

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

80.10.22. A

Śrīla Śrīdhara Mahārāja: ...and in *Bhagavad-gītā*,

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]

tān aham dviṣataḥ krūrān, saṁsāreṣu narādhamān / kṣipāmy ajasram aśubhān, āsurīṣv eva yoniṣu

["Because those demons are envious, cruel, evil, and decadent, I continually cast them asunder to revolve in the cycle of birth and death, in the wombs of despicable, demoniac species."]

[*Bhagavad-gītā*, 16.19]

Rabi [Rabindranath] Tagore I heard, he made a strong remark. "Oh. One who does not recognise Him he will throw himself into eternal hell." Too much audacity; in this way that gentleman – gentleman or, what is the, that nasty man? Gentle and what is the...

Devotees: Rogue; Gentleman and barbarian.

Śrīla Śrīdhara Mahārāja: That man he has remarked upon Kṛṣṇa. Anyone who is not submissive to Him he will throw himself to eternal hell. Too much audacity, ha, ha, that fellow. He thinks that, "I've got some power." He's master of some potency and power, by concoction, by illusion. Hare Kṛṣṇa. *Brahmavādīs* - these kind - somewhat like so-called Śiva, Rudra, *nirviśeṣa*.

Devotee: Mahārāja, what's the difference between Sadāśiva and Mahā Viṣṇu?

Śrīla Śrīdhara Mahārāja: Sadāśiva, Mahā Viṣṇu; They're of same rank it has been told. Sadāśiva means the Śiva on the Vaikuṅṭha side, crossing the Brahma, that side of Śiva. Śiva means Brahma when *vilāsa*, Brahma added, *vilāsa* in its primary, primitive state, it is Śiva. Above Brahma, Brahma is *taṭasthā*, marginal plane, and above margin towards Vaikuṅṭha, Sadāśiva. And below the margin this side the *māyic, māyādhi pati*, that is Rudra _____ [?]

Haṁsadūta Mahārāja: Now when it's said that Lord Śiva is the...

Śrīla Śrīdhara Mahārāja: And in the middle the *nirviśeṣa, nirviśeṣa* when going to *cid-vilāsa*, the land of dedication, that side that Brahma contacts with Vaikuṅṭha as Sadāśiva. And this side of the *māyā* the *saviśeṣa*, that is...

Devotee: Personal.

Śrīla Śrīdhara Mahārāja: Personally from *nirviśeṣa* on the negative side, that is Rudra.

Haṁsadūta Mahārāja: When we say Śiva is the greatest devotee, we see him in pictures chanting *japa*.

Śrīla Śrīdhara Mahārāja: The master of Gauri.

Haṁsadūta Mahārāja: ...where is he...

Devotee: Haṁsadūta Mahārāja is asking, 'When we say that, *vaiṣṇavānām yathā śambhuḥ* [*Śrīmad-Bhāgavatam*, 12.13.16], that Śiva is a great devotee of Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: A relative word, *vaiṣṇavānām yathā śambhuḥ*, to attract the demonic spirit we say that Śiva is a great Vaisnava; give the respect, a relative term.

Haṁsadūta Mahārāja: Is that Śiva whose doing this work aware of his great devotion to Kṛṣṇa?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Haṁsadūta Mahārāja: Is it one and the same person in different moods?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Functional difference.

Haṁsadūta Mahārāja: Functional difference but same person?

Śrīla Śrīdhara Mahārāja: Functional difference makes them different. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: . _____ Rudra _____ this side. The origin is Mahā Viṣṇu, origin Sadāśiva, then the *māyic* side so many Rudra, according to different functions in the relativity of *māyā*.

Haṁsadūta Mahārāja: Same person?

Devotee: Same person. In the *māyic* side is eleven Rudras but on this spiritual side there's Mahā Viṣṇu.

