

85.08.20.A

Śrīla Śrīdhara Mahārāja: Family, admission to enter into the family, His family of servitors, by *dīkṣā*.

*divyaṁ jñānaṁ yato dadyāt, [kuryāt pāpasya saṅkṣayam
tasmād dīkṣeti sā proktā, deśīkais tattva-kovidaiḥ]*

["The process by which divine knowledge (*divyaṁ jñānaṁ*) is given and sins are destroyed is called *dīkṣā* by the highly learned scholars who are expert in spiritual affairs."] [*Hari-bhakti-vilāsa*, 27]

He gets such enlightenment he can understand that Kṛṣṇa is my guardian. He's all in all. And leaving all other duties he promises to go towards Kṛṣṇa for His service. This function, they impart such knowledge, and the disciple also invites that sort of knowledge. That I belong to Kṛṣṇa wholesale, I'm His property. He can use me in any way. I'm not free to leave Him, my programme is within His area of service. But not without that, on the outside.

*dīkṣā-kāle bhakta kare ātma-samarpaṇa, sei kāle kṛṣṇa tāre kare ātma-sama
[sei deha kare tāra cid-ānanda-maya, aprākṛta-dehe tānra caraṇa bhajaya]*

["At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself."] - ["When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord."]]

[*Caitanya-caritāmṛta, Antya-līlā*, 4.192-3]

"You are My own. Your interest is My interest. My interest is your interest. We are one and the same."

This assurance comes from Kṛṣṇa. He accepts us as His own and takes the responsibility of everything, in good or bad days for us. And according to our surrender that comes also. *Divyaṁ jñānaṁ*, this is real knowledge, this is proper knowledge, this is absolute knowledge. Independent of all different interests, separate interests. From the absolute standpoint that He has got right over everything and over me also, that I'm absolutely to be used by Him and none else. This sort of transaction, this is *dīkṣā*. *Divyaṁ jñānaṁ*, the divine knowledge is this, divine conception is this. So we understand and we go to do that.

Otherwise we're suffering from ignorance, this false notion about the environment. That ignorance of the proper estimation of the environment and us, we're suffering from that, *avidya*, *ajñāna*, ignorance. What is that? Separate interest. I've got separate interest, and so many others they've got separate interest, there are many. Not harmony in one, this is our *ajñāna*, ignorance.

And when we're conscious of the common centre, and that is good, home, home sweet, all these things, then we get connection, *divya jñāna*, real knowledge, divine knowledge we get.

Mādhava Purī Mahārāja: So what is the meaning of the eternal relationship? What is the meaning that you are eternally related with Guru? When you take initiation from Guru, that relationship is eternal?

Śrīla Śrīdhara Mahārāja: That our very nature of our existence is of a subordinate. No direct connection is possible with Kṛṣṇa in our constitutional position. Through him, through some we're to have His connection, not direct. We're *taṭasthā-śakti*, we come from marginal potency. So we can connect with Kṛṣṇa through His internal potency. And in internal potency also there's gradation.

In the potency there's the conception of personality, and there's also hierarchy. Very near and closer and closest, and far, more far, in this way. Hierarchy. Just as in the bureaucracy, all are not very intimate to the king. Some are very near, some are little far, in this way. The *śakti*, the potency is in this way, there is intensity, more, more. Just near the sun heat is more, light is more. Far away from the sun, there the intensity of the light and heat will be little less. In this way. Light and heat near the sun, as it's going far it's being less, both light and heat, like that.

Near about Kṛṣṇa is more serving spirit. And going a little away and that tendency is being lessened, serving, affection, everything. So inside, nearest, is more interest, and little far, little slackened. More or less they're subservient to the nearer group, higher group. Hierarchy is there.

...

...supreme position. He's an autocrat. We're to adjust ourselves with such a centre, with anything. Any change in the environment may come. But with optimism we're to face. That is the key to success in our life.

*tat te 'nukampām [susamīkṣamāṇo, bhuñjāna evātma-kṛtam vipākam
hrd-vāg-vapurahir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [*Śrīmad-Bhāgavatam*, 10.14.8]

The highest advice. *Tat te 'nukampām susamīkṣamāṇo*. The best estimation about the environment has been advised to be in this way. It is a grant, but where from the grant coming, He's my guardian, He's my Lord. He's supreme, He's autocrat. His grace - we're living by His grace, not as a matter of right. We're living, this is not our birthright. We may or may not exist. Does not matter to the infinite whole. *Tat te 'nukampām susamīkṣamāṇo*. Whatever coming - His grace - not earned by my right, or my ability, or my qualification. All coming, every part of it, a grace coming to me. *Tat te 'nukampām susamīkṣamāṇo*. Our well estimated, well guided estimation will be like this. We'll be satisfied whatever small grant we get. No right, not with the eye of any right, whether I'm getting our own or not, my own portion, own share, nothing of the kind. *Tat te 'nukampām susamīkṣamāṇo, bhuñjāna evātma-kṛtam vipākam*. And what trouble we find that is self acquired. Due to my defective position I'm so. I'm so low, mean, so my vanity should have to disappear

altogether. No position I have got. Only under the grace, the whole thing. My whole existence, prospect, everything, only for His grace. Such dependent position we've got. Slave, *kṛṣṇera 'nitya-dāsa.'*

