

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja

Guru Mahārāja: Not having any connection with the Absolute interest. All imaginary interest, something like dream, we are living more or less in the world of dream. That is *māyā*, illusion, imagination, concoction. What is reality we do now know, but according to our own interest, we have thrust something on the environment and our transaction, we with all that thirst interest on the environment, with that we are going on with our duty, activity, life. All imagination, the environment, what is this tree, what is the tree in itself, we calculate it from our own interest, own interest, but independent of our interest what is that tree, we are not concerned with that real self of it.

So everything is like that in the interest of our present position of faulty calculation. We are living in our own world, concocted world we are living, a fool's paradise. We do not know our own self, what is real. There's so many tendencies to run after beauty, to run after softness, to run after sweetness, to run after music. That all combined has made a superficial thing within us, but if we dive deep our faculty of judgement will say, "Don't indulge in all these hobbies, try to find out what is your real interest." The higher intelligence, the reason, the conscience will say, "Don't create yourself to be a beast and run after beastly tendencies, you're a man, you will be such and such." In this way eliminating the covers we dive deep into our own self and we shall say what are we doing, our intrinsic life is so valuable thing and we are making transaction with the sham thing here, forgetting my own self, in this way, in this way.

From imagination to reality, we can dive deep within our own heart and find our soul, and from soul's interest if we again try to look around, our vision will be changed. Christ's vision and estimation about the environment, what was that? Not like ordinary man, so deep, so in this way, deeper, deeper conception of ones self, that has taken, that my deepest conception, we find take me with some beautiful plane of Kṛṣṇa consciousness, Vṛndāvana, everything is beautiful, everything is beautiful, everything is loving.

The deepest conception of our own soul we shall find, it is there, it is there. Different layers from surface to deepest position, different layers, and comparison is always allowed, different plane. From the dacoits, whatever gets, robs it, swallows, enjoys, self enjoyment and distributed enjoyment in this way. What is enjoyment proper and to dive deep, the deepest soul ever found in the world in *Bhāgavatam* says there is Vṛndāvana, Vṛndāvana is the place where your soul can experience the happiest environment, and your highest utility there you will find. The most valuable position of your soul in the environment you will find in the conception of Vṛndāvana, Kṛṣṇa, the God is Kṛṣṇa, and so far it has been given out that that is the deepest and highest plane of our soul to live in. Vṛndāvana, land of beauty and love and not of power and grandeur,

and not live in the world of dream, what will be falsified only after death, you'll be taken by your ear forcibly from here.

Reactionary, everything, and here you cannot thrive you can see, so many came, Alexanders, Napoleans. Where are they? Whether big or small, everything will vanish. It is a jugglers play here we find so at least save yourself from this jugglery and dive deep to find out the plane of reality. And then again by comparison, try to find out what is the most fundamental reality in you and then to get friends in that plane. Dive deep in the land of beauty and love, eliminating all other proposals that will come to take you away from that highest campaign, highest realization.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

All puzzling, more puzzling, more searching and more puzzling. Bewildered, we are being bewildered. What to do? Infinite, no limit, we can't catch within our fist anything, hopeless.

Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

Ultimately there is not injustice in the land, sincere people won't be troubled, won't be troubled Kṛṣṇa says, "The sincere are never troubled."

We must be faithful to our own self, we shall try to learn to be faithful, sincere, sincere, sincerity, sincerity is everything. Shamness, complexity, *māyā* interest, find the interest, self interest, self interest, self interest in the proper sense, and in the superficial sense, self interest of course everyone is after but in the superficial sense. Don't know what is his own interest, to learn what is his own interest, to learn what is our own interest.

With the help of *sādhu* and *śāstra*, what am I? And where am I? This is *sambandha jñāna*. To come to a Guru, to learn who am I, and where am I, and who is my guardian, what is my best necessity? All these fundamental questions to be discussed and solved and then we shall try to attain what is necessary, the fundamental self analysis. Who am I properly? Where am I? Who is my own? What I want? All these fundamental questions to be solved sincerely and with earnestness, earnestness, self help, self help in the proper way, then we shall have to come to God as the shelter, that ultimate real shelter, real guardian.

I am small, I am insignificant, otherwise why have I come to such a blind lane, I have reached in the blind lane, I can't find any way. All sides the death, mortality, so many undesirable things have captured me, surrounded me. Now

self searching is necessary. Where am I? Who am I? What is my prospect? Who can save me? Who is my own? Who is my own? Who can help me? What I want from my inner heart? Why I am imperfect? I am uneasy. I don't feel comfort, why? Cry for that and you'll find help is coming to you, search yourself, you will get everything in relativity of that, what are you yourself, search that, dive deep into your own heart, own self. What am I? Who am I? All these things, with all sincerity, because we should not deceive our own self, but we are deceivers of our own self. Such is our real position by *māyā*. So the agents come from the plane of truth to help us, to recruit us, to save us they come, we are digging our own grave, they come to interfere. "Don't dig your own grave and enter into that, you are my brother, come home." In this way they come, so many come to take us back, this arrangement is also there.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Mahāprabhu. Mahāprabhu. Mahāprabhu. Gaurāṅga Sundara. Nitāi Gaura Hari bol.

