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Śrīla Śrīdhara Mahārāja: The servant of the servant of the servant, in this way. Die to live. Ultimately it comes to that. Learn to die for living high life. *Nirmat-sarāṇām satām* [*Śrīmad-Bhāgavatam*, 1.1.2] Don't be afraid of going down. There you'll thrive.

trṇād 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]

So highest is for the lowest. We may come to this conclusion. But all must be lowest and highest, that must be absolute, not a sham posing. The sham is to be eliminated. If I can conceive my sincere self to be the lowest, so much I come in relativity of the highest, spacious, infinitely highest. We come in the relativity when I can consider I am the lowest of the lowest. The relativity is such. *Nirmat-sarāṇām satām*. As much as I shall see myself to be substantial I lose the chance of having the conception of the real big. So *śaraṇāgata*, the question of relativity demands that as much as we can find ourselves to be lowest, so much I shall come in the relativity of the highest.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi Gaura Hari bol.

Jaya Om Viṣṇu-Pāda Śrī Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Akṣayānanda Mahārāja: Jaya Om Viṣṇu-Pāda Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Śrī Bhakta Vṛnda kī jaya! Hari-Nāma Saṅkīrtana. Gaura Hari.

...

...I have seen Kṛṣṇa. Not only myself, I have shown Kṛṣṇa on the tamarind tree on the other side of the Ganges, and there are so many evidences there. So many men saw Kṛṣṇa. I showed Him."

And why are you cheating yourself? I'm told that you are a *brāhmaṇa* boy. And coming in contact with this pseudo *sahajiyā* Vaiṣṇava you have become deranged to such stage, you see Kṛṣṇa. Kṛṣṇa cannot be seen by these eyes. *Adhokṣaja*. We have learned something, consulted, and we have read some *śāstra*, *Veda*, *Upaniṣad*, *Bhāgavatam*, *Gītā*. All these things we have gone through. So don't deceive your own self. You know yourself how you are. You are still a slave of your senses. You have got the lust, the anger, this and that, so many things you feel. And I also know that. And you are simply, not only deceiving the foolish persons, but what is more dangerous, you are deceiving your own self. Very strongly I told.

Then he got some impression, and some day leaving that female dress, and he kept hair also like the female, was clean shaved, and came to me. "Now enlist me amongst your disciples."

At that time I began very reluctantly, to accept one or two disciples.

Then there was another Godbrother with me. "No, no. Never accept him as disciple. He will not be able to stand here, he will go back again, and he will be a blasphemy to our mission."

So I flatly refused him. I'm not going to accept you as disciple.

So, so many things. *Adhokṣaja*. It cannot be seen, and it is seen coming down. It is very, very rare coming down from the spiritual sphere, to the mental sphere, and becomes so much strong that when eyes open overflowed they can see Him. And when He withdraws nothing remains. So it is not very easy, there are so many stages. *Ādau śraddhā, sādhu-saṅga, bhajana-kriyā, anartha-nivṛttiḥ, bhakti, bhāva-bhakti, prema- bhakti*.

*[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-sindu*, 1.4.15-16]

The stages are there, mathematical calculation, we can trace in one man by measuring, by this philosophical computer, that how much progress is there. Has he got *śraddhā* proper?

He will say, "Oh. Śiva is also - Śiva, Kṛṣṇa, Kālī, Śakti, all God, all equal." And that man will say, "I have seen Kṛṣṇa."

So there is the standard measurement, criterion is there, in what stage one will see Kṛṣṇa. And once when he has seen Kṛṣṇa what will be the after effect? One who has seen Kṛṣṇa, the after behaviour, conduct after that what will be there? All these things should be considered. So the *sahajiyā*, we hate them, they're born offenders, who takes Kṛṣṇa in so low a level.

Svayaṁ-Bhagavān Kṛṣṇa, Sanātana Goswāmī has given the gradation. Jīva Goswāmī by what stage eliminating, eliminating, elimination of so many things within our area of knowledge. We are to go to that side. It is not a very easy affair.

Bhargava: That's why I'm asking you, because I would not ask anyone if they saw Kṛṣṇa. But I'm seeing your quality of heart and so many years of sincere service to Kṛṣṇa. That is why I'm asking you.

