

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.02.17.B

Śrīla Śrīdhara Mahārāja: ...*amāninā*, that *pratiṣṭhā* will come, or any other temptation will come and induce me to go ahead. I should never allow any other but the satisfaction of Guru, Gaurāṅga, and Kṛṣṇa, etc, Vaiṣṇava. No other element can enter there in my purpose. The purity of purpose should always be maintained very scrupulously, *amāninā*. And *mānadena*, and I won't shrink to give proper conduct, to show proper conduct to my environment. That is, won't expect that they will come and help me; I must not very eagerly, *amāninā mānadena*, why they are not coming to help me? No such mentality. They are engaged in their own business. It is my own. Alone I shall go on with my duty. I won't be always searching that someone must come and help me, *mānadena*. They are doing, let them do their own duty. It is mine. I shall go along with this, *amāninā mānadena kīrtanīyaḥ sadā hariḥ*. With this attitude we shall go on. *Kṛṣṇa ne bhāvita* [?]

My concentration only with this sort of adjustment may be more and more intense. My confidence in Kṛṣṇa will be more and more increased. And my duty will be purer if I couch myself in such a way, *kīrtanīyaḥ sadā hariḥ*, Hari *kīrtana*, Hari *kīrtana*. Also it will make us to be conscious that such sort of hindrances, obstacles, is almost sure to come to attack you. So already you are given this instruction. Whenever you begin your work, all these things will come to attack you. But you have already been given this instruction. So if they come in your way; and almost sure they will come, you are to deal with them in such a way.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Hari *kīrtana*. The life is not very comfortable, a life of comfort. Ha, ha. My Guru Mahārāja told me, "Comfort seeker," accused me of comfort seeking nature. "You don't want to risk you, you are comfort seeker. You don't want to take the risk of Kṛṣṇa *kīrtana*. You are ease lover. Ease lover, you don't like to take the risk of Kṛṣṇa *kīrtana*. So many in the famine, so many souls they are dying, and you keep yourself under closed door, in the room, ease lover. I can't sit idle. You may sit idle, but I can't. So many crying in need of food! I can't."

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

His grace! "You need not go out to distribute food in the famine area, you just look after the store. You stand and keep the store and I shall engage another person. You become store keeper at least." He told me. "You don't like to take risk for the distribution _____ [?] then a store keeper: at least you do the duty." Gaura Hari. So much graceful to me!

Aranya Mahārāja: You have such valuables in your store that people from all over the world are coming to purchase them.

Śrīla Śrīdhara Mahārāja: Almost my time is finished.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Store keepers post.

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

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

I am saying so many things about myself, but also it is seen in the *śāstra*. The Vedavyāsa has written *Bhāgavatam* but there also his name is mentioned with due honour. The writing came

from him after all. Bhagavān Vyāsa, when someone is addressing Vyāsa he uses Bhagavān Vyāsa. But it is ultimately passing through him. That is *nirapekṣa*, impartial representation of his own self also. When he's saying something in his writing, in his own writing, still he's doing justice to him also, the writer himself, impartial judgement. "Bhagavān Vyāsa," the Vyāsadeva himself is writing that, as it is. As it is: impartial description!

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

Dhīra Kṛṣṇa Mahārāja: But Mahārāja, Vyāsadeva, he's saying "Bhagavān Vyāsa." But you're not speaking like that.

Śrīla Śrīdhara Mahārāja: I told just now, the store keeper, ha, ha, ha, ha, store keeper. In a general way as I'm taught by others I simply represented their feelings. But am I to think I'm really a store keeper? I'm giving vent to the general opinion only. But according to the advice of Mahāprabhu,

*na prema-gandho 'sti darāpi me harau, [krandāmi saubhāgya-bharam prakāśitum
vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]*

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

"No store. I have not come across any store as yet. If we could find such store then what would be my condition?" From the Absolute standpoint and standpoint of Mahāprabhu: "I do not know what is the real scent of Kṛṣṇa *prema* divine, the love divine, the Kṛṣṇa, divine love of Kṛṣṇa. I have no scent even of that high thing." Mahāprabhu says like that. So He has got some conception of what Kṛṣṇa *prema* should be, what higher standard that has got. "Not yet I have achieved the scent, what to speak of getting anything in possession." So high, how high the position of the purity of Kṛṣṇa *prema*. This is all fighting with shadow. Still, *yāre dekha, tāre kaha* [*Caitanya-caritāmṛta, Madhya-līlā, 7.128*], because we are wanted in our condition to do so, we do.

Dūre śuddha kṛṣṇa prema _____ [?]

Mahāprabhu. Mahāprabhu. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Haribol.

