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Śrīla Śrīdhara Mahārāja: ...and which is the most faultless, purest conception of life. Exploitation is filthy. Renunciation is zero. And loving service is the highest zenith of purity. And we want to prepare us all for the same, that goal, the most intense loving service. No tinge of exploitation. *Tat paratvena nirmalam.*

[sarvopādhi-vinirmuktam, tat paratvena nirmalam / hr̥ṣīkena hr̥ṣīkeśa-sevanam bhaktir ucyate]

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nārada-Purāṇa*]

The purity depends on as much as we can sacrifice ourselves to the highest object. Purity depends on that, the intensity of sacrifice. And love proper is that, based on sacrifice, not on exploitation. Love proper, stands on the plane of sacrifice. As much sacrifice so much love. The basis of love must be sacrifice, pure love. Die to live. Sacrifice does not reach and end only in renunciation, that is negative, but positive sacrifice for the perfect cause, Absolute Good. And it is living. It is not reaching the zero and disappearing, not that, *samādhi*, no. It is the most intensified life is there, highest degree of living energy is there in the sacrifice.

Standard of living. We cannot conceive, we may not reach that. But here we have some experience of heat, but in the sun proper how much heat? Inconceivable, intolerable for us. But we cannot but admit that highest degree of heat in the sun. But there are also substance that can stand that heat.

So, only from the back side of that group we can render service. So we're told that there is special group of servitors in Kṛṣṇaloka, in every *rasa*, *mādhurya-rasa*, *vātsalya-rasa*, *sākhya-rasa*, *dāsyā-rasa*. And we're to reach to certain distance where we will thrive most. We can't stand if we go nearer more. So Rādhā *dāsyā* is necessary, or Yaśodā *dāsyā*, Nanda *dāsyā*. That degree of sacrifice we cannot tolerate. Only from behind them, that first group of servitors, we can render our service, we can do our duty. And that will be our highest aspiration there. This has been recommended for us. Am I clear? To certain extent?

Parthamitra: To certain extent, yes.

Śrīla Śrīdhara Mahārāja: The first group is there. We cannot take the place of them. Only from behind them, in the second line, third line, we can do our best, and our attainment also will be highest in that position. But from there we'll be able to see, to have some experience of the higher, how things are going on there in that intensity heat area. The most intense heat area, we can have some gain. Anyhow the suitable arrangement is there. We're to try to reach that position. Gaura Hari bol. It is all *rasa*, and that is particularly no heat.

One poet has written, "The fly if he falls into a pot of honey, the fly will die." Is it not? The fly, it's wings will be smeared in the honey, and it won't come back, and it will have to die there. "But if instead of honey it is nectar, then the fly won't die." *Mukcīta nabare nabe paribe amṛta habe* [?] If

the tank is filled up with nectar, and the fly drops there, fly won't die, because it is nectar. Taking that sweetness of the nectar one will live eternally. His longevity will be eternal, won't die.

So the atmosphere - I'm giving experience of the heat, that the heat we can't tolerate. But that is sweet heat. No possibility of being burned. But we can't stand, we can't lift ourselves up to that degree. It is not within us. The suitability with that is more higher things are not within us, means that.

Most intense light we cannot see, and where there is no light that also we cannot see, very little light, we can't see. Big sound we can't hear, and a small sound also we can't hear. Hear in the limit, sound. And this eye also limited in illusory limit. More light, x-ray, with higher light we shall see that. And in very meagre light we shall see darkness. Only in the middle we can see. So hearing also, sound, high sound we can't hear, and low sound we cannot hear. Only in the middle we can feel. All our senses are like that, so our position is also like that. Within this there is the high sound, there is the low sound, amongst us.

...

...potency, punishing as a reaction to the people, this Kālī Devī Mūrti, killing the demons. The potency herself rises against her own followers when they're led astray, killing her own sons, punishing the supposed sons. We're under the shelter of a particular potency, but that potency is not happy potency. That gives her energy for exploitation. We borrow energy from her, and go on with exploitation, but the reaction comes. One is exploiting another, in this way here souls are living. Without exploitation no soul can live here, and the inevitable consequence of exploitation we're to suffer. The potency herself is giving punishment to the exploiter. Bhuvanesa Durgā. In *Brahma-saṁhitā* [44?], like the shadow of the other world, the Kalapatri, the lady superintendent of the whole prison house is Durgā, Māyā, Kālī. Lady superintendent. It is producing and again devouring. Something like that.

