

82.12.06.B

Śrīla Śrīdhara Mahārāja: ...not having any connection with the absolute interest. All imaginary interest, something like dream. We're living more or less in the world of dream. That is *māyā*, illusion, imagination, concoction. What is reality we do not know. But according to our own interest we have thrust something on the environment, and our transaction is of that thrust interest in the environment. With that we're going on with our 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're not concerned with that real self of it.

So everything is like that. In the interest of our present position of faulty calculation, we're living in our own world, concocted world we're living, in 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. Then 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, and 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 own 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, Napoleons. 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 realisation.

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

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

Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

*[pārtha naiveha nāmutra, vināśas tasya vidyate]
 na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati*

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

Ultimately there is not injustice in the land. Sincere people 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, sincerity. Sincerity is everything. Shamness, complexity, *māyā* interest. Find the interest, self interest. Self interest in the proper sense, and in the surface, 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 our own interest, with the help of the *sādhū* and *śāstra*. What am I? And where am I? This is *sambandha jñāna*.

'ke āmi,' 'kene āmāya jāre tāpa-traya' [ihā nāhi jāni -- 'kemanē hita haya']

["Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?"] [*Caityanya-caritāmṛta, Madhya-līlā*, 20.102]

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, 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 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 the 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're digging our own grave. They come to interfere. "Don't dig your own grave and enter into that. You're 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. Nitāi Gaura Hari bol.

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

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

Śrīla Śrīdhara Mahārāja: Yes. 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 variegations 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. There 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?

Śrīla Śrīdhara Mahārāja: Mainly the traveller is responsible for his travel, 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 him, so that is not partiality, fair justice.

Kṛṣṇa says: "Generally I am equal to all. Whoever comes to Me in his way I give him general help, but through special thing."

*ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]*

[Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be

attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects.”] [*Bhagavad-gītā*, 4.11]

This is general, but we find that some come and wants devotion. “No take salvation.”
Muktim dadāti karhicit sma na bhakti-yogam.

*[rājan patir gurur alam bhavatām yadūnām, daivam priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ
astv evam aṅga bhagavān bhajatām mukundo, muktim dadāti karhicit sma na bhakti-yogam]*

[“Śukadeva Gosvāmī continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshippable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord’s favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him.”] [*Śrīmad-Bhāgavatam*, 5.6.18]

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 at 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. But some case He avoids, and some case invites. The deeper nature you can study and difference in dealings according to that. _____ visaya sukha [?]

Dhruva went for kingdom, apparently, but when he found Kṛṣṇa, “No, no, I don’t want kingdom, I want You my Lord. I came in search for glass, I have found jewel. No longer shall I ask for that glass.”

Kartum vitamyam nava dwipa paratnam svami pratasa varam vraca [?]

So many demons we’re told, they say, “I want Your favour, Your devotion.”

“No, no, You take liberation. Go away.”

Response according to the variety, or the demand, or care, the quality. Apparently, superficially he sees, the justice and the mercy. Justice is there, but mercy is above. To err is human, but to forgive is divine.

Hare Kṛṣṇa. _____ [?] is also there. Affection, love, and we’re after that divine thing, that love, for that mercy. That mercy for us, it is better to live as an insignificant soul. To live in a land of mercy, that will be most judicious for us. We’re helpless in every way _____ [?] atomic existence. If we can have a land of mercy to live, then mercy, love, then our life is ensured. But if we’re to live in the plane of justice, then many errors we may commit and we’ll be tried and we’ll have the possibility of going down. But if any way we can have - we can secure a position in the land of love and mercy, then we finite souls with so many defects in many ways, our life is ensured forever.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja, so the quality of prayer determines the quantity of mercy, coming to one?

Śrīla Śrīdhara Mahārāja: Quantity, quality, both. Quality of prayer will invite quality of mercy and quantity. Deserve and have. First deserve, then have, otherwise you will misuse. And to make us deserve, the agents are also on foot, to help us in way of our deserving. So sometimes His servants, His agents, are more benevolent than He Himself. They're always on foot, travelling, to give their Lord to all.

Crying, Mahāprabhu, Nityānanda Prabhu. Nityānanda Prabhu, from both sides of this Ganges ran madly. "Take Mahāprabhu. Take Gaurāṅga. Take the Name of Gaurāṅga. You'll have everything. My boys, take the Name of Gaurāṅga. Come."

*bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
[yei jana gaurāṅga bhaje sei amāra prāna.]*

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

"Give your attention to Gaurāṅga. You'll get everything My boys, come."

Eta bali nityānanda bhūme gaḍi yāya.

*[yena bhaje tāre bale danta tṛṇa dhari, āmāre kiniyā laha bala gaura-hari
eta bali nityānanda bhūme gaḍi yāya, sonāra parvata yena dhūlāya loṭāya]*

[Locana dāsa Ṭhākura said, "The compassionate Nityānanda Prabhu most humbly approached those who did not feel any loving appreciation for Śrī Gaurāṅga due to their false pride and hard heartedness. Not to hurt their pride, He took a few blades of grass between His teeth as a token of humility and appealed to them saying, "O dear friend, try to understand that your own highest good is Gaura Hari. You can attain the greatest fortune of your life if you connect to Him with love and devotion. Please take His Holy Name, even if only once, and chant it from the core of your heart. With devotional faith speak about His glories and share your relish with other devotees. Sincerely pray for His grace, for you will surely receive great spiritual benefit. I am your most well wishing friend. If you can please take My advice and act accordingly then you can own Me forever."

Imploring in such a way, Śrī Nityānanda's heart melted in spiritual compassion. Incited by that deep emotional ecstasy He became so tender before those proud people that He invalidated all their pride. As an act of noble humility He began to roll on the ground before them. As His form became decorated with the dust of the earth the devotees around Him beheld with tearful eyes the extraordinary manifestation of causeless mercy of Prabhu Nityānanda. They marvelled at how

their divine Guru Tattva, could sacrifice His exalted position and honour and come down to the dust of the earth with such compassionate humility."

[Bhakti Nandan Svāmī's *Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 4]

His appeal was so intense He could not contain Himself, He fell onto the ground, and began to roll and cry. "You do not know what you are, in what dangerous position you are in. Take the Name of Gaurāṅga. You'll be saved. You'll be taken to the highest position. Take the Name of Gaurāṅga once. Accept Gaurāṅga." Nityānanda tried His best. *Bhūme gaḍi yāya*. Began to roll at the gate. "I appeal to you. What are you doing in the midst of death and danger? Take the Name of Gaurāṅga. *Sonāra parvata yena dhūlāya loṭāya*. The Golden Mountain Peak is rolling on the earth." _____ [?] On both sides of this Ganges Nityānanda used to wander with this saying,

*bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna.*

"You'll be My heart of heart."

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

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

So take the Name of Nityānanda. He does not accept any offence. The most generous. He does not know to take any offence. Nityānanda is so much generous, never conceived. All the fallen, with any amount sin or misdeed can approach Nityānanda with most confidence, fearlessly. He's to enlist all sorts of dangerous sinners within His camp. With so much capital He has come here. Nityānanda Prabhu. And He takes them to Gaurāṅga. And Śrī Gaurāṅga means Rādhā-Govinda combined, the highest thing. Acceptance of Both the Parties. Nityānanda Prabhu. *Heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi*. He makes firm foundation, Nityānanda, and on that you can build any structure, whatever weight it may have.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja, I've heard that ones spiritual life does not actually begin until initiation. And I've also heard that the Lord is difficult to approach through the English language, and this seems to pose a great barrier for westerners.

Śrīla Śrīdhara Mahārāja: That may be somewhat, but the real thing is not the language, not the *saṁskāra*, they also have something, wall. But the real thing is the heart, and that *sukṛti* that can be collected by not only one life, but so many lives wandering here, there, in different sorts that is gathered. That is the real wealth, real capital is *sukṛti*. Affinity, under the cover the heart is there. The heart is everything. The cover of education, and different habits of the different nations or society, they're there, but still the all important is the heart within. And there that *sukṛti* which is acquired by various previous births. And the affinity, tendency, towards the truth of particular type within, sleeping within the cover. The covers have something, iron cover, this wood cover, this cloth cover, may be, but the very substance within, that is all important. That *sukṛti* in the soul, the awakening of the soul. Birds of the same feather flock together. The sameness within, but

outwardly it is covered by something else. But the cover may be removed, and the soul to soul relationship will come.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. But that *saṁskāra*, that cover, cannot be ignored. It is also something, specially for the weak. But all important is the heart within, the irresistible tendency within. The like in us, the earnest hankering for the truth. That is all important. Hare Kṛṣṇa. Hare Kṛṣṇa.

