

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

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**Śrīla Śrīdhara Mahārāja:** ...transcendental. We are subject and this is the objective world. We gather knowledge of them as experience, *pratyakṣa*, *parokṣa*, *aparokṣa*, up to that. And the knowledge of fourth dimension that is more subtle, more higher, but made of consciousness, superior consciousness, that may come. \_\_\_\_\_ [?]  
\_\_\_\_\_ [?]

Higher knowledge may come down within our gross consciousness, and when that knowledge withdraws, only the memory I can detect. "Oh! I got some sort of wonderful experience in me, some revolutionary thing, and that's gone, very sweet and more broad in its capacity. But now I don't feel it in me. That's withdrawn." That is *adhokṣaja*, Vaikuṅṭha. Then, next higher stage...

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

**Śrīla Śrīdhara Mahārāja:** *Adha* means lower \_\_\_\_\_ [?] Sense experience, which is higher than sense experience knowledge: Jīva Goswāmī: *Adhaktam indriyam jñāna yena*. The particular knowledge which can make this knowledge of experience lower to it, *adhokṣaja*, *adhaktam indriyam jñāna*, the knowledge of experience has been pushed down. That is in superior position. There is a knowledge that is more independent, that can connect this knowledge, but this knowledge cannot connect that without His sanction, *adhokṣaja*. And the highest portion, Mahāprabhu says, *Bhāgavatam: kevala jñāna* or *aprakṛta*, means to give us warning, that don't accept that as this mundane: similar to mundane but not same, meaning Kṛṣṇa Goloka *līlā*, *nara-līlā*, Bhagavān. Four-handed, fifteen-legged, that this is we have not experienced which is easy for us to accept that as higher knowledge.

**Devotee:** Vaikuṅṭha *rasa līlā*.

**Śrīla Śrīdhara Mahārāja:** In Vaikuṅṭha, but in Goloka we find only human form of experience, life, everything. That is very near to this mundane conception, but it is the supreme-most.

*kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa*  
*[gope-veśa, veṅu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]*

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā, 21.101*]

*Nara-līlā*, this is so perfect that He comes within this lower experience, but still, it is not of that type. His extension, His capacity, His control, is so powerful that it can take the shape of this mundane, but not mundane, but play as mundane.

*avajānanti mām mūḍhā, mānuṣīm tanum āśritam*  
*paraṁ bhāvam ajānanto, mama bhūta-maheśvaram*

["Unable to comprehend My super-excellent divine form of human features, ignorant men blaspheme Me - the Supreme Lord of all beings - by considering Me a mere human being."]  
[*Bhagavad-gītā*, 9.11]

"I'm the Master of everything, but still when I come down, ordinary people can't understand Me. They take Me as one of them."

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

**Śrīla Śrīdhara Mahārāja:** *Aprakṛta* – *prakṛta vāt na tu prakṛtam*, like mundane but not mundane, so un-mundane, something like that, non-mundane, there is every chance of reckoning it as mundane, but it is not so. *Aprakṛta* not *prakṛta*. And *Bhāgavata* also told, *kevala*, *kevala* means the wholesale knowledge.

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

**Śrīla Śrīdhara Mahārāja:** *Caitanya-caritāmṛta* and Mahāprabhu mentioned *aprakṛta*, *prakṛta vāt* \_\_\_\_\_ [?] Not mundane, is non mundane.

**Devotee:** *Pratyakṣa*, *parokṣa*, *aparokṣa*, *adhokṣaja*, and *aprakṛta*.

**Śrīla Śrīdhara Mahārāja:** *Adhokṣaja* and *aprakṛta*, fifth stage of knowledge. Hare Kṛṣṇa. Today I stop here. Gaura Haribol.

...

**Devotee:** ...the conception of *Puruṣa prakṛti*, just like.

**Śrīla Śrīdhara Mahārāja:** *Puruṣa prakṛti*. Misunderstanding, that is the cause, direct cause of the world of creation, and the background is supplied by the *Puruṣa*. What is seen, that is not, that is wrong, so real conception is not to be had here. Illusion, the background is real but the angle of vision is wrong. Angle of vision is wrong, that is *māyā* – the *māyā* exists, the error exists in the angle of vision, but the background is all right, it is not nothing, only misconception. Misconception means the knowledge drawn that is false but something in the background that is real. Mistaken, one thing taken for another thing; a rope taken for a serpent...

