

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: That analogy may not be very clear. The false ego means the ego who's receiving and transmitting false information perhaps. Gathering false knowledge, receiving and transmitting what is falsehood. Then that sort of *yantra*, a false machine; receiving false news and transmitting false news. That machine; is it false or is it real? So it is like that, gathering false news and also transmitting false news; what is not wholesome, what is opposite to our real interest. We want to live – a little while ago I told, our innate tendency to live, but it is engaged in false information. What hampers me, it is not correcting that, and not transmitting that. It is deceiving my inner nature, inner necessity, it is working against my inner interest. So this is false. The computer is false; recording false things and transmitting false news. So it is like a computer, the ego. Because it is dealing with falsehood, so it is a false ego.

Dayādhara Gaurāṅga: Duality.

Bhakti Caru Swāmī: *Dwaita*, duality. That false information is a duality of the material nature.

Śrīla Śrīdhara Mahārāja: Duality, that is not very comprehensive. Ha, ha. Duality also may be real duality. Bhagavān and His potency, that is also duality. But this is all false, so not duality it will be acquainted with. It is unreal, one or two or many, the wholesale is false, forgery.

Dayādhara Gaurāṅga: Then what is the process...

Śrīla Śrīdhara Mahārāja: ...to get out of falsehood, false knowledge.

Dayādhara Gaurāṅga: ...the process is for one to approach a bona fide spiritual master.

Bhakti Caru Swāmī: The process is to approach a bona fide spiritual master.

Śrīla Śrīdhara Mahārāja: That is, the *sukṛti* will guide us, faith that comes developed from *sukṛti*. The first stage *ajñāta-sukṛti*, then *jñāta-sukṛti*, then *śraddhā*. In *śraddhā* we are on the surface, then we can be found with tendency to search after truth from a true agent. And below that, under the foundation, underground, both *ajñāta-sukṛti* and *jñāta-sukṛti*, that is to be taken up some other day. Some other time I shall take up that thing.

...

Dayādhara Gaurāṅga: ...one point and another point, but that he never comes to the conclusion.

Śrīla Śrīdhara Mahārāja: *Tarkā-pratiṣṭhānāt* [*Brahma-sūtra*, 2.1.11] Only argument cannot reach any conclusion. So *śraddhā* can give us, and no discussion can give birth to any fulfilment in conclusion, no conclusion. *Śraddhā* only can surely take us to a particular plane, and nothing else. The very conclusion, it is so high, only *śraddhā* can reach. Just as only ether can reach the sun, moon, and other stars, and not air and other mediums. So to approach the infinite world only *śraddhā* comes to our relief and nothing else. No knowledge of experience of this world, however bold, it is like _____ there around the globe, the intellect or knowledge, something like that. The atmosphere around the earth, that is limitation, with limited knowledge, because that is drawn from the experience of the earth. It cannot pierce through the domain. But only ether connects everything. So *śraddhā*, faith can connect from the

farthest quarter to take us up. That is also in the case of infinite that is also a deeper faith, deeper faith, faith also of different types.

...

Dhīra Kṛṣṇa Mahārāja: Mahārāja, I wanted to ask you one question about *śaktyāveśa* Avatāra. Is it that the individual *jīva* who's acting in the position of a *śaktyāveśa* Avatāra, he descends, or that the *śakti*, this *āveśa*, empowerment, that that is descending?

Śrīla Śrīdhara Mahārāja: I can't follow.

Dhīra Kṛṣṇa Mahārāja: I'm saying that a *jīva*, he gets the *śaktyāveśa*, empowerment...

Śrīla Śrīdhara Mahārāja: A qualified *jīva*, not ordinary *jīva*, but a qualified *jīva*; of course as it is required for the purpose, such qualification. Then the particular potency of the Lord, He enters or inspires him. Just as, *tene brahma hṛdā ya ādi-kavaye*:

*[janmādy asya yato 'nvayād itararāś cārtheṣv abhijñāḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahī]*

["O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."] [*Śrīmad-Bhāgavatam*, 1.1.1]

A current, a flow, comes to him, a flow of supply comes to him and inspires him and makes him dance in a particular way.

