

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja**

81.02.26.B

**Tamal Kṛṣṇa Swāmī:** Sometimes it is said, that the spiritual master, when we speak of the spiritual master, we say our eternal Lord and master. Sometimes we address the Guru as our eternal Lord and master. So eternal means without beginning and without end. Now just like in my own case, I am a very conditioned person and yet now on account of my Guru Mahārāja's order I am accepting disciples. But I cannot say that eternally I was a liberated soul. I feel myself to be very conditioned. How are they to understand that this person is my eternal Guru if at one point he is seen to have been engaged in very ordinary activities?

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] That is your point?

**Tamal Kṛṣṇa Swāmī:** Well I don't know what his translation was, my point is, I'll repeat it again. That taking myself as an example, Tamal Kṛṣṇa, I was a very ordinary person, very sinful, but by the grace of my Guru Mahārāja I have come to Kṛṣṇa consciousness a little bit. And by his order I am giving *dīkṣā* to others. Now it is said that the Guru is eternally the Guru of some disciple, so how is it that I could be eternally someone's Guru, when I was only twenty years ago a sinful person? I can see our Prabhupāda is always in a liberated condition, so exalted, but I am very ordinary. No problem for me, but what about my disciples?

**Śrīla Śrīdhara Mahārāja:** You see, whether you know this story or not. When Kṛṣṇa in Dvārakā once told that He's attacked with a severe headache and only the feet dust of the devotees can cure it: to Nārada.

Nārada went to so many devotees in Dvārakā , none came up to give feet dust. "Oh! It is impossible! It is impossible. We can't do, we can't go to hell."

So frustrated Nārada came to Kṛṣṇa, "Oh! I am very severely suffering now , severe pain. Have you got any feet dust?"

"No sir. None are prepared to give feet dust."

"Then what I can do?" Nārada was benumbed. "You may try in Vṛndāvana."

At once Nārada intimated to the *gopīs*. *Gopīs* came with feet dust. "Is it He's suffering? He needs feet dust? Oh! I don't know who is a devotee. Take feet dust. Give your feet dust. Here take all these things and go."

Nārada was astounded, "What is the matter? No devotees came to offer feet dust and these people they are doing. Do you know what is the consequence, the consequence of this?"

"Yes, it may be eternal hell. And we don't care for that. If a slight relief is there that is our [only concern]."

So *āmāra ājñāya guru hañā tāra ei deśa* [*Caitanya-caritāmṛta, Madhya-līlā, 7.128*] Mahāprabhu says, "I am fallible, but I am confident that what my Gurudeva has given to me, it is an uncommon and vital, nectarine thing ; and he has asked me to give it to others. It does not matter. I shall take the risk. He has ordered me. I am his servant. He will look after me. That you will take risk."

With this spirit he will approach. "I may go to hell, I may die, but I must carry out the order of my commander." With this spirit he's to approach, and there will be no danger. If this consciousness is maintained. But if he deviates from that connection and goes for self-seeking, this mundane purpose, then he'll be doomed, otherwise no destruction can touch him. This internal spirit should be maintained and that is the qualification, real qualification. "Yes, I am ready to die to carry out the order of my Gurudeva. I feel that this is the nectar and I must distribute to others to save them."

That Rāmānuja's case. There was another, Āḷvār, Purna-prajna kanti or some gentleman [Gosthipurna?] \_\_\_\_\_ the *mantram* of \_\_\_\_\_, the highest type of *mantram* of the Rāmānuja *sampradāya*. Rāmānuja wanted that *mantram* from him.

He told, "If you don't disclose it to anyone then I shall give you."

"Yes." With this pledge Rāmānuja went to him and he gave the *mantram*.

This was already announced and so many people standing outside. "Rāmānuja has accepted this condition and went to his Guru and Guru gave the *mantram*." No sooner Rāmānuja came out the mob was waiting there, impatiently. "What kind of *mantram*? What is this *mantram* of the highest order that will deliver us all?"