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

**Śrīla Śrīdhara Mahārāja:** But there is \_\_\_\_\_ the mirage, we think water, the background is there, that is all right, but only the judgement that is wrong, conception, angle of vision is wrong. Hare Kṛṣṇa. *Māyā nimitta kārana*. This can be applied only in the case of the worldly experience. Hare Kṛṣṇa. Hare Kṛṣṇa.

**Devotee:** *Māyā nimitta kārana*.

**Śrīla Śrīdhara Mahārāja:** *Nimitta kārana*, *māyā* withdrawn, then the right things will come to your vision.

**Devotee:** \_\_\_\_\_ [?] When you're making a pot, where is that ultimate *nimitta kārana*?

**Śrīla Śrīdhara Mahārāja:** That is the conception \_\_\_\_\_ [?]

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

**Śrīla Śrīdhara Mahārāja:** *Nimitta kārana* \_\_\_\_\_ It can be pushed then the necessity of the human beings. Though it is stated that the *kumbaka* [?] and the rods, all these things, *cakra*, they're also helping, and *upādānā* coming, earth coming, that is *upādānā*, coming from another quarter. But really if we trace it more exhaustively then we shall find the necessity of the human beings. That is the reason, the *nimitta kārana*, why it's created, constructed, because the human society feels the necessity of such form.

**Devotee:** But if the *māyā* is *nimitta* cause, what is the *upādānā* cause?

**Śrīla Śrīdhara Mahārāja:** *Upādānā* from which the – that being created, or that being drawn – which is used for the purpose.

**Devotee:** *Achar*. How far the God, God is the *upādānā* cause, that I can't understand. Why God is *upādānā* cause?

**Śrīla Śrīdhara Mahārāja:** Because He exists only truly.

**Devotee:** *Achar*.

**Śrīla Śrīdhara Mahārāja:** His existence is the fact, and what we think to be the world, that is the concoction of our mistake, misconception. The other day, yesterday I told that we thrust our necessity on the environment and abuse that. *Māyā, miyate mā - yā*, what is not, that is, we are in the midst of a particular conception of the environment which is not really so. For our special interest we thrust on the environment that sort of needy misleading...

**Devotee:** *Māyā* also a creation of God!

**Śrīla Śrīdhara Mahārāja:** Of course, everything created by God, or we may think coexisting with Him.

**Devotee:** But what is the need of *māyā*?

**Śrīla Śrīdhara Mahārāja:** That is automatically the effect of the outcome, or the vulnerable free will of the *jīva*. The world exists, just as the prison houses exist on the evil desire for the encroachment on other's property. If that misdeed is absent, prison house is absent. If disease is absent, hospitals are absent. Do you follow?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** No disease, no hospital. No sin, no crime, no prison house. And why, what is the reason of the crime? The vulnerability of the free thinkers. Why free thinking is vulnerable? Because it is very meagre, small, *aṅu cetana*, *aṅu sadinaka*, limited freedom, limited free will limited, limitation of free will. That is the cause of this world. No misuse of free will, no

world.

**Devotee:** The world is also *māyā*.

**Śrīla Śrīdhara Mahārāja:** Yes, this is *māyā*. Prison houses are necessary. *Kala kuti*, Durgā Devī is *kala kuti*, in *Brahma-saṁhitā* [44] it is mentioned: *chāyeva yasya bhuvanāni vibharti durgā. Kala kuti*, prison keeper. Why prison? Because there is vulnerability in the choice of freedom, encroachment on other's property. Otherwise no world is necessary. But because it is possible so prison houses are there.

*na kartṛtvam na karmāni, lokasya srjati 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]

The circumstance needs it. Circumstance of what type: the vulnerable free will are encroaching on another's life. And conceived as another; and that is *māyā*. *Māyā* means *mā yā*, self interest independent of absolute interest. That is the cause, self seeking, and that also in a manner which can encroach other's interest. That is desperate self seeking, that is the exploiting nature, just the opposite, exploitation means under *māyā*.

**Devotee:** Exploitation means under *māyā*.

**Śrīla Śrīdhara Mahārāja:** Yes. No *māyā* no exploitation. Exploitation, and if we go ahead a little more and renunciation also, both exploitation and renunciation is under *māyā*, that is self seeking. That is to separate one's self from the organic whole. That is a revolt against the organic whole.

\_\_\_\_\_ [?] *Jīva* enters into – say, he may start out of curiosity and then comes in the factor of time and space in this mundane world.