Acyutānanda told once, sometimes when he began the work there, then he was compelled to stay with Dāmodara Mahārāja for some time. Dāmodara Mahārāja kept him in a room and went to collect some funds, and one day he had to fast, nothing in the room even to cook. So then he came here. "The Dāmodara Mahārāja has gone. The two or three days of rice etc he gave to me, he's not returning, and nothing, I'm fasting." After one day's fasting he came to me. Then I consoled him, he was very much troubled. "No, no, Kṛṣṇa is dancing." He answered, "Kṛṣṇa is dancing; in His own way He's dancing, and so many *jīvas* they're cast this side, that side, He does not care for us. In this way. He's dancing in His own way and we are pushed this side that side, by the pressure of the pushing of His *līlā*. It does not matter."

Devotee: Mahārāja...

...

Śrīla Śrīdhara Mahārāja: ...Fossil fatherism, and *Vedānta* means subjective evolution.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Objective evolution is the Darwin theory. The stone evolving the consciousness. Matter evolves consciousness. That is objective. What is object, that is existing first, and then by its development, the life coming, the consciousness coming, the intelligence coming from the stone. That is objective. But object is a relative term. Without subject object cannot stand. Subject is the primary substance and then whatever is to be felt, that is only an idea in the subjective ocean. So subject is first. Consciousness is first. And then it develops in the lower line.

Guṇa-pravṛddhā viśaya-pravālāḥ [Bhagavad-gītā, 15.2]

Prakṛtermahān ahaṅkara pancatran mahatrāni. The object, the gross coming from the subtle, not that subtle coming from the gross.

mayādhyakṣeṇa prakṛtiḥ, sūyate sa-carācaram / [hetunānena kaunteya, jagad viparivartate]

["O Kaunteya, My deluding potency, under My direction gives birth to this universe of moving and stationary beings. And for this reason, that is, since only a created object is subject to destruction, the universe is created again and again."] [*Bhagavad-gītā*, 9.10]

A particular potency, when that is interfered with, or handled by Kṛṣṇa in a particular form as Mahā Viṣṇu, then *prakṛti* begins to move and to produce something. The first product is *mahat tattva* from *prakṛti*, and that is a general individual ego. And then gradually so many plural individual egos are being created, emanating from the general ego. In this way it is coming. From ego comes the experience of this world. Some goes in *tama guṇa* to *rūpa*, and *raja guṇa* eye, and *sattva guṇa* sun, light. In this way; ether, ear, and sound, in this way *raja*, *tama guṇa*, this is being bifurcated and so many complex things. But from subtle gross is coming; that is *voidantic*. And from gross subtle is being produced; that is something like Darwin's theory. But at the present, *vaijñānī*, they're fond of Darwin's theory; the gross producing subtle, and ultimately stone can produce consciousness. But it is difficult to make them understand that intelligence is more valuable. Intelligence can produce. It is easy for intelligence, consciousness to produce stone; but it is difficult for the stone to produce consciousness, that is more valuable, and the stone is less valuable. So more valuable things can produce less valuable things, but that less valuable things can produce more valuable things; it is difficult to explain. Something like that.

So *voidantic vicāra*, that consciousness producing everything, consciousness is eternal, and this is not eternal. This is a temporary production. And stone cannot produce consciousness. Consciousness is the eternal subject, pure consciousness, *ātmā*, *sanātana*, *nitya*; that is consciousness. That is not a product but productive, that can produce everything, consciousness. Ether can produce the air, fire, earth; but the stone, earth, cannot produce ether. Something like that.