"Yes, this is the *mantram*." He gave it out and his Guru called him.

"What do you say? What did you do?"

"I did sir."

"Don't you know what is the result?"

"Yes I know, eternal hell. But your *mantram* \_\_\_\_\_ it cannot but be fruitful. So let them be saved. I shall go myself to hell."

With this sort of risk then Guru will bless you. You cannot be doomed in anything. So this sort of risk should be taken by the disciple and only on the force, on the basis of that spiritual feeling and he can never be doomed. The eye is there. His God is there. The Guru is there. Then he cannot but be saved. They cannot leave them in danger and relish that that person to carry out our order he's going to hell. Can they tolerate? Are they living or are they dead, our guardians? Gaura Haribol! Kṛṣṇa. Kṛṣṇa.

**Bhakti Sudhira Goswami:** Also I read in the *Bhāgavata* of Prabhupāda explaining that in *śravaṇam kīrtanam viṣṇoḥ*, this *nava bhakti*, that the first seven processes, that is *vidhi-mārga*, and *sakhyam, ātma-nivedanam*, that is *rāga-mārga*.

**Śrīla Śrīdhara Mahārāja:** Hmm? What is the...

**Śrīla Govinda Mahārāja:** *Śravaṇam kīrtanam viṣṇoḥ, smaraṇam pāda-sevanam arcanam vandanam dāsyam, sakhyam ātma-nivedanam.*

**Śrīla Śrīdhara Mahārāja:** *Sakhyam ātma-nivedanam.* They are interconnected. Without *ātma-nivedanam* no devotion is possible. Then in the highest sense the *ātma-nivedanam* in *mādhurya-rasa* only, not even in *sākhyā*. But on the whole *ātma-nivedanam* must be there, without that no *bhakti* is possible. Devotion is impossible without *ātma-nivedanam*. But there is degree. And the highest degree in *mādhurya-rasa*, everything. All sorts of *bhakti* in the highest degree it is to be found in *mādhurya-rasa*. In *vātsalya-rasa* a little less, in *sākhyā-rasa* a little less, in this way it is distributed. *Pūrṇa rasa* is *mādhurya-rasa*. *Ṭaṭa-stha hañā vicāriḷe, yei rasa, sei sarvottama.*

[*kintu yāñra yei rasa, sei sarvottama / ṭaṭa-stha hañā vicāriḷe, āche tara-tama*]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."]

[*Caitanya-caritāmṛta, Madhya-līlā, 8.83*]

In his own department they think that they are holding the highest position. But in the absolute consideration if the comparison is drawn, then we see that *śanta* superior, *dāsya* then superior, *sākhya* then superior, *vātsalya*, and the supreme most *mādhurya*; and *svakīya* and *parakīya*. Then there is Rādhārāṇī, gradually. The very origin is Rādhārāṇī. And She is distributing in gradation, all Her extensions, extended self. Serving, She is serving Kṛṣṇa in fullest *rasa*. And whether antagonistic Chandravālī and others, all other *rasa* also springing direct or indirect from Her. *Vātsalya-rasa* is antagonistic to *mādhurya-rasa* to a certain extent. But still it is the outcome. Of course for the understanding to make it clear, the source of other *rasa* is said to be Baladeva. These spring from Baladeva: *vātsalya*, *sākhya*, *dāsya*; they are springing from Baladeva. And the *mādhurya-rasa* Rādhārāṇī. First divided in this way. Then Baladeva is in another form as Anaṅga Mañjarī, she is in the camp of Rādhārāṇī; to attain the taste of the highest quality of *rasa* in *mādhurya parakīya*. He is intermingled. Gradually we have to try and understand.

**Bhakti Sudhīra Goswāmī:** One question I had was in the *Śrīmad Bhāgavatam*, first canto, Nārada, he says that, "When I chant the glories of Kṛṣṇa He appears on the mirror of my heart, as if called for."