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

**Śrīla Śrīdhara Mahārāja:** The time and space, factor of our thought – beginning then enters into this space of physical time and factor. Beginning means first rebel, revolt and captivated. Very fine things!

Once in Purī one gentleman he was the honorary secretary, honorary president of, the honorary officer in insurance company or so, he came to Prabhupāda, our Guru Mahārāja and put such question, this question. "Why, what, how, the life in bondage began: how first started? Who is responsible, either God, or *māyā*, or *jīva*? Three factors, God is, His power, His paramount power, and the *māyā* is there which takes, comes to capture the *jīva*, and the *jīva* is independent, so we are told. Then how it was begun? Why the first cause of such beginning that *jīva*'s contact with the world? *Jīva* is told free, God of course is Absolutely Free, and the *māyā* is there and the *māyā* is playing with us, but when first start, who is responsible?"

\_\_\_\_\_ [?]

And Prabhupāda answered him, and that gentleman can't understand, follow, and in various ways he's pushing on. Prabhupāda was very much, apparently, feeling disturbance and he was very weak, heart trouble. Then I, and a few other persons of our Maṭha including Professor Prabhu Nisikanta Sanyal, writer of *Śrī Kṛṣṇa Chaitanya*, Vasudeva Prabhu, who was made Ācārya. Then Mādhava Mahārāja, Hayagrīva Prabhu, and many others were present. I was also there. I could not tolerate this. I offered obeisance to Prabhupāda and asked his permission: "That he can't follow your arguments, statements. Please order me to answer his questions."

Prabhupāda did happily he did, "Yes, you may talk with him."

I caught that man. Proof by exhaustion, in philosophy, is it not? Have you gone? Proof by exhaustion, do you know? Are you not acquainted?

**Devotee:** No.

**Śrīla Śrīdhara Mahārāja:** That method I took up. That one by one let us try. Suppose if by the pleasure of God, God is the cause, then what is the next step? What it will be? The *jīva* is suffering from misery and God He's the cause of the suffering of the *jīva*: do you adjust it that He's omniscient, He's omnipotent, and He's all benevolent, and He's the God, and He's seeing the fun when so many *jīva* souls they're under misery, they're suffering like anything. And He can also deliver them but He does not do seeing the fun. Can you accept that conception with Godhead?

"No, I can't."

Then, He may not be the cause of the suffering of the *jīva*.

"Yes."

And that if *māyā* – I can't give the statement exactly what I gave there, but with my faint memory whatever...

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

**Śrīla Śrīdhara Mahārāja:** If *māyā* is the cause then so many other questions come. The *māyā* is more powerful than *jīva* and God. *Māyā* is torturing the *jīva* and omniscient God He's seeing the fun. No justice in the world. God is aloof, and *māyā* is attacking and torturing the *jīva*. Is that the position of the God? Is that God perfect one? Then, few other steps also I explained. After this, this will be this, this will be this.

"No, that cannot be accepted."

The sufferer, he's responsible for his own suffering, and this happens in this way. I explained to him that if we leave the responsibility on the shoulder of *māyā*, these are the difficulties. On the shoulder of God, these are the difficulties. The cause of the suffering of the *jīva*, of the soul, must be within him, and how it begins in this way, first start of free will. In the beginning it is like that of curiosity, and then when you connect once with *māyā* then *māyā* gets some influence over it. In this way, God does not come to interfere with the freedom of the soul. Consciousness means endowed with freedom. But *jīva* is a particle of consciousness so his freedom is also a particle, vulnerable. So vulnerability of the free will of *jīva* soul, that is the cause, the first starting, and then *māyā* comes. Just as when one begins any intoxication, first starting is something like curiosity, and then the intoxication gets some position, some impulse is created, momentum. And then his freedom is not, he loses his freedom. The free will of the *jīva* gradually comes into the clutches of *māyā*, losing its own free choice.

That man admitted that.

And this is in the clear introspection of the *sādhaka* it can be seen, the very subtle-most

thing, the starting that cannot be detected by ordinary consciousness. So they have given:

*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]

It is by nature of the existence of things they happen to come in this way automatic: encroachment and consequence.

**Devotee:** But this question – I cannot understand. When *māyā* surrounds the *jīva*, and also God, *jīva* is now independent, the *māyā* surrounds *jīva*.

