

85.10.03.B_85.10.04.A

Śrīla Śrīdhara Mahārāja: Try to adjust yourself only through the sound, subtle-most thing of this plane. And through that you go on cultivating. But that also will be futile if not in serving attitude. The subtle-most thing, sound, in this gross world, and we're recommended to make all in all the sound the subtle-most thing here. And through that to approach towards divinity, towards that so-called nothing to us at present, which is everything. Accept the subtle-most thing. But that will be also nothing if not the very life is present there. What is that? Self giving.

So one learn to give yourself, that learn to die, so-called death, embrace. Every second embrace death. In this world also, in political or social, or anything, who wants to do, at the cost of life, everything, every duty, every step, he's ready to give up his life to do that. Do or die. If one accepts such principle of life he's sure to progress. And his progress will be very, very intense. Do or die. If with such energy at every point ready to do anything at the cost of his life, with this spirit, then he'll be a great success.

Here also. So do or die, so invite death at every point of your life when you are approaching that spiritual substance, high spiritual life. Most intense desire to give yourself. Do or die. At every point you give your life the guarantee, 'I shall get that or I shall die.' With this spirit you approach the sound, giving yourself. No giving, no getting. If you want to give of such intensified nature you'll be adored as a bona fide candidate of that world. So self giving, service means self giving, self dedication.

That should be our attitude to approach that plane, so that all the coatings of ego will vanish one by one, and the genuine thing from within will come and it will select it's own soil. 'This is my home.' What is necessary that foreign things, so many covers have come and are deviating us from different directions. Our own right we have far, far away from our own. That *svarūpa*, that noble self of a servant in the highest plane of the whole organism. The Beautiful is playing, dancing in His own sweetness, affection.

And we can reach there following that sort of course, do or die at every moment, do or die. Through self giving we can acquire our fortune. And not sitting in one place and collecting information of different places and to try what utility we can get, what benefit we can derive from that information. As a master sitting in my room in my chair I'm gathering information of different type what may be utilised in my case in this way. That is of so-called lower type.

Ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā means this, to go with every point with our life in our fist, every point we can finish it, give it away. Do or die. *Anartha-nivṛtṭiḥ syāt*. And do or die not in the physical sense. Of course what I say that is the internal sense. *Bhajana-kriyā*, this is *bhajana-kriyā*, self giving, with the spirit of do or die, inner self giving, ego giving. *Tato' anartha-nivṛtṭiḥ syāt*. Then if you can adopt this process, undesirable things from within you will disappear very easily and shortly, *anartha-nivṛtṭiḥ*. *Tato niṣṭhā*, then you'll find a continued connection with that sort of principle in your life. That principle will always activate you continuously, and these other fleeting mean desires won't be able to approach you, touch you. Then you'll find a thing what is *ruci*, a real taste for that thing. Otherwise, before that whatever taste we think we possess, that is all treachery, that is not taste. When after twenty four hours continuous connection with that charming substance, after that continuance, *niṣṭhā* means *nairantarya*, twenty four hours connection with that thought. Then the taste will come, that is, we can rely on that taste. Our taste we may find in other positions, that is not reliable. Twenty four hours connection, eliminating all other charms of the world, then the taste will come. That taste

may be reliable, that it may guide me, *ruci*. Then *āsakti*, then *bhāva*, and there are so many signs when you get that *bhāva*, fortunately. In this way we're to progress.

*[ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]*

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

And this is especially stressed by our Guru Mahārāja, and attracted us for this. No imitation outside, that has got no good effect. Imitation for some time it will be, some offences will be created, and that will be a disqualification. If we're taken to the examiner and then get a stamp of disqualification, that will be hampered in our future progress. That is offence, *aparādha*. So we must be very careful about *aparādha*. As a record of discredit, disqualification recorded in that circle, the examiner, they'll give a stamp of disqualification. "That is *aparādha*, criminal, he's unfit." That will go against me. So we shall be very much careful that we do not commit any offence. Rather we may be newcomer, with new introduction. But a criminal record that will go against me.

The highest object of all our eternal life, when we follow that, we must be very, very careful. And this warning has been given by our Guru Mahārāja very specially. *Sevonmukhe*. We were not allowed to read much, what to speak of the higher books. But even these ordinary things also were dealt, lower *sādhana* things mentioned, not given very much permission, but actually do that. Hear. *Śravaṇa*, *kīrtana*, hear from the real source and do accordingly, whatever is done from here. In that way.

