

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

81.03.01.A

**Bhakti Caru Swāmī:** Dhīra Kṛṣṇa Mahārāja \_\_\_\_\_ [?]

The living entities, those who come to this material platform, generally they're from the *brahmajyoti*.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Bhakti Caru Swāmī:** Then at the same time we heard that every living entity actually has a relationship with Kṛṣṇa in one of the five *rasas*, one of the five mellows.

**Śrīla Śrīdhara Mahārāja:** Yes. That is the plurality, by analysing *svarūpa*. Just as from *taṭasthā-loka* it is possible to come down here, so also the possibility is there to enter into that domain. The innate identity is within. Yesterday I dealt with this, perhaps with Tamal Kṛṣṇa Prabhu's group. This was dealt with yesterday, that generally from *brahma-loka*. In *brahma-loka* that is non-differentiated unit of consciousness, and with the possibility of bright and dark. Dark possibility takes him this side, and bright possibility... when analysed then it is found that their *svarūpa* is suitable for such and such service in the Vaikuṅṭha or Goloka. So they have got their fixed *svarūpa*, some in Vaikuṅṭha, some in Goloka. In Goloka also there are five *rasas*. So it is within. If one can see into that deep nature, then it may be detected that in *svarūpa* in germinal form there is that, though the origin is in *brahma-loka*. This is the general case. Then there is special capacity of Kṛṣṇa of transformation; very rarely. From one group can be led to another group. From *sākhya rasa* Śyāmānanda Prabhu was transformed into *mādhurya rasa*. Ostentatiously it was seen; very rare.

**Bhakti Caru Swāmī:** But once you told me Mahārāja that Bhaktivinoda Ṭhākura said that Śyāmānanda Prabhu's actual *rasa* was *mādhurya*.

**Śrīla Śrīdhara Mahārāja:** *Mādhurya*; it was not detected perfectly by his previous Guru. Of course he has written like that, but also Bhaktivinoda Ṭhākura has written in perhaps *Tattva-sūtra*, that Kṛṣṇa can do anything.

**Bhakti Caru Swāmī:** Yes. His inconceivable potency.

**Śrīla Śrīdhara Mahārāja:** So even the experts fail to detect the *svarūpa*, but it was there. And still, Kṛṣṇa's will is supreme. He can even do away with the existence of the *jīva*, though it is *nitya*. It has also been told like that. But it is not very palatable to us. Hare Kṛṣṇa.

**Dhīra Kṛṣṇa Mahārāja:** \_\_\_\_\_ [?]

**Bhakti Caru Swāmī:** Dhīra Kṛṣṇa Mahārāja is asking, "What's the difference between the *svarūpa-siddhi* and *vastu-siddhi*?"

**Śrīla Śrīdhara Mahārāja:** *Svarūpa-siddhi* is the completion of internal realisation, and *vastu-siddhi* is both internal and external – *vastu-siddhi*.

**Bhakti Caru Swāmī:** In *svarūpa-siddhi* one doesn't have anything to do on the material platform? I'm sorry. In *svarūpa-siddhi* he still has some link to the material platform?

**Śrīla Śrīdhara Mahārāja:** He may exist on the material platform, but his complete cent per cent engagement will be otherwise. In *vastu-siddhi* he's taken away from here and posted there.

**Dhīra Kṛṣṇa Mahārāja:** So in the *svarūpa-siddhi*, because of the material connection, are material urges or desires entering the consciousness?

**Śrīla Śrīdhara Mahārāja:** You see, it may be in the background, the material conception of the world in the background, in *svarūpa-siddhi*. In *vastu-siddhi* there's no consciousness of materialism. Even the material consciousness, that part is also converted into spiritualism – no vision of materialism, even in the background.

**Dhīra Kṛṣṇa Mahārāja:** So Kṛṣṇa says,

*mām ca yo 'vyabhicāreṇa, bhakti-yogena sevate  
sa guṇān samatīyaitān, [brahma-bhūyāya kalpate]*

["One who renders service exclusively unto Me (in My form of Śyāmasundara, Rāma, Nārāyaṇa, etc.) by the path of pure devotion (unadulterated by all spurious attempts based on exploitation or renunciation), and who does not fall down in any circumstances, absolutely transcends these three modes of material nature. One thus come to the level of Brahman and becomes qualified for the cognisance of their internal divine identity."] [*Bhagavad-gītā*, 14.26]

So if we engage in *śravaṇam kīrtanam viṣṇoḥ* – isn't that liberating?

