

BECOMING ABSOLUTE

What is the definition of "absolute"? Absolute indicates the Absolute Truth - Sri Krishna - or anyone on the same level as Him. This state is described in the Bhagavad-gita as follows:

mam ca yo 'vyabhicarena / bhakti-yogena sevate
sa gunan samatityaitan / brahma-bhuyaya kalpate

(Bg. 14. 26)

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." Only when one has the same qualities as God can one actually serve the Lord and thus enter the Kingdom of God in the absolute world. This condition is explained in the purport to the above and the next verses. When one is perfectly situated above the modes of nature, beyond the possibility of any falldown, he can enter the absolute realm. His unlawful desire to control the material nature is removed.

In order to attain the absolute position of serving the Supreme Absolute, one must engage in the absolute process of bhakti-yoga. In this absolute process the means and the end are the same - loving service to the Absolute. Therefore when an outsider asked Srila Prabhupada why all these boys and girls had surrendered to Him, He replied, "Because they have some love for me, they have surrendered to me." In other words, transcendental love is the absolute medium by which the Supreme Absolute associates with His eternal servitors in the absolute world. This absolute process of bhakti-yoga begins with transcendental love and ends with still more transcendental love.

Sometimes people argue that by forcing a person to surrender the love will automatically develop. But Srila Prabhupada's statement contradicts this theory. Srila Prabhupada is saying, "No! The love must be there from the beginning." Otherwise the process is not absolute. Absolute implies that the means and the end are the same. When the means are material - namely force - the end cannot be spiritual - namely love. A material cause illicitly a material result, and force is entirely material. In fact, force is the exact opposite of absolute. Because you may be more powerful than me, you can force me. But someone else may be more powerful than you, and he can force you. Force is entirely relative. We may consider that since Krishna is the supreme powerful, His use of force is absolute. But actually Krishna's power is not absolute, because Krishna Himself can be overpowered by love. Therefore transcendental love is the absolute standard, and one can claim to be absolute only when he comes to the platform of transcendental love, which cannot be checked by any material condition. At such time one is an uttama adhikari and he gains entrance to the absolute world of Vrindavan by following in the footsteps of one of the Lord's eternal associates. His spontaneous devotional service is free from all sorts of compulsion, even the compulsion to follow regulative principles or scriptural injunctions. His vision is absolute because even in this world he sees that everyone is serving Krishna.

When we analyze the activities of the Supreme Absolute Personality of Godhead Lord Sri Krishna, we see that the Lord never used force to convince Arjuna to fight. The Lord lovingly explained the Bhagavad-gita because He wanted to engage Arjuna in loving service to the Lord. In other words, the Lord did not speak Bhagavad-gita in order to achieve some material purpose in this relative world, such as winning an earthly kingdom or defeating the opposing camp. He spoke out of love for the living entities only to encourage them to revive their love for Him in bhakti-yoga. Therefore at the end of Bhagavad-gita, Lord Krishna gives Arjuna the choice as to what he would like to do:

iti te jnanam akhyatam / guhyad guhyataram maya
vimrsyaitad asesena / yathecchasi tatha kuru..

(Bg. 18. 63)

"Thus I have explained to you the most confidential of all knowledge. Deliberate on this fully, and then do what you wish to do." And voluntarily Arjuna immediately agreed, "Yes, my Lord, I will do whatever You say." This loving exchange between the original spiritual master and His exemplary disciple establishes the absolute supremacy of bhakti. The Lord never interferes with the minute independence of His part and parcel servants because He wants to increase the love of His fallen devotees. Such love is voluntary and can never be forced.

When we see that we are losing the desire to control by force and are approaching the platform of transcendental love we can understand that we are becoming absolute.