

## 83.01.02.B

**Śrīla Śrīdhara Mahārāja:** ... and we shall be very eager there to consider ourselves to be slave. That is so high. A competition, in the conception of the slavery; slave of the slave of the slave. Such high sphere is that. If we have enough boldness, then, of sacrificing, then we can hope to enter and live in that domain. Sacrifice. Sacrifice to the extreme.

And again Hegel comes, "Die to Live." It is a very broad thing, broad and bold, and also meaningful, die to live. Are you ready to die? Then I can recommend you a land where you can live. Are you bold enough to die? That nothing worth living here, have you come, can you come to such conclusion? That here every particle is worthless and it is mischievous. Have you come to realise that? Not worth living. This world not worth living, at all. So you can easily agree to die. And you will be given the opportunity of living a proper life, after death. Life after death. Die to live.

And He's for Himself, not for you or any ghostlike, me, like us. He's for Himself. So dignified; every atom is so dignified that they all should be regarded with honour, the soil is such. Do you like that soil to live in? That soil is such; so dignified soil. To become a slave there.

In Milton the opposite statement, "It is better to reign in hell than to serve in heaven." Satan's opinion. "Better to reign in hell than to serve in heaven." But just the opposite, it's better to serve in heaven than to reign in hell. The opposite of the Satanic doctrine.

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

So paradise lost, because they've lost their faith in *śaraṇāgati*, surrender. In the truth of surrender, that was disturbed and they came to live with their freedom and a free judgement, Adam and Eve. And they had to come down in the world of calculation of ones self, individual free will. Own responsibility; then earn, and each enjoy. Earn and enjoy the world, we have come, earn and enjoy. Labour and live. The world of labour and live.

And there, without labour, sustenance is to come. When Adam and Eve were in a surrendered position no labour was necessary. Automatic, everything automatically. Soul does not require any food to maintain this material body. That is spiritual, eternal body, no necessity of any addition from the outside to keep up the vitality there. Surrender your spiritual life, soul.

And then when free choice came, in place of surrendered stage, then labour and live. Enter that world; labour and live. And the Satan was at the back. "Why you are a slave? Why you are a slave?" The tree of knowledge. So *Bhāgavata* has discarded knowledge. Don't rely on your knowledge. The tree of knowledge, the fruit was tasted by Adam, no, Eve first. First Eve then Adam. Tree of knowledge is dangerous, brought down the world of calculation here.

Surrender. Good man's society, higher society, no deception. No hypocrisy, no conspiracy there. So knowledge, calculation, good, bad, all these are meaningless there. Automatic flow of the goodness in the atmosphere, whole. No doubt, no suspicion, no meanness to cheat one another. So no question of calculation, everything automatic and flow of goodness is in that atmosphere. That is at the lower part of Vaikuṅṭha. Then again higher in Goloka, it is more beautiful, more loving, more sustaining, more sweet, ecstatic. Goloka. Hare Kṛṣṇa. Hare Kṛṣṇa. So practical faith in that sort of life, charm in that sort of life.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ 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]

In *Bible* the history of fall, and not going up so very expressively, that is vague. The son of God has come to take them again up there. The fall of Adam and Eve, that is very clear. But when man is taken from this plane to that plane, not such a very expressive, clear history.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

We hear there like so many Christs that have full faith in God's land, God's action, God's goodness, wholeness. They will treat the wealth, the prosperity, the charm of this world of enjoyment, to trample under feet, die.

"I resign all covetable post in this world. However, a kingship, a leadership, a lover like Romeo, a beloved like Juliet, all dismiss. I'm ready to dismiss all these things for higher, some mystique and unknown sweet, sweet life, sweet, sweet home. I have finished."

There was one Bakat Singh [?], one of the leading anarchists in Punjab. He got capital punishment. Then one gentleman asked him, "The day of your death is drawing near."

He told, "I'm very eager to see the after life. This life is all finished. No charm in this life, it is finished. Eager to see the after life."