**Bhakti Caru Swāmī:** Just being engaged in *śravaṇam* and *kīrtana*, isn't it liberating? Isn't that process going to liberate us?

**Śrīla Śrīdhara Mahārāja:** Yes, of course.

**Dhīra Kṛṣṇa Mahārāja:** So then the devotee...

**Śrīla Śrīdhara Mahārāja:** Not only liberation – liberation unconsciously takes place, but he enters into the real serving spiritual domain proper. *Śravaṇa kīrtana* helps us enter into the reality, and emancipation or liberation is automatically done unconsciously. When you are making progress in the positive side, the negative side is necessarily going back. Liberation, on the way, it will become \_\_\_\_\_ Liberation does not mean to get out of a particular thing, particular idea, but the ideal exploitation and renunciation. That means that everything will come within Kṛṣṇa consciousness, nothing will remain outside.

**Bhakti Caru Swāmī:** *Svarūpena vyavaṣṭhiḥ*. To be situated in one's *svarūpa* is *mukti*.

[*muktir hitvānyathā rūpaṁ svarūpena vyavaṣṭhiḥ*]

["Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies."] [*Śrīmad-Bhāgavatam*, 2.10.6]

**Śrīla Śrīdhara Mahārāja:** In *svarūpa mukti* the positive conception of *mukti* is there.

**Bhakti Caru Swāmī:** And that means relationship with Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** Yes, with Kṛṣṇa, *kāṛṣṇa*, both, Kṛṣṇa and *kāṛṣṇa*, Kṛṣṇa *sambandhiya*, everything connected with Kṛṣṇa.

**Bhakti Caru Swāmī:** Now Mahārāja, say the spiritual master he is personally situated in one particular *rasa* with Kṛṣṇa. Now the disciples that he takes, are they necessarily going to belonging to the same *rasa* or can the disciples be of various, different *rasas* also?

**Śrīla Śrīdhara Mahārāja:** May be of different *rasa*, to certain extent under his care. Then we'll say, "That master he has come in this *rasa*." In this way he will find - oneness and difference, *bhedābheda*.

\_\_\_\_\_ When will you have to go? Ten or...? \_\_\_\_\_ [?]

**Bhakti Caru Swāmī:** Mahārāja, if say the spiritual master is in *mādhurya rasa* and his disciple is in *sākhya rasa*, so how the sorting out will take place?

**Śrīla Śrīdhara Mahārāja:** If the Guru is in *mādhurya rasa*, then it is no difficulty. But if Guru is in *sākhya rasa*, less, then of course a little difficulty arises. But he will see in two ways it may be completed. As we find Narottama Ṭhākura says, "When will Lokanātha take me and he will connect me with Rūpa Goswāmī?" *Kavi hati te diya rupa stane amara ke daran* [?]

The Guru from this *rasa*, my help so far, and next you will get help from this person, or this gentleman. In this way he may take to. In *Jaiva Dharma*, that Vijay, first Brajranatha and Vijay they had some talk with Raghunātha Dāsa Bābājī, and there Brajranatha was completed. And Vijay went to Purī and there he again got that *śikṣā* of *mādhurya rasa* in some other...from there. So it may be that also.

Hare Kṛṣṇa. Gaura Haribol. Jaya Śrīpad Bhaktivedānta Swāmī Mahārāja Ki Jay. Sevā Vṛnda Ki Jaya. Tamal Kṛṣṇa Prabhu Ki Jaya. Hare Kṛṣṇa. Nitāi Caitanya. Hare Kṛṣṇa.

**Bhakti Caru Swāmī:** Once Mahārāja, you told me regarding that, that how it takes place, and you gave an example. That say somebody is actually in *mādhurya rasa* and he's accepted by someone who's in actually *sākhya rasa*, so then the leader of the group from which group he actually belongs, the leader comes and tells the leader of the *sākhya rasa*, like Lalitā Devī comes and tells Subala that, "Subala, I'm taking this person from your group into my group."