The *sukṣma*, the subtle, that is more efficient than the gross, *stula*, the gross. This is of secondary importance. The principal importance that is soul, *ātmā*, consciousness; that is of primary importance. That is the real party, party is consciousness. The gross cannot be a party. The starting point must begin from the party, the interested thing. The soul is endowed with interest, but stone has got no interest, no plan, no purpose, no project; nothing of the kind. Plan and purpose is pervading everywhere and that is the important thing. And according to that the original characteristic of the Absolute should be, the original substance should be calculated. And things of limited attributes and capacity, that cannot be the ultimate cause. Things of unlimited quality and capacity, that should be taken as the cause of the whole. That is reasonable, more reasonable.

Svarūpa Dāmodara Goswāmī: Science is beginning to realise that, slowly.

Śrīla Śrīdhara Mahārāja: Slowly. Science meets philosophy – there are some who think that science is gradually trying to meet philosophy. But in philosophy also there are different kinds of thinkers. There's also Mill, Hume, Locke, etc, and Kant and Hegel, and Berkeley, ideologists. Hare Kṛṣṇa. Hare Kṛṣṇa.

Svarūpa Dāmodara Goswāmī: There was a big international science conference in Toronto, in January [3-8]. So I went to participate. There were five thousand scientist from all over the world; so all the scientists were discussing about moral and ethical issues in today's science and engineering studies. So there was very much like a religious tone that the whole scientists were discussing, because they find that this material education, it doesn't lead to something of higher significance.

Śrīla Śrīdhara Mahārāja: The tendency of exploitation cannot help us. That is only borrowing from nature. Science is only borrowing from nature. But there is reaction, the Newton is there, to every action there is equal and extorting power from the nature. And that is you are borrowing and you will have to pay that. So the whole civilisation is like a civilisation of loan, and when we are to repay the loan we'll be bankrupt. And also, this is wild goose chasing, it is unnecessary. The real necessity – you are to begin with this.

asato mā sad gamayo tāmaso mā, jyoti gamayo mṛtyor mā amṛta gamayo

["I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss."]

[*Bṛhad Āraṇyaka Upaniṣad*, 1st *Adhyaya*, 3rd *Brāhmaṇa*, 23rd *mantra*]

The beginning will be how to save myself and to save others. We are all threatened with mortality. Every second we are attacked by death, every second we are dying; so many atoms in our body dying. So we are always under the threatening by death. So first principal, first starting must be the point how to save myself and at the same time how to save others. That should be the first problem, the starting point. Not, "How can I increase the circumference of my exploitation and I can lord it over my environment?" That is the wrong starting. The starting should be to save oneself in the fight with the environment. How can I save myself? *Asato mā sad gamayo*, "I am threatened by *asat*, mortality, death. Please guide me towards eternal existence." And the second, *tāmaso mā, jyoti gamayo*, "I am ignorant. From ignorance guide me towards light." And *mṛtyor mā amṛta gamayo*, "I am threatened with misery, guide me towards bliss." These three should be the guiding principal of every life, and it should be normal. And by extending the space of exploitation, that is the wrong way. You will be exploited, surely. Nature won't forgive you. It is all blank cheque. Whatever the scientist are giving to us we are to pay back with interest. That is the very basis of Indian philosophy. And you are to start in that way.

Svarūpa Dāmodara Goswāmī: So this mentality of exploitation...

Śrīla Śrīdhara Mahārāja: To analyse what is the mind, understanding the reason faculty, what really is our need, and we must work up to that to the point, not anomaly, to the point. Our energy should be invested rightly, not wrongly. And what for, what is the immediate need? That is self saving – the first principal of life will be to save ones own self, *asato ma sad gamayo*, and the next, to save others. And then not only saving, but from ignorance to light, *tamaso ma, jyoti gamayo*, light from ignorance – nescience to science, I want to go. But what is science? Science means not just to extend the jurisdiction of exploitation, knowing fully well that there'll be reaction. That is *jñāna papi*. If knowingly one commits

an offence, then he's charged with more punishment. So what is it that they're doing? They're suicidal. And it is also clearly proved they're threatening each other with atom bombs, as the highest product of the scientists.