[jīvera 'svarūpa' haya — kṛṣṇera 'nitya-dāsa', kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa' sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya, svābhāvika kṛṣṇera tina-prakāra 'śakti' haya]

["It is the living entity's constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one with and different from the Lord, like a molecular particle of sunshine or fire. Kṛṣṇa has three varieties of energy."]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.108-109*]

Mahāprabhu told. "You consider, you know yourself to be the slave of the Supreme Lord."

Slave has got no right, like property, like animal property, cows, cats, dogs. Our position is like that of a dog and cat. But at the same time 'no right' but prospect by His grace we can enter the highest position, only through service. Service means to satisfy Him, not to satisfy me, not for myself. But when I'm determined to maintain my existence for Him then I've got some position. I'm for Him. Everything for Him. For Itself. So I'm for Him, I've got some position. And as much as I can dedicate myself to be for Him, so much position concrete I may acquire. So my position depends on my rendering sincere service to the prime cause.

Kṛṣṇera 'nitya-dāsa', kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa.' A marginal potency, from the independent view we can find. Something common, something different, but it is inconceivable. So Kṛṣṇa all, and we've got dependent position potency, and owner is He, and if we're conscious of that fact then we can thrive. We can improve our position and we may get the highest position. We can enter into the most confidential service. We're to satisfy the permanent servitors of the highest conception. The highest servitor is - should be the object of our greatest reach. Rādhā *dāsyā*. Who can serve Him best, our aim will be to enter into Her group. So service is our life, service is everything, we thrive there. And whenever we want to do the work of a master we go away, we degrade.

So by serving we live, and by trying to make - lord it over, we die. Die to live. Don't try to live without death. Ha, ha. Die to live, not to live at the cost of the death. Don't live to die, but die to live, but don't live to die. Living, in our estimation, is to face death. But in our estimation, to die for Him is to live. Central position is such, our relation with the centre. That Hegelian theory is very auspicious. Die to live.

So our ego should be dissolved, ego of self searching. God searching is our self searching. Search for Kṛṣṇa is really to search for our own interest, higher interest. So search for Kṛṣṇa, not to search for a separate ego, but search for Kṛṣṇa. Your interest searching is included in that, represented there. Only search for Kṛṣṇa, with the spirit of service, not with the spirit of enjoyment. Die to live.

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ. Bhidyate hṛdaya-granthiś, that ego must be dissolved. Ego means the collection of separate interests of different type. That is in a box. Just as when aeroplane has been crashed they're trying to find out that box, the record is there.

Badrinārāyaṇa: Black box.

Śrīla Śrīdhara Mahārāja: Black box. The plane is passing through different lives, that box is there, that is ego. There we can trace from where he's coming, and where to go, he's going. That *karma*, the result of our *karma* in the most subtle form is reserved there. That ego, if we search the ego of a person, where from he came, there are specialists who can read. "Oh, he came from a tiger section, or he came from an insect. He came, his previous birth was that horse, or something." That can be traced in that ego. "And it's possible that in next life he'll have to go, his goal is such, and place." That sort of ego should be dissolved, that nowhere in the world of three dimension we shall go, our goal, our destination. Nowhere in the land of three dimension. Bhūr, Bhuvah, Svah, Mahā, Jana, Tapa, Satyaloka, Virajā, Brahmaloaka.

I have got, I want to have a ticket for Goloka or Vṛndāvana. And Nityānanda Prabhu, Mahāprabhu, They're distributing that ticket. I want to go there to live. I'm told that that is the home of my previous generations, something like that. I'd like to go there. *Ruci*, taste. Taste is the unit, not brain, not knowledge. Mahāprabhu gave recognition to the inner taste. That is our capital. Brain has got nothing to do. Brain may sanction something, but heart may take me towards some other direction. We're generally guided by our heart, our taste, not by our brain. Brain cannot control all this - to certain extent. But heart is the innermost guiding principle, will be guiding the inner taste. That guides us to our goal. So we must be more concerned with that taste, *ruci*. And to improve it, only the association with the *sādhus*, with those that have got real taste for Kṛṣṇa consciousness. Anyhow to associate, that is valuable, not the brain is valuable, but earnest, sincere hankering for Kṛṣṇa, that is valuable. Kṛṣṇa - all beautiful, but autocrat, we must think.