**Śrīla Śrīdhara Mahārāja:** Yes. It is written in a book, *Śyāmānanda Vilāsa*, or something like that, that Rādhārāṇī proposed to Subala, "I want to take one of your followers into My group."

"Yes, yes. I'm very pleased to sanction. It is very good. It is well and good. He will get the better chance. You do that." In the case of Śyāmānanda Prabhu it has been written like that. Hare Kṛṣṇa.

**Bhakti Caru Swāmī:** So if the living entity actually came from the Brahman platform, the *brahmajyoti*, that means that he has an unlimited scope when he goes back to the spiritual sky he is open to be situated in any of the *rasas*; as he progresses?

**Śrīla Śrīdhara Mahārāja:** He may have possibility of entering into any of the *rasas*. But with the development it will be detected properly, where he goes, and where the final settlement is. By the process of development that will be detected where he's finally to be posted in service, his fitness,

according to the inner fitness where he's to be posted finally. In the gradual internal evolution it can be ascertained; the fitness. Gaura Hari. Gaura Hari.

**Dayādhara Gaurāṅga:** Mahārāja, in the development of the body in the embryo, in the first stages of life...

**Śrīla Śrīdhara Mahārāja:** I can't follow.

**Bhakti Caru Swāmī:** In the development of the embryo in the womb.

**Dayādhara Gaurāṅga:** We are to understand that the subtle body pervades the gross body.

**Śrīla Śrīdhara Mahārāja:** Do you understand that?

**Bhakti Caru Swāmī:** The subtle body pervades the gross body.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Dayādhara Gaurāṅga:** And during embryologic development we see that the gross body takes a form which is first not so definitive. Such as...

**Bhakti Caru Swāmī:** The gross body develops in such a way that in the beginning it is not definitive.

**Śrīla Śrīdhara Mahārāja:** The subtle body is there. Suppose when a man is sleeping, then where is the subtle body? Subtle body is there, and it is not growing when in sleep. So the subtle body may remain in its own way. It may also sleep, it may work. But it is told that within seven months or so the subtle body awakens, as it may be said. The awakening of the subtle body in a particular stage otherwise it is in sleeping condition, it may be.

**Dayādhara Gaurāṅga:** In the development we understand that we get the next form due to the mentality at the time of death in the former form. In the human form at the time of death, depending on your mentality, your desires, you get the next body.

**Śrīla Śrīdhara Mahārāja:** Yes. There may be so many desires, but a particular desire which is more intense and urgent, that takes the next chance, gets the next chance of birth. There are so many.

**Dayādhara Gaurāṅga:** So in the development of the next body, is the subtle body supervening that development, or is it coming directly from Paramātmā, or how the gross...

**Śrīla Śrīdhara Mahārāja:** The subtle body is not with Paramātmā. That is in the subtle world. That is a member of the subtle world. And the gross body, as much developed and fit of its activity, the subtle body is expressed thereby so much. \_\_\_\_\_

[?]

**Bhakti Caru Swāmī:** Śrīla Śrīdhara Mahārāja says that say something has to be done through a machine, as long as the machine is not complete the performance will not be there. But as soon as the machine is complete, then only will the performance be done.

**Śrīla Śrīdhara Mahārāja:** The battery is there but if there's a defect in the machine, the machine is not working fully. The machine is defective but the battery is there.

**Dayādhara Gaurāṅga:** So how is the machine to work?

**Bhakti Caru Swāmī:** The body is the machine and the spirit soul is the doer. As long as the body is not complete the spirit soul will not be able to act through it.

**Śrīla Śrīdhara Mahārāja:** It cannot express itself fully. In that way we may surmise.

**Dayādhara Gaurāṅga:** So the body is developed and given to the *ātmā*...

**Bhakti Caru Swāmī:** Now the question he's asking is how the body develops...

**Śrīla Śrīdhara Mahārāja:** This analogy you may continue to *ātmā* and *sukṣma* body, subtle body. *Ātmā*'s position is higher than subtle body. The *ātmā* may be there, and it depends on the subtle body as well as the gross body to express its activity into this mundane world.