**Śrīla Śrīdhara Mahārāja:** Hmm, as?

**Bhakti Sudhīra Goswāmī:** "As if I called for Him. When I chant His glories then He's appearing in my heart as if I called for Him." So Prabhupāda explains in the purport that this is like spiritual television. That Kṛṣṇa is appearing in his description. So that is tantamount, that is like seeing Kṛṣṇa face to face. But associating with Kṛṣṇa personally and directly, that is still different. So when we are chanting Hare Kṛṣṇa, we're hearing about Kṛṣṇa's form in *Śrīmad Bhāgavatam*, some conception of Kṛṣṇa is coming to the devotee. So on the subject of seeing Kṛṣṇa it appears that this subject is very, very broad, beginning with following, seeing Kṛṣṇa in the order of the Guru, and then seeing Kṛṣṇa in the descriptions in *Śrīmad Bhāgavatam*, and then later seeing Kṛṣṇa also.

**Śrīla Śrīdhara Mahārāja:** You'll have to repeat this, Tamal Kṛṣṇa Prabhu.

**Tamal Kṛṣṇa Swāmī:** It's more than a question, he is explaining...

**Śrīla Śrīdhara Mahārāja:** Nārada says that when I chant His name I see Him. Then?

**Tamal Kṛṣṇa Swāmī:** See Him. And he says in the beginning, in the neophyte stage when we have *kīrtana* and when we hear *Bhāgavat*, we are also beginning to sense Kṛṣṇa and in a completely...when one goes back to the spiritual world, one is with Kṛṣṇa and he's also seeing Kṛṣṇa. So there are different degrees of...

**Śrīla Śrīdhara Mahārāja:** Of degrees, different plane, of different types, degrees, different degree, depth, intensity. And according to capacity a partial visit, partial sight may also be in *līlā*. Some may see ordinary Kṛṣṇa of Kurukṣetra battle, some may see the Dvārakā Kṛṣṇa, some may see the Mathurā Kṛṣṇa, then Vraja Kṛṣṇa, and they're also different.

*mallānām aśānir nṛṇām naravaraḥ strīṇām smaro mūrttimān  
[gopānām svajano 'satām kṣitibhujām śāstā svapitro śīśuḥ  
mṛtyur bhojapater virāḍ aviduṣām tattvaṁ paraṁ yoginām  
vṛṣṇīnām paradevateti vidito raṅgam gataḥ sāgrajaḥ]*

["O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherds men; as an emperor to the wicked kings, as a child to His father and mother, as death to Kāṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena."]

[Śrīmad-Bhāgavatam, 10.43.17]

When Kṛṣṇa is entering the meeting of Kāṁsa, different persons are getting different views about Him. The same Kṛṣṇa entering but different classes they are looking at Him, by seeing Him in different ways but they are one and the same Kṛṣṇa. It is also possible. According to their *adhikāra* they are seeing differently. Some seeing foe, some friend, some son, some politician, some kingly. In this way differently. The *yogīs*, they saw the Absolute in this way. There are persons of different categories and according to their own position, they are seeing Him differently. It is also possible. Hare Kṛṣṇa.

**Tamal Kṛṣṇa Swāmī:** Hare Kṛṣṇa. Our Guru Mahārāja was kind upon us, so you are kind upon us. I find no difference at all in how you are blessing us.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. When we were very near, when living together, and we were discussing things, almost from the same platform we were talking with one another. And Govinda Mahārāja was also the witness there, for long time. He had very intimate connection and affection from him.

**Tamal Kṛṣṇa Swāmī:** When I used to come every year to Māyāpur, my whole purpose in coming was fulfilled when I would be in his association. So similarly, now I am feeling that as I have come here, that my purpose is being fulfilled, whenever I am in your association.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa! Hare Kṛṣṇa! Hare Kṛṣṇa!

