to march. That will be salary, more energy to help me towards destination. That will be salary. *Vetana more deha prema-dhana*. *Vetana*, my inner salary, the more increased energy to discharge our duty.

So *sambandha jñāna*, these are the analysis of the environment and position of the self. And in the environment also different things, the master, the friend, the servant, the foundation, so many things in the *sambandha jñāna*. And then to march on and to what is our payment. *Sambandha*, *abhidheya*, *prayojana*, by three heads we're to understand in analytical way.

**Devotee:** Mahārāja. \_\_\_\_\_ [?]

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

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

...

**Śrīla Śrīdhara Mahārāja:** And what is his, Jaya Rāma?

**Badrinārāyaṇa:** Jaya Rāma's question is: "In our *sampradāya* we're worshipping Rādhā-Kṛṣṇa. Does that mean everyone will go to Goloka Vṛndāvana and have their eternal relationship there? Or will some be dispatched with Rāmacandra, Nṛsiṃhadeva, in Vaikuṅṭha, in different places?"

...

**Śrīla Śrīdhara Mahārāja:** ...recommendation, but objectionable thing, there may be thousands and more. Because the offence we commit towards whom He's infinite absolute and He's not under law, He's autocrat. Whatever is against His will that is objectionable. And fixing about some law, this is in the lower class, for the beginners, they should do it. But as much as one will make progress he will be nearer the subject and he will know what is His sweet will and what is not. And he will do accordingly.

So what is not approved by the Guru and Vaiṣṇava, that should be avoided. We're to think in this way that He's not under law. Still, these laws have been given only for the primary class. And as one will make advancement and he will come in touch with the reality, then he'll find what He wants. And what He does not want he must avoid. And in the middle stage what is desired by the Vaiṣṇava he will do that. And what is not desired by them he will avoid. In the beginning the *śāstra*, and in the middle the will of His agents. And in the highest stage is that whimsical Absolute, whatever He wants to do, and whatever He does not want, that is offered.

Do you follow? Eh? Can you understand, how the things...

**Devotee:** He says yes.

**Śrīla Śrīdhara Mahārāja:** He's not under law. His will is law. Even He has ordered, "Do this thing." Our Guru Mahārāja told me to show difference between *karma* and *bhakti*, devotion and this action. He told that he has ordered, "Bring me flower." I'm taking flower to him and then he says, "No, no. No flower, give me water." Then if I "Oh, you already ordered flower, take it." That will be *karma*, to push our will on him. He's autocrat, He can do and undo. He desired and I was supplying as a servant. Now He does not want that, I must stop there. I can't say, "Oh, You desired it first. With great energy I've collected this. You must have to take." No, that won't do. He's autocrat, He's free. And He's free will - and I'm *nitya dāsa*, slave. My position is always to serve Him without any consideration of law or anything else. And He's Absolute Autocrat, Absolute Good. Whatever coming, even previously He told, in the *śāstra* also He has told, "Do this, do this."

*ājñajaiva guṇān doṣān, mayādiṣṭān api svakān  
dharmmān saṁtyajya yaḥ sarvvān, myām bhajet sa ca sattamaḥ*

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as

well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhu*).”] [*Śrīmad-Bhāgavatam*, 11.11.32]

“Who is the best of the devotee, now one who can understand in the *śāstra* I have given so many orders. Still, to satisfy Me, who can neglect those orders already given, and can understand and come to satisfy Me, crossing the directions of the *śāstra*, he’s the best of all devotees.”

So not a sterilised thing, not anything that is under law we’re going to deal with. As a law maker His will is everything. “Let there be water.” There was water. “Let there be light.” There was light. The cause of all causes, so, and He’s living, and whatever He presents, whatever He desires, we want to do that. The first class servant will always look at His eye and whatever desiring the very moment he’ll do that. The past, and then He can cancel - He’ll order and He can cancel His order, and then new order He may issue. And whatever He’ll desire from us in the present moment we shall do that, up to date. Not what was previously done that old thing we shall represent to Him. That is not devotion proper.

Do you follow?

