

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.07.03.A

Śrīla Śrīdhara Mahārāja: ...he destroyed his own eyeballs. And last, he had some attack of sense pleasure. From country he's going towards Vṛndāvana.

Devotees: _____ [?]

Devotee: Now I read this?

Śrīla Govinda Mahārāja: Yes.

Devotee: Hare Kṛṣṇa. Please accept my humble obeisances at his divine lotus feet. Hare Kṛṣṇa. Please excuse me for taking so long to write, but I wanted to include a fair donation. And recently I'm going to California...

Śrīla Śrīdhara Mahārāja: _____ [?] Your pronunciation may not be understood by me.

Badrinārāyaṇa [?]: “But I wanted to include a fair donation. And having recently gone to California to visit Dhīra Kṛṣṇa Mahārāja I could not afford to do so until now.”

So Mahārāja, here he's saying that he's sent you a donation.

“Thank you so much for accepting me as your disciple. I can honestly say that you have undoubtedly saved me. For without your mercy I would have surely remained in gross *māyā*. So many exalted Vaiṣṇavas, Akṣayananda, Kṛṣṇa Kīṅkarā Dāsa, and especially Sudhīra Kṛṣṇa Mahārāja, have been encouraging and kind to me. Kṛṣṇa Kīṅkarā Dāsa and I have been distributing *prasādam* daily in New York city to hundreds of people. I've been fortunate to engage even the *karmīs* in this service. Recently I acquired a beautiful set of Gaura-Nitāi Deities which I've put on my altar, and now daily I offer to Them the fruits I distribute, by your mercy. For spiritual instructions and guidance I've been relying on his divine grace Sudhīra Kṛṣṇa Goswāmī, who kindly keeps me enlivened in Kṛṣṇa consciousness. As a service to you and him, I have pledged to give him one hundred dollars a week donation to go for the printing of Your Divine Grace's books in English language. I am praying that some *sannyāsī* comes here to New York, as I have discussed with Sudhīra Goswāmī, plans to open a temple here in New York city for your glorification. Also in that way I will get the Vaiṣṇava association, also desperately needed. As you requested, I plan to see Your Divine Grace in Navadvīpa around the first week in October. I pray to be able to stay with you until the middle of November, just passed your Vyāsa-pūjā celebration. So I look forward very much at a time when I can take *darśana* of Your Divine Grace in the Holy Dhāma again. I can't express in words my appreciation for your mercy in accepting me and allowing me to be your servant as Deva Nārāyaṇa Dāsa. I only hope that through my actions I can serve you and somehow repay you for some small degree for the great mercy you have so compassionately shown upon this fallen soul. Gaura Hari bol.”

_____ [?] Hare Kṛṣṇa. _____ [?] He says, “For a long time I wanted to include a fair donation. And having recently gone to California to visit Dhīra Kṛṣṇa Mahārāja, I could not afford to do so until now.”

Śrīla Govinda Mahārāja and Śrīla Śrīdhara Mahārāja: _____ [?]

Badrinārāyaṇa [?]: This letter is evidence Mahārāja, this letter is evidence.

Śrīla Śrīdhara Mahārāja: So, he has sent something?

Badrinārāyaṇa [?]: Yes, one hundred eight dollars.

Śrīla Govinda Mahārāja: _____ [?]

Badrinārāyaṇa [?]: Guru *dakṣiṇā* is written, donation, Guru *dakṣiṇā* he has written on the cheque itself.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Badrinārāyaṇa [?]: And sent to Aranya Mahārāja, so there's no problem.

Śrīla Govinda Mahārāja: Aranya Mahārāja not here.

Badrinārāyaṇa [?]: No.

Śrīla Govinda Mahārāja: Where is Aranya Mahārāja?

Mādhava Mahārāja: He's gone to Paris, then London, then U.S.

Śrīla Govinda Mahārāja: Achar. Paris, London, then U.S. Anybody can sign, ha, ha, no problem.

Mādhava Mahārāja: You can try.

