

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.01.27.C

Śrīla Śrīdhara Mahārāja: ...moving, and what is static, stands still, just like *suṣupti*, that deep slumber. *Kṣaraḥ sarvāṇi bhūtāni*.

[*dvāv imau puruṣau loke, kṣaraś cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate*]

[“In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord).”] [*Bhagavad-gītā*, 15.16]

Whatever you’ll have in your experience in this world they’re always changing place, moving. And *kūṭa-stho 'kṣara ucyate*, which is undetectable, that is said to be the prime cause, or foundation of this *kṣaraḥ*, this moving world. That is static, a plane undetectable, *ākṣara*.

[*yasmāt kṣaram atīto 'ham, akṣarād api cottamaḥ
[ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ]*]

[“Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person.”] [*Bhagavad-gītā*, 15.18]

“I am independent of these two classes of created things, both *kṣaraḥ* and *ākṣara*, the static or this moving. I transcend both these types of existence. I’m there.”

So detectable and undetectable: undetectable is the base, foundation, for which the detectable things are to be seen here. Gaura Haribol. Nitāi Gaura. Nitāi. Nitāi. Nitāi. Nitāi.

Akṣayānanda Mahārāja: Mahārāja, the wives, the *yajña patnis*, some of the wives of the *brāhmaṇas*, *yajña patnis*, they could not be with Kṛṣṇa and by force they have left the body, seemingly, that is?

Śrīla Śrīdhara Mahārāja: One left when she was physically opposed, the body was there and the soul went away. That is one case. And others after visit they are reluctant to come back after their *darśana*, service to Kṛṣṇa. And also they expressed apprehension, “That if we go back, we have disobeyed them, they won’t accept us again.”

“No, no. You will go. They will accept you with respect. You don’t be afraid. I’m everywhere: I’m even existing within their mind. I shall manage. You go, you’ll be respectfully received back.”

And they reluctantly came away. And their qualification as *brāhmaṇas*, they’re not *gopīs*, so they’re – Lakṣmī Devī is not getting the entrance, admission, so they had some difficulty also for their previous form attachment, something like. But still, next time he’ll be, they’ll be able to get entrance. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, you said that the Kṛṣṇa consciousness movement would spread also to

other planets. What is the means by which preaching will go on in other planets?

Śrīla Śrīdhara Mahārāja: Everywhere, everywhere, what about the planet. Even it's possible in the realm of trees, birds, there also so many agents may be sent by Kṛṣṇa's will. Amongst the birds, the bird preacher will preach. In different society, different type of agent may go and spread about Kṛṣṇa consciousness. It may not be impossible, in their own term, in their expression it may continue.

And their representative there also in Vṛndāvana, they're all conscious, the trees, creepers, birds, they're all conscious of Kṛṣṇa. From their party delegations may go, agents may be distributed, sent in different quarters, "Go, speak in English, and speak in Sanskrit." Only Sanskrit preaching to your Kṛṣṇa consciousness, you'll be confined to Sanskrit speakers, no, in English, in African, Arabic, *Gītā* translation. So in any place, in any language, even in the language of the birds and beasts and insects and worms, it is possible. But still, the human species, generally, is accepted for preaching. It is well suited, in the *śāstra* we're told. But not impossible in anywhere, but here facility is greater, this human birth.

Parvat Mahārāja: In Jhāḍakhaṇḍa Lord Caitanya preached to the animals.

Śrīla Śrīdhara Mahārāja: Yes, because in that plane, independent of body and mind, there is a plane of soul. If waves may be transmitted in that layer of soul, it can awaken there. It is possible.

And Vāsudeva Datta, when he says, prays to Mahāprabhu, "Release all the suffering souls of different types and the whole burden of their sin may be put on my head and I may go to eternal hell."

"No, no, Kṛṣṇa is not bankrupt, that to release so many souls He will have to make loan and for that He will keep you as the guarantee."

Guarantor, something like that, when a person stands guarantee for another what is it?

Anyhow, the Kṛṣṇa, "You are a devotee and you are putting a petition to Him, and He will grant you, rest assured. Your hell life is not necessary for releasing them."

And Haridāsa Ṭhākura says, "Oh! I'm quite confident that when You are singing the Name of Kṛṣṇa and whatever that sound, that wave is reaching whatever ear, they're all going, getting released, and going to Kṛṣṇa. Not to speak of human beings, but even the beasts, birds, even the trees, even the stones, in whatever. So deep Your singing of Kṛṣṇa, so penetrating into the highest plane of soul, most subtle. So carried by the wave of that finest layer it will reach their heart, and it is so strong it will work to release them forever and take them to Kṛṣṇa. Previously, we are told, that Rāmacandra with all of His capitol, the whole capitol, He went to Vaikuṅṭha, took along with Him the whole animation of Ayodhyā. And so You have come, You will take the whole globe in Your age to Kṛṣṇaloka, not for a very small handful of human beings You have come here. Your descent is general amnesty, must be, in the world." That was spoken by Haridāsa Ṭhākura to Mahāprabhu.

Gaura Haribol. It may be possible because the movement, the wave created in the finest layer of soul, and independent of the body and mind it may work in that plane and absolve them.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

And that Caitanya dāsa is he here or gone, the disciple of...