The highest thing can never be subservient to anything, it is clear, reasonable also. Because He holds the highest position so why He should be dependent to any other thing? But only dependent to those that have got that conception of the highest thing about Him, that He's the highest. Naturally oneness is there, common interest binds together. Kṛṣṇa. So Kṛṣṇa and His own. When we've got some connection with a real devotee of Kṛṣṇa we've got some tangible position. Otherwise we're nowhere, we're lost in the infinite. But whenever we come in contact with a devotee, rather with an agent who is wandering here for His interest, come across such a person, then we've got some substantial position.

brahmāṇḍa brhamite kona bhāgyavān jīva [guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.151]

We're wandering aimlessly in this universe. When we come in connection with a devotee of Kṛṣṇa then we get some hope, some support, some safe position. Otherwise we're lost in the infinite. Where coming, where going, what doing, all aimlessly, no good. Connected with local

interest that has got no value in the infinite. Like a ball, by getting a kick ball is rolling that side, again another kick going this side. Another kick from that side going this side. In this way, a ball under the kicks, our position. But when we come to have - to meet one who has got some substantial connection with the real centre, some tangible position we have acquired. Otherwise nowhere. Counted. We've got, we're within the calculation from the centre, under the calculation. We're traceable, otherwise untraceable position we're wandering, passing through. *Brahmāṇḍa brhamite*.

Even Brahmā, the creator of this material world, has got no tangible position. But the Guru Brahmā is another thing. Ordinary Brahmā, the creator of any solar system, may not have any tangible position in the universal calculation.

When Brahmā approached Kṛṣṇa to meet Him, Kṛṣṇa asked, "Which Brahmā has come?"

Brahmā thought, "Is there any other Brahmā? I'm all in all, the creator of the wholesale, whatever we see, feel." Still, he had to tell, Yes, he was the father of Sanaka. "The four-headed Brahmā has come to meet You." Then he was taken in and there found, "Oh. So many Brahmās are there. Hundred faced, thousand faced, million faced Brahmās are there with their big and gorgeous figure. They're commanding more, greater *brahmāṇḍa*, creator of greater solar system, they're there."

So infinite can accommodate everything. We're to make some tangible position in the infinite. How to make progress, what direction? That love, affection, beyond calculation, a plane beyond calculation. That force which is controlling without brain, that intuition, something like. The mother of the child, even it is found in the beasts and birds, insects, everywhere, the intuitive force. That is going on to conduct this world affairs. That is unaccountable, come from where we do not know. Some affection comes to do the duty, service, then disappears. Bird's chicks little growing, but knows that intuitive affection, bird goes away. In this way. With that sort of tendency, that comes from the affection area, love. We're to take shelter under that wave if available anywhere. That can help in such helpless condition we're wandering through.

Human brain, we're going to destroy the whole world by inventing atomic energy. Ha, ha. So civilised in the negative side. Civilisation in the negative side improvement, meaningless, suicidal, to kill one another. Is this civilisation, a development? Should we call this improvement or development? Satanic brain. Satan is not a positive thing, it is indirect, undesirable force. So Satan is killing, destroying, agents of destruction.

But constructive thing is affection, love, sincerity, self-giving, surrendering. Love is always based on surrender. That high thing we shall try to imbibe, that noble thing, self-giving. To give is nobleness. To absorb, to exploit, that is Satanic. And to surrender for higher things that is Godly.

Mahāprabhu told, "Who are you to give? Already you belong to Him."

How you belong to Him? Not by any contract but by nature you're a servant, Kṛṣṇa *dāsa*, slave. What does it mean? By your very existence you are His subservient, that is your nature.

And you want the opposite thing, you want to become a Kṛṣṇa, you want to become a God, take His position. Just the opposite your aspiration. And because you do not thrive, you can't become that Kṛṣṇa, so you want to commit suicide. That is renunciation, *mukti*, liberation, to enter into non-differentiated area, not to rise again, eternal slumber, *samādhi*, *brahma-sāyujya*, all these things, unnatural.

Come in the natural way and you thrive there. We're so much accustomed to get our interest in the world of exploitation that we can't think that by serving we live. By dying we can live. We can't understand that very thing. By giving we get, giving we thrive. And by taking we go down, we lose. Just, we're accustomed in a thought of opposite thing, by amassing I become big, not by dissolution, not by giving, offering myself, I can be big and noble. So die to live.

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ, kṣiyante cāsyā karmāṇi.
[Śrīmad-Bhāgavatam, 1.2.21] & [Śrīmad-Bhāgavatam, 11.20.30]

Identified, if whole separate interest box dissolved, we find we're identified with the same common interest with my Lord. And according to my might I'm to do my duty. That is normal life. That is a life which has got recognition in the normal living in this organic whole.

This is too abstract, is it not? Eh?

