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Śrīla Śrīdhara Mahārāja: ...and no charm for the temptation what we find around us. Our far sightedness will say to us, don't follow these trifling things, phenomenal proposals. Not reliable, all treacherous. Now giving something, and then that black marketing life, they'll try to get you more than the real price, with some interest. That will be realised from you. Now giving proposal of some satisfaction. Suppose one percent they give, lending you, and with interest ten percent they'll take from you. Don't allow yourself to be captivated by those outward, treacherous shows and charms. So go take *prasādam*, and everything should be done with that idea, that will relieve us.

*tvayopabhukta-srag-gandha-, vāso [lāṅkāra-carccitāḥ
ucchiṣṭa-bhojino dāsās, tava māyām jayema hi]*

[Uddhava says: "Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (*māyā*)."] [*Śrīmad-Bhāgavatam*, 11.6.46]

Whatever, the dress, or the food, whatever we do we're doing as if sanctioned by Him, following His footsteps. Always with that consciousness we shall do anything and everything, with God consciousness, Kṛṣṇa consciousness. Kṛṣṇa conception of God is Beauty and Autocrat. So whatever we shall do we shall do with the help of - in our heart, the Kṛṣṇa consciousness, that is required. Beyond our expectation the help will come to us. Gaura Hari. Gaura Hari. Gaura Hari. Not doing anything is bad, but do in the proper attitude, proper mood. That is lacking. Whatever you do, do in a proper way. In every step, in a bigger way, in the highest sense. And the bigger means the propounder of law, according to His will, that Autocrat, Kṛṣṇa. Do with Kṛṣṇa consciousness whatever you do, that is sum and substance of life, go on with Kṛṣṇa consciousness at every step. *Ki bhojane ki śayane kibā jāgaraṇe, aharniśa cinta kṛṣṇa balaha badane.*

*[āpana galāra mālā sabākāre diyā, aṅṅa kareṇa gaura-hari kṛṣṇa kaha giyā
ki bhojane ki śayane kibā jāgaraṇe, aharniśa cinta kṛṣṇa balaha badane
yadi āmāra prati sneha thāke sabākara, kṛṣṇa binā keha kichu na balibe āra
jagatera pitā kṛṣṇa ye na bhaje bāpa, pitṛ-drohī pātākīra janme janme tāpa]*

["Blessing everyone with affection and placing His own flower garlands around their necks, Śrī Gaura Hari instructed them to return to their homes and fully engage in the service and worship of Kṛṣṇa with all devotion. He said: "Always engage in thinking, remembering, hearing and speaking about Kṛṣṇa in all situations, whether awake or sleeping, eating or resting. If you have affection for Me, please promise that you will never cultivate anything other than Kṛṣṇa. Kṛṣṇa is the benevolent father and supreme cause of the whole universe and all beings. One who deliberately avoids worshipping his own transcendental father, is considered most fallen and suffers birth after birth.""] [*Caitanya-Bhāgavata, Madhya*, 28.25-28]

[*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 16]

Go on eating, sleeping, and doing anything else, but always at heart have the association of Kṛṣṇa. Go on, whatever you do does not matter but do it with Kṛṣṇa connection. Sum total is this, long and short is this.

...

...was the author of a book named *Critique* [?] by Nagaraj Sharma. He criticised the intellectuals, like Radhakrishna, Gurendas Gupta, who wrote books about Indian philosophy, and also a comparative study in the religious world. His objection that they could not approach the eastern philosophy, in eastern method. But those two approached, though Indian, they approached Indian philosophy by western methods. That is intellectualism. Indian philosophies nature, the method of dealing, is revolutionary. And he has quoted from *Veda, Bhāgavata, Gītā*, as we do, generally. The approach must be from the objective towards subjective, and in that mood. Otherwise it is all a study of the reflection, nothing of the substance, shadow, dealings of the shadow. And thinking that by getting the shadow we've got the substance, that is self deception.

The progress not upwards, but progress comes from upper to downwards. Not in the empirical method. Descending method not ascending method. They must improve their negative character so that the positive may come there easily. Pure negative character, empty, and aspiration for the fulfilment from high.