The Sun is the source of the infinite intensity of heat. But that is not necessary for us. A particular stage of heat is sufficient for us. More than that not useful for our purpose! So we are to take position in a particular place where we can thrive from the heat of the Sun, and may not be burnt into ashes, thriving point in a particular space.

You see iron is being melted by a particular heat. But there are metals which hold that liquid iron that is of harder stuff that can tolerate that intense heat. That is not melted. The pot is not melted, but iron in the pot is being melted by the heat. Different stuff!

So we're told that proper location, proper location. Liberation is proper location. And the

highest heat we cannot tolerate, we cannot endure. So the first group, Nanda, Yaśodā, Śrīdhama, Sudhama, Rādhārāṇī, Lalitā, they are, they can tolerate, they can adjust. And our capacity requires adjustment in a proper position of *ānanda*. The wave should be utilized. *Mahābhāva, rasa-rāja mahābhāva dui eka rūpa, the rasa-rāja mahābhāva. [Caitanya-caritāmṛta, Madhya-līlā, 8.282]*

Gaura Hari. Gaura Hari.

Devotee: Three persons from ISKCON came just now.

Śrīla Śrīdhara Mahārāja: What for?

Devotee: What for I don't know. They're downstairs now. I didn't meet them yet.

Śrīla Śrīdhara Mahārāja: _____ [?] Indians?

Akṣayānanda Mahārāja: Nimāi Prabhu, are they Indians?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Some one of you may go and meet, one should go...

Devotee: I'll go.

Śrīla Śrīdhara Mahārāja: ...and meet, what is their necessary requirement.

Dhīra Kṛṣṇa Mahārāja: So the *jīva śakti*, what you mentioned, Śrīdhama, Sudhama, they are *cit śakti*, they can tolerate that heat. Can *jīva śakti* ever tolerate such heat?

Śrīla Śrīdhara Mahārāja: They can't contain, no. So under, just behind them they should take their stand, position. They'll be as Swāmī Mahārāja told to Acyutānanda, "You will faint." Do you remember?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. You will faint there, cannot keep your consciousness to that standard. As yet you have not acquired that position. So something like that, we will faint there. Ha, ha, ha. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So *jīva śakti* always remains *jīva śakti*?

Śrīla Śrīdhara Mahārāja: *Jīva śakti* always in subservient position, secondary, that will be his highest attainment, position.

Dhīra Kṛṣṇa Mahārāja: Yes. *Nitya Kṛṣṇa dāsa*.

Śrīla Śrīdhara Mahārāja: But the *dāsatva* is of such degree. _____ [?]

(Three members of ISKCON arrive and are introduced.)

Śrīla Śrīdhara Mahārāja: Old faces or new?

Dhīra Kṛṣṇa Mahārāja: This is Ruci dāsa.

Śrīla Śrīdhara Mahārāja: Ruci, I might have heard his name perhaps.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: One devotee, Vipramukya, from Jayatīrtha Mahārāja's zone.

Devotee: Sukra.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Oh, in England.

Dhīra Kṛṣṇa Mahārāja: England.

Śrīla Śrīdhara Mahārāja: How long he's separate from Jayatīrtha Mahārāja?

Dhīra Kṛṣṇa Mahārāja: He says, "How long are you separate from Jayatīrtha Mahārāja?"

Vipramukya: Not separate.

Śrīla Śrīdhara Mahārāja: Not separate in that sense. But you come away. I want to hear his news from you. How long you do not know, you are disconnected?

Vipramukya: I've been away for two weeks.

Śrīla Śrīdhara Mahārāja: Two weeks. He is all right then?

Vipramukya: Yes.

Śrīla Śrīdhara Mahārāja: Before two weeks he was all right?

Vipramukya: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. You come from Māyāpur now?

Vipramukya: Yes.

Śrīla Śrīdhara Mahārāja: Bhāvānanda Mahārāja, Jayapataka Mahārāja, both of them are there now?

Vipramukya: Yes.

Śrīla Śrīdhara Mahārāja: Yes. They are doing well?

Aranya Mahārāja: They are doing well?

Vipramukya: Yes.

Śrīla Śrīdhara Mahārāja: _____ [?] rainfall?

Vipramukya: Much construction is going on there now.

Śrīla Śrīdhara Mahārāja: Much?

Vipramukya: Construction, building.

Śrīla Śrīdhara Mahārāja: Construction. Construction means Swāmī Mahārāja's temple construction?

Vipramukya: Yes, *samādhi*.

Śrīla Śrīdhara Mahārāja: Samādhi Mandir. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Rain coming!

Dhīra Kṛṣṇa Mahārāja: No, it's not coming.

Akṣayānanda Mahārāja: Outside it's coming.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Akṣayānanda Mahārāja: Your room is completely full, house full, packed.