**Tamal Kṛṣṇa Swāmī:** If one goes to a holy place and doesn't take advantage of the association... [of the saintly persons dwelling there, he is to be considered no better than a cow or ass.] [Śrīmad-Bhāgavatam.10:84:13]

**Śrīla Śrīdhara Mahārāja:** This shows the elevation of your heart.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ Swāmī Mahārāja \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** ...and had much hope in you. He asked me when so many delivered lectures, he asked me, specially, "How do you note Tamal Kṛṣṇa about the *siddhānta*, what he delivered, spoke in his lecture?" Especially asked me for you. I conjecture that he had much hope in you. About *siddhānta*, he had confidence, superior confidence in you, about *siddhānta*, understanding. Hare Kṛṣṇa.

And also I was satisfied in that meeting with your beginning, *vande 'ham śrī-guroḥ śrī-yuta-pada-kamalam*, you began with this. I was very much satisfied, the comprehensive. He has taken up first this *śloka* where everything is there. From the beginning, *śikṣā* Guru,

*dīkṣā* Guru, then Mahāprabhu, then Rādhā-Govinda, all, *śāstra* Guru Rūpa Goswāmī, all are present here and he had the knack to come to this *śloka* in the beginning.

\_\_\_\_\_ [?] This *śloka* is the most comprehensive.

*vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca  
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitāṁ taṁ sa-jīvaṁ  
sādvaitāṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ  
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca*

["I offer my respectful obeisances unto the lotus feet of my spiritual master and to all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī, and all the *gopīs*, headed by Lalitā and Viśākhā."]

You began with this *śloka* and that satisfied me very much. The whole thing has been accepted here to help. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

And he told there, "I'd like to...I think of sending Tamal Kṛṣṇa to China, the most difficult task; to confirm on him. \_\_\_\_\_ means desperate. Who does not care for any adverse circumstances, he can go forward, without caring for any type of adverse \_\_\_\_\_ circumstances. Gaura Haribol. Gaura Haribol. Gaura Haribol. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi. Gaura Hari.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

He [Mahāprabhu] told to Rūpa Goswāmī, and Rūpa Goswāmī after meeting and teaching he wanted to accompany Mahāprabhu Himself to Nilācala, Purī.

Mahāprabhu told, "No, what I say to you, do this. Go to Vṛndāvana on My behalf to work there." [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19:240-41] So *sada sange achi tumi* [?], "You are always with Me."

Only physical company is not real association, but *anugatya*, wherever this body or mental body may be, but if I am faithful serving mood to any person, I am there with him, in *cetan*. In the world of consciousness only our subjugation, our faithful adherence to one soul, that is to be with him. Do you follow? Am I clear?

**Devotees:** Yes.

**Śrīla Śrīdhara Mahārāja:** I am at his beck and call, this attitude gives us nearness of a soul, and not this body or any other things. Only submissiveness, only adherence, only faithful submission to any person, that brings us near to him. So *sada sange achi tumi* He told Rūpa Goswāmī, "You are always with Me. You are always with Me. But now, just you go to Vṛndāvana. And again you may come to Me in Purī, but now go. You are always with Me. That I am in recollection of you and you are also in recollection of Me, so there we always meet. And I am in you, you are in Me."

That is in faith, in *śraddhā*, in our inner conception of prospect. Oneness is there, nearness is there. And the world is of that type. That world, the infinite, in the world of the infinite, only this sort of consciousness, that is nearness or distance there. Not this physical thing. And physically, two bodies, the bug \_\_\_\_\_ that sometimes lives in the hair \_\_\_\_\_ the bug in the bed and some insect, one in the hair, what is that?