Svarūpa Dāmodara Goswāmī: That's the perfect job of exploitation.

Śrīla Śrīdhara Mahārāja: Exploitation - and renunciation is not the remedy. That is the next question. Then the question of renunciation, the way of renunciation will be our remedy? The first answer may come like that. The Buddhist and the Śāṅkarites, they say, "Yes, renunciation is the remedy. Leave everything." But the Vaiṣṇavas come with a third proposal. "No. It is temporary. If you back the land of exploitation, but one cannot exist without engagement. Only complete renunciation, withdrawal means to resolve to zero, that is not desirable." So the Vaiṣṇavas they say that there is a land of dedication, and that is the normal. Every unit is dedicating. The land is constructed by the unit of dedication and that is our inner *ātmā*. Not mind, not this mundane intelligence, but transcending all these things our real – that is the soul – has got some relationship with the upper and subtler realm, the land of dedication, which begins from Vaikuṅṭha and ends in Goloka. Vaikuṅṭha is the calculative dedication, and bound by constitution and law, and looking at some interest of dedication and calculation. But in Goloka, in that layer it is spontaneous, it is desperate and careless of its own self, so intense, and that is the highest. And by the work and dedication of all, that makes it a very heavenly area. All dedicating, none exhorting so that is the happiness at its highest degree is to be found there, everyone enjoying. All the idle men they meet together then that will be like hell. And all the working men meet together there will be immense opulence. So everyone is dedicating to the highest point. So opulence, or bliss is flowing everywhere. No want. So that dedication is divinity life, and all Kṛṣṇa consciousness, that is beauty not power, but beauty and love that reigns there. The king is that of beauty and love, not forcing, not labour by force but labour of love and beauty. *Satyam, śivam, sundaram* – beauty is controlling, love is controlling, not power. That is Goloka. This is Gauḍīya Vaiṣṇavism, Mahāprabhu, and your Prabhupāda he carried the banner of such creed. Hare Kṛṣṇa. Gaura Haribol.

Devotees: Hare Kṛṣṇa.

Dayādhara Gaurāṅga: That is why desperation is the quality in Gokula, versus calculation, the quality in Vaikuṅṭha?

Śrīla Śrīdhara Mahārāja: Vaikuṅṭha is calculating and Gokula is not calculating, it is spontaneous and irresistible. There the dedication is spontaneous and irresistible; cannot be hindered or opposed, such a natural flow, in its intense form. And concerning that Kṛṣṇa as being in the centre – Rādhārāṇī, Yaśodā, in different *rasa*, there are so many leaders. _____ Then what were you talking?

Dhīra Kṛṣṇa Mahārāja: Well, so you said about *śaktyāveśa* Avatāra, how Kṛṣṇa's empowering him, this *jīva*. So you mentioned about dancing like a puppet.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa's dancing, and waves are passing this way that way, and so many things. Dancing means His *līlā*. From the centre the waves emanating, and influencing dancing, others in that *līlā*. And that is especially in Goloka, and here it is very hard and those fortunate they may feel the wave of that dancing. They're mostly *māyā* dancing, Mahādeva dancing, Śiva's dancing is something like _____ an epic, where the Cāṅkya and Candragupta's characters have been given to us. The Śiva is dancing, he wants to dance, but he can't. If he throws his hands upwards then so many planets and stars

are being displaced. If he pushes his heat a little towards the earth then the earth is shivering. So the poor Śiva could not dance with his full heart. The Cāṇakya was such a great politician that he didn't find any opponent, so he had much sorrow in his heart. "I don't find a fighter for a proper duel." That was the hint in the beginning of Śiva's dancing, and everything is being topsy-turvy. Hare Kṛṣṇa.