Śrīla Śrīdhara Mahārāja: So the spectacle only formal.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol.
Manu-saṁhitā begins creation from this point.

*āsīd idam tamo bhūtam, aprajñātam alakṣanam
apratarkyam avijñeyam, prasuptam iva sarvataḥ
[tataḥ svayambhur bhāgavān, avyaktavyam jayan idam
mahābhutādi vṛtaujāḥ, prādur āsin tamonudaḥ]
[Manu-saṁhitā, 1.1.5-6]*

Just before creation, the creative movement began. Just before that the position is that of equilibrium, *taṭasthā* means equilibrium. *Āsīd idam tamo bhūtam*. In the stage of darkness, ignorance, enveloped fully with ignorance, *aprajñātam*, no possibility of any estimation. *Alakṣanam*, no symptoms would exist that any conjecture or inference will be possible. *Avijñātam*, science had no position there for investigation. *Prasuptam iva sarvataḥ*, only we can say from here was complete in deep sleep. Deep sleep may bear some conception of the period. *Prasuptam iva sarvataḥ*, sound sleep. *Tataḥ svayambhur bhāgavān, avyaktavyam*. Then a

movement began. A movement began from within, and some light came. Light was seen by the seers, that the seers, but the light, that was pre-existent, but the seers got the eye to see the light, they began to see.

Apa eva sa sadyado [?] In the first conception there was water. The light first showed something like water. *Apa eva sa sadyado* [?] The light that came that is compared with personality. Light means consciousness. Consciousness means person. The personality gave birth to the onlooker, to the feeler. A substance, objective substance just like water: that is Virajā. Brahmaloaka and Virajā, what is told by the Vaiṣṇava vocabulary, the light means Brahmaloaka, and the first objective side represented as water, Virajā, *jala*. *Apa eva sa sadyado* [?]

Then, *pasa bījam apasayat* [?] Then the seeds were sown in the water, the shade of light. The first conception like water, accommodating, moving solution, *tasa bījam apasayat* [?] And some seed was sown, thrown into that water, *apasayat* [?] *apa* means of lower conception. So, the lower creation began. The water is also, the water proper, that was created long afterwards, but the first creative energy is compared with water. That is *prakṛti*, the highest conception of *prakṛti* is considered to be like water. And the lowest conception of Godhead is considered like light, ray, ray and water. The nearest approach of the conception of the *caitan* as well as *jala*: matter and consciousness. Consciousness compared with light and matter compared with water, in their primitive differentiated position. *Prakṛti mahan*, then in connection with the *bīja* and the water the next production was known as *mahā-tattva*. The sum light mixed with the sum matter as mass. The mass of matter infused with some light: that is known as *mahā-tattva*. And that was divided into many units; *ahaṅkāra*, *mahato ahaṅkāra*. *Ahaṅkāra* as a whole, the element of all the *ahaṅkāra*, the mother *ahaṅkāra* is *mahā-tattva*, *prakṛti mahan*, *mahato ahaṅkāra*. *Ahaṅkāra pañca tan-mātrani*.

Then it expressed himself, developed itself into five main ingredients, *pañca tan-mātra*. That is what can be seen, what can be scented, what can be heard, what can be tasted, what can be touched: the primitive principle of such expression. *Pañca tan-mātram ahaṅkāra pañca tan-mātrani*. Then they again that five principle developed himself in three phases, *satya*, *raja*, *tama*. Just as *rūpa*, the vision, and the *darśa*, the Sun, the light, the vision, the colour, and the eye. So the either, the ear and sound, so everything in this way: those five again converted himself into three respectively. So five into three, twenty came into existence. And those *prakṛti*, *mahat-tattva*, *ahaṅkāra*. Twenty _____ [?]

The development of the material world has been described to come down in such a process. Again when withdrawn; the most gross enters, dissolves into the subtle. And then into the more subtle, more subtle and in this way it enters into that *prakṛti*, that watery substance. And the *ātmā* to that Brahman, that mere consciousness: non-differentiated mass of consciousness, Brahman, *akṣaraḥ*.

[*dvāv imau puruṣau loke, kṣarāś 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]

That Brahman has been defined as *akṣaraḥ*.

[*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 exist transcending both the two aspects of the substance, *kṣara* and *akṣaraḥ*, so I'm Puruṣottama, Vāsudeva, Parabrahma. Within Me the whole of My jurisdiction also considered, that Vaikuṅṭha, Goloka, the whole thing, represented by only the name of Puruṣottama or Vāsudeva."

