

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

80.10.22. B

Śrīla Śrīdhara Mahārāja: *Mahat* also the combined.

Bhakti Caru Swāmī: Combined *puruṣa* and *prakṛti*.

Śrīla Śrīdhara Mahārāja: *Prakṛti* and *puruṣa*, this *māyā* the illusion more active. *Pradhāna* is something inert. First, consciousness paralysed, something like, and then suppose when hypnotising, his previous movements stopped, then he's directed to another world to see, to speak something. So first paralysis, the consciousness paralysed as *pradhāna*, then he becomes *mahat-tattva*, he expresses himself through certain ways in the opposite direction, *mahat-tattva* in the worldly sense. Moving, movement is there. And *pradhāna* is ordinary, the mass, the mass supply of this world.
upadhan maya nitya karan pradhana upa alankara [?]

Bhakti Caru Swāmī: _____ *Bhagavad-gītā, tāsām brahma mahad yonir, aham bīja-pradaḥ pitā.*

[*sarva-yoniṣu kaunteya, mūrtayaḥ sambhavanti yāḥ
tāsām brahma mahad yonir, aham bīja-pradaḥ pitā*]

["O Kaunteya, Brahman personified as mother nature is the progenitress of all the various bodies born within all species of life, headed by demigods and humans - and I (as the causal consciousness) am the seed-giving father."] [*Bhagavad-gītā*, 14.4]

Śrīla Śrīdhara Mahārāja: *Tāsām brahma mahad yonir, mahat tattva, ahaṅkāra. Tal-liṅgam bhagavān śambhur* [*Brahma-saṁhitā*, 8] *Brahma mahad yonir*. That the original conception of *prakṛti*. *Prakṛti* is also conscious, personal. *Māyā* is also conscious, has got her personality. Brahma, there is Virajā, this Brahmaloaka and Virajā. The Virajā side is *prakṛti*. Brahma means *bṛhat*, the *prakṛti* as a whole, and the icon [?] that is a ray sent by – ray means *bīja*, ray sent by *tal-liṅgam bhagavān śambhur*, ray is the *liṅga* of Mahā Viṣṇu, and that enters into Virajā, and _____ and there, gradually they're mixing and becoming *mahat-tattva* as a whole and then so many particles of *mahat-tattva*, so many *brahmāṇḍas*, in this way bifurcating and expressing themselves into many, many, many.

Devotee: Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: *Brahma mahad yonir*, that is actually just lower to *jīva* soul, that is Virajā. The *bṛhat tama yonir*, the first place where creation begins is the *bṛhat*, the *jara prakṛti*, begins, _____ material creation begins, the first stage. And the ray is coming _____ the suggestion coming from above to the *prakṛti* as a whole, *apara śakti*. *Apara śakti* is Brahma; Brahma means *bṛhat yonir* the most original and absolute position of the *apara śakti*. And the suggestion from the transcendental world comes to _____ to move her, and this way the agitation and then the creation begins. *Apa eva sasaja* _____ [?] In *Manu-saṁhitā* we find; the first opponent Virajā, water, and there the *bīja*, where the seed was thrown, and then gradually these things went on. Hare Kṛṣṇa. Hare Kṛṣṇa. Different wordings have been expressed, used, in different places, but the purport should be hit, and harmonised.

Hamsadūta Mahārāja: Swāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Haṁsadūta Mahārāja: I have a question. Sometimes, not sometimes, I think often, and all the time, that yourself, Bhakti Caru Mahārāja, myself, Śrīla Prabhupāda, and all this company of devotees, that it appears to me that they must have been associated before, and that they will be associated in the future, and this will go on.

Śrīla Śrīdhara Mahārāja: Yes. That is not impossible _____ Just as after leaving the bed one comes first, goes to the bathroom and then washing the face and mouth take something, or goes to the book – a daily routine today, and tomorrow similar, not same exactly but similar.

Haṁsadūta Mahārāja: Similar.

Śrīla Śrīdhara Mahārāja: So in different *kalpa* of Brahmā, things very akin they pose, they run in that way. So this combination, this peculiar combination might have happened again in some other *kalpa*. So there is any difference between any *līlā* of Bhagavān – Śrī Varāha Deva came in white colour – Varāha Deva came in black colour, it is mentioned in different *Purāṇas*. Jīva Goswāmī Prabhu has harmonised, that in different *kalpas*, in some *kalpas* Varāha Deva came many times in many *yugas*, so in a particular in white colour, in another in black colour, this is *kalpa-veda*. Similar, daily routines may be similar but not exactly the same, so...

