

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

[Start of SCSMGLOBAL MP3 dated 82.01.13.B]

Śrīla Śrīdhara Mahārāja: ...friends and relations in His birthplace, if we are to say so in this Navadvīpa. And then by the end of this night He left Navadvīpa for all. Then after five years He came, and of course here and there, but not entered His home, only approached to the front of His house and cast a glance towards His house through the door.

And we are told Viṣṇupriya Devī she with a very dirty wrapping her body with a very dirty cover fell flat in the front of His feet. Mahāprabhu Caitanyadeva could understand that it must be she, and He put His, took off His sandals there. “Try to remove your pain of separation with the help of these two sandals.” And He went away. And those sandals we are told are still on the throne of Viṣṇupriya here left by Mahāprabhu, the wooden sandals that were left. They say that those sandals, very old wooden sandals are still shown there, left by Mahāprabhu. And Viṣṇupriya Devī used to worship them, those wooden sandals, after five years of His *sannyāsa*.

Then He moved towards Vṛndāvana via Rāmakeli and after accepting Rūpa Sanātana from there He came back again to Śāntipura, and then from there to Purī. And from Purī He went straight via Benares to Vṛndāvana. And full month of this Pauṣa [Dec-Jan], this month, the extreme cold, passed in Vṛndāvana visiting different places of the Kṛṣṇa *līlā*. And then came in the beginning of the Māgha [Jan-Feb], this time, finishing Pauṣa He came to take bath in Prayāga, His attendant Balabha, and there Śrī Rūpa met Him in Prayāga. And for nearly a fortnight He stopped there and educated Śrī Rūpa in *rāga-bhakti*. And then Rūpa was asked to go to Vṛndāvana, and entrusted with some duties then came to Benares and there met Sanātana. And two months He lived there in Benares and there instructed Sanātana in a little elaborate way.

And also that was the capital of the *māyāvādīs*, this Benares. And He met the leader anyhow and he was converted.

Then He went back to Purī, Mahāprabhu, for six years. Twenty four years, the half of His life He was in Navadvīpa, another six years He had toured in different parts of India. And the other eighteen years left, first six years of them He used to meet with so many devotees. And the last twelve years almost cut off His connection with the public and engaged Himself deeply in the cultivation of the separation pains, if we're to say so, of Śrī Rādhikā, *vipralambha*. Full twelve years He engaged Himself how Rādhārāṇī did, or what was Her different mental stages, that deep and fiery, ostentatiously, outwardly, that fiery separation has been depicted for twelve years more.

And Rāmānanda Rāya and Svarūpa Dāmodara they were very close assistants, attendants and especially Svarūpa Dāmodara always, day and night attended Him, with several other friends.

Sometimes rubbing His face on the wall, “I can't tolerate the separation.” In this way sometimes running into the sea, sometimes jumping into the thorny plane, in this way intense restlessness, mad restlessness in the separation for Kṛṣṇa. That was depicted by Him, half mad, most intense pains of separation of Kṛṣṇa.

So our union with Kṛṣṇa that can produce what intensity of ecstasy: we may try to measure the intensity of ecstasy in union by the hankering. By measuring the degree of hankering for Kṛṣṇa's union we can measure what sort of intense pleasure one can have

when he'll be in union with Kṛṣṇa. Negatively the measurement is there. As much as hunger so much is the pleasure in taking the food. *Yavat ksud asti jathare jaratha pipasa, tavat sukhaya bhavato nanu bhaksya-peye.*

[*nanopacara-krta-pujanam arta-bandhoh
premaiva bhakta-hridayam sukha-vidrutam syat
yavat ksud asti jathare jaratha pipasa
tavat sukhaya bhavato nanu bhaksya-peye*]

[Rāmānanda Rāya continued, “As long as there is hunger and thirst, eating and drinking make one feel very happy. When the Lord is worshipped with pure love, transcendental bliss is awakened in the heart of the devotee.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 8.69*]

According to the degree of hunger the pleasure of eating comes. *Yavat ksud asti*, food and hunger. As much hunger we have got in our belly, so much I shall feel the pleasure when taking the food, *tavat sukhaya bhavato nanu bhaksya-peye*, food and drink.