Śrīla Śrīdhara Mahārāja: Yes. I'll also say that I have not yet seen Kṛṣṇa, but I'm in the way in search of Kṛṣṇa. I have not got Him, not seen Him, but I'm in the search of Kṛṣṇa, and I feel that I'm in the path of real search. And whatever told, whatever seen, or said, that in the path these things

will be, I have some sort of experience of that, that in the real path of Kṛṣṇa I am. So far I can say. But I have not the audacity to say that I have seen Kṛṣṇa, I'm in *līlā* with Him. All these things I revere. And I don't want also to have it so cheaply. Cheap Kṛṣṇa I don't want, this market Kṛṣṇa I do not want. I want, as guided by my Guru Mahārāja to have *darśana* of that Kṛṣṇa, in this birth or hundreds of births after, does not matter. This is my idea. I'm not going to deceive anyone by any wrong statement. But I think I'm the path, by the grace of Guru Mahārāja. I'm in the path, that I can say. I feel it.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, sometimes in the songs of Bhaktivinoda Ṭhākura, or Narottama Dāsa Ṭhākura, like sometimes Bhaktivinoda says, "I am a resident of Svānanda-Sukhada-Kuñja." And he's speaking as if he's in *līlā*.

Śrīla Śrīdhara Mahārāja: Ah. Yes. It may be, we may think that is the ideal he has described after. His highest ideal is that. He's doing it in his ideal life.

Bhargava: Imagination?

Śrīla Śrīdhara Mahārāja: Not imagination. It is reality, not imagination, reality, as seen from afar, a little distant. Something like that.

Bhargava: So at that point he had access?

Śrīla Śrīdhara Mahārāja: But the feeling within his inner heart he's describing. And sometimes he says, "Suddenly I had a flash, I saw, and then when I went to mark it particularly, vanished." Something like that.

Bhargava: I have not had any flashes.

Dhīra Kṛṣṇa Mahārāja: He wants to have a flash. Bhargava, he wants such a flash.

Śrīla Śrīdhara Mahārāja: And if He's gracious you may get it. His mercy.

Bhargava: I need so desperately. I had one flash before I became devotee.

Śrīla Śrīdhara Mahārāja: Don't try easy marketing, you will be cheated. Pray, make yourself ready to pay more and more price, more and more price. Don't finish the bargain, then you'll be loser. Why? The Absolute, we're after Absolute. Absolute can never be finished. Then we say that we are seeking the Absolute but practically we think that we want to be master of the Absolute. It is impossible.

Bhargava: Yes, I do have strong material desires.

Śrīla Śrīdhara Mahārāja: So that sort of aspiration should be crushed, that is to be nipped in the bud. In His search, die. Die to live, not treat miserly. Try to give yourself, and how. Then as much as you will be ready to sacrifice yourself and can successfully do it, then automatically you will find yourself in some other plane.

Bhargava: I was sacrificing for many years.

Śrīla Śrīdhara Mahārāja: As a subject and making Him object, you will be able to make Him prisoner, don't think like that. Try to become His prisoner.

Bhargava: I was serving with that mood for some years.

Śrīla Śrīdhara Mahārāja: Keeping your subjectivity you can have any contact with Him. Wholesale to be dissolved and your new self will come out and you will find all around Kṛṣṇa consciousness. And then sometimes Kṛṣṇa may be pleased to give you the touch of His existence, in different ways.

But I'm an enquirer and I want to make Kṛṣṇa the object of my enquiry, to imprison Him in my prison house of imagination.

Once, when I had not come to join the Maṭha, I was a law student, the national movement came. Just in the front of the Calcutta University Hall, _____ [?] there is a tank _____ [?] park. One gentleman was delivering lecture.

"I went to Haridar, and I went up the hill, and found a *sādhu* is coming down from the hill. Anyhow I asked him in broken Hindi, Have you seen God? Can you show me the God?"

The *sādhu* told, in such an inspiring voice answered me. "Don't you see Him? Look at all this atmosphere, the trees, the water, the hill, all these things, and the whole, you cast your glance according to the whole environment. Can't you see Him?" With so much impression he told this that at that moment I saw that a conscious backing. Whatever is there, just in the background some spiritual existence I found. In such a ____ [?] such impressive way he told. Don't you see Him? Look at the sky, the trees, the stone, everywhere He is. _____ [?] Only He is there."