Serving, learn to give yourself properly. And whatever you'll take, there are different methods, *śravaṇa*, *kīrtana*, *smaraṇa*, *vandana*. Then Rūpa Goswāmī has mentioned sixty four kinds of devotional practices. Then it is mentioned that thousands kinds of devotional practices. But practices are not very important. The very life of practice, that is all important, and that is self dedication. So be very particular to learn by dedication. That is work under the Vaiṣṇava. Work under practically, try to get training to work under a proper agent. That will help you most to learn to practice what is dedication. Vaiṣṇava *ānugatya*. The guidance must come from above. It may be very rare, but still, that is the valuable. What direction is coming from above, selflessly we must undergo that. That is the clue, that is the key. I won't work with my whims, or serve any men in my level. But what will come from above plane, very eagerly I shall obey that. That is service. Serving, *sevonmukhatā*, means what?

After long time of services of a *sannyāsī*, in the last days, one day Prabhupāda told that, "You did not see me." Twenty years of life he led in the Mission, but this was told to him that, "You did not see me. You could not see me, what I am. You have kept some, like a *zamīndār*, you have kept some household servitors, they're under you. And you try to give something from them to me, and have become a broker. Something you keep under you, and now and then you try to give some contribution from them to me, and you are making. Wholesale mine, my agent. Whatever you think you'll be in this world, only as my agent. And you're not doing that. Dependent on them, and keeping connection with me, that is not necessary. You are not a member of this world. You are only mine." Guru Mahārāja told. "Whatever I shall say you should do that. You don't sell yourself to anything, any proposal of this world. Wholesale my servant."

So what is necessary, it is very rarely found, that comes from higher plane, and I must surrender myself to substantiate that. Like a bird, *cātaka*, a kind of bird is there - here Sanskrit name is *cātaka*, they only drink rainwater.

*viracaya mayi daṇḍam dīnabandho dayām vā, gatir iha na bhavattaḥ kācid anyā mamāsti
nipatatu śata-koṭīr nirbharam vā navāmbhas, tad api kila payodaḥ stūyate cātakena*

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the *cātaka* bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud."]

[*Śrī Prapanna-jīvanāmṛtam*, p 118]

That class of bird is always looking high for rain drops. So many waters are here, but they won't take a drop there. Only what will come from above they're waiting for that. The sufficient rainwater may come, or a thunder may come, but still they won't take any single drop from the earth.

So our attitude will be like that. Whatever will come from above to make us do, we shall do that. And we shall never take any plan from mundane world and go and run to work out. Direction. Director. The Master. The Lord above. I'm connected with Him. This sort of practice is helpful. Taking the Names, or hearing the music, all these they're also, through music also comes through different types come. But the very life will be that it's coming from the above plane, and I'm carrying out that order. That way I may be taken above. I may be added to the higher layer. I may go by preparing myself, only to carry out the order, unqualified, uncoloured, unqualified order. Surrendering without questioning if I'm sure it is coming from higher layer then we shall live at the disposal. We learn how selflessly service, selfless service of the higher, and not any mundane source. That is what is necessary. That is service, Vaiṣṇava *sevā*, Guru *sevā*.

*[rajas tamaś ca sattvena, sattvaṁ copaśamena ca] etat sarvaṁ gurau bhaktyā, puruṣo hy añjasā
jayet*

["One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of *śuddha-sattva*. All this can be automatically done if one engages in the

service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature.”]

[*Śrīmad-Bhāgavatam*, 7.15.25]

The Guru will also have signs, symptoms, so many things are there. But only the sum and substance is that we're to be by obeying the directions from the higher we can make progress towards higher. Serving the higher we can hope to be selected from the higher and we may be taken up in that layer if we're considered qualified enough. This will be the maintainer of our life if we want to go towards high, super consciousness region, super reason, *yukti*.

So revealed truth and no intelligible. *Tarkā-pratiṣṭhānāt*. If we apply reason then we'll be nowhere. An expert man in argument he may defeat another man in this way, inconclusive, *tarkā, tarkā-pratiṣṭhānāt*. Intellectualism has no position here, because that is not within our jurisdiction, under our discussion. It will be no object of our intellect. It's super consciousness. And by serving, by honouring, we can invite that guest, by honour, by self giving. By heart giving we can invite that high guest, and never otherwise.