**Devotees:** Lice.

**Śrīla Śrīdhara Mahārāja:** Lice, they are also very near physically. But in consideration of soul, how far they are. So nearness of soul only by adherence and faith. In the infinite, our nearness is that type. Just as from far off through phone we can connect. America and India, through phone connecting, nearness. So nearness may be understood in different ways. Just as the sun is near to the earth, in the case of influence, then the next is moon, or in the case of influence of moon to the earth. In this way they are near or far. So the distance may be measured in different ways. So in the spiritual world the nearness and the distance is measured like that. And physically by another medium. In this way. Near and far.

Hare Kṛṣṇa. Gaura Haribol.

Govinda Mahārāja, \_\_\_\_\_ [?]

...

**Tamal Kṛṣṇa Swāmī:** [Our Guru Mahārāja compared his] job to being like a cow. He said that just like a cow is led anywhere and everywhere but their business is to give milk. So I think that we are all like little babies and we require so much milk. So kindly do not mind if our thirst is very great. We are sorry if we tire you, but we are very thirsty, because we are growing children, very young children. So we require to be nourished very much.

**Śrīla Śrīdhara Mahārāja:** Yes of course, and that is the sign of life. When the baby wants to take food, the vitality, the life is there. And when baby lying and not showing any sign of taking food. "Oh!" Hare Kṛṣṇa.

**Tamal Kṛṣṇa Swāmī:** Hare Kṛṣṇa. Jai.

**Śrīla Śrīdhara Mahārāja:** Gaura Haribol. Gaura Haribol.

...

**Svarūpa Dāmodara Goswāmī [?]:** ...biological signs. That also implies life comes from life. \_\_\_\_\_ biology will have some kind of scientific implications in the mind of the students in colleges and universities.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Svarūpa Dāmodara Goswāmī [?]:** Yes.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ Hare Kṛṣṇa.

**Svarūpa Dāmodara Goswāmī:** So Dhīra Kṛṣṇa Mahārāja is here, and \_\_\_\_\_ Guru Mahārāja is here \_\_\_\_\_ Vṛndāvana. And we have some students from San Francisco, \_\_\_\_\_, he's a scientist. And also we have \_\_\_\_\_, he's one of our members of Bhaktivedānta

Institute, science students. And a few others, they would like to have your *darśana* Mahārāja.

**Śrīla Śrīdhara Mahārāja:** All right. All welcome.

**Svarūpa Dāmodara Goswāmī:** So, we were discussing about the theory of biology. So I was wondering whether you could kindly give us some hints about, we want to make a very strong philosophical and scientific presentation of the idea that the original source is a Supreme Person. In other words, the original source has supreme consciousness and supreme intelligence, and everything is coming from Him, and everything is derivative out of that supreme consciousness.

**Śrīla Śrīdhara Mahārāja:** And that is absolute good and that is autocrat. Law emanating from Him, and He's above law. Hmm? Then it will come to Kṛṣṇa consciousness, autocracy, but absolute beauty. Beauty and love almost of same category, and autocracy there should be there. Law when plurality begins, and when *advaya* in its highest position, there is autocracy. Law emanating from Him. *Eko ham baho syama*. When there is many, necessity of law. Even when unity through love, it is no law is necessary there. In other words, that law is not like the law of this world. That is another law, another law. There is also competition, but law loses its sting, because dedication, the competition of dedication, so law is useless. Sacrifice, not aggrandisement, self aggrandisement, so law is useless there. Hmm? The competition of sacrifice, competition of dedication, dedication.

When Gandhi began his movement here, his *ahimsā* movement, British Government was in a very awkward position, because the implication of the law where the force will be applied then law will come. But the passive resistance, no question of force. "I am not opposing the road. I am lying down. You go over me. I'm not giving any opposition. So no application of force, so law does not come, inaction."

So, where there is competition of sacrifice and dedication, law in its own sense can have no application. Beauty is autocrat, is all capturing. Love is also autocrat, all capturing. Eh?

**Svarūpa Dāmodara Goswāmī:** One of the points that I've been thinking regarding this book is that, somehow this living entity is forced to be within this material body.