By our continuous engagement we shall come. Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Hare Kṛṣṇa. Talk about Kṛṣṇa. Then hear about Kṛṣṇa. Take the Name of Kṛṣṇa. Take His *prasādam*. Collect for Him. In this way gradually we shall enter into the intense feeling of Him, halo, the lustre of Him. And gradually we shall come to have conception according to our capacity. Always remember the infinite is in His one part. He's such.

athavā bahunaitena, kiṁ jñātena tavārjjuna / viṣṭabhyāham idaṁ kṛtsnam, ekāṁśena sthito jagat

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [*Bhagavad-gītā*, 10.42]

"Arjuna, what more I say to you about who I am? The whole thing you can imagine, only in My negligent part."

You are going to enquire about that. No cheap rate. Then, after that what will you do, your searching?

Mahāprabhu says, "I'm searching Him, but I have not got a little bit of that divine love, I'm searching, searching."

*na prema-gandho 'sti [darāpi me harau, krandāmi saubhāgya-bharam prakāśitum
vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]*

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [*Caitanya-caritāmṛta, Madhya-lilā, 2.45*]

"Otherwise, how can I maintain My life, sustain My life without His company, without His grace?"

yugāyitaṁ nimeṣena, [cakṣuṣā prāvṛṣāyitaṁ / śūnyāyitaṁ jagat sarvaṁ, govinda-virahaṇa me]

["O Govinda! Without You, the world is empty. Tears are flooding My eyes like rain, and a moment seems like forever."] [*Śikṣāṣṭakam, 7*]

"The one moment seems to Me a great age, so many light years, *nimeṣena. Cakṣuṣā prāvṛṣāyitaṁ*. So much tears ran down through My eyes. *Yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitaṁ / śūnyāyitaṁ jagat sarvaṁ*. The whole world seems to Me only a vacant vacuum. *Govinda-virahaṇa me*. But I still cannot get the company of My beloved Lord Kṛṣṇa."

Devotee: _____ [?]

Bhargava: That loneliness for Kṛṣṇa, sometimes, I mean this is the truth how I'm feeling. Sometimes I'm thinking I've given so much. And all I want is a little drop, just a touch so I can be inspired to do more. Not that I want to enjoy Kṛṣṇa, but some reciprocation, that I'm there.

Śrīla Śrīdhara Mahārāja: This is nothing. Taking food, walking, taking bath, dress, so many comforts we're seeking, and what demand we're going to fulfil. Everything, try to calculate in the term of infinite. No finite, however greater, it can come to make infinite. The very composition of infinite is of another type. All inner dissatisfaction. I have done nothing. When you be in this path, that I can't do anything to approach towards Kṛṣṇa, unit of measurement towards infinite is that.

And I'm doing this, I'm doing this, I'm doing so much, I'm paying so much value, that is opposite way. Those that are really in the path of Kṛṣṇa their feeling will be, I can't do anything for Him. The whole attitude will be changed. This idea we have been given by our Guru Mahārāja. It is the nature of the way of searching.

Once, two *brahmacārīns* after eight or ten years service, they once came to Prabhupāda to put some question, and they're hesitating to put the question. Then Prabhupāda himself asked them, "It seems that you want to speak something to me, but you don't speak."

"Yes. We came to say something to your holiness but we don't venture."

"No, no. Say what you have to say."

Then he says, "So, eight or ten years we have come and we're doing service as we're ordered. But so far we did not feel anything about Kṛṣṇa, any progress."

"What you say at present, is it true? Are you sincere in your statement?"

"Yes. What we say it is true as far as we know."

"Then it is all right. Go away. Don't be afraid."

That was his statement. What does it mean?

Bhargava: I don't understand.

Śrīla Śrīdhara Mahārāja: That you have not acquired anything. You are searching for something but you have not got anything concrete, that feeling is a good sign.

Bhargava: A good sign?

Śrīla Śrīdhara Mahārāja: Good sign. If you would have said that you have got so much knowledge, so many things, so many things, then that would have been egoistic. That progress in the egoistic way that you can feel, you can know, you can complete. Empty yourself. You see, all striking, a very striking thing.

Bhargava: A little bit I can understand.

Śrīla Śrīdhara Mahārāja: Can you understand? Only negative hankering for Kṛṣṇa, that is the measurement of the progress in that way. I have nothing. I can't relish anything. I'm going to be mad. Not yet have I got any trace of Kṛṣṇa. The way is in that side, in *vipralambha*.

