

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...in this way he felt. The general dispensation of the Lord, he felt. And that was taken up in practice by our Guru Mahārāja in the beginning. And that has been widely effected by Swāmī Mahārāja we see, we see that. He saw it, then next generation our Guru Mahārāja attempted, and the next generation Swāmī Mahārāja made it fruitful, practically, what we see. And it was foretold in *Caitanya-Bhāgavata*.

ṛṥhivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: “I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe.”] [*Caitanya-Bhāgavata*]

And Bhaktivinoda Ṭhākura saw it in his general intuitional consciousness. He mentioned it in this way, “That it is so plain and so natural that the intelligentsia of the world cannot deny this, that this is the highest acme of our spiritual attainment. It is inevitable. It cannot but be. Cannot but have appreciation. It is so plain and so natural what Mahāprabhu has given: the love to the Divinity. If there is any possibility of any spiritual connection to have a relationship of love to that highest entity, that is the, that should be the highest, clearly, as clear as anything, it should be the goal, cannot but be. To come near the family or to be intimate, if there is any possibility to live a life of intimacy with the Supreme, if it is possible at all then who should not want it and who sincere should not want it, cannot but have appreciation.”

His general vision was like that. “It cannot but be appreciated by the sincere seekers after spiritual truth.” That was his general idea, and on the basis of that he expressed the feeling, “That in no time every sincere intelligentsia seeker after spiritual truth they can’t forego this truth, this reality, that what Caitanyadeva gave out to be the goal of the soul, that is the highest conception of our aspiration. We want to be familiar, most intimate to that Divine Divinity. Not knowing of Him is sufficient, but we must taste Him, have a tasteful life, not theoretical knowledge should satisfy anyone, any heart, but everyone should want to taste it, that sweet, sweetness. Not only an onlooker, sightseer; sightseeing cannot satisfy any sincere spiritualist. You must have practical, a life of living with the spiritual substance. That must, inner necessity of heart must have its play, must have its opening and start and movement and achievement, cannot but be.” That was his vision.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

After it is such chance has been allowed to the human kind by Mahāprabhu they can’t but appreciate. By the very nature of its thing it will attract so many is there is sincerity. If he’s true to his own self he cannot but come this side, otherwise he’s a traitor to his own ego. Hare Kṛṣṇa. Hare Kṛṣṇa.

*ko nu rājann indriyavān, mukunda-caraṅāmbujam
na bhajet sarvato-mṛtyur, upāsyam amarottamaiḥ*

[“My dear King, in the material world the conditioned souls are confronted by death at

every step of life. Therefore, who among the conditioned souls would not render service to the lotus feet of Lord Mukunda, who is worshippable even for the greatest of liberated souls?”]

[*Śrīmad-Bhāgavatam*, 11.2.2]

Śukadeva also says, expressing his wonder, “Who won’t come to this way, *indriyavān*, who has got the senses to perceive things outside? Why should he not come to experience by his whole senses such nectarine existence in the environment? The seeing capacity, the hearing capacity, the tasting capacity, all these are created for nothing, only to receive the nearest reaction for them, no good willing in them in this creation? A full-fledged theism will supply the food for all we have got within us. Only misguided, the whole, the satisfaction of the whole, the eye, the ear, but not this flesh, but the causal eye, causal nose, causal touch, have got their possibility of satisfaction. This ideal is not for nothing. *Ko nu rājann indriyavān, mukunda-caraṇāmbujam, na bhajet*. Now it is only mortal things, and that will be nectar. That is what is necessary. It is by cover to cover, the internal soul to soul relationship, soul to Supersoul, superior element. Because you are vulnerable you are to deviate, and that undeviating nature, that causal nectarine and superior to you, and you are to approach Him in that way.”

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Haribol. Haribol. Haribol. Haribol. Haribol.

Ko nu rājann indriyavān, mukunda-caraṇāmbujam, na bhajet. Śukadeva is expressing his wonder. “How it is possible that so many, devoid of this nectar within, they’re wandering like mad persons, misguided? It is a wonder. The nectar is there, and so many are cheated by their own free will, vulnerability of free will, they’re being cheated. And those that are immortal they’re thronging like in a crowd to take this nectar. And these poor fellows, misguided, ill-fated fellows, they’re wandering hither, thither, in this way. *Sarvato-mṛtyur*, and they’re meeting death at every point, opposition at every point, but still they’re pursuing that phantasmagoria.”

‘Will o the wisp’ our Prabhupāda told, ‘will o the wisp’ or phantasmagoria, these two terms were favourite to him, ‘We are hunting phantasmagoria, after ‘will o the wisp.’

Those that have come in connection they wonder, ‘How it is possible? Such a higher, big thing for us, only the mania that we should be master, we’ll be master of a stool house.’

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.

It is whose expression, what is the expression? “It is better to serve in heaven than to reign in hell,” or the opposite, by Satan. “It is better to reign in hell than to serve in heaven.” Which is the better, actually? Is it in *Paradise Lost*? What is the expression? “It is better to reign in hell than to serve in heaven.” Or, “It is better to serve in heaven than to reign in hell.” The opposite! We are one party, and the others are another party. The fight, Kṛṣṇa consciousness and this scientific civilisation consciousness, the atom, the electron, and the hydrogen bomb, and the drama bomb, and now recently, property!

The boast of heraldry, the pomp of power, and all that beauty, all that wealth e’er gave,
Awaits alike the inevitable hour; the path of glory leads but to the grave.