So the fire of separation can give us some evidence that what is the pleasure of union with Kṛṣṇa.

Gaura Haribol. Hare Kṛṣṇa. Ke?

Akṣayānanda Mahārāja: Kamalāsana Prabhu.

Śrīla Śrīdhara Mahārāja: So not only Kṛṣṇa is necessary for us but the degree of necessity is so much, so urgent, so imminent, so – inner necessity. Not only that we shall leave this adverse circumstance and come to Kṛṣṇa, that is only in *śanta-rasa*, but *dāsya*, *sākhyā*, *vātsalya*, *mādhurya*, to enter into the deepest part. Without Kṛṣṇa how we suffer, and by attaining Him how we can enjoy. What necessity we have with Him in the deepest self of us, the deepest self, the necessity for Kṛṣṇa is so intense and so great, so inviting, so urgent, as is shown.

Hare Kṛṣṇa. It is a general, not a sectarian thing. It is never sectarian, the most general of all generals. Our relation with Kṛṣṇa is the general of all generals. Universal of all universal of our conception: universal of our conception that is also provincial. But Kṛṣṇa consciousness we need the universal of the universal. There's no question of sectarianism coming here, most wide.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Just law of gravitation, law of attraction, this is a general thing, and the basis of which so many inventions, discoveries are being made. So the attraction, the love, that is the object, that is *the* object of every existence, to acquire love, satisfaction, pleasure, happiness. We can't eliminate us from that.

When we say apparently that die to live, apparently we may think that one giving his life for his country that is he's embracing pain, suffering, apparently. And that is very much praised. But that has got its far-fetched object of getting pleasure, joy, happiness, in subtle plane.

So our attraction for joy, for happiness, that is the most basic and general thing, but we are to pay for that. For higher class of happiness we are to pay, we are to sacrifice lower class of pleasure.

Gaura Haribol. Rāma. Rāma. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Aranya Mahārāja: How long did Lord Nityānanda live for? How long did He stay on the planet for?

Śrīla Śrīdhara Mahārāja: We don't know. After Mahāprabhu disappeared also He stayed for some time and then He disappeared. Vṛndāvana dāsa Ṭhākura was the last disciple of Him. He's deploring that, "I have got that birth but not few days back I could see all the *līlā* of Caitanyadeva in Navadvīpa. Those places I see with my own eyes, His house, His *tol*, the market, the Śrīdhara, the Jagāi Mādhāi udar [?], His bedding place. All left only few days ago I could have my bath. I could see that *līlā* with my own eyes." Vṛndāvana dāsa Ṭhākura's mourning. And he was the last disciple of Nityānanda Prabhu it is mentioned. Not long time, when Mahāprabhu departed, very soon, within few years, Nityānanda Prabhu, Advaita Prabhu, the paraphernalia was withdrawn. Only the Goswāmīns they live for long time in Vṛndāvana.

And this Bengal came under Śrīnivāsa Ācārya, Narottama, Śyāmānanda, and His Jahnava Devī, and Advaita Prabhu's son Acyutānanda, and some of Narahari Sarakara's family, two or three. These were moving in Bengal as representatives of Śrī Caitanyadeva, and also the sons of Śivānanda, Kavi Karṇapūra, etc, they were there.

If you go through *Bhakti-ratnākara* then you can have some idea about after the withdrawal of Mahāprabhu and His own paraphernalia, what was the position here.

Parvat Mahārāja: Mahārāja, how does the concept of good and evil appear?

Śrīla Śrīdhara Mahārāja: Whenever we enter into the attempt of separate interest we deviate from common interest and enter into separate interest. Master of our own and we should live on our own earning, this idea,

*bhayaṁ dvitīyābhīniveśataḥ syād, īśād apetasya viparyyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā*

[“Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipping deity and as his very life and soul.”]