But that man does not know that after life is also similar. The anarchist's after life, what can be very good? Attraction for this mundane, can't tolerate another's ownership, kingship. He wants to snatch the kingship, the leadership of this material world from another gentleman, has charm of this material world. What after life he can have, to see very glorious? *Ā-virincyād amaṅgalam*.

*[karmaṇām pariṇāmitvād, 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]

One is to look after, with very neglected dignity, even the post of the creator of this world. Who can create this world, but is in relativity of this world, mortal, nasty. The Brahmā, who has created and who's master of this world, but he's in the relativity of this nasty world. His position is also condemnable, what to speak of the ordinary persons. *Karmaṇām pariṇāmitvād, ā-virincyād amaṅgalam*. You and I, what is our position? Meagre. But even the creator of this whole mundane world, he's also surrounded with inauspicious reactionary consequence of life.

Then, *sivo 'ham, sivo 'ham, sivo 'ham*. Next after Brahmā there is Śiva. *Sivo 'ham*, do not care for material comfort. "Independent of material comfort as a soul I can live." That temperament, *sivo 'ham*. "I don't care for any material achievement, I'm sufficient in myself. Sufficient, *ātmārāma*, I'm self sufficient, I don't require any exploitation of this world, of any world."

That is marginal position. That is so high and so charming domain over the head of that Śiva, when he comes in connection with that, "Oh, I want to enter as a slave to that holy and magnanimous land! I want to be a member in the lowest member, as the ant. Even an ant's position in that noble domain is something to be envied, in Vaikuntha."

And then Vaikuntha, over that Goloka. Or Goloka, over that deeper, or the most comprehensive and most subtle, all-pervading, Goloka, solid circle. Highest plane ever found. Subtlest plane ever found, that is the foundation of all different variety of planes we can experience. Goloka. That is beautiful, that is love. Beauty and love, similar things, sweet, similar thing. Beyond power, power seeking.

This has been definitely brought down for us by Mahāprabhu, Nityānanda, *Śrīmad-Bhāgavatam*. The last treatise of Vedavyāsa, the giver of the greatest magnitude of revealed truth in this world. Revealed truth in different forms, in its greatest magnitude and detail, given by Vyāsadeva here, from Badarikāśrama.

And the key to that, to the highest was given first to his son, Śukadeva. And Śukadeva, he tried to impress the present scholarship of India, the then scholarship of the then scholars of India with that high ideal, in the whole theological world. Śukadeva did successfully.

And next there was another sitting in Naimiṣāraṇya where sixty thousand *brāhmaṇa* scholars met there just before this Kali-yuga, the iron age. And there also one who heard, who was present in the assembly of Śukadeva, and he was *śrutidhar*, that once heard he remembered it eternally. That is *śrutidhar*, only once hearing it is recorded final. There was one such peculiar scholar, Sūta. *Ugraśravā*, whose aural reception was revolutionarily extraordinary. Once one impression was caught, then it was final. That *ugraśravā*, through *śruti*, whose hearing is of very, very highest degree, he was present in that assembly and he caught it and distributed to the sixty thousand *brāhmaṇa* scholars gathered in Naimiṣāraṇya just before the advent of the beginning of this Kali-yuga, iron age. And that is *Bhāgavatam*. And Vyāsadeva from these four sittings completed, one Nārada to Vyāsa, second Vyāsa to Śuka, and third Śuka to Parīkṣit in the scholars assembly, and the fourth from *ugraśravā* Sūta to Śaunaka Ṛṣi. Then with this introduction, three *śloka*s of Vyāsadeva, he sent it to the market, *Bhāgavatam*.

*Janmādy asya yato 'nvayād* [SB, 1.1.1]. *Dharmah projjhita-kaitavo 'tra paramo* [SB, 1.1.2]. And *nigama-kalpa-taror galitaṁ phalaṁ* [SB, 1.1.3]. These three poems introduced as introduction, introduced *Bhāgavatam*. One about, *dharmah projjhita, sambandha-jñāna*, what is what. The second, what is the means to the end. And third, what is the proper conception of the end, of destination. Three. Where we are? Who am I? Where am I? What am I? In this way, *sambandha-jñāna*. And the second, *abhidheya*, what is means to my end. And third, what is the conception of the proper end of life. Different from all other recommendations from different theological scriptures. This is the speciality of this book.