Śrīla Śrīdhara Mahārāja: Suppose a judge has been delegated with the power of a district magistrate. The judge side when he sits in the court he's on civil side, and when magistrate the criminal. Something like that.

Haṁsadūta Mahārāja: And when he's at home something else. So different aspects, same person.

Śrīla Śrīdhara Mahārāja: Same person. Similarly a king in the court, king in the harem.

Haṁsadūta Mahārāja: Now another question. Lord Śiva is there in every universe. Lord Śiva, he's acting in every universe throughout the creation.

Śrīla Śrīdhara Mahārāja: That maybe. Śiva is generally one in the whole of the universe.

Hamsadūta Mahārāja: But there are other universes.

Śrīla Śrīdhara Mahārāja: Their function according to _____ Rudra.

Hamsadūta Mahārāja: But there are other universes outside of our universe.

Śrīla Śrīdhara Mahārāja: Brahmā is for *brahmāṇḍa*, each *brahmāṇḍa*, and Śiva is for each...

Hamsadūta Mahārāja: One *brahmāṇḍa*.

Śrīla Śrīdhara Mahārāja: Brahmā is for one *brahmāṇḍa*.

Hamsadūta Mahārāja: And Śiva for one...

Śrīla Śrīdhara Mahārāja: And Śiva for one universe.

Devotee: *Brahmāṇḍa* and universe is the same?

Śrīla Śrīdhara Mahārāja: No.

Devotee: No? What's the difference?

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

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

Devotee: _____ [?]

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

Devotee: He's saying that when you look at it from the material, from this perspective, it appears the Lord Brahmā, Śiva, and Mahā Viṣṇu, they all are coming out of material nature. But actually it is not. Because since we are looking from the difference of our perspective it appears to be like that. Like the way we look at the sun as a part of this planet although actually... And before that he said that Lord Śiva as Mahā Viṣṇu coming as Sadāśiva is one. But in different universes, or rather different *brahmāṇḍas*, he is...

Hamsadūta Mahārāja: *Brahmāṇḍa* means universe.

Devotee: This fourteen planetary system.

Hamsadūta Mahārāja: That's a *brahmāṇḍa*.

Devotee: Yea but Mahārāja is using the expression ‘universe’ the entire material nature.

Haṁsadūta Mahārāja: I see.

Devotee: The material nature has eight coverings...

Haṁsadūta Mahārāja: Yea, Yea.

Devotee: So in each universe there are different Rudra manifestations and those are coming from Brahmā. But Sadāśiva who is coming from Mahā Viṣṇu, he’s one, in Vaikuṅṭha.

Haṁsadūta Mahārāja: Does that mean then he’s expanding himself and therefore they’re the same or that they’re individual entities?

Śrīla Śrīdhara Mahārāja: Not only here but in Vaikuṅṭha also there are many Vaikuṅṭhas.

_____ [?]
 _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

How can it be accommodated in our intellect? _____ [?] And Paravyoma, there all infinite. But the unique of Vṛndāvana is such – it seems to be limited but it is the parent of so many Vaikuṅṭhas, so many infinities. Many infinities are accommodated in a part of Vṛndāvana. So what is Vṛndāvana, *cid-vilāsa*, *kṛṣṇe vilāsa bhumi* is such characteristic, *acintya*, gradually going towards *acintya*. Just as *acintya* is approaching to human, Kṛṣṇa is approaching to the finite, infinite is approaching to the finite. Then, to finite He’s coming as finite, but really He’s infinite. So, *aprākṛta* Vṛndāvana seems to be finite towards us, we finite beings, but that finite accommodates many infinities within it; such finite, *aprākṛta*. Infinite approaching to finite, He comes in a posing. So in Vṛndāvana the highest infinite is coming towards finite like a finite. In this way, all infinite, but the posing is finite. That is *aprākṛta bhumi*.

Devotee: He’s telling that Vṛndāvana, the area of sixteen *krosa*...

Haṁsadūta Mahārāja: Appears to be finite.