**Bhakti Caru Swāmī:** But Mahārāja, the *ātmā* is not acting in the body, in the womb the *ātmā* is dormant. So how is the body developing, and who is developing the body? Material nature, *prakṛti*?

**Śrīla Śrīdhara Mahārāja:** *Prakṛti* without the connection of *ātmā* it cannot develop. The soul must have at least some passive connection. Otherwise it is all darkness. *Ātmā* is only light. Any expression presupposes *ātmā*. Any assertion presupposes *ātmā*.

**Dayādhara Gaurāṅga:** The detail is that in the development, like I said, it's not distinct at first, you may develop a hand embryologically, in the embryo, but it's like a plate. And then with further development the cells die in between and the fingers develop.

**Bhakti Caru Swāmī:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** When in different types of species it may go on in a different process, and that does not matter. But in general without *ātmā* nothing can be asserted.

**Bhakti Caru Swāmī:** Dayādhara Prabhu is asking Mahārāja, how that takes place?

**Śrīla Śrīdhara Mahārāja:** We are to think in this way, that everything is a concept. Beyond that we can't know anything. It is not possible. The conception, the *ātmā* is presupposed to assert any sort of existence, even darkness. If *ātmā* is not there nothing is there. The very root of conception, how can you assert the existence of anything? So *ātmā* is self evident truth; that *ātmā* should be accepted first in the existence, in the least of existence. Then the other different sorts of existence you can bring in. Otherwise it is not possible. The consciousness you are to admit first. Whatever you'll say that is a sort of consciousness, a sort of concept, even darkness, even ignorance, a particular concept. But it presupposes a consciousness, the assertion. The doubter must be there, according to Descartes. "I doubt." But the doubter is to be accepted? The first principal is self evident that we are to accept *ātmā*. Otherwise nothing can be explained. If I am not there then how can I assert this thing, that thing, so many things? So the first party must be *ātmā*, and then you can speculate many things on this.

**Dayādhara Gaurāṅga:** So the *ātmā* is supplying the energy for the...

**Śrīla Śrīdhara Mahārāja:** *Ātmā* means consciousness in the general sense; *ātmā* means consciousness in this case. Not *jīvātmā* or Paramātmā. You are to go on in deep thinking, then Paramātmā or God exists first, then anything. But higher type of consciousness, that must exist first, self evidently, then other things may be attributed within Him.

**Devotee:** But I want to put one question at your lotus feet. Without the help of soul, proper development of body is not at all possible, is it? Because the development of a dead body is not possible; the soul helps the material body develop, gradually.

**Śrīla Śrīdhara Mahārāja:** Without soul no development, no function, no activity, nothing is possible.

**Dayādhara Gaurāṅga:** But consciousness pervades many forms from one celled animals, bacteria, all the way to man...

**Bhakti Caru Swāmī:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** In different places, even in tree, even in stone, *ātmā* is there. Everywhere it may be there.

**Devotee:** And even in a dead body also? Because a dead body is also a collection of atoms.

**Śrīla Śrīdhara Mahārāja:** Not that *ātmā*, but in different types, there are so many germs etc.

**Dayādhara Gaurāṅga:** In the development we see that there's in the cell, the DNA, the chromosomes, they give the cell growth, some direction, a function. But before that determination there's another determination that the scientist finds that is inexplicable. And that determination occurs due to the position of the cell in the embryo. So in order to try to explain to the scientist, to the material scientist, what that controlling factor is for the growth of the form of the embryo – that is my question.

**Bhakti Caru Swāmī:** \_\_\_\_\_ I'll speak in English so if I'm mistaken you can correct me. In the cells it's noticed that the growth of the cells are directed or controlled by the DNA, the chromosomes. The chromosome is controlling the growth of the particular cell.

**Dayādhara Gaurāṅga:** Not the growth, the differentiation.

**Śrīla Śrīdhara Mahārāja:** That is delegated power.

**Dayādhara Gaurāṅga:** Yes.

**Śrīla Śrīdhara Mahārāja:** That may be delegated power from the higher quarter.

**Dayādhara Gaurāṅga:** Yes. So the *ātmā*, or consciousness...

**Śrīla Śrīdhara Mahārāja:** The question is that we see that subtle matter is helping to grow the gross matter. You see when we want to capture a *dacoit*, we, with the help of another *dacoit*

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so something like that. The subtle matter has the power delegated to it and helping there. The immediate centre of development is there, but that is not the ultimate thing.