And someone in the midst of this course of their life if they can imbibe *sukṛti*, any inclination towards the service divine, they're saved. Otherwise coming up and down, up and down, in a vicious circle going up and down. But those that have got some *sukṛti* in the meantime, have collected from the agents of the higher sphere, they anyhow get out of this vicious cycle. Otherwise, *vimukta-māninas*, they think themselves they're all free, liberated. Again they will have to come back, come down.

*ye 'nye 'ravindākṣa vimukta-māninas, [tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param̐ padam̐ tataḥ, patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ]*

[(Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:) "O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."]
[*Śrīmad-Bhāgavatam*, 10.2.32]

They find, they think themselves that, "We're liberated." But because they cannot come in connection with the higher current, have to revert again, downward.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna [mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."]

[*Bhagavad-gītā*, 8.16]

karmaṇām pariṇāmītvād, ā-virincyād amaṅgalam [vipścīn naśvaram paśyed, adṛṣṭam api dṛṣṭa-vat]

["An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end."] [*Śrīmad-Bhāgavatam*, 11.19.18]

The creator, he's also in relativity of this mortal world, and he'll have to come down. Brahmā, the creator, because he's in the relativity as master of this mundane world, he's in the relativity of this world, he will have to come down.

But if anyone in the meantime can gather sufficient attraction for the higher world, s/he will be given chance to go out. The choice, the liking, the wholesale charm of this world of exploitation has left him, seems to him like ashes, trash, no charm. But has already acquired charm for the higher life, the world of service, the world of divinity. By serving we thrive, and by enjoying we go down. The main principle of devotion is this. Die to live. This life is not desirable, that the inevitable consequence is death. So die here, finish it, and try to live in another soil. We're child of that soil. Try to think it, try to get it, try to understand it, and try to have it.

And our inner existence, which is called soul, that can only enter and live there, and not this body, not the mind. What is mind? Mind is only subtle things drawn from this mundane world. Mind is also worldly pictures on the subtle plane. That is mind. So mind is also this world in subtle form, in this connection. Mind has nothing to do with the higher world. That is to imbibe. Only a little trace we can have that this is perverted reflection, deflection, perverted.

So similar things, the principle is similar, they're also like that. The master, the servant, friend, friend, then son, parents. This type is found there. But materially just the opposite. That is eternal, this is mortal. That is blissful, that is knowledge. Here is ignorance. That is blissful, here is misery. The difference is there, but similar. If we have liking for that, we have to purchase a ticket to go there. Everything in the beginning it is idea. "I shall go to America. I shall go to moon." The first, idea, and then it realises gradually in action. Everything in the beginning is idea. And in course of realising that idea, so many things happen. The ideal is the most primitive stage of achievement of anything.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari.

*ārādhya bhagavān vrajeśa-tanayas-tad-dhāma vṛndāvanam
ramyā kācid-upāsanā vraja-vadhū-vargeṇa yā kalpitā
śrīmad-bhāgavatam pramāṇam-amalam premā pumartho mahān
śrī caitanya mahāprabhur-matam idam tatrādarō naḥ parah*

["It is the conclusive opinion of Lord Caitanya that Śrī Kṛṣṇa, who is Vrajendra-nandana, is the Supreme Personality of Godhead Himself, the topmost worshipping Deity; Vṛndāvana Dhāma which is an expansion of Kṛṣṇa and is non-different from Him is the highest worshipping abode; the *gopīs* are the highest example of the worship of Śrī Kṛṣṇa; *Śrīmad-Bhāgavatam* is the spotless evidence for knowing the Absolute Truth; Kṛṣṇa *prema* is the fifth and highest goal of life. These are the teachings of Śrī Caitanya in a nutshell."]

[Viśvanātha Cakravartī Ṭhākura's *Caitanya-matta-mañjuṣā*]

Viśvanātha Cakravartī Ṭhākura in a nutshell is putting what we want, what is our duty. *Ārādhya bhagavān vrajeśa-tanayas*. The object of our devotion is the Lord, Nanda-nandana, the son of the king of Vṛndāvana, *vrajeśa*. *Tad-dhāma vṛndāvanam*. And His capitol is Vṛndāvana, a sweet forest town. ____ [?] is there, Rādhā-Kuṇḍa there, the small Govardhana Hill is there. And so many, *kadamba*, *kamala*, all the trees - a garden town, Vṛndāvana, that is His capitol. *Tad-dhāma vṛndāvanam*.