Śrīla Śrīdhara Mahārāja: The highest stage of the approach of the infinite towards finite – Vṛndāvana, *aprākṛta*.

Devotee: From infinite it is extending towards finite, and just an expansion of Vṛndāvana is Vaikuṅṭha.

Śrīla Śrīdhara Mahārāja: The extreme stage of the infinite approaching towards finite – Vṛndāvana.

Devotee: Actually Mahārāja, sometimes it is said that one fourth of the entire nature...

Śrīla Śrīdhara Mahārāja: Approximately.

Devotee: ...is material sky and the three fourths is spiritual sky.

Śrīla Śrīdhara Mahārāja: That is some approximate...

Devotee: So how again it can be measured? Because material is illusory and spiritual is real, so how can we compare, I mean keep illusory and real side by side and try to measure it out?

Śrīla Śrīdhara Mahārāja: Amongst the loyal subjects...

Devotee: Of material nature.

Śrīla Śrīdhara Mahārāja: ...mainly one fourth is abnormal. It's like that.

Devotee: Oh, I see. Can we look at it this way Mahārāja, that everything is actually the spiritual sky? Since everything is coming from Kṛṣṇa, so everything is of a spiritual nature.

Śrīla Śrīdhara Mahārāja: But in deepest vision everything is Kṛṣṇas. Apparently the prison house may be seen cut off from the ordinary peaceful life, but...

Devotee: Yes. Right, right, also in the king's kingdom...

Śrīla Śrīdhara Mahārāja: ...but that is also part of the... for the necessity of the peaceful life those prison houses are necessary. So it is all coming under the same jurisdiction; broader view. Something like that.

Devotee: But then again we can see, as you were pointing out the other day, that actually the projection is from the heart, projection is from inside, like everything's coming from inside; like the material nature although it appears to be external, but actually it is internal.

Śrīla Śrīdhara Mahārāja: Yes. Like a hallucination.

Devotee: Like a hallucination, right. So then again...

Śrīla Śrīdhara Mahārāja: So the connection is not outside but inside.

Devotee: Inside, right.

Śrīla Śrīdhara Mahārāja: *Sarvate kṛsne murti kalijal mor se leki* _____ [?]

Eclipsed vision and liberated vision, *parama mukta*, the degree of liberation, Nārāyaṇa, *paravyoma darśana*, and more deeper vision, everything Kṛṣṇa, Vṛndāvana; in this way. Revelation, extreme revelation, everything is Vṛndāvana.

Jar jar nitya parita kṛsna svulay tadarani katha devi kṛsna mayi prapta radhika para devata [?]

Kṛsnamayi kṛsna ya untadi bahiray jar jar nitya parita kṛsna svulay [?]

As if Her eyes are creating Kṛṣṇa. Ha, ha. So much degree engrossed in Kṛṣṇa. Wherever the eye is free, Kṛṣṇa _____ So vision, the eye creates the *rūpa*, in Her case it is such that as if Kṛṣṇa is being born wherever the glance is; something like that. She has got so much control over Kṛṣṇa, Kṛṣṇa is bound to come on Her eye, of course in particular *līlā*. And in *viraha*, She's also seeing Kṛṣṇa in

different ways, in different... all mixed with Kṛṣṇa but no Kṛṣṇa, all the paraphernalia but without Kṛṣṇa. *Prema vaicitra*, Kṛṣṇa is just in Her front, She is missing Kṛṣṇa, “Where is Kṛṣṇa?”

...

Śrīla Śrīdhara Mahārāja: ...*taṭasthā*, *apara* and *para-śakti*, in *apara-śakti* also He’s all-pervading and *para-śakti* He’s also all-pervading; everywhere He’s all-pervading. In the Yogamāyā also He’s pervading.

yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu / praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham

[“O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything.”] [*Śrīmad-Bhāgavatam*, 2.9.35]

Something within and outside - everywhere, pervading.