Prañipāta, paripraśna, sevā. Prañipāta, that means taking leave from all aspirations of mundane character. I have no ambition of any mundane achievement, I have finished them. I'm disgusted with mundane achievement, so I've come to search something divine, if it is there. The first attitude. Then *paripraśna*, enquiry is there, but not in the line of *tarka*, that is to establish himself. What is past, to take the past results and to try to put them against the coming thing. *Paripraśna*. Very earnest type of hearing with wholesale at his command to utilise. And the main thing is *sevā*, service. I want to live for Him. I'm worthless. If I can be utilised by Him I'm searching for that. I have no value, so far I've had experience of me. I have finished my life here, prospect is finished here, this is all worthless living. If life is worth living I come to understand that if it can be utilised by the higher agents. *Sevā*.

And the acceptance will come from that side, that is progress. It does not depend on me. May or may not accept me, may or may not give me admission. It depends on Him. Only in my side, surrender, degree of surrender. And not I'm a subject and as a master I'm travelling over the soil. This is all offence, and also stands as an obstacle on my real progress. I'm not going to be a master of any particular land or plane of life. Service, servant, slave kind of servant, not that I'm giving some service and drawing some salary, equal position, I'm selling my energy. Service means not selling my energy to get some remuneration, but the service of a slave. I want to put my ego into fire. The ego is the root cause of all disturbances in my life. So it must be reduced to ashes and a new life will begin. In the slave conference they will try to search for some right in their dealings with the master position. This is a laughing thing, ridiculous. Especially Kṛṣṇa consciousness, no law, all autocracy, no law. But that is more difficult to attain, so only the service. Service also of this kind, that the result of the service I won't get, no salary of any kind. It will go to my Master. Eternal slave, *nitya-dāsa*.

jīvera 'svarūpa' haya — kṛṣṇera 'nitya-dāsa', [kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa' sūryāmśa-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*]

The eternal slave, not that by slavery I shall get something and lead a life of independence. As much as I shall be accepted as a good slave - slave means, not owner of anything, ownership. I'm eager to find that I've got no ownership anywhere, partnership, ownership. The demand of ownership, they're resting, standing of ones ownership, that is the greatest enemy to him. So those things cannot be discussed or cannot be tried, keeping ones ownership. I shall be gainer of something, some knowledge, or some substance. The ownership should be given past. And whatever I hear from the *sādhus*, whatever I shall get, that goes to my Master. With that nature it becomes *bhakti*.

Ādau cārpita paścād kriyeta [Śrīdhara Swāmī]

Iti puṁsārpitā viṣṇau, bhaktiś cen nava-lakṣaṇā [*Śrīmad-Bhāgavatam, 7.5.24*]

All these nine processes may be reckoned as *bhakti* when they'll be of such qualification.

Ādau cārpita paścād kriyeta. The benefit I shall derive from the discussion, that won't come to me, that will go to my Master. This is something imaginary to us, but it should be the basis of our enquiry. Otherwise we shall travel in the mundane world of shadow without any touch of the reality. Our Guru Mahārāja laid stress so much that he did not like that one will take the Name only. But he wanted that they may partake in the service. Serving attitude must be cultivated within us.

*[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ]
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*

["Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234*]

Without *sevonmukhatā*, without self dissolution - the process is to dissolve our ego, and it is there. Not that we shall acquire, but we shall dissolve our ego. And then the flow will come from that side. And we're dependent, fully dependent. It will come from there. We have nothing to do, only to demand our want. I'm needy, I'm the worst needy, extremely needy. That should be - we shall try to accept and know. That is the novelty of the special teaching of our Guru Mahārāja in this age. The service, that is the exploitation and that dedication, and it will be attracted to you, and progress by His grace, not by your energy. You negativify yourself. You are possessed by the ghost. The ghost must be driven out, then the normal condition will come. *Anyābhilāṣitā, karma, jñāna*.