**Devotee:** Well I don’t follow everything because I don’t know so much. Or anything.

**Śrīla Śrīdhara Mahārāja:** So you’re to make him understand. A clear thing, this is not abstruse. Whatever He wants He can cancel. He can order and He can cancel the order, and He can give new order. The most modern, new order, that should be done. He has asked, “Do this” for a particular section. Then again, “No, do that.” And then the afterwards order that will be strong. Everywhere it is that. A state also makes some law and then change the law. The designer and destiner of everything. We can’t take Him under any law. We’ll prepare ourselves with that attitude, that whatever demand I shall supply that. No question of any law, even if it’s issued by Him Himself previously. That won’t apply on Him.

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And,

*sarva-dharmān parityajya, [mām ekam śaraṇam vraja  
aham 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]

*Dharma* means that was ordained by Him in the *śāstra*. "Do this, do this. Then give up all and come to Me. I'm above law." That is the idea. And the next question?

**Badrinārāyaṇa:** Worshipping Rādhā-Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** Ah! Rādhā-Kṛṣṇa Vighraha may be approached to be worshipped by many classes of thinkers. Even *māyāvādī* who has got no faith in the real existence of Rādhā-Kṛṣṇa, that is also *māyā, sattya guṇa*. Ultimately they're *so ham* - "I'm that Brahman." Rādhā-Kṛṣṇa conception of Brahman that is lower stage, they also.

And the others, the Nimbarka *sampradāya* and other *sampradāya* they're also worshipping Rādhā-Kṛṣṇa, but according to their own conception they're doing. There's differentiation. Rādhā-Kṛṣṇa worshipping in the *arcana* class, then with the *madhyama adhikārī* in the higher class also, it will be different according to ones *sambandha jñāna*. All is not equal.

Even those that are not believers in the eternal existence of Rādhā-Kṛṣṇa, the Śāṅkara School, they also worship Rādhā-Kṛṣṇa, and after doing that they say, "We shall gradually be one with Brahman and the Brahman is above Rādhā-Kṛṣṇa." That is their opinion.

So different sections may approach to worship Rādhā-Kṛṣṇa from different angles of vision. All is not equal. Do you follow? What does he say?

**Badrinārāyaṇa:** He say "Yes."

**Śrīla Śrīdhara Mahārāja:** One may approach from different angles of vision.

...

...giving opposition, and some went crossing the compound wall and they're also beaten and driven away, so a fight. But I don't think that they should do so.

Once we're told Rāmānuja he wanted to introduce some reform into the practices of worshipping process. But Jagannātha did not accept that. Rāmānuja was forcibly taken away when at night he was sleeping. With the bedstead he was forcibly carried away and driven towards Kūrmakṣetra.

Puṇḍarīka Vidyānidhi, who is considered to be the Vṛṣabhānu, father of Rādhārāṇī, Guru of Gadādhara Paṇḍita, he also expressed some objection into the process of Their service - the servitors of Jagannātha. \_\_\_\_\_ [?] That the rice juice is applied in the cloth, and without washing that they used that for Jagannātha. And he put some objection, in thought, he felt some objection about that. And Balarāma and Jagannātha They could not tolerate that and They came and punished him by giving slap on his cheek. We're told.

And Sanātana Goswāmī, Rūpa Goswāmī, what to speak of Haridāsa Ṭhākura, because these two devotees they had some association with the Muslim kings when they were in the service in Bengal. They also did not enter the temple of Jagannātha. Thinking that some objection may come from the side of the *pāṇḍā* they avoided. Even the general way, the road, that also was not used by Sanātana. He went to meet Mahāprabhu through the hot sand, sea shore, and got blisters on his

soles. But still he did not come through the ordinary way because the *pāṇḍā* may have touched him. He's not thinking fit for the *arcana* purpose.

And Sanātana Goswāmī has written in *Hari-bhakti-vilāsa*, the Vaiṣṇava *śruti*, that, "Whatever direction I have given here, you may obey, observe. And what is not given here if you find in the Jagannātha temple, whatever formality, you will follow that. Because when Mahāprabhu Himself was present there, and in His presence what customs were followed and He tolerated and accepted, that should be the highest ideal for us. So whatever ruling is given here, or not given, if you find in the temple of Jagannātha that sort of practice, you will follow that. Because in the presence of Śrī Caitanyadeva what was done about the worshipping process of Jagannātha that is the highest authority, for us.

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