

85.12.13.A

**Bhāratī Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** What I say they cannot follow, so they cannot reproduce. This is the question?

**Bhāratī Mahārāja:** Yea, in a different way, everyone reproduces in a different way.

**Śrīla Śrīdhara Mahārāja:** But that will be your own responsibility. I don't. What I understand, I try to make you understand, as far as possible, I'm responsible for that. But how you hear, and how you reproduce, there must be some difference, cannot but be. It's mentioned in *Bhāgavatam*, *pāramparyeṇa keṣāñcit*, *prakṛti-vaicitryād*, *pāramparyeṇa*.

*[evam prakṛti-vaicitryād bhidyante matayo nṛṇām / pāramparyeṇa keṣāñcit pāṣaṇḍa-matayo 'pare]*

["Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints."] *[Śrīmad-Bhāgavatam*, 11.14.8]

Because those that hear they'll be of different mentality. When they receive from the same source one same thing, but they adjust within them in a different way. *Prakṛti-vaicitryād*, and then *pāramparyeṇa*, from one, to second, to third, in this way, there cannot but be modification. It is impossible to reproduce intact.

So Uddhava had the question to Kṛṣṇa, "Why we find a jungle in the religious field, then to so many different opinions?"

Kṛṣṇa told, "In the beginning it was one, and from Me to Brahmā the creator. But from Brahmā different mentality disciples they heard, and when they went to reproduce there was some difference, modification. And then from one to his disciple, his disciple, in this way also modification. And now we find that so many branches of different type. But in the beginning it was one."

It cannot but be, difference in understanding \_\_\_\_\_ [?] modification is inevitable so difference between the two. As he'll understand so he'll reproduce.

It's also mentioned in the *Upaniṣad* that Brahmā says, "You are the person."

Then one understands 'you' means the soul. Another understands 'you' means mind. Another understands 'you' means this body. In this way modification from the same source. That 'you' means conceived differently. One conceives the body, *tāma guṇa*. Another mind, *rāja guṇa*. Another soul, *sātvā guṇa*. In the same class, three understood in three ways. One Virochan [?], another Indra, another \_\_\_\_\_ [?] Three students in one class they understood things in different ways and when they reproduced the line was quite different. Body, mind, and soul. One was Virochan [?] student, another was Indra, another \_\_\_\_\_ [?]

It cannot but be, according to ones own mentality he'll understand the thing, can't be avoided. A real hearer is very rarely found. In Prabhupāda's class, many of us we attended. That Tīrtha Mahārāja, Bhaktivinoda Ṭhākura's disciple, old Tīrtha Mahārāja, and *sannyāsa* from Prabhupāda, he requested me, "begin to reproduce" what I heard. And I had to do that, and they all appreciated. So my hearing was, is...

Different motive, all come with different objects of life, some fame, some wanting scholarship, some wants disciples, some wants money, so many things. *Anyābhilāṣa, karma, jñāna*. And that modification...

Very few want to know the real truth, but without surrender that is impossible. "I want to receive the real purpose and utilise it. Whatever cost is necessary I'm ready to pay, whatever price. I want to live for Him, not that \_\_\_\_\_ [?] and I shall utilise that knowledge for my purpose, no." According to the intensity of surrender that will be revealed in us.

So *prañipāta, paripraśna, sevā*. [*Bhagavad-gītā*, 4.34] The disciple must have these three qualifications. *Prañipāta*, that is no ambition in this world. This world of experience is finished, no taste, no charm here. *Prañipāta* means that. No charm, I've finished - I want to give myself to some other. I've come to a proposal to give myself for someone. This already finished, no hope here, no ambition here may be satisfying. *Prañipāta* means that, surrender, honest enquiry, and how enquiry for the interest of the other world, not connected to this world. *Paripraśna* and *sevā*. The all important thing, I want that thing to serve Him, and not to exploit that for my lower ego. That is the most important thing. I don't want anything to satisfy this mean ego of mine for which I'm suffering. *Sevā*. I've come to give myself away, and not to collect anything from here, and then I shall utilise that for my own ego, purpose. Then that higher thing won't be intelligible, we won't come to understand that thing. We shall have no entrance there. That does not come to serve anyone. Only if we offer ourselves to be slave there, with that consideration they'll take, whether they'll take us or not, sufficiently reliable or not. So that is the qualification and that will be very difficult to have in this world. *Anyābhilāṣa, karma, jñāna*. To self eliminate elevation...