Mainly after liberation, how one can live a dignified life, it is meant for them. They are to, *nirmat-sarāṇām satām* [SB, 1.1.2], they must be free from all jealousy, Vyāsadeva says. It is meant for those particular souls who are completely free from any trace of jealousy, *nirmat-sarā*. Jealousy means who cannot tolerate the higher position of any other than him, that is jealous. That is the test.

At every step you're to feel without prejudice that everything in your paraphernalia is holding a higher position than you. If you're jealous then you can't advance a single step there. If jealousy is fully eliminated, if you're ready to tolerate that everyone you come across will be holding higher position than you. And you should not mind anything from that, no reaction. If you can tolerate that everything, every atom, every dust of that plane is holding superior position to you. All Prabhu, and you're the slave. If you can accommodate you in such a way then you have a very higher place where you can enter and live.

But *nirmat-sarāṇām satām*, not only ordinary saint. That jealousy must be exhaustively eliminated. Then you can hope to come to study and you'll be able to understand what I say. That everything is superior and you're the lowest. Then you can have everything there, progress, faith. You can freely live there, move. But that temperament, the minimum demand from you is that. And that will finish everything. This demand finishes everything.

I told that Hiranyagarbha here, *sahajiyā*. From Lalitā Bābū and went to *bābājī* class.

*vaikuṅṭhera pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]*

["The earth, water, fire, air and ether of Vaikuṅṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā*, 5.53]

That Goloka, and below, Vaikuṅṭha, and there also everything made of spiritual dust. Water, all atoms are spiritual, and that is of higher quality than you soul who wants to enter there. So you're to enter into that domain and then you can hope to get the company of the Nārāyaṇa *bhaktas*, and then higher up, then Goloka Vṛndāvana. It is not a matter of joke, or a matter of luxury, so easy. Then, first deserve then have. No deserve, no having. Only imitation he had, plodding in the mud and thinking, "I'm in the divine lake of Rādhā-Kuṅḍa." Ha. Ha. Ha.

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

Die to live. Death means not only this physical, but mental death, and the death of all our ambitious aspirations. Death means, death's jurisdiction is so much. Die to live. Living is also wonderful living. Living is also wonderful, strange thing in comparison with the present living. There is living. Living along with all good, all high, all divine, all superior. How happy living! Wherever I'm breathing, everything is of higher quality than my own self. How happy, how elevating! But have we such courage, boldness to live there? To die a wholesale death? To die a wholesale death of our all experienced life, to be severed from all valuable things we ever gathered experience of. Is it possible for us? Not so easy! All the ideals, high ideals we have ever accumulated or come in association to; all to be given up. Not only our physical acquisition, but our mental acquisition, mental prospects ever acquired, all give up. Dissolution of the whole mind and body. And only soul, naked soul to be taken into that land, with the help of so many saints of that calibre.

Gaura Hari. Gaura Hari. Stranger than dream! Reality is stranger than dream, fiction. Hare Kṛṣṇa. Our standard of prospect should be raised so high.

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

Self abnegation. If we can have some conception of the truth, then we think it is sinful, what we aspire, that is all sinful, nasty. "Why should I be a master of so many?"

Gaura Sundara. Gaurāṅga Sundara. Gaurāṅga Sundara.

How, we hate slavery, but we'll be able to understand, how dignified position to be a slave to the so wonderful goodness, to the wonderful master. It is possible, not impossible, to peep into that higher position of truth.

Gaura Sundara. Gaura Sundara. Gaura Sundara. Gaura Sundara. Gaura Sundara.

We'll be eager to cast ourselves at the feet of those holy persons.

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

Mahāprabhu told once in Purī to Sanātana Goswāmī's case.

*sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāiye,  
[deha-tyāge kṛṣṇa nā paī, pāiye bhajane, kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine]*

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."] ["You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him."]

[*Caitanya-caritāmṛta, Antya-lilā, 4.55-56*]

"Sanātana, if it would have been possible that by giving up this body I can get Kṛṣṇa, then in a moment I'm ready to sacrifice this body *crores* of times!"