Śrīla Govinda Mahārāja: It is general case. _____ [?] Anybody can sign. Then I'm doing.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. So Bilvamaṅgala when going for Vṛndāvana on his way... _____ [?] when he was taking bath perhaps _____ [?] so many men and women came also to take bath in that holy day in the holy river. Anyhow he was attracted by the jingling sound of the ornaments of a lady, and then he looked at her face and felt some attraction for her. And so much that he followed her to her house. And he became a guest in that house. That man, he was a rich man, a *vaiśya*, merchant, of religious heart. He became guest in her house.

And when the householder wondered, "How I can satisfy you? Patichi [?] Nārāyaṇa, you are my guest. It is written in the *śāstra* that I should treat you as a representative of Nārāyaṇa. So you please order what sort of service I can render to you."

He told that, "At night I want the service of your wife."

The man was a highly religious type. "Yes. I shall do that." So he managed for his company. And at night also he asked his wife that, "You must go and serve my guest." The wife came.

In the meantime some change had come suddenly. He prayed, he begged of her, "I want some hairpin from the head, some pin used in the hair." And she presented. And with one pin he destroyed his eyes, eyeballs. _____ [?] He told that, "These eyes are my enemies. They have drawn me here for the satisfaction of my carnal desires. So eyes are my enemies." He destroyed two eyes, and came out of the house, and started for Vṛndāvana.

Already he was accepted by Kṛṣṇa. He mentioned. In the beginning of course when - of course you know, the author of *Kṛṣṇa-Karṇāmṛtam*, a very beautiful poetic literature composed by him. And Mahāprabhu earnestly took then from the south to Bengal at that time, Purī. *Karṇāmṛtam*, it is nectar in the ears, *karṇāmṛtam*, *Kṛṣṇa-Karṇāmṛtam*. Kṛṣṇa as nectar in the ear. That is the name of the book he composed. He was very addicted to a prostitute. Her name was Cintāmaṇi. In the beginning he writes,

cintāmaṇi jayati somagirigurume, śikṣāgurusca bhagavān sikhi-pichcha-moulih
[*Kṛṣṇa-Karṇāmṛtam*, 1]

One day when he was, he had his father's *śrāddha* ceremony, so it was late for him to come to Cintāmaṇi, prostitute. He had to cross a river _____ [?] there was hailstorm, the river was overflowing. But anyhow he went, "I must come," and he managed to come. And he could not find any boatman there. He found a dead body is passing through the current and caught that dead body.

And with the help of dead body anyhow he came on the other side of the river. And then came to the house of Cintāmaṇi, and the door was closed. Anyhow he wanted to jump over the compound wall. At that time he thought that a rope is hanging. With the help of that rope crossed the wall and dropped down, fainted.

Cintāmaṇi thought, “Every day he comes, but today it’s not possible for him to come in such stormy night.” But when that sound, from that fall from the high wall, she came with her maidservant. “What’s that sound?” And found that man is there, fainted. Anyhow took him to her room and by nursing he came to senses. “How have you come in this furious night? And what is on your body? Rotten dead body, and rotten flesh also smeared on your body. A bad scent coming.” Then she bathed him, cleansed him. “What is this? Human flesh, rotten flesh on your body. How did you come?”

“With the help of the rope I crossed the boundary wall.”

“How? No rope is possible. That may be a serpent.”

Serpent entering his mouth in some hole, and he with the help of that apparent rope, serpent, he climbed up the wall, and swooning.

So Cintāmaṇi told at last, “That so much attention towards me, a fallen prostitute. If a portion, a part of this attention, concentration, you can devote to Kṛṣṇa, then you may attain how high life.”

And he struck to his head, “Oh, you have rightly spoken. A part of this energy is devoted for Kṛṣṇa I can get Him. So much concentration for this filthy action.” He got knowledge, conscience awakened, and he bowed down, gave obeisance to Cintāmaṇi. Got fortune, and left the house.

So *cintāmaṇi jayati*, “Through her Kṛṣṇa came to teach me, through the medium of Cintāmaṇi the prostitute, *cintāmaṇi jayati*.”

Then he went straight to Māyāvādī Maṭha, Somagiri, the Mohamed, and was initiated in Māyāvāda. *Somagirirgurume*, went to Somagiri and got *dīkṣā*. But Kṛṣṇa, for his previous *sukṛti*, Kṛṣṇa wants to accept him, so he could not stay there for long time in the Māyāvāda philosophy.