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** It is difficult to be a proper hearer. A bona fide disciple he wants to hear the spiritual thing, it's difficult to have such disciple. Ha, ha. There was one Ramakrishna \_\_\_\_\_ [?] he had one word, śiṣya \_\_\_\_\_ [?] "*Lākhs* of Gurus may be available, but a proper bona fide disciple is very hard to find." This was his word. "It's very hard to find one bona fide disciple. But there are *lākhs* of Gurus." So many Gurus are wandering to preach about the glory of God. They're always preaching, to come to that level. Really as aspirant to come to that level and hear, such persons are very rare.

*manuṣyāṅāṁ sahasreṣu, kaścid yatati siddhaye  
yatatām api siddhānām, kaścin mām vetti tattvataḥ*

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul

and the Supersoul, only a few receive actual perception of Me, Śyāmasundara.”] [*Bhagavad-gītā*, 7.3]

In *Bhāgavatam*, *koṭiṣv api mahā-mune*, what is that *śloka*?

*muktānām api siddhānām nārāyaṇa-parāyaṇa  
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune*

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."]

[*Śrīmad-Bhāgavatam*, 6.14.5] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.150]

A *crore* of so many so-called religionist, spiritualist, hardly one can we find a bona fide man who wants to offer the service of Rādhārāṇī. So to become a disciple proper is very hard. He does not want anything, but wants to give himself fully to the higher cause, sacrifice, *yajña*. That is die to live. One who'll offer his life, life also this physical life that is cheap, dirty. The essence of soul's existence, to offer that, that is very clear. To offer physical death, to accept physical death, there may be many. Then mental death, more hard. And spiritual death that is almost impossible. Creed, one's own religious creed, to give away. Of course a man who does not have, has no necessity of religious life that is separate, that is animal life. But one can give his body, his education, mental system also, but to give the spiritual soul it's more and more difficult. Creed, the innermost creed, to give away. But that is also, may be given away, the spiritual creed principle.

So Śakta, Śaiva, this Vaikuṅṭha *sevā*, Lakṣmī Devī is a failure to enter into *rasa*. Why? Because She could not leave Her spiritual creed, that Vaikuṅṭha nature. Devī, She should remain Devī, and She wants a passport which is only reserved for the *gopīs*. Lakṣmī Devī does not want *gopī* mentality. She wants that She'll remain Devī, and then She may have a taste of the *rasa* behaviour, but that cannot be possible.

That was the talk with Vyeṅkaṭa Bhaṭṭa and Mahāprabhu. \_\_\_\_\_ [?] Lakṣmī Devī could not give up Her religious creed, but wanted the participation in the *rasa*, but that was not possible.

So it's very hard to give up one's religious creed. Do you follow?

**Bhāratī Mahārāja:** Hmm. Yes. I can feel it's very difficult, I can also feel. Ha, ha, ha.

**Śrīla Śrīdhara Mahārāja:** Oh. To give up one's religious consciousness, but to give up that it is very, very impossible. But who will go to accept Kṛṣṇa consciousness, all so-called conceptions of religious faith...

*Sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66], not *adharmā*, but *dharma* of different stages. Not only *adharmā*, that which is anti religion, but *dharma*, religion of different conceptions must be given up. Then only you can have a chance to get entrance into Kṛṣṇa consciousness proper. \_\_\_\_\_ [?] it is full of lie, then characterless, then deception of the so-called *swamī*, the husband, and all these things, or relatives, deceive them. And stealthily to go to the forest to join Kṛṣṇa. All these things of religion? Absolute is so high that even religious conceptions - the Vedic religious conception or so many religious conceptions, everything to be given up.

Uddhava appreciated, only Uddhava, the highest class of devotee. Preme kanistha uddhava [?] He appreciated this sort of surrender. *Ārya patha, svajanam* [*Śrīmad-Bhāgavatam*, 10.47.61] In the home, all are their guardian, well-wisher, even to cheat them. And whatever so long given by the religious scriptures to be our duty, that also - how self forgetfulness and what degree of self sacrifice for Kṛṣṇa conception. But it's impossible. The highest class of devotee, Uddhava, he appreciated this and wanted.

"I want so much sacrifice, so much self forgetfulness for the service of the Lord, to satisfy the whim of the Absolute Autocrat. Is it possible? I want to be a creeper to have their feet dust." Uddhava says.

So impossible of impossible, Kṛṣṇa consciousness. How deep our faith will be about the Absolute? He has every right. All conceptions of religious duty, so called good things, coming from Him only. He's the source, He's above all. And our relation, He's controller over us, everything. He's Absolute controller. No law there. Law comes to decide things in a quarrel between many. Where there's many there's law, necessity of law. But oneness, no law. His sweet will is law, above law. A ludicrous thing of the Absolute. Lip deep acceptance won't do, heart dealing acceptance is with Him. Heart of heart.