Gaura Hari bol. Gaura Hari bol. That is generally *Bhāgavata dharma*. Wherever one may be, whatever his position may be, but with the help of the devotee he can pass away to that land _____ [?] One may be educated, or one may be ignorant. One may be healthy, strong, another may be very tiny and no, he's sickly, may be. In this way so many differences outwardly. But devotion, inner hankering for the truth, that is all important.

*[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate]
tatra laulyam api mūlyam ekalam, janma-koṭi-sukṛtair na labhyate*

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.70*]

Greed, earnest hankering, *lobha*, that is the real qualification, which is inevitable to march in the line of love towards Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, it seems in my personal experience that slow progress along the spiritual path causes frustration. And quick purification along the path causes confusion. And both seem to...

Śrīla Śrīdhara Mahārāja: I can't follow. What are the two? One slow?

Devotee: Slow progress causes frustration.

Śrīla Śrīdhara Mahārāja: Frustration? Why progress creates frustration?

Devotee: Slow progress.

Śrīla Śrīdhara Mahārāja: Quick is doubtful. It is not a very easy thing. Slow but sure. Sure is necessary. Slow but sure, that has got some value. But quick, if in the right way of course it is higher, but quick is dangerous also. It is not a very easy thing. So how should we know that the progress is quick? If progress is properly quick, that is of course most fortunate thing.

Devotee: Sometimes this quick progress though will cause confusion.

Śrīla Śrīdhara Mahārāja: Confusion, reactionary, then that is not progress. That which takes us to confusion, that is not progress. It should not lead into confusion. Progress means that should not lead into confusion, progress means towards reality, not vague thing, not *māyā*, not illusion. Towards truth, light. So real progress does not presuppose confusion. That is not progress. Movement is not progress. All movement do not show that it is progress. Movement and progress

are not one and the same thing, in the same line. Progress may be misdirected. Mere movement is not progress. Changing position does not mean that it is progress.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

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

Hare Kṛṣṇa. Hare Kṛṣṇa.

Vidagdha-Mādhava: Guru Mahārāja, Vidagdha-Mādhava dāsa. So as Kṛṣṇa Kinkarā Prabhu just said, in slow progress, or perhaps...

Śrīla Śrīdhara Mahārāja: Progress is necessary, and quick is desirable, but slow, but it must be progress, slow is also desirable, but must be sure. Progress must be sure. That is all important. Progress is desirable, and that is sure progress is desirable. Progress means surety is there, otherwise only as I told, movement from hither to thither, in different planes, jumping, having reaction, that is not progress proper.

Sanatana nowi vikra pari sanatana phala bari dista phala karivi arcana [?]

Without climbing up into the tree, and if we imagine that we're getting the fruit in my hand, that is not real fruit. Real progress is desirable, and something in the name of progress, that will not deceive us. We must be careful for that - this cheap marketing. The possibility of cheap marketing is the adulterated thing, then *sahajiyā*. Imitation and real, we must be very cautious of that. We should not be deceived. We'll always be on the alert, always on the alert, we may not be deceived. What is what, so step by step, by mathematics, step by step, by mathematics. So *ādau śraddhā, sādhu-saṅga, bhajana-kriyā, anartha-nivṛtti, śraddhā, ruci*, in this way the steps are there, given to us.

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

["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]

Come, step by step. Don't imagine from the lower stage that you have attained to the higher stage. Test your self. So *sādhu-saṅga*, the guardian he will point out, "Don't go that side. Come this side. There is danger." All these things. Sincere, real, higher guardian. That will be Guru, *śikṣā* Guru, *dīkṣā* Guru. To have their company, more or less safe, for the children of the infinite. It is safe. Well begun, half done. With our sincere helper, that means much progress, helps me from different dangers, *bhaya*. And they're enemies of the child. _____ [?] There are many

enemies of the child. So guardian, mother, protects the child from so many discrepancies. And the child when infant, there are many possibilities of being done wrong. So strong guardian _____ [?] is very helpful, especially in the first case, position.

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