Suddenly he felt within himself that the boy Kṛṣṇa, He’s such a beautiful boy. He’s looking at him in a playful mood, he was charmed. “What is this? I’ve never experienced such transcendental experience, supramental experience in my heart, in my mind. Most charming and beautiful.”

Then this Māyāvāda, Brahmavāda, was disturbed. This Parabrahma, he came from Parabrahma consciousness, Kṛṣṇa consciousness, and started towards Vṛndāvana. Then on the way met that lady on the riverside and felt some transient tendency to enjoy her. Then when again the thing was presented to him he bowed down, showed his obeisance, and made himself blind, and started for Vṛndāvana.

And Kṛṣṇa was playing with him on the way, sometimes guiding him towards Vṛndāvana, sometimes flying away. In this way in a playful mood Kṛṣṇa is dealing with him.

And he told, once, “Kṛṣṇa, You are going away from my vision, eyesight,” as if he’s seeing Him. “But can You go from my heart?” A challenge was invited to Kṛṣṇa.

These are his writings. Anyhow he reached Vṛndāvana. And there blinded, self blinded, to his Vṛndāvana, and could see so many *līlā*.

Just as in the court of Duryodhana, when Kṛṣṇa displayed His *aiśvarya*, His majesty, spiritual majesty, then Dhṛtarāṣṭra offered, “Though I’m blind, but I pray for temporary vision, eyesight. Because I hear that Bhīṣma, Droṇa, and other Ṛṣis are praising like anything Your beautiful sight, *darśana*. I want to get a glimpse of that *rūpa*, figure, colour, all these things I want. So temporarily, You can do anything and everything, temporarily relieve me of blindness.”

Kṛṣṇa told, “No necessity of removing physical blind eye. But I say that you will see Me, you will be able to see Me. Now see.”

In the blind eye Dhṛtarāṣṭra could see.

So what does it mean? That to see Him does not require any physical eye. Only by His free, sweet will, if He says, “Yes, see Me,” as He told to Arjuna just before he’s seeing, “You see as you like.”

Arjuna told, “I want to see that figure of You as You related so long to me. I’d like to see that face.”

Then Kṛṣṇa, “Yes, see Me, I am such, so and so.”

Arjuna could see.

So any vision, any hearing, anything, experience of the transcendental substance, is independent of our physical body. Physical eye cannot see, physical ear cannot hear, physical hand cannot touch. But when He descends in the plane of our consciousness we feel as if with this hand I'm touching, with this ear I'm hearing, with this eye I'm seeing.

When He came first to see Dhruva, Dhruva in meditation found Him, His figure. *Padma pada locan*. But when that was more intensified then he opened his eyes and found that very figure there.

He comes, the *adhokṣaja*, that feeling comes from up to down in the mental plane. And then more intensified in the physical plane. It comes from up towards this plane of experience. It's not created in the plane of our sense experience, but comes from up, from the transcendental to soul, from soul to reason, from reason to mind, impulse. And then more intense then eye can see. The feeling is very much intensified. And that becomes physical vision. Comes down, not any external. I'm seeing Kṛṣṇa here, but if anyone from outside comes to touch Him, he won't find anything, he won't see anything. Not touching. I have seen. So coming from up towards down.

The other day I told I found in a paper, one Frenchman, French scientist, he says that, "The colour does not exist outside, it comes out of the eye." So all the things what we feel in the physical plane, everything comes as produced by the corresponding *indriya*, that is senses. The colour is produced by the eye. The sound produced by the ear. In this way, the taste produced by the tongue. It is not outside. And my mental faculty, mental principle, is more intensified we feel, "Oh, I am seeing concrete things, what is coming." Then again withdrawn. From the centre it is coming outside, and centre is withdrawing. The world vision is like that. The subject is there, and the subject what we feel to be physical, all our sense experience is evolved by within, from subtle, more subtle. The subtle is producing the gross. *Guṇa-pravṛddhā viśaya-pravālāḥ*.