**Dayādhara Gaurāṅga:** But that is determining the detail of the development, no, the subtle body?

**Śrīla Śrīdhara Mahārāja:** You'll see in the computer also there is a guide, though to an ordinary man a computer is independent. But still one guide is necessary to handle the computer. So there may be so many things in our perception, not only that this is the perfect centre, but that may not be the higher centre behind. In this way we are to consider. In the process there are so many stations, so many centres, so many stations. But we are to deal with the ultimate.

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

**Śrīla Śrīdhara Mahārāja:** Subjective evolution, not objective evolution but subjective evolution. This *vaicitra*, this variegatedness, is the result of subjective evolution, in different...

*ūrdhva-mūlam adhaḥ-śākhā, aśvatthaṁ prāhur avyāyam  
chandāmsi yasya parṇāni, yas taṁ veda sa veda-vit*

["The holy scriptures proclaim that this material world is like an unchangeable Banyan tree with its roots facing upwards and its branches down, known as an Aśvattha (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the *Vedas*."] [*Bhagavad-gītā*, 15.1]

*Guṇa-pravṛddhā viṣaya-pravālāḥ.*

*[adhaś cordhvaṁ prasṛtās tasya śākhā, guṇa-pravṛddhā viṣaya-pravālāḥ  
adhaś ca mūlāny anusantātāni, karmānubandhīni manuṣya-loke]*

["Some of its branches extend upwards (in the planets of the demigods and celestial beings), some of the branches extend downwards (in the planets of the humans, animals, and lower species), and its mature (three modes of) nature and aim and object (of sound, smell, touch, taste, and form) are its fresh, young shoots. Some aerial roots also extend downwards, to take root in the land of exploitation, within the human plane."] [*Bhagavad-gītā*, 15.2]

From subtle the gross is springing up. *Guṇa, pravālāḥ* means branch, *guṇa-pravṛddhā viṣaya-pravālāḥ*. *Viṣaya*, the colour is coming from the eye; rather, from one thing three branches – the sun, the eye, and the colour. So the ether, the ear, and sound; from common different branches this is springing up from one common thing. From the subjective, from the subtle, it is coming into gross.

**Dayādhara Gaurāṅga:** So the subtle body is active in a different way in the embryo than after birth?

**Śrīla Śrīdhara Mahārāja:** It may develop in a different way. But we are concerned with the general thing, not any particular details. That is with the scientists.

**Bhakti Caru Swāmī:** Can we look at it this way then Mahārāja, that everything is being directed by the spirit soul, like some matter is being controlled by the spirit soul and that matter and the spirit soul is controller of the body. And due to the different consciousness of the...

Śrīla Śrīdhara Mahārāja: A delegated power, the *prakṛti-sthāni karṣati*.

[*mamaivāṁśo jīva-loke, jīva-bhūtaḥ sanātanaḥ / manaḥ ṣaṣṭhānīndriyāṇi, prakṛti-sthāni karṣati*]

["The soul is a part of Me, as My separate fragmental particle or potency. Although he is eternal, he acquires the mind and five perceptual senses, which are parts of material nature as creations of *māyā*, My deluding potency."] [*Bhagavad-gītā*, 15.7]

Lord says in *Gītā*,

*na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ  
na karma-phala-saṁyogam, 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]

Some power delegated in the nature, nature is doing automatically, but His sanction is there always. Otherwise not even a straw can move, but delegated power in different places, not direct connection. He says, suppose a criminal is going to be hanged – who is the cause? Is God the cause? He's the cause of everything, but still not the direct cause. The government is not the cause fully. Real cause is the man who committed the offence, murder, and he's going to be hanged. His action is the real cause. But if there is no government then by killing a person he may not be hanged. So he's the cause of his own hanging because he committed murder. That is the main cause. The other cause is that the government is there, the law is there; so, so many causes, the direct and indirect causes. There are so many things in the natural law. His own *karma* here in this jurisdiction his own *karma* is the real predominating cause. And there are others. On the background of a particular event there are five things, in *Gītā*.