Ramyā kācid-upāsanā vraja-vadhū-vargeṇa yā kalpitā. A peculiar type of worship there, that has been designed by the damsels of Vṛndāvana, *gopīs*. They have discovered a very peculiar, sweet type of service, *upāsanā*, worshipping, towards their Lord of love. We have got much charm for that. *Ramyā kācid-upāsanā vraja-vadhū-vargeṇa yā kalpitā*. The type of worship, the relation, designed by the *gopīs*, that is most attractive.

Śrīmad-bhāgavatam pramāṇam. What do you say? What is the underlying truth? This may be all imagination. Where is your evidence, witness, guarantee, that you may get that thing? It may be pure imagination. *Śrīmad-bhāgavatam pramāṇam-amalam*. The great scripture *Śrīmad-Bhāgavatam* which has been supposed to be the very gist of all the revealed scriptures, that holy book stands guarantee for us, *pramāṇam-amalam*. *Śrīmad-bhāgavatam pramāṇam-amalam premā pumartho mahān*. And what does it offer, that *Bhāgavatam*, really? To aspire to do, to try hard for such a thing, what is your remuneration? What do you get after all? What is the benefit? The benefit is *pumartho mahān*, *prema*, the fifth end of life, what is love divine. You'll get that. You'll be able to taste that nectar what is love divine. That is for you, *prema pumartho*.

Śrī caitanya mahāprabhur-matam idam. Where do you get it? Who has preached it, given this information to you? Śrī Caitanya Mahāprabhu, that great Lord Caitanyadeva, He has come with all these findings of that. And our great respect is for this advice, this direction of our life.

Viśvanātha Cakravartī Ṭhākura in a nutshell he represents the whole thing in this way.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.

Devotee: Mahārāja, how can we understand the difference between what our mind is telling us, and what our heart, Supersoul, is telling us?

Śrīla Śrīdhara Mahārāja: So, it has been preferred, because what steps you'll take yourself, that may have mental touch and prejudice. So it is preferable to obey the Vaiṣṇava. The selfish prejudice may be less absent there. If I myself want to take the step, my own prejudice may modify this. So we're encouraged to serve in, under the direction of a Vaiṣṇava, who is on the whole considered to be holding superior position to me. That will be *vaiṣṇavānām*, under the direction of Guru and Vaiṣṇava. That will be the guarantee and very intelligent way, without depending on one's own decision. Own decision may be prejudiced by his previously acquired impulse of mind. So be safe...

...

...we're told that great number of China [?] living there. Christ. That Christism was one old religion. Just like _____ [?] Jewish. Christism.

The Dhaumya, the disciple of Vedavyāsa, who was given to the Pāṇḍavas as priest, he was a China man. From Chin he came to Vyāsadeva and learned Sanskrit and all the scriptures. And he remained a disciple of Vyāsadeva all along. And he was recommended to work as the priest of the Pāṇḍavas. Dhaumya, a China man, it is supposed.

Hare Kṛṣṇa. Hare Kṛṣṇa. And the Pāṇḍavas, after finishing their forest life of banishment for twelve years, going to some unknown quarter, then Kuntī Devī was sent with Dhaumya. "Take our mother to the capital." She was given to Dhaumya to take to the society. "We six are going to banishment - unknown quarter, unknown banishment. If it is known, then again to twelve years forest banishment."

That was the contract. Hare Kṛṣṇa. Gaura Hari bol. Hare Kṛṣṇa.

Parthamitra: Mahārāja, was the Vedic culture one time all over the world?

Śrīla Śrīdhara Mahārāja: That is the most primitive, most ancient culture. India was selected as the first basis of revealed truth, of the proper type. In other places also, to certain extent. Some place must be selected for some plan, so India was selected. India means, India was perhaps, the Himālayas was lower, Himālaya is going up and up. The first civilisation of the Indians was on the, that Badarikāśrama, that Sarasvatī, _____ [?] all these things, that Kaspian sea, near about there. The Himālaya is rising up, and the plane is also coming up from the sea, and the India is claiming this side, and that side is uninhabitable, mountain peak.

It is mentioned that Ambarīṣa Mahārāja, he made a hundred special sacrifices along the banks of the Sarasvatī. But Sarasvatī is found now to fall on the Ganges near Badarikāśrama, the Vyāsadeva's *āśrama*. Now that is so high, but that was low at that time. And on the banks of the Sarasvatī, hundreds of sacrifices were arranged by Ambarīṣa Mahārāja, it is mentioned. Now that is all mountain peaks - that was something like plane at that time.