*[adhaś cordhvaṁ prasṛtās tasya śākhā, guṇa-pravṛddhā viśaya-pravālāḥ
adhaś ca mūlāny anusantatāni, karmānubandhīni manuṣya-loke]*

["Some of its branches extend upwards (in the planets of the demigods and celestial beings), some of the branches extend downwards (in the planets of the humans, animals, and lower species), and its mature (three modes of) nature and aim and object (of sound, smell, touch, taste, and form) are its fresh, young shoots. Some aerial roots also extend downwards, to take root in the land of exploitation, within the human plane."] [*Bhagavad-gītā*, 15.2]

In *Bhagavad-gītā*, fifteenth chapter it is mentioned. Just as a tree, the branches spring up. From the seed how it will sprout, it is coming. And *viśaya* means the object of senses, that is just like branches of tree, it is coming forth. Coming forth from in to out. So the whole world has sprung up from the subtle. From ether air is produced. From air heat is produced. From heat, fire, water is produced. From water earth is produced. From earth evolution, the stone, the iron, gold, everything is produced all from the subtle the gross coming out. And ether comes from mind. Here the difficulty. Time, space, all coming out of the mind, the thinker. The thought is coming from the thinker. These are all objects of thought, coming out of the thinker. The object coming from the subject. Subject has introspection, but object is dependent on subject. *Guṇa-pravṛddhā*.

And *sattya, raja, tama, prakṛter guṇa*, equilibrium. Equilibrium disturbed in three ways, *sattya, raja, tama*. Then by mixture. First in three phases, then three mixture, inter mixture, so variegated nature things have been produced. From peculiar Brahmaloaka, Virajā, almost equilibrium stage. And from equilibrium there is some shivering, compound, the wave. That wave is coming in the process of creation.

"Let there be water." There was water. "Let there be air." There was air. The *sankalpa*. He thought to design and destine. He thought to create and the creation began. Here everything as the prime cause reserved, in this way.

Not that the fossil is producing consciousness, but consciousness - fossil is a part of consciousness. Everything is a part of consciousness. Consciousness is a huge ocean, and there everything is floating, and when withdrawn everything gone. The Brahman sleeps, the *virāt-puruṣa*, when He's sleeping

nothing remains. When He awakes, just as when we awake from our sleep, our previous memory of world comes out. When we're sleeping nothing remains. In sound sleep nothing remains. When I wake then the world of my conception and previous day, or before I slept, all this consciousness coming gradually in me, part by part. Again I'm in the table of breakfast, in the table of my official table, again repeating. But when I was sleeping nothing remained. So as in the individual case, so it is in the universal mind, the whole world. When it is sleep everything nothing. As our body is a part of this physical world, our mind is a part of the great mind. As our mind is withdrawn in the sound sleep with my world of experience, so the greater mind in which my mind is a part, when He's in sleep all these ideas vanish in Him.

yadā sa deva jāgartti, jadedam ceṣṭitam jagat [yadā savṛti-śāntātmā, tadā sarvvaṁ nimīlate]

[“When the *jagad-puruṣa*, or universal form of the Lord, falls asleep, then everything naturally falls asleep along with Him. Then there is no more creation, no more external activity because all are dissolved. And again, with the awakening of Him, everything becomes active.”] [*Manu-saṁhitā*]

Everything vanishes when that great mind goes to sleep, whose particle is our individual mind. The great mind, just as the great physical thing controls our body, if earthquake, or tempest, hurricane, cyclone, then these bodies may be handled by the greater, bigger thing. So when that great mind in which our mind is a part, according to His movement our small particle mind is brushed away by Him into sleep, deep slumber. A part of the slumber of that great mind. Our intelligence is also a part of that great intelligence, bigger intelligence. Our soul is a particle of that great soul. This may not be unreasonable. We can think out in this way. _____ [?]

Deśa, kāla, pātra, the space and time is the factor of thought. When thinking began, then came necessarily, the idea of space. *Deśa, kāla, pātra*, three things, three factors, indispensable necessity for this creation. The person - the figure, and the space, and the time. Time and space and a person within. *Deśa, kāla, pātra*, filler of these come, of space and time. Without that no thinking is possible, no thought is possible. Thought means there must be space, there must be time. And when dissolution all enters into mind. No mind, no space, no time, no thinker. All together.