Haṁsadūta Mahārāja: But on going.

Śrīla Śrīdhara Mahārāja: ...so something maybe as it is.

Haṁsadūta Mahārāja: My point is, but the relationships are on going. They may be different from day to day...

Śrīla Śrīdhara Mahārāja: It might have taken place previously and again in future such combinations, such talk may be again repeated. It is not impossible, with little difference.

Bhakti Caru Swāmī: That reminds me Mahārāja. You wrote about Śrīla Bhaktisiddhānta Saraswatī Ṭhākura Prabhupāda, that *praṇamāmi ca caraṇāntika-paricāraka-sahitam* [from *Śrī-Dayita-dāsa-praṇati-pañcakam*], that the spiritual master is always with his associates so the associates are always going to be with the spiritual master, all the time.

Śrīla Śrīdhara Mahārāja: Yes. All right. In his previous early days, his father, mother, brother, again when *sannyāsī* so many disciples, in variegated ways we are all surrounded by our associates, anywhere we are we are surrounded by our associates. Brahmā is also surrounded by associates – even the Brahmā.

Bhakti Caru Swāmī: Sometimes I think that there are, the way Kṛṣṇa is the *karṇikā*, the whorl of the lotus, and the petals that are around Him, the same way the spiritual master also is the whorl of the lotus and the disciples are the petals around that lotus, around that *karṇikā*, around the spiritual master.

Śrīla Śrīdhara Mahārāja: In different ways, in many ways, we're all surrounded.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Hamsadūta Mahārāja once told me before that the relationship with the spiritual master is as such that whenever you come in contact with him; he may be in a different form but whenever you come in contact with him you feel from his heart that here is the person whom is my spiritual master. And he was explaining like how he felt the same way when he came in contact with Śrīla Prabhupāda. So this is not the form but the mood, the feeling of the heart, that here is my spiritual master. He may be in a different form...

Śrīla Śrīdhara Mahārāja: Yes. Then there will also be some gradation. One can easily recognise that he's my master. Some may be new recruit at that time, and some previously engaged so rank between them.

Hamsadūta Mahārāja: Yes. Sometimes, some devotee, and it has been said that one should not think that he was formally associated with his spiritual master because that means he did not perfect and therefore he's obliging his spiritual master to come again and take trouble to preach in the material world. But I don't feel that way. I feel that, I mean, I feel that way simultaneously but at the same time I must have been there.

Śrīla Śrīdhara Mahārāja: Back to God and back to home. In the first sight you have, "I have found my master..."

Hamsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: ...and my home, uneasy here. All may not have such experience according to their gradation...

Hamsadūta Mahārāja: Just like suppose we have a good friend and he comes in a disguise. Immediately we recognise him because we know the essence of his being, his gait, his...

Śrīla Śrīdhara Mahārāja: ...with the element in him and the element in my heart.

Hamsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: They're similar. Birds of the same feather flock together. I have found my friend, my master.

Hamsadūta Mahārāja: Yes. So that was my... so that's... So this is all right because this was my feeling - not on reason or intellect or something external, but essential.

Śrīla Śrīdhara Mahārāja: Essential, heart to heart.

Hamsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Heart to heart relation, not by intellectualism, by reason, or so.

Hamsadūta Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: But that is *anurāga*, *rāga* connection, the link of love and not satisfaction of the intellect or reason.

Haṁsadūta Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: That is something else.

Haṁsadūta Mahārāja: That same thing when being in your presence for the first, I'm feeling the same thing; that this is not that you're convincing me by intellect but...

Śrīla Śrīdhara Mahārāja: Friendly relations, with heart.

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Response of the heart; that is silent thing, does not speak.

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That does not deliver lecture.

Haṁsadūta Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: But automatic, spontaneous feeling. That is higher.

Haṁsadūta Mahārāja: Tamal Kṛṣṇa, when we were in Hong Kong before coming here, when I was speaking with Tamal Kṛṣṇa, all the things you spoke yesterday. So Tamal Kṛṣṇa said, 'But suppose you go to Śrīdhara Swāmī and he completely disagrees with you.' I said Śrīdhara Swāmī will not disagree. He will say exactly what I said. And whatever he says, even if he disagrees I will do whatever he says. Because my conviction is that he is cent-per-cent just like Śrīla Prabhupāda. Therefore I'm not even thinking that he may disagree. So this feeling is there.