**Śrīla Śrīdhara Mahārāja:** Hmm? Some?

**Svarūpa Dāmodara Goswāmī:** Somehow the *jīva*, the living entity...

**Śrīla Śrīdhara Mahārāja:** Yes.

**Svarūpa Dāmodara Goswāmī:** The *jīvātmā*...

**Śrīla Śrīdhara Mahārāja:** Yes.

**Svarūpa Dāmodara Goswāmī:** ...is forced to stay within this temporary physical body.

**Śrīla Śrīdhara Mahārāja:** He's not forced. The first starting point is that of free will. We are to accept that. And we are to find out that. Otherwise God will be responsible for his misery.

*na kartṛtvam na karmāṇi, lokasya sṛjati prabhuḥ  
na karma-phala-saṁyogaṁ svabhāvas tu pravartate*

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [*Bhagavad-gītā*, 5.14]

"I am not responsible for the suffering of the *jīva*. I am aloof. I am left with freedom. And freedom is their intrinsic qualification. Whatever is conscious, that is free. It depends on the magnitude. *Anu caitanya*, freedom is also *anu*. So vulnerability. And by exercise of their imperfect freedom they come to the world, and not anything forces. And then when he comes in cooperation with *māyā* then the force of *māyā* comes in application first. First starting is free will, then the *māyā* grasps, takes him."

When I give some writing, \_\_\_\_\_ anyhow, he got something in writing from Hyderabad, and then the police work when they wanted to go away then this \_\_\_\_\_ Chodary was sent to take police action only some writing because the British told that Indian chiefs they're free, they should accept either India or Pakistan. But they are free to choose, to take their choice. But representative of Nirjan [?] came to Delhi and a sort of writing, a special consideration you will get about other chiefs. Then anyhow entangled and then the police action went on.

So, first consent of *jīva* with free will and then the *māyā* is there. In this way this world transaction begins, and not interference of the Supreme there. The *anu caitanya*, the defective consciousness and the small free will. There are many. Some coming this side, some coming that side, from the marginal plane.

**Svarūpa Dāmodara Goswāmī:** So at what point the *jīvātmā* begins to recognise he's using a free will in a negative sense?

**Śrīla Śrīdhara Mahārāja:** Yes. The possibility as there is in the *taṭasthā*, in the germ, possibility of the positive participation, so possibility of the negative participation, endowed with the two functions in germinal form when he's in the marginal position, plane. Possibility of negative and positive. Then by free choice, one side one possibility is taken, is given recognition, and it got a start and the journey began. And then by handling of the *sādhus*, of the divine agents, that can be modified when wandering in the world. Then the positive is tackled and when positive aspect awakens then that gives the chance to go out towards the divine realm.

**Svarūpa Dāmodara Goswāmī:** That also is dependent on the free will, to...

**Śrīla Śrīdhara Mahārāja:** Yes. First, free will is there. Consciousness means free will, endowed with free will. Any atom of consciousness, all atoms of consciousness means they're all endowed with free will. Without free will consciousness may not be conceived, and then it is matter, material existence. Conscious spirit means endowed with free will.

**Svarūpa Dāmodara Goswāmī:** So then it is like to, conclude that when we like to be free from this bondage of this material existence, I must exercise my free will in the right direction, but how?

**Śrīla Śrīdhara Mahārāja:** But generally when he's here, independent of his free will, the agent, the divine agents help them beyond his consciousness, *sukṛti*. First stage *ajñāta sukṛti*, unknowing acquisition of the favour of the Lord through the *sādhus*.

Just as when the patient is unconscious the doctor is helping by injection perhaps or something like that. Then he comes to consciousness, then the cooperation begins, and the treatment goes on. But when he's unconscious, at that point also treatment is possible.