Sacrifice, this body, die. That is, in a moment I want to invite *crores* of times death. Die to live. *Crores* of deaths I like to invite, welcome, if by doing so I can get my Lord Kṛṣṇa. How standard, what standard? Where is Kṛṣṇa of Mahāprabhu's conception? Die to live. We think die to live, to die means to give the whole thing.

But Mahāprabhu says, "In a moment *eke-kṣaṇe*, in this moment I'm ready to die *crores* of times if by the result of that I can get Kṛṣṇa. But no, Kṛṣṇa is not so cheap."

The physical death, what benefit is there by physical death? This is to give up a dress, a flesh and bone dress, what charm is there? So something more, paliya sevāna [?] some positive life is there, not by negative sacrifice what we all possess we can go. Not by naked, if we can have a naked body we can go, no. Some positive attraction for that, that is the real thing. *Śraddhā, sādhu-saṅga*, serving tendency, that is the visa, not passport. Not passport, any number of passports I can collect. No, visa is necessary, the sanction of that place. But they're very broad hearted, very generous, very loving, and infinitely resourceful. Infinite resourcefulness is there.

Now England is trying its best to oust the foreigners. So long they're liberal. Now a party says that, "So many foreigners have come to live in England, and making the original British people's life intolerable. So there must be some check over the immigrants."

But that is infinite, no such limitation there. "All may come, but come with good will. With good will, standard good will you should come, you're all welcome, infinite. But you're to give up all your anti tendencies of this land, to keep outside. You come, you come for the interest of us, for the whole country you come. For the Lord you come. You're all welcome, very earnestly, affectionately

welcome. He's Lord of all of us, not only of a particular section, but He's the Lord of all. A loving Lord, an infinite Lord, His love is infinite, His ways are infinite, everything is infinite. So no possibility that our portion will be lessened if you come and partake into the service, no. Come, we rather want more, more may be engaged in His service. We'll be happy, more happy, more happy. But serving is, be in mind of that, mind that service for His satisfaction, *the* criterion. We're all seeking, searching for *His* satisfaction, not any one of us. If we find that lacking there, then we'll turn your enemy. With this idea, all can come."

Rādhārāṇī says to His anti group, though it is all necessary part, "She does not know how to satisfy Kṛṣṇa to His heart's content, then why she ventures to come very close connection of Him?"

That is in Her company, the harmony. Harmony means many and one, and gradation. The gradation is of that type, it is mentioned in *Caitanya-caritāmṛta*.

"If she can serve more I shall be aloof, I shall give her nearer to My Lord. But she fails to do service to the highest satisfaction, so what to do? I have to go nearer, because for His satisfaction, not for Myself."

That is the criterion there. It is very inconceivably understood, to understand. Inconceivable to understand but still it is there. We find it is recorded in *Caitanya-caritāmṛta*. In this way the gradation is there, all centre concern. And another remarkable, *pati lāgi' kailā veśyāra sevā*.

*[kuṣṭhī-viprera ramaṇī, pativratā-śiromaṇi, pati lāgi' kailā veśyāra sevā  
stambhila sūryera gati, jīyāila mṛta pati, tuṣṭa kaila mukhya tina-devā]*

["The wife of a *brāhmaṇa* suffering from leprosy manifested herself as the topmost of all chaste women by serving a prostitute to satisfy her husband. She thus stopped the movement of the sun, brought her dead husband back to life, and satisfied the three principal demigods [Brahmā, Viṣṇu and Maheśvara]."]

*[Caitanya-caritāmṛta, Antya-līlā, 20.57]*

If to satisfy Him, my Lord of heart, I'm to serve a lower idea. Like a prostitute I'm ready for that, if it's for His satisfaction. Whatever is for His satisfaction, apparently it may be the lowest, but that is the highest. Only one criterion, His satisfaction. And our calculation of good or bad has no value. Only one criterion, His satisfaction. That is the only one criterion. *Kṛṣṇendriya-pṛīti-vāñchā - tāre bali prema*.