Badrinārāyaṇa: No. Very practical.

Śrīla Śrīdhara Mahārāja: Practical? Who is there? Madan-manohara?

Badrinārāyaṇa: No, Mike.

Śrīla Śrīdhara Mahārāja: Mike. Here?

Badrinārāyaṇa: Madan-manohara.

Śrīla Śrīdhara Mahārāja: And there?

Badrinārāyaṇa: Purī Mahārāja.

Śrīla Śrīdhara Mahārāja: Purī Mahārāja.

Badrinārāyaṇa: Dinadayal. And behind the pillar is Rāma, he's trying to hear some Hari *kathā*.

Śrīla Śrīdhara Mahārāja: _____ [?] Trying to swim in the - what I'm talking, swimming in the sea.

Badrinārāyaṇa: *Vyāso vetti na vetti vā* [Caitanya-caritāmṛta, Madhya-līlā, 24.313]

Śrīla Śrīdhara Mahārāja: Left in the world of thought. Kṛṣṇa has left him in the world of thinking, only.

Badrinārāyaṇa: Previously Mahārāja you told, "Kṛṣṇa is playing hide and seek with him."

Śrīla Śrīdhara Mahārāja: Hide and seek, but now more hiding. Ha, ha.

Badrinārāyaṇa: Ha, ha. To increase his seeking.

Śrīla Śrīdhara Mahārāja: Hiding means naturally increasing seeking. One thing cannot stay for long, the reaction will come.

*naiva tasya kṛtenārtho, nākṛteneha kaścana
na cāsya sarva-bhūteṣu, kaścīd artha-vyapāśrayaḥ*

["In this world, a self-realised person who rejoices in the soul does not accrue piety by the performance of actions, nor does he incur sin by abstaining from duties. Amongst all living entities, from the highest life-forms of the planet of Lord Brahmā down to the world of immobile organisms, he never depends on anyone for any personal demand whatsoever."] [*Bhagavad-gītā*, 3.18]

A worldly busy man, it does not mean that always his movement is profitable. Who is busiest man in the world, does he make the greatest profit? Adjustment. What is necessary, that is adjustment, that safe trouble of many ages, suiting one moment's adjustment can make us so rich that running through ages from this side, that side, is meaningless.

*[kim pramattasya bahubhir, paroḥṣair hāyanair iha]
varam muhūrtaṁ viditaṁ, ghaṭate śreyase yataḥ*

["What is the value of a prolonged life which is wasted, inexperienced by years in this world? Better a moment of full consciousness, because that gives one a start in searching after his supreme interest."] [*Śrīmad-Bhāgavatam*, 2.1.12]

That was the first starting of Śukadeva Goswāmī in *Bhāgavatam*.

"Only seven days left? Oh. That is enough time, that is enough, seven days is enough. Only a seconds utilisation that can solve the whole problem. But sleeping over, running hither, thither, aimlessly, millions of years, no value, cannot fetch any value, anything. But proper utilisation in a second, that can make us, that can enrich us beyond our knowledge, our estimation. *Kim pramattasya bahubhir, paroḥṣair hāyanair iha*. Thousands of years inattentively being passed away. What is the good there? *Varam muhūrtaṁ viditaṁ*. In a moment properly understood, properly utilised, can solve the whole thing." So,

*kim karma kim akarmeti, kavayo 'py atra [mohitāḥ
tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt]*

["Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world."] [*Bhagavad-gītā*, 4.16]

What is work and what is not work, the scholars also cannot ascertain. They're perplexed to find out who is doing and who is not doing. Ha, ha. Planing within the room, the General planing within the room, fighters on the outside, killed outside. The valuable thing is in the plan. Only physical movement is not necessary. So find out the clue of life. There is also activity in the mental

plane, not in the bodily plane, physical plane, but in the mental plane. Finding out the solution of life, trying to find out the proper solution of life, that is work enough. Working energy is there in subtle form. Only the gross form should be appreciated if it's not the right thing.

*na hi kaścit kṣaṇam api, jātu tiṣṭhaty akarma-kṛt
[kāryate hy avaśaḥ karma, sarvaḥ prakṛti-jair guṇaiḥ]*

["No one can remain without acting even for a moment. Everyone is forced to act helplessly, stimulated by the modes of material nature. Therefore, it is improper for a person of impure consciousness to reject the purificatory duties prescribed by the scriptures."] [*Bhagavad-gītā*, 3.5]

Working in the mental plane, only physical activity energising, it is not, the subtle energising may be within. In the mental plane, in the plane of reason, even higher searching after self passing away the world that can be understood by reason. Beyond reason, beyond our reason and understanding, there is a region and to search for that. No activity in the physical sense, but great concentration to find out the higher plane from within is possible. And then that repentance for the past misuse of the life what I have done. That also gathers a force. "O Lord, the prayer...

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