Devotee: I was trying to look at it this way that *ātmā* can be in the conscious state or can be in a covered state also, in the material platform...

Śrīla Śrīdhara Mahārāja: Covered means misunderstanding, *māyā* covered.

Devotee: *Māyā* covered.

Śrīla Śrīdhara Mahārāja: *Māyā* covered. And Yogamāyā is also a sort of covering.

Devotee: Right.

Śrīla Śrīdhara Mahārāja: Otherwise covering means compartmental; compartmentalism is created in the Yogamāyā also. *Śanta*, *dāsya*, *sākhya*, different groups and then again different individuals in a particular group, sections of sections. In this way that is all, this Yogamāyā is making division amongst them. Amongst soldiers also, _____ all soldiers and particular soldier groups, different groups according to efficiency - in this way sub division, but all with fighting spirit. So Kṛṣṇa *sevā*, everything is there, the different groups, and named *vaicitra*, the variegatedness there to satisfy Kṛṣṇa in different ways, infinite ways.

Haṁsadūta Mahārāja: _____ this atom _____ a small material unit. But we know that everything comes from Kṛṣṇa originally, therefore everything is ultimately living force in different stages of consciousness. So is that atom a covered living force? And within the covered living force is Paramātmā. Is that true?

Devotee: Mahārāja, Haṁsadūta Mahārāja is asking that, ‘We know everything comes from Kṛṣṇa, and so everything is actually conscious, but things get covered over by material coverings and when the coverings are too much then they become almost unconscious, the *jīvātmā* becomes almost unconscious. Like the smallest material unit, atom, is it that...’

Śrīla Śrīdhara Mahārāja: Material matter; that is the want of Kṛṣṇa consciousness to the extreme. It might be direct or indirect. To understand Kṛṣṇa some non Kṛṣṇa is necessary for us, to understand Kṛṣṇa. He’s Kṛṣṇa, he’s not Kṛṣṇa. Otherwise what is Kṛṣṇa? What is *jīvā*? What is the world? The paraphernalia is there. To understand Kṛṣṇa means many things. Kṛṣṇa differentiated from Baladeva. Kṛṣṇa differentiated from Rādhārāṇī. Kṛṣṇa differentiated from Nanda Yaśodā. Kṛṣṇa differentiated from

Vṛndāvana. From His disciples. Though Kṛṣṇa and Kṛṣṇa *śakti* both combined creates all these things. And it is eternal but if we are to say creation, then it is created, eternally it is present there in that way. And what is...

Then there is *māyā*; *para śakti*, *apara śakti*, and *svarūpa śakti*. *Svarūpa śakti* is very nearer materials to Kṛṣṇa, and *māyā śakti* is the furthest *śakti* to – just as background is necessary for a picture, so *māyā śakti* is necessary as the ultimate background where the *jīvā* is also accommodated and the Vaikuṅṭha, everything is accommodated. Just as darkness is necessary to understand light, different shades of light, that Yogamāyā, *svarūpa śakti*, and be darkness when light is absent to us; that is like *māyā*. One helps to understand they're all rather created to help the Kṛṣṇa *līlā*. Understanding of Kṛṣṇa depends on the existence of the non Kṛṣṇa to a certain extent. Non Kṛṣṇa, that is *māyā*. Kṛṣṇa consciousness depends to a certain extent on non Kṛṣṇa background, that He's Kṛṣṇa, he's not Kṛṣṇa. How to understand that? So non Kṛṣṇa is *māyā*. Kṛṣṇa means our master. We are our master. They are - he is his master, we are master of this thing, that thing; all these things are necessary. Ultimately everything is Kṛṣṇa and Kṛṣṇa *śakti*, *śakti* classified into three, *para*, *apara*, and *taṭasthā*. And then variegated conceptions of various circumstances, time, space, all these things are necessary to make the *līlā*, the activities, and the *rasa*, all tasty, making all possible so many things are necessary for *līlā*. Am I clear?