So *śaktyāveśa* Avatāra, *śakti āveśa*, the potency of a particular agent may be transmitted in another. So Baladeva *śaktyāveśa* – sometimes Mahāprabhu showed in His *līlā* in Nadia – *mordanu mordanu* [?] Caitanyadeva, Nimāi Paṇḍita at that time, He says, "Give some wine, give some wine." Baladeva was fond of wine. So the devotees thought, "Why Nimāi Paṇḍita says 'give Me wine, give Me wine? I want wine.'" Then they gradually came to understand that Baladeva is within Him with His potency and it is Baladeva's nature that is displaying *mordanu* [?]. So sometimes some divine potency comes down and tries to keep the *jīva* under his control. And making him an instrument he does in his way, as *śaktyāveśa*. And when he leaves he's there as an ordinary man. That is *śaktyāveśa*.

Paraśurāma, he's a case of *śaktyāveśa*, but after he met Rāmacandra the *śakti* was drawn away by Rāmacandra, Dāsarāthi Rāma. And then after that, Paraśurāma was no longer *śaktyāveśa* Avatāra, and he was defeated by his own disciple (Viśva, Bhīṣma) [?], Paraśurāma. But before that Paraśurāma was undefeatable, when *śaktyāveśa*, the higher potency was there.

So *śaktyāveśa*, *śakti* and *āveśa*, if *śakti* is withdrawn, *śakti* may come, potency may come and potency may go; and the potency coming in his heart occupies him, and through him he works in his own way, in that body. That is *śaktyāveśa* Avatāra. Avatāra means Avatāram, from the higher sphere He's coming down, Avatāram, coming from up to down, that is Avatāra - who are coming from up to down, Avatāram Avatāra. Then the higher power came down in the lower position and He did His works and then He retired and the previous man is there. Sometimes with the passing of the instrument the power disappears, and sometimes living, just as in the case of Paraśurāma, the living person he retired. It may be.

Dhīra Kṛṣṇa Mahārāja: So, in the Atlantic, our Guru Mahārāja he wrote two poems. In the one poem [*Prayer to the Lotus Feet of Kṛṣṇa*] you discussed the other day about relationship with Kṛṣṇa. But in the other poem [*Mārkine Bhāgavata-dharma*] he said this *śakti nāhi*, that, "I don't have this *śakti* or this potency." And he was praying to Kṛṣṇa, "That by Your potency You can make my words suitable."

Śrīla Śrīdhara Mahārāja: He felt that his Gurudeva had given some responsibility to discharge some duty. And he found within him that that task is a very great one, and he could not think himself fit to discharge the duty, that great task. So fervently he prayed to Kṛṣṇa, "Come to my relief, my dear friend, come to my relief. My Gurudeva has given his acquaintance also, and he has given a burden on me to do this. But I am helpless, I can't do. I crave Your mercy, Your kindness, so that I may keep the order of my Gurudeva." This fervent prayer drew Kṛṣṇa, "Yes. I'm at your back. Don't be afraid."

Kṛṣṇa, maybe Baladeva – Baladeva in this sense is the leader of the *sākhya* group, one thing, and Baladeva is Nityānanda. And Nityānanda has got special favour on the clan. The *suvarna vāṇī* - Nityānanda was very fond of them. Almost all of them accepted Nityānanda Prabhu. And Nityānanda's grace does not know any law or rule.

preme matta nityānanda kṛpā-avatāra, uttama adhama kichu nā kare vicāra

[*ye āge paḍaye tāre karaye nistāra, ataeva nistārīlā mo-hena durācāra*]
[*ataeva mo adhame korilena para*]

[Kṛṣṇadāsa Kavirāja Goswāmī says: "Lord Nityānanda, who is always intoxicated by divine love, is the great saviour of destitute *jīvas* and the magnanimous incarnation of divine mercy. His benevolent nature

does not discriminate between high and low, or qualified and unqualified. He simply delivers, from material existence, anyone who comes before Him and falls at His lotus feet surrendering themselves to Him with all sincerity. Therefore He also mercifully delivered me who am so fallen and disqualified.”]