Devotee: Maharaja, I've been told that by following this process of purification we can experience the spiritual world in this lifetime. Does everyone who follows the Scriptures or the Guru's instructions, will they also have that taste, does that taste come to everybody?

Guru Mahārāja: There is gradation, variety is there, and sometimes going and coming there, going and coming back, variety in every sort of cases, going up, going down, going this side, going that side. So many variegatedness everywhere, all is not equal, all won't advance smoothly, some zigzag way, some after some stop, some in one length will go far higher. In this way there may be different cases, all not one and the same, different. So many schools are open but every student is not going to the highest position, institution, according to the variety of the nature of the different students the result will be different, not avoidable.

Nitāi. Nitāi. Nitāi. Nitāi.

Some coming back, going ahead, some began before but progress slow. Some going few steps, sleeping, it may be so many different stages may have, may occur.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja, is one's progress along the path, the speed voluntarily adjusted, or does that come from the higher plane?

Guru Mahārāja: Mainly the traveller is responsible for his trouble, generally, and sometimes the environment is also contributing something. From higher we expect fair decision, but still partiality to the fittest, that also may be traced

thereby and that is not partiality. One who can receive more, more will be given to them so that is not partiality, fair justice.

Kṛṣṇa says: "Generally I am equal to all. Whoever comes to Me in which way I give them general help but through special thing. This is general but we find that some come and want devotion, won't, no take salvation."

Looking at the bottom of the heart, avoids by giving salvation. *Bhakti* means He will Himself be caught, He does not like to be caught by a fellow of that type, he likes salvation and not *bhakti*. And another section also they're ignorant but heart pure, wants ordinary worldly things.

"No, no, don't take this but take this thing, take *bhakti*."

That sort of dealing from Kṛṣṇa we find. So three things in general, as one wants He gives, so He gives according to the demand.

There all sweet, so sweet, you will live on sweetness, your every movement will be sweet. In *Brahma-saṁhitā* it is written, "Their movement is dancing, their words like singing, the water is nectar, the trees are all *kalpa-taru*, whatever you like they're giving to you. That is the land, that is the land and our inner most self is entitled to live on that land. It is there, it is sleeping but it is detached. Now anyhow to awake him and to discover him from this tomb, from this body and this mind, mainly two fold, this flesh body and then inner this mind, and another very subtle, this indifference mood, then you are to enter into *paravyoma*. That calculative service, that also to be eliminated, then you will find you are in the midst of Vṛndāvana and their ways are like that. Sweet, sweet, sweet, everything sweet, everything loving, loving."

Here, just as all our attempts are more or less sham, we are giving something to another but whose things are you giving. You are giving, the wholesale transaction cannot but be wrong, and reaction here in this plane.

You are nursing a patient, you are using medicine which is coming out of so many lives, so many deaths, many deaths have occurred then the medicine prepared, then you are giving that to the patient. So no deed can be perfect here in this plane, just the opposite there, here good things are also bad, and there bad things are also good. Such a peculiar thing there, this is...

Just as in a drama if anyone is killing another, but the killing is not real killing only a show, so many men enjoy that killing. A man who is being killed, if he can play the part of a killed man then he's praised. One insulted, the insulted man he may be proud of his own part, may be successful in accepting the insult. Something like that. In that play no real harm to anybody, it is only a *līlā* so none is really harmed, so all like play. Everyone is blissful, both the parties,

defeated and the defeater, victorious and the conquered, both parties they enjoy. Just as here both the parties are losers, the victor and the victim both losers, but there it is just the opposite because no loss is possible, no death is possible, but all play, show, *līlā*, *līlā* means that, the harmless movement, for pleasing, necessary for pleasing. Just as the serpents natural movement is in a crooked way so *līlā* is like that, just as the waves in the ocean, it is only in that fashion, but everything is sweet.

We have got attraction for that plane when we shall be able to go and live in that plane in Vṛndāvana, the land of our dreams, dream of the soul not of this mind, the mind is drawn from this mortal world, picture, and beyond that.

"Oh My children here, you are really the child of that nectar soil, don't be dejected, disappointed. Really the stuff within you, you are the child of that soil you remember, so don't be discouraged, disappointed. Seek for your home, home land, home land." So what Mahāprabhu wanted to say, "The sweet, sweet home, your home is sweet, you are all feeling disturbance to the extreme here but unnecessarily. Back to Godhead, back to home, sweet, sweet home."

This is what is our preaching to the people, let us go home and home is sweet, and everything is there, father, mother, all the *rasas* are in purest form we find there. Even you may not know of so many things, so many sweet things are unknown to us, but many things more we shall get there in that land of sweetness. Only what is necessary for us to know really that where we are living, this is awkward, this is bad, this is undesirable, and we must seek our permanent home somewhere else.