Devotee: Yes. But I have slight little doubt Mahārāja. Like we have seen that the trees also have life. We have seen that even the mountains have a life.

Śrīla Śrīdhara Mahārāja: Trees here and trees in Vṛndāvana are not one and the same.

Devotee: No. Your talking about *jīvātmā*, the *taṭasthā śakti* coming in the *māyā śakti* is developing some form, some body, is developing some material body. And now we know that even the hills and mountains they're also living beings, *jīvātmā*, but they've developed the body of a mountain. The rocks are also a kind of body, living entity, they've developed a body. But they are *jīvātmās* in a very, very unconscious state. Now when you go to the minutest matter, the atoms...

Hamsadūta Mahārāja: The smallest unit of matter is an atom, right.

Devotee: Yea.

Śrīla Śrīdhara Mahārāja: If you analyse the nature of atom then you'll find electron...

Devotee: Yea, right.

Śrīla Śrīdhara Mahārāja: ...and then everywhere you will find consciousness.

Devotee: Yea, that's true.

Śrīla Śrīdhara Mahārāja: Some consciousness, then you may come to such realisation when that is also broken, that is broken to pieces and again within that so ultimately we'll find all consciousness.

Hamsadūta Mahārāja: So the conclusion is that everything is originally living force. The conclusion is that everything, whether it's classified as the *māyā śakti* is living force.

Śrīla Śrīdhara Mahārāja: Yes. Everything ultimately is *śakti*, *māyā* is Kṛṣṇa *śakti*.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Ultimately you'll see all Kṛṣṇa...

Haṁsadūta Mahārāja: So that means in...

Śrīla Śrīdhara Mahārāja: A different colour or different distance or something like that.

Haṁsadūta Mahārāja: Therefore in the evolution of eternity, the spiritual evolution, will ultimately bring even the atom to its original Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa and Kṛṣṇa *śakti*.

Haṁsadūta Mahārāja: Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Predominating and Predominated Moiety, two halves, *śakti śakti matur abhiram*. One is enjoying part, another to be enjoyed. Enjoying, enjoying, *ānanda*, and *cit, anugati*, subjective and objective, two aspects, and one thing converted into both. In the highest conception, absolute conception, They're one, then mainly two halves, enjoyer and the enjoyed. Enjoyed that is *prakṛti*, enjoyer that is *puruṣa*, and enjoyed that is *prakṛti*, two halves, and again sub-division – infinite, you will find everywhere. The absolute enjoyer is Kṛṣṇa and the absolute object to be enjoyed is Śrī Rādhikā.

Devotee: And in the material platform then we find that ultimately it is *maha-tattva* and *pradhana*.

Śrīla Śrīdhara Mahārāja: *Maha-tattva* and *pradhana*.

Devotee: *Mahat* and *pradhana*. The covered *jīvātmā* is *mahat-pradhana*.

Śrīla Śrīdhara Mahārāja: *Maha-tattva* is the outcome of *puruṣa prakṛti*, first stage.

Devotee: Yes. Outcome of *puruṣa*.

Śrīla Śrīdhara Mahārāja: When both combined, first stage, you may find there *mahat-tattva* in general, then again bifurcation and differentiation.

Devotee: So how is *mahat-tattva* bifurcating?

Śrīla Śrīdhara Mahārāja: *Mahat-tattva* then *ahankāra*, individual atomic conceptions grow from that general *mahat-tattva*; in this way.

Devotee: But I remember Mahārāja, once you told me that the *pradhana* is a covered *jīvātmā*. When the *jīvātmā* comes into the material nature, a covered condition of that *jīvātmā* is *pradhana*.

Śrīla Śrīdhara Mahārāja: *Pradhana*. _____ Covered consciousness, matter.

Devotee: Covered consciousness or covered *ātmā*?

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