The other day I was saying, all risk no gain. The way is like that. No risk no gain, but all risk no gain. The way is like that. You risk everything but you won't get anything. Because, in our terms what is gain and loss, we're captured by _____ [?] You do not know _____ [?] So prepare yourself. Don't be satisfied with anything, 'that this is Kṛṣṇa.' No Kṛṣṇa. *Neti, neti, neti*. And in the background you'll be able to find some sort of...

It is there, it is with the scripture, it is with the Guru and Vaiṣṇava. But I have nothing. It is their property all the time, not mine. It won't be my property. It is the property of my Gurudeva. In this way the angle of vision will be set, the property of my Gurudeva, the property of Nanda-Yaśodā. They can deal with this in any way. But I'm a sight seer. I will be asked by the servitors, 'Do this, do this, for His service.' That position is better for me. Not to approach the nearest but from far off. I'm not fit. We're to take that course that I'm unfit. The unfitness should be our first thing to analyse, open to us, unfitness.

While I'll be fit to see Him then no *śaraṅāgati*. Self-abnegation, to undo what I am, to dissolve my ego to the finish. Then He's there. It is difficult to dissolve ones ego. When ego fully dissolved then also another ego through the service, that will shine. All eliminated present ego, the very gist, a point of soul conception, that we'll find in an atmosphere, and through service it will gradually enter into.

We shall look at the example, that Jayatīrtha Mahārāja we're told, that every night they're dancing to show that they're inspired with Kṛṣṇa *rasa*, all these things. Blasphemy.

I never saw our Guru Mahārāja to dance and to chant, only soberly talking about Kṛṣṇa. If any time with his controlled mind any time any drop of water oozing from the tears, very stealthily he removed them. Very eager not to express any feeling, and if any feeling, sentiments come out, very carefully he tried to conceal. That was his nature, not to show.

Otherwise that Rāmadāsa *bābāji* and others, what they think that what they do, like so many mad dancing, and shedding tears, and shivering. All they showed drew the common mob towards them.

And Prabhupāda had to discuss that, "These things have no sign of real devotion."

[*koṭi-jñāni-madhye haya eka-jana 'mukta'*] *koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta*

["Out of many millions of such wise men, one may actually become liberated, and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find."]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.148*]

Amongst *crores* of liberated souls, one Kṛṣṇa *bhakta* is hardly to be found. Nārāyaṇa *bhakta*, then Kṛṣṇa *bhakta*, are far there to be found.

Try to come in the relativity of infinite, and we're to cross the infinite, and to dissolve that ego. Hegel says, "Die, learn to die first." And dying, not for this or that, but of Kṛṣṇa conception coming from Gurudeva. Die to live.

Bhargava: The one reason I ask is, I talk to people about Kṛṣṇa. Many of the Christians can appreciate.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhargava: I speak to many of my countrymen, they're Christians, and when I bring up...

Śrīla Śrīdhara Mahārāja: You talk about the ideal, discuss the ideal. "Your conception is this, our conception is that, and what is the difference between the conceptions." In this way you can do.

Bhargava: When I explain *bhakti* they can appreciate *bhakti*.

Śrīla Śrīdhara Mahārāja: *Bhakti* is a general thing, but there is also the type of *bhakti*, and the *bhakti* for which the others also, the model. _____ [?]

Bhargava: When I talk to them they can appreciate *bhakti*, and when I explain...

Śrīla Śrīdhara Mahārāja: *Bhakti* is also no *bhakti* you are talking *bhakti*. I'm also talking *bhakti*. Any difference do you find there?

Bhargava: Yes. You have a lot more power.

Śrīla Śrīdhara Mahārāja: So *bhakti*, the ideal, they've also got ideal.

Bhargava: But it is the focus of the *bhakti*. Like when I explain Mahāprabhu's philosophy, *bhakti* even above *mukti*...

Śrīla Śrīdhara Mahārāja: Yes. *Bhakti*, the ideal, the fine touch, appreciation for the ideal. Mahāprabhu has given an ideal. Christ has given another ideal. Our inner, which we cannot trace, but the attraction for the ideal. We're to analyse that fine thing, our appreciation. Why we appreciate Kṛṣṇa and not God given by Jesus? That is a vague thing, and this is some clear conception, sweet conception of the thing. Why am I attracted to this side? I'm to analyse that. What is there that took me this side and not that side? I'm to see into my inner heart and try to express that. The difference is there.

Bhargava: The only thing I can tell them is I say...

