

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.12.04.B

Śrīla Śrīdhara Mahārāja: ...inference, or our calculation, or our fossil cause, have its place there, nothing. So surrender is necessary. Surrender and know, if He cares to make you know. Otherwise who are you to challenge the Infinite? *Ke?*

Devotees: Mukunda-mālā.

Śrīla Śrīdhara Mahārāja: You forget the very foundation of dedication. We are so helpless in the ocean, in the storm, in the earthquake. There are so many things in the atomic world also, man made. Then what we have got? Nothing, in the infinite. That our existence is eternal, we thank Him, that our existence may not be finished. Some will say that would have been better. "It is better to reign in hell than to serve in heaven. Better to die than to accept the theory of slavery." What do you say? Are you of that party?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Slavery is inconceivably a better life than so-called freedom of *guṇḍā* life. This is all *guṇḍā* life. *Guṇḍā* means rogue, rascal, and what are they? What other words are...

Akṣayānanda Mahārāja: Ruffians.

Śrīla Śrīdhara Mahārāja: Ruffians, and what is the most objectionable? Most intense ruffian?

Devotee: *Dacoit*.

Śrīla Śrīdhara Mahārāja: *Dacoit*; that is a Hindi word, *dacoit*.

Akṣayānanda Mahārāja: *Dacat*.

Śrīla Śrīdhara Mahārāja: *Dacat* is Bengali.

Akṣayānanda Mahārāja: English we say *dacoit*.

Śrīla Śrīdhara Mahārāja: *Dasu* in Sanskrit. _____ [?]

Alexander and the robber, there is a talk between the two. Alexander caught a robber and, "You are looting and robbing all these things, this thing."

"But you are a greater robber," the robber replied. "I am only in small villages and towns. But country after country you are robbing. Are you not a greater robber than myself?"

So everyone's a robber here. Robber, looter, loot, that is also a Hindi word, looting. Ruffians, rogues, rascals, and what other terms are there?

Devotee: Scoundrel.

Śrīla Śrīdhara Mahārāja: Scoundrel, which is the most intense?

Devotee: Prabhupāda uses a term, “The lowest of the mankind.”

Akṣayānanda Mahārāja: *Narādhamāḥ.*

Śrīla Śrīdhara Mahārāja: *Narādhamāḥ.*

dvau bhūta-sargau loka 'smin, daiva āsura eva ca
[*daivo vistaraśaḥ prokta, āsuram pārtha me śṛṇu*]

[“O Pārtha, the living beings in this world are seen to be of two natures - godly and demoniac. I have already elaborately described the godly nature to you, so now hear from Me about the demoniac nature.”] [*Bhagavad-gītā*, 16.6]

Akṣayānanda Mahārāja: Miscreant.

Śrīla Śrīdhara Mahārāja: *Dvau bhūta-sargau loka 'smin, daiva āsura eva ca.* Then what is the next line? *Dvau bhūta-sargau loka 'smin, daiva āsura eva ca.*

daivī sampad vimokṣāya, nibandhāyāsūrī matā
[*mā śucaḥ sampadam daivīm, abhijāto 'si pāṇḍava*]

[“The godly and virtuous qualities have been described as the cause of liberation, and the demoniac qualities have been described as the cause of certain bondage. O Pāṇḍava, you need not worry, for your nature is godly and virtuous from birth.”] [*Bhagavad-gītā*, 16.5]

asatyam apratiṣṭham te, jagad āhur anīśvaram
aparaspara-sambhūtam, kim anyat kāma-hetukam

[“The persons of demoniac nature say that the universe is nothing more than imaginary, baseless, godless, and born of their mutual cohabitation. They conclude that the whole world was created simply for lust.”] [*Bhagavad-gītā*, 16.8]

This is the mentality of the demonic school thinker, demonic thinker. *Asatyam apratiṣṭham.* They say that this world has got no real basis at all, *apratīṣṭham te. Jagad āhur anīśvaram.* There is no God. *Aparaspara-sambhūtam.* Only produced by chemical combinations. *Kim anyat kāma-hetukam.* And the sense pleasure is the highest attainment here. These are the theories of the atheist demonic school. Nothing good in their stock, either in present or in future. This is a class of thinkers. They’re worse than Satan. Satan has got recognition of God and fighting with Him, but there is recognition. Satan, he recognises God, but he’s a fighter against Him. Hare Kṛṣṇa. Satan. If you call one ‘You are Satan personified’ then what is that, more than scoundrel, ruffian, all these things, rascals, will that be the extreme? In the negative side, what word will be extreme, Satan or ruffian or rascal or rogue?

Devotees: Satan, demon.

Śrīla Śrīdhara Mahārāja: Demon? Demon is the strongest term in the negative side?

Devotees: Yes. Satan is considered the leader of the demons in Christian...