So when he's engrossed with material consciousness the divine agents they come and utilise his energy in any way for the Lord, and the *ajñāta sukṛti*, beyond his consciousness. Then *jñāta sukṛti*, then *śraddhā*, he comes on the surface, and then cooperation. When *śraddhā*, *sukṛti* when develops into a stage of *śraddhā*, faith, then the cooperation of the *sādhus* and development of the spiritual life proper. Before that underground works and that is *sukṛti*, and that is done by the *sādhus*, the divine agents. Unconscious he is, the patient is unconscious, the doctor is helping, something like that. Hare Kṛṣṇa.

**Svarūpa Dāmodara Goswāmī:** Thank you very much Mahārāja.

**Śrīla Śrīdhara Mahārāja:** So you have engagement, important engagement there, you are to go. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

**Bhakti Sudhīra Goswāmī:** So wherever there is Paramātmā there is *jīvātmā*.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Bhakti Sudhīra Goswāmī:** So, in *Brahma-saṁhitā* [35] it says, *aṅḍāntara-stha paramāṅucayāntara-sthaṁ*, so in every molecule, or every atom, there's Paramātmā.

**Śrīla Śrīdhara Mahārāja:** Both *jīvātmā* and Paramātmā, hmm?

**Bhakti Sudhīra Goswāmī:** So in that condition *jīvātmā* is unconscious.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Bhakti Sudhīra Goswāmī:** Isn't it.

**Śrīla Śrīdhara Mahārāja:** Yes. Unconscious or mal- conscious.

**Bhakti Sudhīra Goswāmī:** Mal conscious.

**Śrīla Śrīdhara Mahārāja:** Yes, maybe. Inattentive towards Paramātmā, engrossed in the exploiting, buried in the exploiting tendency. *Jīvātmā* unconscious of Paramātmā, but Paramātmā is conscious of *jīvātmā*. When *jīvātmā* is going on his own way Paramātmā is watching and willing good for *jīvātmā* but He's not interfering with his activities in a direct way. In *Gītā* you will find:

*upadraṣṭānumantā ca, bhartā bhoktā maheśvaraḥ  
paramātmēti cāpy ukto, dehe 'smin puruṣaḥ paraḥ*

["Within this same body (distinct from the soul) the Supreme Person or Parama Puruṣa is present as the soul's intimate witness, sanctioner, supporter, guardian, and Lord. He is known as the Supersoul."] [*Bhagavad-gītā*, 13:23]

In *Gītā* we get the so many signs of Paramātmā near *jīvātmā* in the body. *Upadraṣṭā*, He's overlooking, He's looking stealthily what *jīvātmā* is doing. *Jīvātmā* is unconscious but He's consciously seeing, noting what *jīvātmā* is doing, *upadraṣṭā*. *Anumantā*, anyhow He can oppose, Paramātmā can oppose the actions of *jīvātmā* but He does not, He's indifferent there, indifferent, only looker on. *Upadraṣṭānumantā ca*, what he's doing, He's with His negative attitude He's approving. He's not interfering, *upadraṣṭā*. *Anumantā ca, bhartā*, and He's also tolerating him and not withdrawing all help to *jīvātmā*, supplying facilities for the work, *bhartā*. *Bhoktā*, and also a sort of sorrow we may find in Paramātmā for *jīvātmā*, that he's going astray, as if a shadow for the misery of *jīvātmā* is on Paramātmā. He's not satisfied, *bhoktā*. *Maheśvaraḥ*, but if He likes He can interfere and He can stop but He does not. This attitude of God, in respect of *jīvā*, is known as Paramātmā.

**Devotee:** This attitude of God?

**Śrīla Śrīdhara Mahārāja:** This function of the Supreme Entity in relation to *jīvā* is known as Paramātmā. He's always with him with friendly attitude but does not interfere with his freedom. That is the attitude of Paramātmā. That function is known as Paramātmā.

**Bhakti Sudhīra Goswāmī:** In one place, in Prabhupāda's *Bhagavad-gītā* he describes, he quotes some verse from the *Vedas* saying that the Paramātmā...

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