Then when we enter into that domain of Vāsudeva we can see so many demarcation, so many stages, so many pastimes, so many dealings there. They're busy in their dedicated life there, eternal world. The general conception like that, calculative dedication and then spontaneous dedication: that is called Goloka. And there are so many different kinds of pastimes, *śanta, dāsya, sākhyā, vātsalya, mādhyā, svakīya, parakīya*. That is very, very high. Still we have to somewhat view that our fate is finally connected with that high thing what is given to us by *Bhāgavatam*, Mahāprabhu, *Caitanya-caritāmṛta*, etc., Bhaktivinoda Ṭhākura, etc, in the scriptures. That is our future, our future prospect. Prospectus is such. *Sambhanda jñāna* needs it, according to our taste. Taste also can also be improved by hearing from higher source. Selection, the spirit of selection may be improved when we are shown different ideas, models. What may attract us most according to our choice, inner choice, we are to move on to get that, to acquire that.

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

Nimāi _____ [?]

Viśuddha sattva dāsa: In the process of the *sankhya* universe, in the creation of the *sankhya* universe, _____ [?] the consciousness is being differentiated as a unity. How that takes place?

Śrīla Śrīdhara Mahārāja: I can't follow.

Viśuddha sattva dāsa: In the evolution of the *sankhya* universe, the creation process that you explained...

Śrīla Śrīdhara Mahārāja: Who are you?

Viśuddha sattva dāsa: Viśuddha sattva dāsa.

Śrīla Śrīdhara Mahārāja: Viśuddha sattva. Ha, ha. Viśuddha sattva is above all creation.

Devotees: (Group laughter)

Viśuddha sattva dāsa: I'm only a servant of all Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: Now what do you say?

Viśuddha sattva dāsa: In which time the consciousness, the individual consciousness takes place in the individual entity in the process of *sankhya* universe?

Śrīla Śrīdhara Mahārāja: Anyone repeat it.

Akṣayānanda Mahārāja: In the process of *sankhya* universe...

Śrīla Śrīdhara Mahārāja: In the process...

Akṣayānanda Mahārāja: Creation of the universe...

Śrīla Śrīdhara Mahārāja: *Sankhya*?

Akṣayānanda Mahārāja: According to *Sankhya* philosophy at which stage does individual consciousness occur: during the process of creation?

Śrīla Śrīdhara Mahārāja: Just now I described that. The general *ahaṅkāra* is created first. *prakṛti, paśa bījam apasayat* [?] *Tal-liṅgaṁ bhagavān sambhur. In Brahma-saṁhitā* [5.8], the ray of consciousness comes to mingle with *prakṛti*, *prakṛti* means energy. The consciousness and energy, the most primitive conception of energy: that is *prakṛti*. And consciousness they are of two categorical difference, energy and consciousness. The mass consciousness comes in contact with mass energy and they mingle together. And then a general ego comes to be seen. Then that is dissolved. That general ego is dissolved into innumerable parts, innumerable ego. And that consciousness within, that also distributes itself within each unit. In this way gradually the individual soul is coming down, individual *ahaṅkāra*. When they are one as a common whole all *ahaṅkāra* in that primitive state it is known as *mahat-tattva*. Then after when it grows into so many individual units, when a particular thing is broken to pieces, an atom. An atom also broken, then electrons, in this way gradually in their development they came as individual *ahaṅkāra, jīva* souls. *Taṭasthā, akṣaraḥ*, undetectable, *akṣaraḥ* means undetectable. From that plane it comes to detectable plane as a whole. And then again in the next process of development in the negative side it is seen, innumerable units from that mass lump as *mahat-tattva*. Then gradually other things develop in this negative side of exploitation.

Devotee: Creation of *brahmāṇḍa* is posterior to this process?

Śrīla Śrīdhara Mahārāja: Ah! Hare Kṛṣṇa. *Eko ya yatra navriti ramnaya bata tirvano* [?]

Force sometimes thrashing, pushing forth and sometimes withdrawing: in this way heart contracts and expands, contracts and expands. The whole *brahmāṇḍa* expands and contracts. Connecting with the one and many, one and many, in this way, the creation and dissolution, evolution, dissolution: in this way. As a heart moving, contracts and expands: the whole *brahmāṇḍa* in such a process. What we find in the smallest unit, the same character is to be

traced in the bigger units. This is the suggestion to know the whole, more or less. And there are some categorical new elements to be added to our knowledge also. And those that are within; they can have some partial knowledge. And those that are independent, outside this contracted and expand world, onlookers from outside, they are giving the real history of the whole thing. And that is revealed truth. And that also accordingly distributed according to the capacity of the people, of the province, of the section. So revealed truth also as *Bible*, as *Koran*, as *Veda*, in this way, they are dealt, revealed truth has dealt partially thinking the capacity of that particular group in that portion. But revealed truth is reliable somewhat. And there also extended with some modification befitting person to whom it is extended. So some difference we find in the revealed truth.

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