Śrīla Śrīdhara Mahārāja: Satan: Satan is considered to be the leader of the demons. So *deva* the divine, and the demonic, two sections: *daiva* and *āsura*; *āsura* demonic class, and *daiva* who admits divinity, who are approaching towards divinity, *daiva*. Towards consciousness, consideration, love, affection, justice, mercy. And others they're of the nocturnal – what does he say? They're agents of the nocturnal agents of darkness. They're agents of darkness, *ajñāna*, ignorance. Three classes, *ajñāna*, *jñāna*, and *prema*, three classes. Ignorance, knowledge, and love, three phases, thinking, feeling, willing, and *jñāna bala kṛiṃya ca*, thesis, antithesis, synthesis. Hare Kṛṣṇa. Thesis, antithesis, synthesis.

Hare Kṛṣṇa. The highest synthesis in love, *prema*, what can harmonise the impossible, *prema* only, mercy can accommodate everything, love can accommodate everything and harmonise. Justice, knowledge, cannot do: knowledge or justice cannot be all comprehensive. Some elimination must be there. But love, mercy, forgiveness – to err is human but to forgive is divine. We generally should think that justice must be the highest thing, that how a better thing is possible, more than justice, above justice? It is rather impossible. Justice must be the highest thing, otherwise there will be anarchy.

But there is a thing which is mercy, and the centre of that mercy, the cause of that mercy, must have such capacity as to bring the opposites together. To keep within His fold He must have the power of compensation. Only He can show mercy, who can compensate what is required in justice, He can do mercy. Otherwise the other party may be neglected and injustice will be there. That is not desirable. But mercy, or love, that can compensate more than demanded by the justice. The mercy is such position, He holds such position, plenary difference. And it is at the root, and Kṛṣṇa is there, the dedication to the utmost degree. And that is the source, that is the source where from nectar is being produced, that nectar producing plane, nectar producing plane; plane of love and mercy, above justice. Autocrat means above justice, so how good He should, must be: autocracy. Autocracy means above justice, so absolute goodness. Otherwise autocracy cannot be anywhere else, only with goodness. Autocracy presupposes goodness, in the real sense, otherwise it is more than hell. Real autocracy is possible only there in truth and goodness. Love can compensate anything, so broad, so spacious, so accommodating, so noble. The cause, and the prime cause, the ideal of the prime cause will be such. And if we can think a part of that we can be noble, we also can be promoted to the higher degree of our life of nobility. We think it that. No reaction, all reaction is digested there. Justice has its reaction, but love can digest all sorts of reaction, so far.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

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

Devotee: Gurudeva, when we take, honour *prasāda*, we are to appreciate how Kṛṣṇa has tasted it. In our preaching...

Śrīla Śrīdhara Mahārāja: Yes. We shall try to be attentive about that, that the conscious side of that *prasāda*, avoiding the material, the eye, the sense experience, eye experience, that also utilised for that purpose. They will be subservient to that consciousness with God, connecting. Eye experience, they will all be subservient. 'It is in good colour,' and then, 'The scent is very good.' But the others also, 'The touch, it is not hard.' All these, not to satisfy me, it has satisfied the Lord; the transfer of the centre from ones own ego to the Lord. All others subservient, all others finished. The main thing will come to harmonise everything towards the high. Be conscious that the enjoyer is He, enjoyer is He. Everything is For Himself, *kṛṣṇa indriya tattva*,

kṛṣṇa santosh. How He has been satisfied, with the colour, with the scent, with the softness, with the dressing, all these things. Everything will go, we shall see if He's satisfied then I shall try to follow His satisfaction. Everything will be thought, not in a primary way, but in a secondary way. How He has tasted, how He has tasted, He has liked it. My liking will be subordinate to His liking. Not a separate independent, but must be in submission to His taste and His satisfaction. In every way of life we shall seek, not only in *prasādam*, in every way of life we shall try to connect it with how He's satisfied. Our always inquisitiveness will be how this thing is satisfying Him, the search. His satisfaction is to be searched in every action.

And because He's far away, so next centre, the Guru, the Vaiṣṇava, the next, nearest centre. If he's satisfied it is all right, then Kṛṣṇa is satisfied. It is guaranteed there. If Guru is satisfied with my service then I may take it that Kṛṣṇa is satisfied. Otherwise Guru will not show his satisfaction, in this way; nearest station. And if Guru is also absent, then any devotee who is superior – I can safely think he's superior to me, then is he's satisfied I shall try to be satisfied. In this way we shall seek the satisfaction of the supreme will – in every activity. Wherever I shall go, will it satisfy Kṛṣṇa, or my Gurudeva, or a Vaiṣṇava? Then I shall – don't rely on your own. When none is present, you will ask within you, whether my Guru or Vaiṣṇava or Kṛṣṇa: 'Are You satisfied? Will You be satisfied?' We must inquire within. 'Gurudeva, this dilemma, I am between this dilemma. What side I shall take? You please dictate me.' With a clear mind, unbiased mind, we shall try to stand before the inner Guru. And if I find any suggestion we shall go, we shall do that. I am ready. No more may be expected from me. From my position, where I am, I shall try to be always faithful to Guru conception, to Vaiṣṇava conception, to Kṛṣṇa conception, Mahāprabhu conception, all these. Self effacement and self surrendering, mainly, that will be our way.

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

Adridhan told he will come, but after taking *prasādam* there perhaps, is it not, or may not come?