Hegel also told, the Berkley theory was refuted, and Hegel's Ideal Realism. “If I think that there's a dollar in my pocket, will it be?” And he answered, “That in universal mind this is there. Not that everything is within my own mind, but it is in the universal mind.” What we say, that if I die, still all these things will remain. That means, remain in the universal mind, *virāṭ-puruṣa*.

And *Manu-saṁhitā* says, “When He sleeps everything disappears, including all of us, who are in this mundane connection. And who has transcendental life, their case is another thing, they're in *svarūpa śakti*, they're under the ruling and regulation of that land.”

Anyhow, the controller, the highest controller, is supreme consciousness, of experience. Experience means greatest part, almost everything depends on consciousness. External sensations, perceptions, all dependent. A thing means perception of a thing, by eye, or by touch, or this, a cluster of perceptions. Everything what we experience in this world, all cluster of perception, sensation. And the whole based on consciousness.

The Master, the King of the conscious world we are to search for. No engagement here. The cause, the prime cause has different stages of mind. There's gradation of course. It's all spiritual. The land of beauty and love. We are to withdraw there, *svarūpe sabāra*. Back to God, back to the centre, home. Not only consciousness. Consciousness is a middle way to understand, like a, I'm going a long way and there are so many hostels on the way, so consciousness in the way, to go to the land of love and beauty, to the land of Kṛṣṇa. First, consciousness we must cross, and then we shall find sweetness, *ānandam, rasam*. *Ānanda* is controlling, not consciousness. Consciousness is the basis. But our real hankering of all of us is for happiness, ecstasy, *ānandam, rasam*. *Rasa*, beauty, is controlling, and that can satisfy our inner hankering. Even not *jñāna*, consciousness. Consciousness is not the integer, what to speak of this material energy. Even consciousness cannot satisfy our inner hankering for satisfaction, for happiness, for sweetness, for love, for beauty, for mercy. Such a thing we want. Really, if diagnosis, the inner analysis of our heart, we're all hankering for sweetness, for *rasa*. But we're wandering, running hither thither for that *rasa*, but frustrated we come back with a slap on our

cheek, coming back. Going for *rasa* but frustrated with a slap, coming back. In this way wandering endlessly and dejected by the forces of the external nature, hither thither. But won't find thing proper.

Now the agents from the high level they come to our relief, anyhow consciously, unconsciously, inject some sort of such news. And that accumulated creates some energy that I must go back to my home. We are told that our home is such, our fortune is connected with such form of life. We must retrace back there. That is the campaign of Kṛṣṇa consciousness. That is the Vṛndāvana, happiest domain, and that is the most extensive that includes everything. That is not a part, but this is a negligent part of that infinite world, infinite ocean of sweetness. All may be accommodated there. So recruitment from that, and now we're trying to be so many agents for the recruitment of the misguided conscious units, so many *jīva* soul. On the whole, this is our campaign. And in details we are to consult so many treatises of the spiritual scholars and help us.

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

It is not idolatry, nor hypnotism, or sentimentalism, devotionalism. It is concrete fact. As much as we want happiness, and we're searching and thinking we're getting by this money, or this woman, where we're being frustrated. What is apparent, that is not real. We're being deceived in such way, all through our life more or less. So such guidance from the conscious friend of my life, that endeavour to recruit us back to home. Come to senses, come to normal position, come to home. You are all misguided like a mad crazy man, running hither thither for happiness, for pleasure, but not getting it, this is the common. So wild goose chasing, the scientific researches are trying to furnish you with more comforts of this transient type, flickering type. That is the opposite direction, inviting you to give more comforts by the help of this gross conception. That is _____ [?] not real thing you'll find there. You will have to go inside. Home is necessary. You are being carried to the foreign land, dependent on foreign things for your happiness. But real happiness does not depend on the supply of these physical comforts. It is within. The road from within, it is independent thing. The stone, the electricity, cannot produce comfort for you. Which can give you comfort, that is superior in comparison to you who are seeking, who is searching, like a crazy man for comfort. That comfort is holding superior position to you, not inferior in the nature that will give you comfort. Your thirst can be satisfied, fulfilled, only from the higher region, not from the lower. You are mad to find it in the lower, in the fossil, you are trying to find your comfort.

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