*pañcāitāni mahā-bāho, kāraṇāni nibodha me  
sāṅkhye kṛtānte proktāni, siddhaye sarvva-karmaṇām*

["O mighty hero, in the scripture known as *Sāṅkhya*, or *Vedānta*, these five causes of the accomplishment of all actions have been described, and you may now learn of these from Me."]

[*Bhagavad-gītā*, 18.13]

...

*adhiṣṭhānaṁ tathā kart, karaṇaṁ ca pṛthag-vidham  
vividhās ca pṛthak ceṣṭā, daivaṁ caivātra pañcamam*

["With the help of these five factors, all actions are effected: The body, ego (in the form of the knot of spirit and matter), the separate senses, the different endeavours, and destiny, or the intervention of the Supreme Universal Controller."] [*Bhagavad-gītā*, 18.14]

These five things are considered to cause an event \_\_\_\_\_ [?]

Direct and indirect cause \_\_\_\_\_ [?]

Our negligence of the allegiance to the Supreme Authority has taken me here. That is the root cause of all these events. Do you follow? No?

**Devotees:** Yes.

**Śrīla Śrīdhara Mahārāja:** Negligence and disobedience to the Automatic Supreme Authority; that is the first cause. And then it takes me to the distance and I'm captured by environmental influences and different causes are arising, in this way. I'm coming far from the centre and so many things are surrounding me, and their contribution is to be detected. So many causes we are seeing at present. This is the cause of this event. This is the cause of this assumption. No. This is the cause. But the real cause is to be traced in the beginning. From there I'm degraded to here and now I'm under the – I was first Brahmā, first fall, and then I'm now – my *karma* has taken me to a beast. Suppose a tiger, then I'm engaged with and surrounded by tiger mentality. I'm going to be a tree or creeper, and such impressions are surrounding me. So many things are coming and I am within action and reaction. In this way the case is complex. But it's not that there's no end of this variegated nature I'm to analyse. We are concerned with the main thing. Then by a degradation we may go anywhere and there are so many laws and they're imposed on us. But there's not any benefit by going into details of a particular nature of a particular atom. But we're concerned with the general thing.

**Dayādhara Gaurāṅga:** Would it be proper to say, due to the abnegation of one's service to the Supreme, one falls to the material plane, \_\_\_\_\_ and due to his association in the world, he is in a dream like state and the subtle body is then developing the gross body in dream like state.

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

**Bhakti Caru Swāmī:** Due to the abnegation of the service, the living entity gets into a kind of a dream.  
\_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] How the transformation of the material conception is springing from the pure consciousness? Is it your question?

**Dayādhara Gaurāṅga:** Yes.

**Śrīla Śrīdhara Mahārāja:** It depends upon; first, \_\_\_\_\_ [?]  
\_\_\_\_\_ [?]

The matter is not an independent thing of spirit. But when we – in *brahma-loka* we are equiposed in a marginal potency. Then there are so many points of ray in the *brahma-loka*, *jyoti*, so many electrons, atoms or whatever you say, the unit of consciousness. Consciousness means endowed with free will. Without free will no consciousness can be conceived. So consciousness means free will. A point of consciousness means very meagre free will. By the exercise of its free will it is asserting itself. It may go that side or this side. Some going that side, some coming this side, marginal plane. The free choice is to be traced as the first action of coming into this side; a free choice.

*Na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ - svabhāvas [Bhagavad-gītā, 5.14]*

It is already given in Him, the very nature. But as a result, in consequence we see that some have taken their chance this side. They've not accepted submission but want to dominate. And with the germinal idea of domination he's entering in the world of exploitation. And the consequence of exploitation added to his free will then that is the basis of all these developments in variegated nature. And the first starting point is like that. A conscious unit, and what is material, material unit means the result of reaction of exploitation; exploiting tendency. That is coming, that descent. That is capturing

him gradually. And in the process so much variegated development in the world. When it started it was very subtle, very meagre, but the result is such. Am I clear? What do you think?

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