**Śrīla Śrīdhara Mahārāja:** *Jīva* is independent, yes. at the side of *jīva*. *Jīva* is *taṭasthā śakti*, *krṣṇera taṭasthā śakti*, marginal potency. In carrying, out carrying, and the meeting point is *jīva*, buffer state, *taṭasthā śakti*, meeting point, meeting plane, of both the opposite potencies, that is *taṭasthā*, there lies...

**Devotee:** *Jīva* never dependent?

**Śrīla Śrīdhara Mahārāja:** Dependent? No. That is because it is a part of consciousness it is endowed with free will.

**Devotee:** Is endowed with?

**Śrīla Śrīdhara Mahārāja:** Free will! Free will eliminated it will be matter, the iron, stone, no consciousness. Consciousness means endowed with free will. Devoid of free will no consciousness there can be.

**Devotee:** Is it possible for *jīva* to be dependent?

**Śrīla Śrīdhara Mahārāja:** Dependent? Dependent, he’s always independent. Independent sometimes subdued. Independence is always there otherwise he cannot return from one side to another side. His salvation, liberation, would have been impossible if he had lost the independence forever. Independence is there but it is surrounded with other power, another foreign force. When in intoxication it is overpowered by some other force, but still independence within, otherwise he cannot get out any time.

**Devotee:** *Māyā* is also the intoxication of *jīva*, just like...

**Śrīla Śrīdhara Mahārāja:** Yes, like intoxication, misunderstanding. Intoxication, that is the spirit of exploitation, want to exploit, want to enjoy. To want to enjoy and want to service and between the two complete renunciation.

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

**Śrīla Śrīdhara Mahārāja:** We tend to exploit, miscalculation leads us for exploitation, miscalculation. ‘That we shall be able to thrive there on the soil, let us go and establish a colony there. I shall thrive thereby.’ This miscalculation, misunderstanding is the cause.

**Devotee:** So *jīvan mukta* then is not out of this *māyā*?

**Śrīla Śrīdhara Mahārāja:** That is, *jīvan mukta* means of different types there may be. *Vastava buddhi śuddha nahi kṛṣṇa bhakti vineer* [?]

Real devotion is, real liberation is within the area of *Yogamāyā*, that is after *mukti*. *Mukti* proper only to withdraw from the negative side: that cannot be *mukti* proper. Self determination, the positive side, to be reinstated in its highest possible prospect in the service of Kṛṣṇa, that is the perfect conception of *mukti*, or liberation. Only withdrawal from the area of *māyā*, that is not enough. That cannot give us the real position of a liberated soul.

*muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthiṭṭh*

[“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]

The definition of *mukti* given by *Bhāgavatam*, *svaṛūpe sabāra haya, golokete sthiti*, to be reinstated in the proper function in relation to the service of Kṛṣṇa, that is *mukti*, a positive attainment.

Just as when there is a disease temperature, temperature gone, but that does not mean that full health has been recovered. So he’s out of disease, but to get the healthy position that is something more, positive attainment.

So *mukti* proper means something positive, not only withdrawn from the negative side. That is not proper *mukti*. Self determination, *mukti* means self determination, to be reinstated in the function in the eternity which is designed for me. To be active in the serving system, that is *mukti* proper, the positive actual meaning of the *mukti*, to get, to be reinstated in proper health, not only absence of temperature. There it may begin, but then positive progress and to attend to the highest position possible for highest prospect, to be reinstated in the highest prospect which is possible for him in his constitutional position. But these are not the things which are very important for our real progress of life. \_\_\_\_\_

[?] *Śraddhā*, faith, in the Absolute Good, faith in the bright side of the life, that is bright side of the life, to have the faith, and to work for that. \_\_\_\_\_ [?]

Only who is well versed in the law of the country, he can give up crime, it is not true. Criminal mentality is another thing, independent of the knowledge of the law of the country. Knows the law fully well, but still he’s a criminal, he can’t but commit crime. So this knowledge cannot save us. That is something else. What do you say?

**Devotees:** Yes. It’s fact!

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa.

**Devotee:** Some of the best criminals are the most knowledgeable of the laws, therefore they know how to...

**Śrīla Śrīdhara Mahārāja:** They know how they can utilise the law in their favour of exploitation. The capitalists they also maintain many lawyers to support their exploitation. So knowledge of the law has nothing to do with the purity of our life and achievement. Hare Kṛṣṇa. So real thing is *sukṛti*, it is traced in this way, first *ajñāta-sukṛti*, *ādau śraddhā*, when it is the good faith comes over the surface of our mind, consciousness, that of this type:

*yasmin vijñāte sarvam evam vijñātam bhavati / yasmin prāpte sarvam idam prāptam bhavati*

*tad vijyi jnasa tad eva brahma*

There is a particular thing, if I can know that I shall know everything. If I get that I shall get everything. It is possible. It is not impossible, it is possible.