*[anyābhilāṣitā-sūnyam, 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]

Fleeting desires, and the permanent elevation nature, and then that we shall know anything and everything. To be masters of everything we shall become, no other. This line of attempt is suicidal. I shall know, I shall make progress in my knowing capacity and know things, understand things. That is all a waste of energy. Only try to drive away the ghost, the ego of different shades. *Anyābhilāṣa, karma, jñāna, yoga*, etc. In other words, to make yourself a lord. That lording it over tendency, that must be banished. What is necessary is that, and that will come automatically.

Automatically, fully, it is dependent on Him. This sort of self abnegation, and the preparedness for the service. Whether He'll select me as servant or not that depends on Him. Whether I shall be given a visa or not that depends on their sweet will. I have nothing to do, only I can try to make myself fit. That is, I'm the worst of all. I'm the most needy and worst of all. I'm haunted by so many undesirable things, so I'm not worthy. I'm poorest of the poor, needy of all needy. The negative side, that is our normal position as we are in this organic whole. *Keśāgra-śata-bhāgasya. Śatadhā kalpitasya ca.*

*[keśāgra-śata-bhāgasya, śatāṁśaḥ sādṛśātmakaḥ
jīvaḥ sūkṣma-svarūpo 'yam, saṅkhyātīto hi cit-kaṇaḥ]*

["There are innumerable particles of spiritual atoms, which are measured as one ten-thousandth of the upper portion of the hair."] [From *Bhagavad-gītā As It Is*, 2.17, purport]

[bālāgra-śata bhāgasya śatadhā kalpitasya ca, bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate]

["If we divide the tip of a hair into one hundred parts and then take one part and divide this into another one hundred parts, that ten-thousandth part is the dimension of the living entity."] [*Śvetāśvatara-Upaniṣad*, 5.9] & [*Gauḍīya Kaṇṭhahāra*, 10.8]

Hair breadth, and that divided into a hundred pieces, that hair breadth that is a very imaginary thing.

Keśāgra-śata-bhāgasya. Śatadhā kalpitasya ca, bhāgo jīvaḥ. Your position is something like this. The hair and it's breadth that can be divided into hundred, and one part again divided into hundred. You may think your position like that, in this universe. So don't go to want to lord it over - for that you're suffering. Give up that current forever. Come to normal - and that normal, and again there you'll find that you're nowhere, you're helpless. Then help from other side, and not hypocritically, genuine, sincerely, you'll find you're helpless. In the name of *bhakti* I shall gather some intellectualism, or some mystic power, all these are misguiding us. If we can trace any progress then we're nowhere. These things not trustworthy in the ordinary sense.

Two *brahmacārīs*, two or three *brahmacārīs* wanted to say something to our Guru Mahārāja, but they're hesitating.

Guru Mahārāja he asked them, reading their attitude, "You want to say something to me, but you hesitate to do so?"

"Yes."

"Yes, you say what you have to say, say it to me."

"So long we have joined the Mission, more than twelve years, but we don't find any progress in us. That we came to report to you."

"Do you say that rightly, sincerely? Sincerely you say that you have no progress for ten years or twelve years?"

"Yes, of course we feel that we say it sincerely."

"It is all right. Go."

What should we understand from this? This is very difficult. After ten years service in the Mission they say that "I've got nothing."

"But do you say that truly?"

"Yes."

"It is all right. Go."

What benefit we can get, understand from this? That you are saved from that disease that "I get something. I have got something in my possession." That is mania. Nothing can be got here from our position. Everything in His control to look out that. I have got nothing. But still I'm spending so many years here. Now also without any remuneration we're giving our energy but do not get anything. How? Very peculiar. Selflessly working, without any benefit you're working. Provisional, a good position. So I assure you are well, you're healthy, no disease, you are in health. You're working but getting nothing. Still you're giving your service but you don't get anything. You are in good position, you are healthy. I have got something, that is dangerous."

Work, do, but no remuneration in return. Can you conceive that? How? The real progress in that line, to conquer the Organic Whole Autocrat. The nature of progress is of that kind. So it is not within the jurisdiction of our Satanic intellect. Our intellect means Satanic, oppositionist to God. Always we're so many Satans. We want to live in competition with God. To get something in possession either in intellect or in body, a separate god we want to be here, demigods.