[*Elegy written in a country churchyard*. 1751]

[Thomas Gray, 1716-71, English poet]

Moora nava dijarnar [?] The necessary conclusion of our material acquisition, that to be

buried with the body!

...

...to learn to see, guided by the ear. Receiving guidance from the ear, then with that colour we shall ask our eye to see things, *śruti-kṛta*. *Śruti* will show the eye, "It is this. Don't see it like that. It is this. Try to capture, learn to see, to have a look, have an estimation, the principle supplied by the ear." Ear means *śruti*; that is revealed truth.

Vede pasyanti paṇḍita [?] The *paṇḍita* that has got that Vedic knowledge, *śāstric pasyanti paṇḍita*, they will see not by their own eyes but by instruction of the *Veda*, revealed scripture, he will try to see things.

_____ [?] King also sees not through eye but through ear, that is through the detective, the intelligent man. *Raja* sees through the intelligent man.

Pasu pasyanti gandena [?] General the beast they see things, judge things by the scent.

And *chakuvan* [?] ordinary people they see things by their eyes.

Hare Kṛṣṇa. Nitāi Gaura Haribol. Do you know, did you hear anything about that man...

...

...Kuñja Bābu, I began to sing, but Prabhupāda was dissatisfied and then you had to go on with singing the song.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Many secret purpose under the guise of this particular *līlā* he had, under the cover of this *līlā* he had some mysterious and secret instruction.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: If only to, his will to have been to hear a song only, then he could have heard it from many other sources.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Because he could select, he knew the real current of *rūpānuga dara*, so he has selected you and from your lips he wanted to hear that song.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: If only to hear the song, then I was more expert in singing than yourself, ostentatiously, he would not prevent me.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: You are really a follower of *rūpānuga*. That has been clearly expressed by this sort of his deed.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: So I always aspire after your grace, he says. Senior disciple.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: He has got an annual function, very nearby, within a week, and he has invited me, and says, not only to join in the annual ceremony, but your good will I pray for this function.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Your good will I want and...

Śrīla Govinda Mahārāja: Etc, etc.

Śrīla Śrīdhara Mahārāja: And repeatedly he says like that. Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: _____ [?]

Akṣayānanda Mahārāja: Confirmation came the same day Dhīra Kṛṣṇa Mahārāja's letter, and here the confirmation came the same day.

Śrīla Śrīdhara Mahārāja: Same thing, the concurrent. Gaura Hari.

...

Akṣayānanda Mahārāja: ...pass over the honour due to an elderly spiritual master. That's the end.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. The position is only clarified there.

Akṣayānanda Mahārāja: Very clear.

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

...

...towards their subordinates, what is the, we don't find any copy of that ____ [?]

Devotee: Not yet.

Akṣayānanda Mahārāja: No, we don't have any.

Śrīla Śrīdhara Mahārāja: Any copy?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Any letter that has been issued...

Akṣayānanda Mahārāja: No. We've not seen that, yet.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Mahāprabhu.

...

The opposition also gives us new energy, in indirect way. So it is designed in the very original system, it is also not useless; it has got its position, the fight between the positive and negative. One direct, one indirect, that is a necessary part, thesis, antithesis, synthesis, but synthesis is necessary. Hegel says this is a necessary part in progress. But we consider it is a part of *līlā* of eternal value. Not only that the imperfect is going to improve itself through this process, but this is the process adopted in His *līlā* in the perfect dynamic movement, is accepted. It is not imperfect, not the way from imperfect to perfect. But the perfect is there and it is for its natural position there, it is. And it is not harmonious, no. It is enhancing the beauty of the harmony contribution; the opposition is a contribution to the harmony. We are to think like that, this is the *līlā*, then we can accept it as *līlā*. Otherwise from Hegelian standpoint we're to conceive that He's not perfect, from imperfection to perfection the movement is going on. Hegel has explained in his own way, that whatever He's willing immediately it's being fulfilled, so no question of His imperfection. Only willing and immediate coming into effect, no opposition can stop it, so He's not imperfect. But we're not satisfied with that. It is the beauty, it's adding to the beauty of the *līlā* and it's part of the perfection, otherwise it would have been imperfect.

Gaura Haribol. Gaura Haribol. Mahāprabhu says,

koṭi-kāmadhenu-patira chāgi yaiche mare, ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?

["If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?"] [*Caitanya-caritāmṛta, Madhya-līlā, 15.179*]

There He refutes Hegel. Mahāprabhu says, "Kṛṣṇa's independence is so absolute character that even the whole indirect process is abolished He does not suffer any loss. If one who possesses *crores* of *kāmadhenu*, the milk cow, and His will, independent of calf or any – Generally when the cow has got a child, then only she has got milk. But *kāmadhenu* without calf she can deliver milk, that is *kāmadhenu*. *Koṭi-kāmadhenu-patira chāgi yaiche*. One who possesses *crores* of *kāmadhenu*, if any kid dies, no loss. You can consider. So if the whole *māyā* establishment of *māyāic* existence is abolished, Kṛṣṇa does not consider any loss to His *līlā*." So here He says, "Indirect necessity even may be abolished by His sweet will."

But Hegelian philosophers say, "That is a necessary part. Without this the whole cannot exist." They laid stress there.

But Mahāprabhu laid stress in Kṛṣṇa's will, that even indirect, the *māyāic*, all the prison

houses may be closed at one time, once. The whole of the prison houses may be closed. Still the government may go on. This is applicable in the case of Kṛṣṇa. Generally it is thought the prison houses are necessary, otherwise the normal government cannot go on.

Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Someone come here today, Saturday. The weekly bus...

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