[Śrīmad-Bhāgavatam, 11.2.37]

Bhayaṁ dvitīyābhīniveśataḥ syād, īśād apetasya, dvitīyābhīniveśa, consciousness of separate interest, not within, of course the ground of such possibility has been given to us to understand as *taṭasthā-śakti*, the marginal potency. That is a peculiar thing with

adoptability of both kinds of life. In *kūṭa-sthaḥ*, undetectable, selfish acquaintance, *kūṭa-sthaḥ*.

Dvau bhūta-sargau loke 'smin [Bhagavad-gītā, 16.6]

Kṣaraś cākṣara eva ca [Bhagavad-gītā, 15.16]

[*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]

[*dvāv imau puruṣau loke, kṣaraś cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni, kūṭastho 'kṣara ucyate
uttamaḥ puruṣas tv anyāḥ, paramātmety udāhṛtaḥ
yo loka-trayam āviśya, bibharti avyaya īśvaraḥ*]

[“In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord.)”]

[“But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe.”] [Bhagavad-gītā, 15.16-17]

In *Bhagavad-gītā* it is mentioned, the two kinds of creation we find here, one dynamic one static, non-differentiated, and one dynamic or expressive. *Kṣaraḥ sarvāṇi bhūtāni*. *Kṣaraḥ*, all we see belongs to the area of *kṣaraḥ*. And *kūṭastho 'kṣara ucyate*, what is undetectable, undifferentiable to us, a plane thing, plane sheet, what is there we can't find, we can't understand. That background is *ākṣara*.

“And I am above these two.”

[*yasmāt*] *kṣaram atīto 'ham, akṣarād api cottamaḥ
ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ*

[“Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person.”] [Bhagavad-gītā, 15.18]

So above Brahmāloka, the Brahman, Virajā, Brahmāloka, that has been told as *ākṣara* area. And this is *kṣaraḥ*, changing and transformation. And that is, no influence of transformation is seen there, static, the marginal potency.

“And above that is My domain, *akṣarād api cottamaḥ*, better is My position, My domain. There I live, and if you can come enter that domain, *yad gatvā na nivartante, tad dhāma paramam mama*, he can live there happily.”

[*na tad bhāsayate sūryo, na śasāṅko na pāvakaḥ
yad gatvā na nivartante, tad dhāma paramam mama*]

[“My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode.”] [*Bhagavad-gītā*, 15.6]

That is the land of dedication and land of service, and here a land of self aggrandisement, here. And that of self surrendering to the prime cause, to the harmony, the harmonious waves, to come with the harmony of the waves that are coming from the centre of all good, all love. To tune ourselves to dance with the waves of that loving world, that is what is necessary we are told for us.

Parvat Mahārāja: In Christian theology they have a personalised controller of evil, the Devil, or Satan. In our understanding is there a personal controller of evil?

Śrīla Śrīdhara Mahārāja: That is temptation personified to take us out from that universal harmony of God. Adam and Eve, they were living happily as if in the verge of the level of *śaraṅgati*, self surrendered stage. And just over the same, in the beginning of the self surrendered area they were living, and it was possible so to entice them. The tree of knowledge, that is, “You look after your own self. Why do you depend on God, His will? You exercise your free will and come to live happily.” And that sort of enticement induced them. They’re in the lowest verge and they were enticed and came to eat the fruit of the knowledge, take to their own responsibility of their livelihood and their improvement in life, everything. In one word they took the responsibility of their life in their own hands. That is to eat the fruit of the tree of knowledge, knowledge means this, ‘know yourself and assert yourself. Your own good you try to understand yourself. Don’t depend on God.’ So *śaraṅgati* deviated this and then they began to earn bread with the sweat of their brow. ‘Live on your own responsibility.’ That’s the idea, no difficulty, only this difficulty that when they were already in that plane how they could fall down, just like Jaya Vijaya? Jaya Vijaya they were just in the verge. That is not very sure. The no-man’s land in the middle, buffer state, and the people living nearby the buffer state they have to undergo some sort of trouble now and then: something like that.

Parvat Mahārāja: So the personality of Kali, he would be...