[*Caitanya-caritāmṛta, Ādi-līlā, 5.208-9*]

No consideration for qualification. Nityānanda’s nature is such. Baladeva and Nityānanda have infinite power, masters of infinite resources. He does no care for any law, or whether he’s needy or not needy, He may not care for that. He’s master of infinite store and He’s pushing to this that without caring much whether he’s a fit or unfit beggar. That is the general nature of Nityānanda. If there’s a slight demand then there’ll be no question.

This is my conception. That his earnestness, his helplessness, for the duty, the magnitude of duty was so much, and at the same time his selflessness and earnest prayer, “That I must do, discharge the duty. What hint I got from my Guru Mahārāja to do the duty, I cannot but do it, but I am unfit.” These two things made the higher power move and from there power came, and that power worked within him. And such a tremendous work was possible in his old age and in a short time, heroes work. The magnitude of work is unfathomable because it is not an ordinary thing, not primary things of the religious conception, but of the highest, according to us. The highest thing is so extensively spread, it is almost impossible, and that has been possible by him.

ṛthivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

[Caitanya Mahāprabhu said, “I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe.”] [*Caitanya-Bhāgavat*]

Bhaktivinoda Ṭhākura’s divine vision could see, “Through reason, through spiritual reason, that what Mahāprabhu gave, it is very easy and very reasonable and very taking. Why would the intelligentsia bar itself by not accepting such easy and available and such higher things? It is impossible for the intelligentsia to deny this what Mahāprabhu has given. In the world of religion, this *prema dharma*, this cannot but be unique and it must be widely accepted, cannot but be, it is intrinsic nature. And it is meant for Kali-yuga.” This was the foresight of Bhaktivinoda Ṭhākura.

And Prabhupāda [Bhaktisiddhānta Sarasvatī Ṭhākura] took up that thread, to work, and Swāmī Mahārāja, just as you told that Buddhadeva preached Buddhism and Asoka made it widely preached, felt. So Prabhupāda began and Swāmī Mahārāja very extensively and wonderfully he has extended that thing door to door in the world. And through literature also he has spread it like anything. And the people they will come to see, “What is this?” Gradually. Hare Kṛṣṇa.

Svarūpa Dāmodara Goswāmī: Mahārāja, I want to introduce devotees. This is Atreya Ṛṣi, he’s from Iran, and he’s the GBC for...

Śrīla Śrīdhara Mahārāja: That Arabic *Gītā* gentleman? Atreya Ṛṣi. I have got a copy of *Gītā* in Arabic script. Is it made by him?

Atreya Ṛṣi: No. I have done the Farsi.

Śrīla Śrīdhara Mahārāja: Oh. That may be Farsi. I don’t know. But the script is Farsi script?

Atreya Ṛṣi: Yes. It’s an Arabic script. *Upaniṣad*...

Śrīla Śrīdhara Mahārāja: I got the copy of *Bhagavad-gītā*.

Atreya Ṛṣi: That is Arabic and that is done by Harikeśa Mahārāja.

Śrīla Śrīdhara Mahārāja: Oh, that is Harikeśa Mahārāja. And you did in Farsi language, *Upaniṣad*. And now...

Svarūpa Dāmodara Goswāmī: Prabhupāda inspired him to preach Kṛṣṇa consciousness specifically in Moslem countries. And also he's a, we are co-directors for this Bhaktivedanta Institute, so we're beginning to work together in San Francisco. So some students and members have come from San Francisco just to have your *darśana*. There are ten of us, and some Vaiṣṇavas from Manipur. So I think we'll be leaving. And I think Bhakti Caru is coming tomorrow. We'll come again with Bhakti Caru. I think we have some duties for other things.

Śrīla Śrīdhara Mahārāja: Yes. Hare Kṛṣṇa. Hare Kṛṣṇa.

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