Pranīpāta, pariprasna, sevayā, only service. And what we want, what we're given, more tendency to serve. *'dāsa' kari' vetana more deha prema-dhana*. What is *prema*? What is love? That sacrifice, that service is rewarded by more and intense hankering for service, self giving. That is the remuneration, it will be increased. To give us for the Whole, that will be more and more increased. As you will serve your serving tendency will be increased. The appreciation of slavery will be increased. If you work as a slave then what sort of remuneration you'll get? The appreciation of slavery, that will be more, more intense. At His disposal. Self forgetfulness to the totality, a dynamic self forgetfulness, self forgetfulness in dynamic character. Then you'll be able to feel the flow of the deepest plane of the Whole. And our ego cannot allow us to go to the deepest plane, fundamental plane of flow of energy. We'll be so subtle that we can go, we can reach, nothing can oppose us, we can reach the fundamental flow. Self forgetfulness will be such, of dynamic character. If we want to measure our progress - nothing.

vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara

[Śrīla Bhaktivinoda Ṭhākura says, "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn."]

If particularly we want look at my progress then nothing. Nothing comes in our vision whenever we're particular to feel what is the consequence of my energising in this life. So long I'm engaged with a particular thing, what is the acquisition? If you want to look at that, that is finished. *Haya ākhi-agocara*. He loves to come as His own accord, not attracted by any qualification of anybody. No qualification is sufficient for Him, in His standard. So die, die a real death, not a fashion, not imitation, not a fashion, you're really to die. No charm in the environment where I live, dissatisfaction. Only dissatisfaction and searching. No friendship with any environment, but only with the *sādhu*, the agent of the deeper plane who will speak like this.

"We have nothing. We're property, we'll be utilised in any way we like. Come to this dignified nobleness of your existence, you do not want anything. But you want to be utilised by the high, if possible, but unfit. That will appear, the reaction of our sinful life."

Still, the process is recommended for us, the path, *śraddhā*. What is *śraddhā*? I'm incomplete. The fulfilment in the hand of the Absolute. That is *śraddhā*. Everything in the hand of the Absolute. I'm nowhere, helpless, then searching for real shelter, sincere searching of a shelter. All hypocritical environment. A real shelter I want, shelter-less, shelter.

'śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya, kṛṣṇe bhakti kaile sarva-karma kṛta haya

["By rendering transcendental loving service to Kṛṣṇa, all subsidiary activities are automatically performed. *Śraddhā* means *viśvāsa*, faith, *sudṛḍha*, very firm and strong, unflinching faith. Faith in *sādhu-śāstra-guru*, faith in Kṛṣṇa. This is faith. If someone develops Kṛṣṇa *bhakti*, all their activities are finished, *kṛṣṇe bhakti kaile sarva-karma kṛta haya*. Nothing is left out if you have faith."]

[*Caitanya-caritāmṛta, Madhya-līlā, 22.62*]

I have nothing to attract things towards me, so I must not live a hypocritical life. No qualification to attract anyone towards us. So, *sudṛḍha niścaya, kṛṣṇe bhakti kaile sarva-karma kṛta haya*. Wholesale I'm to be utilised, if possible, my energy may be wholesale thrown at the disposal of someone who can utilise if possible. This negative point, if it's possible to be utilised by some wonderful person, let him try. I fully disown me. *'Śraddhā' - sabde - viśvāsa kahe*. This is faith, proper faith.

To get out from the clutches of Satan. Satan, self advertising, self aggrandising energy, anti God. That self, that is ego, separatism, independent life encouraging Satan. So Satanism must be fully dissolved, disassociated, that 'I'm something.' I'm nothing. I may be utilised, by someone, some miraculous person. Some miracle force may utilise me. So not to seek something. Separate interest means to surrender to Satan, anti God.

So, *'śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya, kṛṣṇe bhakti kaile sarva-karma kṛta haya*.