Bhakti Caru Swāmī: Yes, another thing he mentioned is that, he said that Śrīdhara Mahārāja will not disagree because it is not that we are not speaking on the details but we're speaking with the principle. We're not concerned about the details but we're concerned about the principle and since the principle is the same so the details will also be the same. Ultimately the details will also will...

Śrīla Śrīdhara Mahārāja: ...will each deduce.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: I shall take something _____ [?]

Devotees: Yes Mahārāja. Ok. Hare Kṛṣṇa.

...

Haṁsadūta Mahārāja: I mean I see a tremendous amount of our problems are due to this.

Śrīla Śrīdhara Mahārāja: The administration should come between Ācārya and public. Their relation will be between the Ācārya and public. But the Ācārya, they will have duty from the *śāstra*, disciple maintaining. *Śravaṇam* _____ maintaining the disciple, that may be entrusted with the Ācārya board, but the general administration, money matters, book publishing, all these, and the

administration body. There should be cooperation. New Ācārya, he may write books, but who will go to publish that? This may come in the board and the board may sanction, “Yes, the publication of this book will be useful,” and it will go before the administrative body and they will publish.

Haṁsadūta Mahārāja: Prabhupāda used to say, “I am Marx and you are Lenin. I am writing the play and you are dancing on the stage.” He put it like that, “That I am giving the ideas.” Marx gave the idea, but Lenin went and executed it.

Śrīla Śrīdhara Mahārāja: Translated.

Haṁsadūta Mahārāja: He executed it. So I find that a tremendous amount of the problems that we’re experiencing in our movement...

Śrīla Śrīdhara Mahārāja: The Marx example is bad.

Haṁsadūta Mahārāja: But that’s Prabhupāda’s example, because Marx gave the idea.

Śrīla Śrīdhara Mahārāja: Hegel and Marx were contemporary, but Marx did not find any student in his class, but Hegel when he delivered lecture we are told that even from outside on the streets also the students stood and heard, they eagerly heard Hegel. Afterwards the time of Marx came, that realist. But in the time of Marx, Marx did not find any number of students bona fide. But Hegel, his contemporary, all the students became attracted by hearing Hegel, perfectionism, ideal realism. I am a devotee of Hegel. Ha, ha.

Devotees: Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: His ‘Die to live.’ And ‘Reality is by Itself and for Itself.’ Very impressive and effective, by lecturing, delivering lectures in the college assemblies, that ‘Reality is by Itself and for Itself.’ This helps a great deal, ‘For Itself.’

ahaṁ hi sarva-yajñānām, bhoktā ca prabhur eva ca / [na tu mām abhijānanti, tattvenātaś cyavanti te]

[“-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death.”] [*Bhagavad-gītā*, 9.24]

It helps to understand that, that He is only for Himself. For none, not subservient to any other existence, substance, for then he would be the ultimate. And He’s His own cause, Svayāmbhu, so He’s *līlā-moy*, whatever He’s doing it is for Him, to satisfy Him, not any other thing. So For Itself, the Vaiṣṇava *dharma*, For Itself, *ahaṁ hi sarva-yajñānām, bhoktā ca prabhur eva ca*.

Kṛṣṇa santosa siddya _____ [?]

Tamari santosa janmai _____ [?]

Artheṣu abhijñāḥ svarāt [*Śrīmad-Bhāgavatam*, 1.1.1.] _____ [?]

Absolute, the character of the Absolute must be such, the Absolute. Finite plus infinite is absolute, according to Hegel. Conditioned, unconditioned, both combined is Absolute. *Māyā* and *Kṛṣṇa* combined is Absolute, *advaya-jñāna*. The *māyā* is also included in *advaya-jñāna*, ‘*nvayād itarataś*, the *Bhāgavatam* [1.1.1] direct, indirect, both.

Devotee: *Itarata* means?

Śrīla Śrīdhara Mahārāja: *Itarata* means _____ *nvayād* , positive, *itarata* negativity.
 _____ On both sides, direct, indirect. Positive negative has
 combined Absolute, *advaya-jñāna*.

Devotee: *Acintya-bhedābheda*?

Śrīla Śrīdhara Mahārāja: _____ And Mahāprabhu says, ‘Even *māyā* may disappear, it may not harm Kṛṣṇa.’ It is such. Here Hegel and Aurovinda have been transcended by Mahāprabhu.

_____ *māyā kṛpa haili* [?] The whole thing, if *māyā* disappears with all His paraphernalia, it does not affect Kṛṣṇa. Suppose all the prison houses are abolished, but the police station may not be affected; something like that. *Māyā* is prison house. *bhuvanāni durgā kara patra māyā* [?]