*[ātmendriya-pṛīti-vāñchā - tāre bali 'kāma' / kṛṣṇendriya-pṛīti-icchā dhare 'prema' nāma]*

["The desire to gratify one's own senses is known as *kāma* (lust), but the desire to please the senses of Lord Kṛṣṇa is *prema* (love)."] *[Caitanya-caritāmṛta, Ādi-līlā, 4.165]*

And it is drawn up to the highest position among the servitors. All these are very high things, to be good to talk, but to get it is very, very, very difficult. So it is safe that one day we may hope to reach that domain. But now we're in the midst of disappointment. But I do not like this, I don't feel normal position here. Dissatisfaction, *virakti*. I do not know whether my aspiration will be realised any day or other, but still I cannot connect my faith with any other thing, any other conception but Kṛṣṇa conception. Because I shall be able to get anything easily in a day or two, then I must contact with that, I'm not a person to do such contact. No. I may get or I may not get, in my eternal quest,

eternal search. Still I won't budge and inch from the ideal that my Lord is Kṛṣṇa in Vṛndāvana! Kṛṣṇa in Vṛndāvana, as the son of Yaśodā, as the friend of Subal and others, and as the consort of the *gopīs* and Rādhārāṇī. I want to have His service, and the service of the servant of Him, that I adore, welcome. But no kingship, leadership of any sort of achievement.

*na nāka-prīṣṭham na ca pārameṣṭhyam, na sārva-bhaumam na rasādhipatyam  
na yoga-siddhīr apunar-bhavam vā, samañjasa tvā virahayya kāṅkṣe*

["O my Lord, source of all opportunities, I do not desire to enjoy in Dhruvaloka, the heavenly planets or the planet where Lord Brahmā resides, nor do I want to be the supreme ruler of all the earthly planets or the lower planetary systems. I do not desire to be master of the powers of mystic *yoga*, nor do I want liberation if I have to give up Your lotus feet."] [*Śrīmad-Bhāgavatam*, 6.11.2]

Vṛtrāsura says in *Bhāgavatam*, "My inner aspiration is after You, my Lord."

But not here Lord Kṛṣṇa, Vṛtrāsura, Nārāyaṇa.

"But Nārāyaṇa is also so charming that I eliminate all these prospects of my future life. I want You my Lord, my Lord of my heart."

So sweet. Godhead is so sweet. Back to Godhead, back to Godhead. Back to Godhead, and God is such of Kṛṣṇa conception of God, very sweet. Sweetest of all conceptions.

Nitāi. Nitāi Gaura Hari bol. Any question?

**Vidagdha Mādhava:** Yes Guru Mahārāja. How to recognise and eliminate jealousy in devotional life?

**Śrīla Śrīdhara Mahārāja:** *Hṛdaye nābhya*. According to realisation, and other realisations, how other realisations in the absolute sense we can understand, other planes of life? How can we understand that this is the gold without any alloy? How can we do? Not only Kṛṣṇa realisation, it is of peculiar type, but in other fields of life also we're to know by elimination and acceptance, how? How? With the help of some experts, or with the help of some books. *Śāstra* and *sādhu*. Then it comes to us, that knowledge. From the experts that knowledge comes to me. Or by scripture, book, the knowledge comes to me, gives some eye. With that eye I can find, "O, this is real gold, and this is alloyed gold." Every case, how we do? Help from outside, and the guarantee from ones own inner conception. And if he's dull, he can't gather conception from the experts, or from the books, then he's to suffer, himself. Here also we may apply the same thing. The experts know this expert, the religious experts of different type, and also books from different type. Always we're to test. And who is to accept them, his chastity, his sincerity, these three things come to meet us. Whether we're gaining, or we're losing, these three things. The scripture, the expert and expert's opinion, and then my sincere ability, judgement. These three together come to realise the truth, in every case, as here, so there. Here some intellect, and there the heart, the sincerity. So *ruci*, sincerity \_\_\_\_\_ [?] The same tangle everywhere. The one question. *Hṛdaye*, ones own heart, approval of ones own heart. For the acceptance of the external decision, the responsibility is his own. And also we can't deny that the external association...

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