Śrīla Śrīdhara Mahārāja: When, in my previous days, generally, I used to collect money and met gentlemen, many sympathetic many apathetic.

Sympathetic said, "Oh. Why you are running from door to door for collection? When we see that you come from a very high family, and you are educated, and you are fit, but why do you waste your time by collection from door to door? And what you want me to do for God? Then go to the mountain cave. There is arrangement by the religious householders, they will give food to you regularly. And go on meditating."

In this way. Sometimes by their request I tried to look to my own heart why I'm doing.

They're saying sympathetically. "Begging from door to door, what good can you derive? You go straight to the cave and sit in meditation for Him and try to connect yourself in direct way."

Then I looked, many a time I looked to my heart for the answer, and I got, sometimes I used to get.

I told them, do you know the *Upamanyu* [?] *Ujjvalav* [?] the *Upaniṣad* disciple character? They're sent by Guru to the pasture ground, sometimes to the cultivation land. And what for?

Kṛṣṇa went to Gurukula and went to bring the wood _____ [?] from the jungle, with a co-Godbrother. What is the necessity?

So it is necessary that whatever action I shall begin, taking in response of our own ego, that will create a material atmosphere, spread my subjective atmosphere. But I have ceased to do according to my own inner thought. I have placed myself at the disposal of a higher devotee. The subtle system of my inner body I want to kill, finish, and I have stopped its food. If I obey its order it will thrive thereby. I have stopped the ration to the soldier, the food supplied to the army, stopped. I have totally disconnected food supply to the army. Let them die fasting. And if they die, if that ego will die, then another body which works only in obedience to the higher agents, that will come out. And this body which gets its food from the ego, that will be finished. I want to do that. The whole mental system may die without food. So no insinuation from within, my ego. I'm doing that. Our Guru asked me to do whatever thing I'm doing that. I'm engaged with Vaikuṅṭha, transcendental world, and want to dissolve my ego. And the world produced where we're living in by my ego I want to get out of that. I'm living in my own imaginary world. That world must go away, and another world will come to me. I'm counting on them, and this person, this material, this gross conscious body and the world created by it, another world I want to live in, in the world of my Guru I want, in this way.

Once, one *sannyāsī*, he, leaving the engagement given by Guru Mahārāja went to visit Badarikāśrama and holy places. Then he was punished. "Why have you left the responsibility of service given to you and you are going for pilgrimage?"

I was a beginner at that time. It gave a heavy pressure on me. What is this? A *sannyāsī* has gone to visit Badarikāśrama, the place of Vyāsadeva, Śukadeva, what is the so great fault there that he's...?

I was a new man, I was in charge of Kurukṣetra Maṭha and I was given a letter. "If that *sannyāsī* comes to that Maṭha don't allow him to enter." That was a senior *sannyāsī* and I was a newcomer, a great shock to me. And the *sannyāsī* came in a day or two, and the other day I showed so much respect to him, and that day how can I say that you won't enter this Maṭha. Very much difficulty. Then when he came I showed the letter to him. This is the order from the centre.

First he was excited and went to abuse the higher authorities.

Then I told him flatly that, Mahārāja, I feel much apprehension in my mind. I'm very much afraid. "Why are you afraid?"

When after ten, fifteen years, after service, if you come to such level that you're to be ousted from the mission, then what hope have I got? I'm a beginner. So your fifteen years service has earned such punishment as to be ousted, then what hope have I got here? So it is not possible for me, it will be rather to waste my time here.

Then he came out in another colour. "No, no, no. You need not be afraid. I may do wrong. A boy may not pass B.A. degree, M.A. degree, that does not mean a primary student he will also fail that." In this way. Then he took that, "Not injustice but it is justice, and I have committed something wrong." He came to that.

But this fact had a great impression in my mind. What is there in the service? Disengagement, he was leaving the desired service of Guru, if he wants to go to holy place that is a punishable offence. What is this? So the service, that is the connection above. God's will through His agent, to be engaged in his service is very, very valuable. And to select in my level what is good and bad and to go to a holy place, that is some sort of religious luxury, freedom. But divine service is above freedom of ordinary soul.

'It is holy, I'm doing right visiting holy places.' The origin from my ego.

And far higher ego is giving instruction, 'Do this. God wants this from you.'

This is another world, it came to me gradually, that to obey the orders of a Vaiṣṇava that means to serve the higher divinity. And to roam, to wander...

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