*yasmin vijñāte sarvam evam vijñātam bhavati / yasmin prāpte sarvam idam prāptam bhavati*

This central faith or central achievement is true.

*yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopaśākhāḥ  
prānopahārāc ca yathendriyānām, tathaiva sarvārhaṇam acyutejyā*

[“Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything.”] [*Śrīmad-Bhāgavatam*, 4.31.14]

If we pour water into the root of the tree, whole tree is fed. If we put food into the stomach, whole body is fed. Such things are possible in our achievement of knowledge. If we can know the central truth, the whole is known. To get that I have some good relation with Him, I can have good relation with all. This central existence is possible. When such knowledge awakens in one’s mind he gets faith, *śraddhā*.

*‘śraddhā’ - sabde - viśvāsa kahe sudṛḍha niścaya / kṛṣṇe bhakti kaile sarva-karma kṛta haya*

[“*Śraddhā* is confident, firm faith that by rendering transcendental loving service to Kṛṣṇa one automatically performs all subsidiary activities. Such faith is favourable to the discharge of devotional service.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.62]

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja  
[ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [*Bhagavad-gītā*, 18.66]

*yasmin tuṣṭe jagat tuṣṭam priṇite priṇito jagat*

[By satisfying Kṛṣṇa, the whole universe becomes satisfied, for one who is dear to Kṛṣṇa is dear to the whole universe.]

However wonderful this may be but this is true. This is possible. When such awakening of faith comes within one's mind then he gets *śraddhā*. And what is the cause of the *śraddhā* that can produce such faith? *Sukṛti*.

*bhaktis tu bhagavad-bhaktasaṅgena parijāyate  
sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ*

[“Actually we can recognise a *sādhu* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhu*, and the *sādhu* gives us the interpretation of the *śāstra*. So *sādhu* and *śāstra* are interdependent, but the *sādhu* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhu*, but to know who is guru, who is *sādhu*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhu*, both of the guru as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*.”] [*Brhan-Nāradya-Purāṇa*]

Generally such faith comes when we come in contact with a real *sādhu*, a bona fide *sādhu*. And how such connection is effected? That *pūrvva sukṛti*, what is that *sukṛti*? That is divided into two sections, *ajñāta*, *jñāta*. In the first stage *ajñāta sukṛti*, unconsciously I get my energy utilised for the service of the Supreme. I do not know, but my energy is utilised, and as reaction gets something from *nirguṇa*, from the cent per cent truth conception, the conception of cent per cent truth. My energy is connected there with that without my consciousness by the *sādhu*. I have created, constructed a garden, flowers utilised by a *sādhu* for the service of Kṛṣṇa. I do not know anything but because my energy was utilised... \_\_\_\_\_ [?]

...

...a patient unconscious, then outsiders come, some injection, some sort of medicine applied, then he gets his consciousness. Then the doctor will consult, “What is the matter? How is your pain? Where is it?” Cooperation, before cooperation unconscious help necessary for the patient who has lost his consciousness, and then, partial consciousness with his cooperation the treatment continues.

So in the first stage unconsciously some connection comes to him from the *nirguṇa*. *Nirguṇa* means *guṇatita*, *satya*, *raja*, *tama*, *triguṇa* – this is negative side, this is diseased, *satya*, *raja*, *tama*, *triguṇa*. *Nirguṇa* means *nirbadi*, *guṇa* means *badi*, *māyā*, *satya*, *raja*, *tama*, three divisions, stages of *māyā*, that is disease. Normal, healthy, that is *nirguṇa*, *nirbadi*, from that perfect harmonised world, from there some agent comes and utilises my energy without my consciousness, and that as a reaction I get something.

And when that thing's accumulated to certain degree then comes *jñāta sukṛti*, or with half consciousness we cooperate with the *sādhu* and acquire more. Then when that *sukṛti* is collected to a particular stage, it is named as *śraddhā*. That is, there is something, if we can get that, all my want will be removed. My real fulfilment I shall achieve. This sort of consciousness arises, awakens in one's mind, and that is *śraddhā*. And when that *śraddhā*, that sort of faith arises in one's mind he then tries his best to connect him with so many...

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