

84.03.10.B

[00:00 - 25:25 ?]

**Śrīla Śrīdhara Mahārāja:**

*mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam  
kathayantaś ca mām nityam, tuṣyanti ca ramanti ca*

["Those surrendered devotees take Me as their life and soul, and go on discussing My ambrosial narrations among one another exchanging the ecstasies of devotion unto Me. They constantly relish the nectar of their realised divine relationships with Me in their respective internal natures of servitorship, friendship, parenthood, or consorhood."] [*Bhagavad-gītā*, 10.9]

*teṣām satata-yuktānām, bhajatām prīti-pūrvakam  
[dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te]*

["To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me."] [*Bhagavad-gītā*, 10.10]

...

...is always threatening us to make us their prey. So we're always in danger. Death is threatening us, both individually as well as collectively, in general. But try to save yourself, not only save, but save and flourish. Try to get a successful flourishing life. This is reality. Under the threatening circumstances of the war of atom bomb, this really can save us substantially. The reality is this, in the age of atom bomb how we can survive, we can live, our existence, our prospect, may not be hampered in any way. That is being cultivated from the centre of Mahāprabhu, Gauḍīya Maṭha.

*bhārata-bhūmite haila manuṣya janma yāra / janma sārthaka kari' kara para-upakāra*

["One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people."] [*Caitanya-caritāmṛta, Ādi-līlā*, 9.41]

If you've got a birth in the Indian culture, then spread it like anything, and save the world from...

You're not only fodder to the cannon, or to the atom bomb, you are something more. Your noble self is within. Try to get it back from within this cage, encasement. Both subtle, mental system, as well as this physical body. You must try to get out from these two cages, and there you'll find your eternal own self. You are really there. These things are mal representing you, the mental ego and the physical body. That is not your true acquaintance.

Really in soul you are - you have your proper self, and that is very promising and hopeful. Only try to tackle that part of your self, and that is very laudable part within you. You yourself are that thing. Know thyself, find out thyself, from the burial ground. We're buried under matter. Get out of the burial ground, and move freely in your home atmosphere. This is true, this is realistic.

The human culture has got no value in the animal society. They can't understand that there is intelligence, reason, all these things, the calculation, the education, all these things. It is not possible for the animals to understand. But humans, they can understand.

So we may not understand, ordinary human beings, there is a plane of soul, there so many souls can live happily. But those that are in that plane, this is very easy for them to know and to make known to others. So when we can attain anyhow to that position by the help of the superior persons, they can come down to take us up. Then when we have a touch of that plane then we can think that that is real, and what we think to be concrete truth in this world - all evaporate, false. All false, all *māyā*. Only soul and Supersoul, and the area of that plane, that is real, that is just proof, that is change proof, so-called change. That is pain proof plane, and we can live happily.

And God is not some trouble that will be thrust on our head. He's a friend, He's guardian, He's friend. He will look after all our benefit, independent of our understanding. So to go to have the *darśana*, the vicinity of the Lord, that does not mean that a heavy guardian is there, and if we go there we shall lose our independence, our free movement. It's not like that. Very friendly, and very useful, and in all respects that will be most desirable from our heart, that way. So it is told as home. Back to God, back to home. Home comfort, like father, mother, they take care for us when we may not take care for us. But there are so many that are taking care for us. In such a plane we must try to live.

*Janma-mṛtyu-jarā-vyādhī* [*Bhagavad-gītā*, 13.9]

**Devotee:** Guru Mahārāja. Why this *māyā*? Who created this *māyā*?

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha, ha. Who created? It comes from misunderstanding, misrepresentation, misreading. Due to weakness of the understanding of the soul, this position they're placed in, *māyā*. *Māyā* means misreading, misunderstanding, false estimation of a true thing. And that is possible only when our consciousness is not perfect. We become prey to that sort of - some shade of knowledge or something, *māyā*. *Mā* - *yā*, what is not, we're prey to that knowledge, that is *māyā*.

In a normal life there is no *māyā*. But just as one enters into intoxication, first out of curiosity, but then gradually gathers some momentum from that sort of activity. Very fine thing to detect in introspection. His vulnerable position, then the possibility of his freedom, vulnerable freedom. Freedom is very valuable thing. Consciousness means free, and devoid of freedom that means fossil-like thing. So freedom is desirable, but when freedom is weak it can select right and wrong. The alternative must be there. So many they're taking the right course, and there may be others that may be wrong course. It depends on the free choice of the weak particle of consciousness, which is endowed with freedom. With that possibility we have come in the world of misconception - what is not that.

We can't see that everything is controlled by the centre. We have got some taste that 'I can also control.' We feel indulgence to control our environment, and there we enter into *māyā*. Power seeking nature, that is in very crude form with us, that takes us into this world. The ambition of controlling, 'That I shall control some atmosphere.' Without the serving attitude I want to control

some environment, without serving the environment. For that fine position this *māyā* comes, individually and collectively.

In one place a *sādhu* is sitting by your side and he's above *māyā* and we're in the *māyā*. So it is individual case, *māyā*. Taking seat side by side, one may be a prey of *māyā*, another may be free of *māyā*. So *māyā* is not such a substance that it covers so many. So that stage of power seeking, of controlling the environment, from that ambition, however small the particle may be, it is the origin of *māyā*.

And Mahāprabhu says that, "If the whole *māyā* is withdrawn, then Kṛṣṇa's administration does not suffer in any way. It is in *svarūpa śakti*, it will go on in it's pristine glory."

Just as if any day of freedom or so, all the prison houses may be abolished. But still next day we'll find so many persons are coming again to enter into prison, like that. All are healthy, no hospital is necessary. Hospital is very beneficial, but because there's disease. No disease, no necessity of hospital. This is indirect position of the truth.

And here, the seed is that we want, as a particle of consciousness, we want to control over our environment. And from that spirit we have to enter into misconception, what is not. We have come to do that. It is so powerful, now we can find in the world that in a combined way they're threatening to crush - one nation wants to crush another nation. The control of power, and the very smallest starting was like that. And now we find in the midst of in a national conception.

And also, *jīvo jīvasya jīvanam* [*Śrīmad-Bhāgavatam*, 1.13.47] One is eating another to save himself in such a position. This is *māyā*. In its proper state, soul, they may not have to eat and then to live. There also is eating, but this is another way, in a way of service. And no consumption or death is caused by that eating.

These we're to hear, and try to understand, and to take position in that happy soil. That is what is *sādhana*, means to end. The end of life is all satisfaction. And at present we're in the land of all dissatisfaction. And with the help of some agents we can go to that higher position, the land of all satisfaction. And here, no satisfaction, in the competition everyone wants to devour another, wants to emulate himself at the cost of others. This false notion. How to develop, how to improve ones own self, no idea. What is proper improvement of life, that is unknown to us at present. Material aggrandisement is conceived as improvement, the false notion. So we're to get relief from this false notion, understanding, to hear and hear, and to take and to understand. And to take our position in that plane. Slowly and surely we're to make progress from nescience to science, from pain to pleasure, from ignorance to knowledge. Nescience to science, from pain to pleasure, from false to truth. And our real thing to have identification of ones own self, what is he.

*'ke āmi,' 'kene āmāya jāre tāpa-traya' [ihā nāhi jāni -- 'kemane 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?] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.102]

Who am I? Why I suffer? And what is the relief? These are the principal problems of life.

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

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