Śrīla Śrīdhara Mahārāja: Kali, something like Satan, the *māyā*. Kali’s a little different of course; on the whole *māyā*, the enticing principle, attracting against the dispensation of the Lord, God. The anti God principle: that is apparently *māyā*. But Satan is also within the jurisdiction of God but still he’s allowed his existence to entice. That is also in that point of view in the help to the positive existence of the domain of the Lord. Opposition party is necessary for the good administration; something like that.

Parvat Mahārāja: So in a play of Kavi Karṇapūra, *Caitanya-candrodaya*, we see that Kali, *adharmā*, amita [?], they appear as personalities. Do they have subtle bodies?

Śrīla Śrīdhara Mahārāja: Kali we find what is the position, that the *jīva* soul *śiva* under her foot and she's in a demonic posture continuing her devastating killing, butchering of the *jīva* soul. But ultimately it is meant that it is dealing this sort of punishment only to the demonic persons, not to the devotees. But the demons are victims of her ruthless repression and wholesale murder. They're all demons. This is suicidal area. We call her mother and the mother is punishing us ruthlessly because we are fallen at her feet. And by punishment she wants to purify us in the first stage. In *Bhāgavatam* it is said,

nunam nanam agad nadya santim nitya ca sarva [?]
tesam esa prasamor daṇḍa pasu nanglago yata [?]

Baladeva says that for the animals this advice cannot be effective, so only the stick; the rod is used to guide the animals. So those that have got animalistic impulse, such *asura*, the demons, they're to be punished ruthlessly. They're to be dealt with ruthless punishment, the *asura*, then some sort of enquiry will awake in them, then the plane of advice will come. Otherwise they won't care to hear. Only by punishment their bad propensities will be controlled to certain extent then he will care to hear your advice, give attention to your advice and then your preaching will begin. But in the crude form of criminal tendency this physical punishment is necessary.

So Kali is the type of potency here who is in charge of that ruthless punishment to the lower section of *jīva* who are endowed with demonic mentality to devastate the whole area. That is the idea. And the *jīva* helplessly under, the soul minor, and the manager, the mind, the intelligence, the ego, they're asserting on behalf of the soul. The soul is under the feet, like minor, he's the proprietor. If he's withdrawn these managers, this ego, bad reason, the impulse, can't do anything. They're not the party but like the administration, mal-administration, not the proprietor. And the proprietor under her feet and she's punishing those managers and workers doing mischief in the name of doing good to the proprietor: some such idea.

Parvat Mahārāja: My question is now that these are subtle entities which exist on the subtle plane just like demigods have subtle bodies, ghosts have subtle bodies? Now these personalities like the personality of Kali whose ruling Kali-yuga, *adharmā*, *mita* [?], lust, greed, are they subtle entities with subtle bodies affecting people in a subtle mind?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He says that Kali and the different personalities, are they actually in *sukṣma-deha*, they've got subtle bodies, *sukṣma-deha*? They're existing in personality form?

Śrīla Śrīdhara Mahārāja: In subtle bodies they're always eternally existing and in gross bodies sometimes come out. Just as the sun coming sometimes but at night we don't see the sun but it is there. So whenever necessary she comes. Just as a military, when the ordinary administration fails the military is called, not always, but military is there: something like that. They come when the position is very intense they come to work, otherwise they're in the background. And this *brahmāṇḍa* or may be necessary in another *brahmāṇḍa*. In another *brahmāṇḍa* they may be expressively doing their duty, in this way.

Generally if you take that then sometimes in the back and sometimes coming in the front, when the position is very acute they come on the surface, otherwise the principle is there.

They're also *nitya*, this *māyā nitya*, the world is *nitya*, as much as, that is also the necessity is eternal because if the world is eternal then necessity of this sort of tendency in the ordinary public to revolt, to come to demonic activity. That is also eternal and to face with that rebel the government force is also eternal to control the situation. Just as,

yadā yadā hi dharmasya, glānir bhavati bhārata
[*abhyutthānam adharmasya, tadātmānam sṛjāmy aham*]

[“O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world.”] [*Bhagavad-gītā*, 4.7]

Sometimes He Himself comes to establish peace. So also sometimes the police, the military is sent to quench the dacoit character of the people to save the ordinary subjects from the great disturbance.