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

What the *ṛṣis* thinking, condition. So my plan is some relieving station...

Devotee: ...He wanted to know where Aranya Mahārāja was going to go, and I said he was going to London to preach. And then he said, "Well, he will not be given facility." Then I said, well, if he has the desire to preach then the facility will come. That is the main thing.

Śrīla Śrīdhara Mahārāja: And he will make recruitment in general for the Ācārya of that zone, no harm. And if any special case that may be taken here. But general recruitment, I think, then he'll get their sympathy. What do you think? Hare Kṛṣṇa. Then they'll be able to stand in a strong foundation with their present help.

Akṣayānanda Mahārāja: What happened?

Devotee: I have a problem with my arm. Sometimes it pops out.

Akṣayānanda Mahārāja: Some pain in the arm came. He has some trouble sometimes on the arm.

Śrīla Śrīdhara Mahārāja: In the right side?

Devotee: Left side.

Śrīla Śrīdhara Mahārāja: Left side. Sudden pain?

Devotee: Yes. Sometimes, it pops out of the socket.

Śrīla Śrīdhara Mahārāja: And how you get relief?

Devotee: Well, it dislocates, and then if I pull like this then it comes back in.

Śrīla Śrīdhara Mahārāja: Dislocation? Sudden dislocation? No pressure, in ordinary stage, dislocation comes?

Devotee: Yes. Just comes.

Śrīla Śrīdhara Mahārāja: Perhaps any _____ in your movement, some reflex, some defect in the reflex action, then the dislocation comes.

Devotee: Sometimes. Yes. I was in an accident.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. And you can adjust it yourself?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: I had experience of such a case. But that occurred not always, due to some pressure, not any time, while swimming or carrying, any pressure, may be misplaced and dislocation comes: again if properly located, all right, no pain.

Gaura Haribol. _____ [?] Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, did Śrīla Bhaktivinoda give *dīkṣā* to any men?

Śrīla Śrīdhara Mahārāja: Yes.

Akṣayānanda Mahārāja: He did.

Śrīla Śrīdhara Mahārāja: Very few. Perhaps in his _____ [?] about seven perhaps. That Tīrtha Mahārāja, the old Tīrtha Mahārāja, he was disciple of Bhaktivinoda Ṭhākura, but given *sannyāsa* by our Prabhupāda.

Akṣayānanda Mahārāja: That's Pradīp Tīrtha?

Śrīla Śrīdhara Mahārāja: Pradīp Tīrtha. Yes. Then there was one Samba Banerjee, he was a moneyed man in _____ [?] he got *dīkṣā* from Bhaktivinoda Ṭhākura. There was one

gentleman in Svarūpa Ganga from Vasanta _____ he was Bhaktivinoda Ṭhākuras. Another: lady, very educated lady, Vidulata [?] Bosh, had profound knowledge in *Bhāgavatam*, she studied *Bhāgavatam* from Bhaktivinoda Ṭhākura direct. That lady I saw, disciple of Bhaktivinoda Ṭhākura. Her son was also disciple of Bhaktivinoda Ṭhākura but I did not see him, already died, before mother.

Then another was Kamud [?] Babu who was in Bangladesh, perhaps he might have died by this time. But during the anarchical movement in Bangladesh the Pakistani soldiers came to shoot him. He told, “Stop for a little, and let me be ready for the last time.” So he went to his room and took the *Harināma mālīka* and took his seat in the chair and asked them, “You may shoot me now.” But they fled away. [Group laughter] There was one Kamud [?] Babu.

There was another, Nakul Brahmācārī, living in _____ [?] he was a portrait maker. He was also Bhaktivinoda Ṭhākura’s disciple.

So we saw so many disciples of Bhaktivinoda Ṭhākura. Gaura Haribol. Nitāi. But that may be counted on the fingers. But Prabhupāda’s disciples many, may have a thousand perhaps. And Swāmī Mahārāja perhaps *lākhs* ?

Akṣayānanda Mahārāja: No. Five thousand I’d say.

Śrīla Śrīdhara Mahārāja: Five thousand.

Akṣayānanda Mahārāja: Of course *lākhs* of people turning this side.

Śrīla Śrīdhara Mahārāja: Connected?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Sympathisers. His life members, how many? That will count to *lākhs*?

Akṣayānanda Mahārāja: Yes, it will come to more than *lākhs*.

Śrīla Śrīdhara Mahārāja: They are half disciples. They are reading his books.

Akṣayānanda Mahārāja: Yes. Some of them also become – quite often they become, of course, full-fledged.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi.

Devotee: Yesterday I got the notification, letter came from the visa office in Calcutta.

Akṣayānanda Mahārāja: He has ten more days _____ [?]

Śrīla Śrīdhara Mahārāja: Oh, visa.

Akṣayānanda Mahārāja: In India, ten more days.

Śrīla Śrīdhara Mahārāja: Now, I’m to consult with you, what about the letter of Madhavānanda. The first week you may come to Calcutta, so one of you must help the scholars. The scholars should be the head, not the financier.

Akṣayānanda Mahārāja: So Madhava's programme...

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