So I appreciate these Hegel's word, "Die to live." Die, and there is degree of death also. The body death, physical death, mental death, then so-called spiritual death. All sorts of death. When we shall have nothing, we shall have everything. If we have nothing, all given to the centre, then we shall get the centre and we shall have everything through that. This mortal food of intellect, or intellect mixed with some so-called spiritual feeding, not food of that.

**Bhāratī Mahārāja:** Guru Mahārāja. It seems like the ego...

**Śrīla Śrīdhara Mahārāja:** What I say is relevant or irrelevant?

**Bhāratī Mahārāja:** Yes. Very relevant, especially, ha, ha...

**Śrīla Śrīdhara Mahārāja:** Irrelevant talks, my remarks?

**Bhāratī Mahārāja:** Very cutting, like you have a sword, you're cutting.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

The *sādhu's* by their sword of words they cut asunder \_\_\_\_\_ [?] Our attraction for different things in the world, all cut asunder. \_\_\_\_\_ [?]

**Devotee:** \_\_\_\_\_ [?]

**Bhāratī Mahārāja:** Guru Mahārāja. It seems like the false ego is the hardest.

**Śrīla Śrīdhara Mahārāja:** Ego. It's very difficult to differentiate that ego and the real ego within, the external ego and the internal ego. Ego is, generally our own existence is our ego. How to

differentiate one's own existence and the ego? That ego which is identified with our existence, that must be \_\_\_\_ [?], what it is. Then I'll be nowhere, so-called 'myself' will have no place. Go inside, and to give up the ego, then where should I stand, where should I live? I shall shudder to give up my ego. Ha, ha. I'll be nowhere. So die, then the real ego, die to live. [24:02 - 24:52 ?]

**Bhāratī Mahārāja:** But we have no experience of our real ego.

**Śrīla Śrīdhara Mahārāja:** So different, when I was a tiger, tiger's ego.

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] a serpent's ego, crooked. So many different egos, a lion's ego, jackal's ego, serpent's ego \_\_\_\_\_ [?] Gaura Hari bol. Gaura Hari bol.

*tad viddhi pranipātena, pariprasnena sevayā  
upadekṣyanti te jñānam, jñāninas tattva darśinaḥ*

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

Earthen ego, then iron ego, golden ego, diamond ego.

**Bhāratī Mahārāja:** Also living, they're all living.

**Śrīla Śrīdhara Mahārāja:** All living \_\_\_\_\_ [?]

**Devotee:** But he's a real ego. Guru Mahārāja is a real \_\_\_\_\_ [?]

**Bhāratī Mahārāja:** We find your personality to be a trace.

**Śrīla Śrīdhara Mahārāja:** Kīrtanānanda here told when I told "I'm form breaker..."

**Bhāratī Mahārāja:** Ah, yes, he ran.

**Śrīla Śrīdhara Mahārāja:** I was very much excited. Form breaker. I told, "You are a Christian. Christianity has some form. You have broken that. When you accepted Kṛṣṇa consciousness you had to break that formality of a Christian. You are form breaker yourself."

**Bhāratī Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** Ha, ha. "I'm not *your* student. I'm student of Swāmī Mahārāja."

**Bhāratī Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** I also think I'm a student. I'm not a professor. To think that I'm a professor, there the objection comes.

Our Guru Mahārāja mentioned, "I'm the leader of the class, we're all students, but I'm the monitor." He told in his Madras speech, the relative speech. "I'm also a student, but I think that I can help you because you are also students. You are students, I'm a student. I may have some little better education, I can help you there. We're all students."

**Devotee:** But you are more our teacher.

**Śrīla Śrīdhara Mahārāja:** A relative position. Then, *lākhs* of Gurus but not a single disciple \_\_\_\_\_ [?] Everywhere he finds a Guru \_\_\_\_\_ [?] always recipient of education from all sides. All Guru. He finds Guru everywhere. Everything gives some suggestion to help us towards the Lord. That is the highest principle. Now, everything will invite me to enjoy, exploitation. 'Exploit me, enjoy me, all in this worldly consciousness everything is inviting me, enjoy me, enjoy me.' But there, 'utilise me for Kṛṣṇa.'

\_\_\_\_\_ [?] In carrying current, they're in the midst of in carrying current. And now, out carrying current.

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