That is the conception. So, by _____ by administering punishment, *jīva* is purified. That is the position of *māyā*, *māyā* rendering indirect service to purify through a sort of punishment. As soon as the purification is finished punishment disappears and he’s taken to Kṛṣṇa, and punishment’s finished _____ [?] Kṛṣṇa. Gaura Haribol. Merely marks [?] are reactionary. We are going to seek happiness, to search after happiness in a wrong way, clearly a mischief monger, seeker _____ [?]

Leading the people astray away from God conception, in other words, whatever is being done is done by the supreme play. So aggravation of the disease may cure the disease, rapidly. That process comes to help him. The opposition party is also helping the main party in a particular way. They’re included also in the government. The leader of the opposition party he gives some challenge _____ Kṛṣṇa. And Mahādeva, as far as I think, he’s a leader of the opposition party, Mahādeva, Śiva.

mayi nanta maheśvaram mayanti prkrtim vidvan mayi nanta mahesvaram [?]

The master of this *māyā* as a whole, is Mahādeva. Sometimes he sides with the demons, the demonic spirit. The Guru of the demons is sometimes Mahādeva, and sometimes submissive to Nārāyaṇa, and sometimes revolting. The *māyic* world means, ‘I am a separate entity, I can live without Kṛṣṇa. I can live without Kṛṣṇa independently.’ In two ways, based on renunciation and based on exploitation, two phases of *māyic* world, illusory life. And Śiva being the master of the whole *māyic* area, he sometimes revolts and sometimes submits to Kṛṣṇa. That is his twofold function, Mahādeva, and a separate *ahankāra*, that ‘I’m not within Kṛṣṇa, within His submission area, but I can live independent of Kṛṣṇa. And this belongs to me, that belongs to another.’ This idea has come from, springs from Śiva, Mahādeva. ‘I’m master of another world.’ And all other parts, the revolted world, springs up from Mahādeva, mentally. ‘That I am master.’ Not Īśāvāsyam. Everywhere, everything is in the possession of Kṛṣṇa, and everywhere there is Kṛṣṇa. He’s all in all. We are His servant. The first deviation came in the conception of Śiva, who said, ‘No. We are masters also of something, whatever it may be. Not only we are servant, we can be master.’ Then we’re master, then we came into the world of concoction, imagination, misunderstanding, misconception that we are master. ‘I possess this body. I possess this house. I possess this, that.’ All, ‘I am a possessor, I am enjoyer.’ This conception in its first stage we find in Śaṅkara, and then from him so many Śiva, all *mukta jīva* Śiva. *Pāśa-baddho bhavaj jīvaḥ pāśa-muktaḥ sadāśivaḥ*.

Jīvas are compared with so many Śiva. But Śiva is twofold, one in the relativity of this *māyā* and the master of the *māyic* world, and the other, the causal world, the *bhakta* Śiva, Mahā Viṣṇu, Sadāśiva. He’s more conscious of the superior world and considers himself to be a servant, not a master of this *māyic* world. A twofold function of the Śiva _____ the *mukta jīva* is Śiva, but indifferent and also has

connection with this, his view of the *dhuta*. Generally the demons are devotees of Śiva, not Nārāyaṇa. *Daiva āsura eva ca, dvau bhūta-sargau loke 'smin, daiva āsura eva ca.*

[*dvau bhūta-sargau loke '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]

The *diti* and the demon, and the *deva*, they're submissive to Viṣṇu, Nārāyaṇa. And *āsuras* are generally sympathetic to Mahādeva and sometimes Brahmā, and always against Śiva [Viṣṇu?] Very rarely _____ for some curse he had to come. And then Prahlād, Bali, several exceptions, mainly *āsuras* are worshippers of Śiva and Brahmā, and they're antagonistic with Viṣṇu. *Dvau bhūta-sargau loke 'smin, daiva āsura eva ca.*

visnu bhakta sidudeva asura _____ [?]

[*dvau bhuta-sargau loke'sminn daiva asura eva ca / visnu-bhaktah smrto daiva asuras-tada-viparyayah*]

["There are two classes of men in this created world, the demoniac and the godly. The devotees of Lord Viṣṇu are the godly. Those who are just the opposite are called demons."] [*Padma Purāṇa*]

Viṣṇu *bhakta*, they may be less qualified morally in comparison with many of the *daitya*, demons, but they are submissive to Viṣṇu, that is *deva*. Sometimes they're seen, Indra and other gods, seen to be corrupted, seen to be less moral, but they are submissive to Viṣṇu.

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