As intrigue, a conspiracy, to enforce, to capture Him, to encase Him, that is not possible. That will be something else, that will be Satan in another colour. God means self surrender to Him. We can approach, as much as self abnegation, not only, but self surrender. Deep self surrender will take us in connection of the higher, noble substance. That is to be cultivated anyhow, service. And service not to *māyā*. Be very careful that I'm not serving *māyā* in a charming form. In the form of God, a Godly form some *māyā* is coming, we're to be very careful there, to whom I'm serving. As much as possible in our present position. The main way will be like this. So,

*jñāne prayāsam udapāsyā [namanta eva, jīvanti san-mukharitām bhavadiya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jīta jīto 'py asi tais tri-lokyām]*

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahman by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [*Śrīmad-Bhāgavatam*, 10.14.3]

Hatefully give away all proposals that intellect will offer to you. *Prayāsam udapāsyā*, hatefully throw it out, what your intellect will come to propose to give you, that you are of lower type. What intellect will be able to judge and accept or non accept, that must be of lower type. So summarily you are to reject that, hatefully. *Jñāne prayāsam udapāsyā namanta eva*. And understand to bow down your head. That way try. The beginning of the entrance is by bowing down your head, and capturing your heart automatically. Try to connect with that section where you only with folded palms - and you can never be master there. Such abnegation, such courage of self giving is necessary if you want to live in the higher plane. Otherwise you may be master, you may reign in hell. As Satan told, "It is better to reign in hell than to serve in heaven." Satan's words. Just opposite is necessary.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Here I stop today.
Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Even tears, even cry, has no value if the inner tendency of self giving is not there, *sevā*. *Sevā* means self giving. That is the main principle of life of a devotee. And that self giving is to the really higher, and not to here and there around us. That is in other way captured by these hateful things.

Even *jñāna* also. *Na śobhate jñānam alaṁ nirañjanam*. The knowledge is supposed to be very dirt-less, very pure, *jñānam alaṁ nirañjanam*, by the major persons. The knowledge is considered very innocent, not handling with the material things, that is very gross, *śāśvad abhadram*. To interfere, to handle with the material energy, that is dirty, it is admitted always. But knowledge pure that is considered by the higher personalities to be very pure, very innocent, dirt-less, *jñānam alaṁ nirañjanam*. But if it's not connected with Kṛṣṇa that must be hatefully rejected, that knowledge. In *Bhāgavatam* it is said.

*naiṣkarmyam apy acyuta-bhāva-varjitam, na śobhate jñānam alaṁ nirañjanam
[kutaḥ punaḥ śāśvad abhadram īsvare, na cārpitam karma yad apy akāraṇam]*

["Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"] [*Śrīmad-Bhāgavatam*, 1.5.12]

Which is sufficiently considered as dirt-less, pure thing, knowledge, innocent - but no. If it's not connected with the Positive Absolute Good it's your enemy. You're to consider like that. Then you'll be qualified candidate to participate in *jñāna śūnya bhakti*. Surrender is so pure that connection with knowledge which is considered to be very innocent, that is also hatefully rejected. Such class of surrender is necessary for the higher association of devotion proper. *Karma, jñāna, anāvṛtam*. The charm of material acquisition, and the charm of mastery of knowing everything. You do not know anything in the infinite, even in magnitude or in quality, you can't know anything. A flow of autocracy, so what do you know? So all false store, knowledge means storing so many false incidents, and to sell that to the world, and to get some fame, name, or something. Hatefully give up. Service, unqualified, unconditional, giving, that is noble and it may take you to the nobler region. So *jñāna, karma*, both discouraged. To handle with matter and handle with knowing, knowledge, discouraged. And knowledge won't go in that market.

That is Absolute Will, Autocracy. No rule and regulation can work there. So false gathering, false store has no play there, no market there. Only surrender and you'll have that high quality. So serving attitude is our friend, a unit of serving attitude. And service means to surrender to the higher. And higher means uncontaminated with material and intellectual acquisition, that sort of higher.

Gaura Hari bol. Nitāi Gaura Hari bol. Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpad Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhakta-vṛnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Hari Nāma Saṅkīrtana kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Chaitanya Saraswat Maṭha jaya! Navadvīpa Dhāma. Bhakta-vṛnda kī jaya!
Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Badrinārāyaṇa: Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad
Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: So direct approach to Kṛṣṇa is not advised. Indirect approach through someone.

Narottama Ṭhākura has advised, *nitāi vine bhāi rādhā-kṛṣṇa pāite nāi*.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: _____ [?]