Devotees: He's here.

Śrīla Śrīdhara Mahārāja: He's here. He's putting question, no?

Akṣayānanda Mahārāja: No. Satyānanda Prabhu.

Śrīla Śrīdhara Mahārāja: One question, what is that?

Satyānanda Prabhu: Often I'm wondering, it is said that Lord Kṛṣṇa appears in all the species of life. And I know that He appears in different incarnations as Matsya, Kūrma, etc., but I often wonder how He appears in every species of life. Could you please explain this to me?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He said, Kṛṣṇa incarnates, Avatāra, in Matsya, Kūrma, Varāha, *adyadi*, but we are told that He appears in all species, and we don't understand. Kṛṣṇa appears in all the different *praniya yoniya*. How is that?

Śrīla Śrīdhara Mahārāja: It may be, may be as His sweet will. And in their language He may present Himself. He's infinite.

There was one atheist, Ārya Samāji, came in Karachi to put a question, "If finite can know Infinite He's no Infinite."

Then I answered in the opposite direction, "If Infinite cannot make Himself known to finite then He's no Infinite."

But that man shook my hand and fled away without speaking a single word, but, "Namaste."

So when He's Infinite He can do anything and everything, otherwise He's not Infinite. If He fails to make Himself known to the grass, or to the stone, He's not Infinite. Because He's Infinite His capacity, His grace, everything is Infinite, we are to take it up.

And what a finite brain we have got, according to our Guru Mahārāja, "This puppy brain." Puppy brain! Hare Kṛṣṇa.

Swāmī Mahārāja says that, "UNESCO members, they're so many dogs."

Parvat Mahārāja: Barking.

Śrīla Śrīdhara Mahārāja: Even dog's capacity, merit, may be more than those dogs, the scientific civilised dogs. A question of mind, to catch the truth, the urgent necessity is the mind attitude, and not this human figure only, mental equipped, so many dogs, asses, *Śrīmad-Bhāgavatam* says many a time:

*śva-vid-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ
na yat-karṇa-pathopeto jātu nāma gadāgrajaḥ*

[“Men who live like dogs, hogs, camels, and asses praise those men who never listen to the

transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from all evils.”]
[Śrīmad-Bhāgavatam, 2.3.19]

The Name of the Lord has not entered a particular ear, he’s lower than an ass, dog, the hog, and camel. The *saṁstutaḥ*, they’re all praising that mind, human figure, “That you are a higher dog.”

And the hog says, “You are a greater hog.”

The camel says, “You are a more efficient camel.”

In this way they’re making praise of them.

“Because with so much intelligence, so much high capacity you are doing what we are doing, so our market is going to fail. You intelligent camel has entered into our arena and we are becoming worthless.”

In this way they’re praising them. The camel says, “I eat these thorny branches, and the thorn enters into my mouth and the blood oozes. This is my special characteristic. I don’t – but you get so many thorns entering always in your mind as pain, but still you do not care for that, you go on that sort of bad experience with your habit.”

The hog says that, “I am notorious for eating, for honouring the rejected things of all, the stools. But what do you do? You are always the *viṣaya*, the *kāma*, *krodha*, *lobha*, all these things; you are always devouring and this, *punaḥ punaś carvita-carvaṇānām*.”

[*matir na kṛṣṇe parataḥ svato vā, mitho 'bhipadyeta grha-vratānām*
adānta-gobir viśatām tamisram, punaḥ punaś carvita-carvaṇānām]

[Prahāda Mahārāja said: “Because of their uncontrolled senses, persons too addicted to materialistic life, make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both.”] [Śrīmad-Bhāgavatam, 7.5.30]

“You are always tasting that thing; the stools. Without *prasāda*, whatever we eat, that takes me down. You are devouring that. You have exceeded me.”

The dog, that, “Without any aim I always run in the street. I run to a particular direction, that I have got some urgent business. Then again, suddenly changing the direction, again I want to run in the opposite direction. You have also surpassed me in that, no proper aim of your life, only hither, thither, attracted, and you are running, always running very busy about nothing. It is my bad name that I’m very busy, always busy running without any real aim. But you are doing the same thing, in higher way. So my brain will be finished.”

And the ass, “People call me very bad names, that I only bear the burden. Without having any taste of it I am made to bear. But what burden, tasteless burden you are bearing man: so many responsibilities in your brain, but what for? Your son, your wife, your friends, for your country, you give posing that you are bearing so much responsibility. But that is all futile. Whatever you are doing that creates more trouble for them. This is tasteless, bearing the responsibility, which is aimless, all burdened, producing no desired result. You are a greater ass.” In this way!

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

This black marketing, in a good, big brain, black marketing is done in such way all the small

black marketers they do not get any livelihood, they can't earn money to live. The big black marketers with their higher brain they're making monopoly of black marketing, so the small black marketers they're always fasting, and calling bad name to the greater. "You human beings, you are devolving, and you accuse us, but you are greater black marketers."

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So our Amjaka [?] Prabhu, you are to look after the construction now and then. Govinda Mahārāja is not here, not always, but...

Parvat Mahārāja: Yeah, until he comes back.

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