Generally it is told, in *Bhagavad-gītā* (13.9), *janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam*,

"You are trying your best by labour here, by using your energy you are doing something but it is evaporating, taken away by someone, some force, then you are to be dragged to some unknown quarter. Again you are coming on the surface and again you are to go down somewhere to the unknown quarter, to the womb of the mother, unknown quarter, and again only floating on the surface and only to take you down in a moment. And if you live some more you will feel such circumstances, your body and other disturbance, you will desire to go down. You will aspire towards annihilation, such a plane is here. I don't like to live any longer, I can't drag my body, it is too infirm, paining me." So many diseases, we go to commit suicide. So unpleasant this atmosphere sometimes becomes to us that we want to commit suicide, so undesirable.

Now whether we should risk our energy to inquire for our home or that will be madness? To the saner section, so-called saner section of the society, they'll say, "Oh they're mad leaving the present thing here, running after phantasmagoria."

This is to be decided for us, within us, whether we shall try to utilise whatever little we get here, or risking this, discarding this. We shall try to have an ideal land to live, we are to decide that, we are to face this question in our life. Whether to relish this sort of thing, it is better, it is more profitable, or to ignore that and to try to find out some better position to live in. What sort of life should we accept, that is the question before us, and that inner response and firm response, determination that, "No I don't want to live here on the surface. This is undesirable, so and so things undesirable, I don't like to live here. If I do not get anything still I shall try to get something, better place to live in. It does not matter if I lose everything. I don't care for this, this is a thing, this will go, vanish today or tomorrow, today or tomorrow this will vanish. So at the cost of this if I go on searching for a better place it is no risk, it is rather judiciousness."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Guru Mahārāja, there are a certain type of people whose goal of life is after a certain type of magic and mystical things and contacting the spirits and producing magical tricks. So what platform is this?

Guru Mahārāja: That is magic and this is not magic? What is their position, the *siddha*, *bhokta siddha*? They're power mongers. Here are a little in the background, in a broader circle, in a subtle world for power mongers. They display some sort of power and attract you to that. That is also not a permanent thing and not of the purest nature. Take any concrete example what they do, you analyze it, that is also mundane, temporary, and not of so much purity as service. Service is the purest thing, sacrifice, service. Die to live.

I already told, all risk no gain in this plane, nothing to aspire for, all filthy, of gross or subtle, that is also exploitation. In another way, in a finer way, the *siddhas*, the magicians, the miraclists, they're also by the show of their subtle power, they want to control some and what do they give, only these things.

What you get suppose in a dream, any sort of pleasure in dream you may get, something like that there may be but all transient, of this idea, drawn from this world. That is both in quality and also in quantity. That may be a little broader from this physical plane, that may have some broader scale but in quality that is similar, that is similar. What we may not enjoy in this body we may enjoy in the mind in a dream. The latitude and longitude of the mental sphere is greater than this physical, what is not possible here in the physical body, that can be satisfied in the dream, it's scope is greater, and in that sort of subtle life the *siddha* is more spacious and more subtle, but that is also a sort of enjoyment.

The criterion of service you put there, no serving tendency, only in fine way to give you some sort of enjoyment of exploitation, that is also exploitation,

exploiting the environment, and to offer some facility to you in a very subtle and cheap form. What is that what they deal with, this worldly thing, more subtle, what is their proposal, their gift, the object of their giving, only of mundane character, *siddha*.

Then *mukta*, that is in the relativity of mortality, what the *siddha* gives you, very cheaply, but in the relativity of mortality. Little durable that may be, little longer life, little precious, but related to mortality and to become immortal that means to become a cipher, that is *sahajiyā-mukti*. But crossing that cipher, that complete withdrawal from the negative side we come to the, *ansisha*? And then if we want to contact with the positive side, only through the serving tendency, we can come in contact with the higher plane, if we can utilize, if we are ready to utilize, to be utilized by them, not otherwise.

Visa is only issued to those who may enter into the country with some contribution for the country, not with any detrimental object for exploitation. So only with the serving attitude and that is within our self, inner most self. We may find that it is a unit with a serving attitude and eligible to enter into that highest, finest plane of service, *Vaikuṅṭha*.

To come in contact with the, if we are prejudiced for local interest we cannot have a free play in the absolute wave, the local interest will hinder me. To mix with the absolute wave, the absolute wave, absolute current is there, but if we have got local interest we cannot freely mix with that absolute wave. Do you follow, understand?

Līlā, that means absolute movement in a particular type is going on, and the conception of local interest, provincial interest, self interest, within that case, I cannot mix freely with the absolute current. And the absolute current is of that type, of service, self giving, self sacrifice. That plane, the highest plane, is love. Love means sacrifice.....

End of tape, 6th.7th.12.82

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