World changing. Now they say, the present experts, they say that India was floating in the sea. And by floating it has come and washed here, and the Himālaya _____ [?] They say like that.

One German scholar he invented this theory, that these lands are all floating on the sea. And also they're of the opinion that America and Africa were joined. Now, after some great earthquake they're separate. Because the construction of the African west side, and the American east side are

similar. If they come they can be joined together. The cycle has broken. And also the mountain peaks also, divided, half American side, half African. And also they say the trees and the peacocks, in Africa and America similar. So America was joined with Africa, and some great earthquake has severed them far and _____ [?] has come down in the middle. So many things.

Everything is possible by the will of God. "Let there be water." There was water. "Let there be fire." There was fire. His will. Designed and destined by the divine will. The whole thing is designed as well as destined, from the beginning to the end, within His fist. Universal power and universal owner is such.

Now we're here to deliberately dismiss against Him, such is our position. You give decree, there is God, there is no God. This is fun, for us. The designer and destine giver _____ [?] If I say 'He is,' He will be. If I say 'No, there is no God,' there will be no place for the God to live. We're dispenser of everything. A farce. Generally it is not possible for us to know _____ [?]

Śrīla Govinda Mahārāja: Oh. Another camp coming.

Śrīla Śrīdhara Mahārāja: That is also stopping, or it will pass away?

...

Śrīla Śrīdhara Mahārāja: High scholars become dumb to understand and to give any opinion about that, because it is all free.

"I'm everywhere, I'm nowhere. Everything in Me, nothing in Me."

So Mahāprabhu put the word, *acintya*. "I'm inconceivable."

His ways are inconceivable. All Rights Reserved. Giving, not giving, the extension and withdrawal, any moment, any place, extension and withdrawal.

"I'm everywhere, if I like. I'm nowhere if I like. I can withdraw, leaving the shadow."

So Mahāprabhu told that His relationship with any other thing is uncertain, inconceivable, because it depends on His sweet will. Such is the thing. What should I say?

When we say, 'I know. I am safe,' perhaps we may be in the greatest danger. That statement has got no value. *Muhyanti yat sūrayaḥ*.

*[janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahī]*

["O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the

reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.”] [*Śrīmad-Bhāgavatam*, 1.1.1]

Now here, now nowhere. Those that are conscious of the fact, their position is something safe. “I’m depending always on the sweet will of my Lord.” This is nearer the truth. “Always I’m dependent on His sweet will.” That is nearer the truth.

And, “I have got something,” to say so, is to become a fool. *Muhyanti yat sūrayaḥ*. Big scholars become, are be-fooled by His ways. *Muhyanti yat sūrayaḥ*.

His ways are not understandable, not acquirable, not possess-able, that is, He’s such. To have such consciousness is to have something, ‘That I’m no one. I’m none. I have nothing. I’m only a play doll in His hands. I have nothing. A play doll in His hands.’ That is something.

‘I have got something,’ that means he’s deceived. He’s such.

Gaura Hari bol. Gaura Hari bol. So die to live. There we should be awake in that plane, that everything belongs to Him, we also belong to Him. That is the truth, the nature of truth is such. All is dependant. Potency means dependant. Potency is commanded by the owner of the potency. *Jīva* is potency, *taṭasthā*, not the highest potency. And that is a class of existence. Abnegation, ‘that I have nothing,’ that is some way or other, something. So much sincere dependence on Him creates a position of the person, though not legally, formally, but materially. As much as one is dependant on Him, His inclination, His favour, is towards him so much. That is the natural relationship. So die to live. Formally you’re to sacrifice everything, you’re nothing, but that is living proper. Ha, ha. Through living proper, thereby you can create a credit, not capital, but credit. To create credit merchants spend money like water, to create credit in the market. Something like that. The potency class, they live on credit, no capital. Hare Kṛṣṇa. If we can conceive that - credit to Kṛṣṇa, so much.

“They left everything for Me, on My account. They’re fully satisfied, they’re doing everything, they’re knowing fully well that they’re a doll of My play, that is property.”

In India, *varṇāśrama* system, that is followed. The potency, that is the lady, women class, generally they do not have anything. But still they hold supreme position in the society. Not only to the husband, but the children, worship mother like god...

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