We won't forget the relationship is that as finite and Infinite. So how a finite cannot come in contact, or keep his relationship with Infinite? It is impossible, absurd. With common sense it is almost impossible. But from the side of Infinite everything is possible. That is our hope, our hope is there. Everything is possible for Him. But my position is hopeless. So what should be our duty? The experts in the line they have recommended always in that line. Earnestly pray for His connection, but there must not be self assertion, even a tinge of it, no self assertion. That we'll always be very cautious. And genuine negotiation will be there where this consciousness of great difference is recognised. That will be genuine search. Otherwise there must be something between which is non Kṛṣṇa, not conscious of His Infinite character. Some such wrong element between the two, if negotiation is direct, or with some substantial capital 'I have got, I can contact Him,' all this.

Try to stick closely to the feet of Nityānanda. By His grace you'll be able to come to Śrī Gaurāṅga. And if you can reach the feet of Śrī Gaurāṅga you've automatically got the grace of The Both of the highest quality. If we can fortunately follow that line, our prospect is of higher order. Not only quality, quantity, by everything.

To accept or not accept any advice that is all not compulsory, cannot be compulsory. Optional. The advice is given to us, we may accept or may not accept, always this position we note. But sincere consideration will help us to feel the truth. If any ulterior motive of conception about the Absolute is there, then it will ask me to avoid such method. Hare Kṛṣṇa. Hare Kṛṣṇa.

tṛṇād api sunīcena, taror api sahiṣṇunā [amāninā mānadena, kīrtaniyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

Bhaktivinoda Ṭhākura's interpretation, *tṛṇād api sunīcena*, a blade of grass has got some real position, may be of lower nature, but generally some real position. But what is my case? Bhaktivinoda Ṭhākura has written that, "My case is more lower than the blade of grass. Why? It is a part of material existence but I'm misguided, misconceived *ahaṅkāra*. *Vikṛta svarūpa*, not in proper nature, but in a diseased condition, *vikṛta*, abnormal. A blade of grass has got its normal position, apparently. But what is the case in me? I'm beside myself, I'm mad, *vikṛta, citta, vikṛta*, not normal, abnormal. Abnormal position so I'm lower than the blade of grass." This is Bhaktivinoda Ṭhākura's interpretation.

And our Guru Mahārāja gives in another way. Prokta dasme sunicata nai [?] One who is an aggressor, enjoyer, there cannot be that humility of a blade of grass. Where there's aggression, aggressive tendency, there cannot be humility. So enjoyer, where there's this element of enjoyment, however little, there's no humility. That aggressive ego is present there. So we're to get the ideal of a blade of grass.

Tṛṇād api sunīcena, taror api sahiṣṇunā. Not only passive, but also actively supporting its enemy. When one is cutting the tree, tree gives him the shade from the sun also, protection. Not only no opposition, but also giving shelter to him. Then *amāninā mānadena*, you know what is honour, and don't want for yourself. But at the same time you'll have to give honour to others. This is the general direction how we shall proceed towards Infinite sound. Our approach towards Infinite will be of such character. *Pratiṣṭhā*, the honour is more than everything to us, that is position. No position. We've not got normal health but abnormal health, diseased condition, we're patients, so many.

So how to approach, a general direction is here how to approach. That is all, and here everything is in a diseased, abnormal condition. From abnormal to march towards high normal. Or towards whom whose will can create normality. What is normal, abnormal, that can be created by him. The standard maker, not standard bearer, but standard maker, designer of standard, free. Free from all rules, regulations, and destiner and designer. How to approach?

Prabhupāda has given, our Guru Mahārāja, given via media.

Vaiṣṇave pratiṣṭhā tata gaure nistha taha nahe _____ [?] Name, fame, recognition of the Vaiṣṇava. Try to get recognition from the Vaiṣṇava, they will admire you. How to acquire admiration from my Guru and Vaiṣṇava. Not admiration from the ordinary public, they're also abnormal thinkers like me or worse. But try if you want to have anything positive, try to have recognition certificate of a Vaiṣṇava. He'll not give you a bogus certificate, you can rely on that. That means you're on the real path. A certificate of a Vaiṣṇava means *vaiṣṇave pratiṣṭhā*, they admire us. Our Guru, Vaiṣṇava, sincere guardians, their admiration we must seek, and how we can attract their admiration if we go in a proper way.

That will be like lighthouses in the ocean for a ship. More tangible to us, Vaiṣṇava. So when we have faith in Vaiṣṇava, real, we're more in a safe position. So many reliable guardians on all sides,

our capital should be there. So Kṛṣṇa and myself, there must be line Vaiṣṇava, so many guardians, our position will be safe. Otherwise we're nowhere, we're lost in the infinite. Only these lighthouses our support, and our hope, and sustaining - there is some shelter in a high road. What is that? Inn?

.....