Everything is done if I can submit to the Central Power, or to the Absolute. Faith means this, faith, this is called faith. By faith we can make progress towards truth, and not by - that cannot be measured by any other means. Eye, or nose, or intellect, or reason, nothing can measure that, only faith.

Are we ready to depend on faith? "O, this is superstition." In the beginning we shall drive it out, as if. "This is superstition. What is faith? Not something tangible." Our civilisation will say, "We're required to reduce to the nothing, no worth. This cannot have any good in it. All superstition, a blind, worst type of superstition, dependence on others. Independent."

So faith is such, if we have nothing. We can be utilised in our proper stage, but we're far, far, from that sort of position on the negative side progress. *Ādau śraddhā*, this is the foundation, *śraddhā, tataḥ sādhu-saṅga*, then it will be possible to select the agents. In that attitude we can select the agents of the divinity of that type. There are different types of agents from different conceptions of so called religion. According to our faith we shall select our good well-wishers, agents. *Yo yac chraddhaḥ sa eva saḥ* [*Bhagavad-gītā*, 17.3]. According to the classification of your faith you'll make progress that side. So '*śraddhā*' - *sabde - viśvāsa*, the deep confidence in the Central Absolute. And your association, your selection of the agent of the source that through whom it is coming to your help, it depends on that, your *śraddhā*. Birds of the same feather flock together. So you're to recognise the feather and then you'll associate with them, the faith. So *sādhu-saṅga, tataḥ, bhajana-kriyā*, and then the action will begin. By his association, something, he'll be your teacher, you'll be student and you'll learn.

And now the question is, what sort of faith? In mainly the plane of exploitation, renunciation, and dedication, service. So faith in exploitation may be easily eliminated, exploitation. Suffering from so many reaction we may be disgusted with this exploiting, elevationist life, easily.

But the temptation of complete retirement in the renunciation school, that is on our front. Many will flock there. "O, complete retirement. This world is not worth living for, we want retirement from here permanently." Then Buddha, Śaṅkara, and others will come, their agents will come and take you to that eternal plane.

Then there is plane of a dedicated life. "I want to live, but not to absorb, not to exploit. Exploit means to give pain to others. But I want to live without giving any pain to others, without reaction." Then the question will come "Then you can try to give yourself to others. Without taking you'll try to give. And that will also not be safe until it has got connection with the central organisation who has designed and destined everything. The designer and destiner of everything, the connection with Him, it will become something substantial. Otherwise all no position at all, no position."

In this way if we're carried with that designer and destiner, in the conception of autocracy as Kṛṣṇa, then we shall see gradually only love and affection and beauty, that can be autocrat, nothing else. Charmer, Who can charm, by His beauty, by His behaviour, any way, He can only be autocrat permanently. The affection, love, beauty, harmony, that can be autocrat. If we can find in that way we shall try to go that way. But process of going it depends on Him. Selection will come from that side. We're nowhere, we're helpless. We're to increase our helplessness, so much so that the agents will be attracted, and they will come to recommend us. And there will be something. Anyhow we'll be conscious that we cannot be masters of the land. We're fully dependent. If anything is given to us for food we can take, otherwise not. Such sort of life is desirable, so much giving. Then we're given hope that there is such.

Brahma-saṁhitā [verse 56] will come and say, "The land is such, the *bhūmi*, that is *cintāmaṇi*. The *vr̥kṣa*, the trees are *kalpa-taru*. And their going means dancing. Their talking means singing."

Such a land is there. And according to your surrender you may be accepted, recruited for that plane of life. And that sort of sacrifice, a peculiar unconditional sacrifice, that does not come with any calculation. Your fate is not within calculation, it will be merged in the infinite unknown infinite. In the whimsical place of that beautiful land. So be prepared for extreme sacrifice and self abnegation. And that is done through service, serving attitude, increasing serving attitude. Self giving, not that getting something, some ambitious life, some ambitious ideal, intellectually. Intellectually to be introduced with some ambitious life that will attract us - no. Go and try to give yourself. Without that the Name, taking this transcendental sound which has been given to us...

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