When Bhagavān comes to relieve the people that is a civil attempt, and when Kali is sent to pacify the situation that is some military or police, in that way. But Kṛṣṇa's coming to pacify, to clear the disturbance here, or by *sādhu*, that is like some civil attempt. And that is military and police attempt by Kali and others, to control the wicked persons.

Parvat Mahārāja: Now when Mahārāja Parīkṣit was here the personality of Kali appeared...

Śrīla Śrīdhara Mahārāja: Kali and Kali are two different.

Parvat Mahārāja: Yeah. I'm speaking about the Kali that appeared to Mahārāja Parīkṣit.

Śrīla Śrīdhara Mahārāja: Oh, that Kali. Kali, he's also there. He, you may suppose him to be the collective – his basis, his origin, from the collective bad deeds of ordinary people, and that is not individual but collectively acquired bad fortune by the so many people. That brings, draws Kali here.

Just as a man has, sometimes he may feel his health a little wholesome and sometimes feels his body with discomfort. So the Satya, Tretā, Dvāpara, Kali, in ones own individual life also one can feel sometimes favourable, sometimes unfavourable. So in the life of the mass people sometimes good and sometimes bad as the result of their own *karma*, collectively. Then bad times come, Kali comes. And again Kali vanishes after giving his punishment to the people in different ways, he vanishes. The sin, the bad result of the sin when punishment is given then Kali disappears. And then again Satya-yuga comes, Satya, Tretā, Dvāpara, Kali, in this way it is moving in a circle. Just as after winter the summer, the rainy season, again winter, autumn, in this way it is passing through.

The good time and bad time in the individual person, and so in a national position also sometimes good sometimes bad. And the whole creation also earned by the collective *karma*. The resultant of that is calculated and given the circumstance favourable, unfavourable for the work: favourable circumstance for the work and unfavourable circumstance. Kali is unfavourable and it is earned by the collective action of so many people. And he's not a separate person jealously or out of envy he has come to punish the *jīva*. It is not. It is acquired by their own *karma*, a mass effect, the result of *karma* by the

masses, a resultant. So many forces have brought down here unfavourable circumstances to them. That is Kali *kāla*, that is unfavourable time, and favourable time is considered as Satya, and gradually deviated Tretā, Dvāpara, and then Kali, and viewed the most unfavourable time for us.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: It is only the result of our own *karma*, and collective, not personal, one individual. That is acquired by the bad circumstances, unfavourable circumstance which we earn by our own *karma*, not individually but a mass collective effect. That is Kali.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Any more question? Is that clear, no, Kali, the conception of Kali?

Parvat Mahārāja: But he becomes a person.

Śrīla Śrīdhara Mahārāja: Time and space is acquired by our *karma*, individual as well as collective. Time also acquired by our *karma*. The environment we acquire by our *karma*. And that is in time, in space, in different characters. So Kali, our mass fortune, mass fate, acquired such unfavourable time. That is the result, consequence of our own *karma*. The bad time or the bad place, even the bad body, all here acquired by our *karma*, evil *karma*, the gradation is there. The consequence of *karma* is bad and there is gradation.

Do you follow?

Akṣayānanda Mahārāja: Mahārāja, is the personality of Kali a *jīva* or a person like that?

Śrīla Śrīdhara Mahārāja: Yes. Everything is seen in the Vedic culture as *jīva*, person. Even the grahan sugah grahan [?], the chaya [?], the Rahu, they are all conception of *jīva*, because it is the part of the subjective conception in the universe. The objective thing is the product of subjective consciousness, so even the shade has been considered as *jīva*. The whole conception of whole thing comes from the plane of consciousness, so degree of consciousness but they're all considered as *jīva*. More or less everything is conscious. This is a basic conception of the Vedic truth. You can approach anything and everything only through the view of consciousness. That is...

Akṣayānanda Mahārāja: Presupposed?

Śrīla Śrīdhara Mahārāja: Just recommendation, yes. Eh? Not presupposed, but that has got at least preference. Everything we must see as consciousness, as a person. Consciousness means person. We shall try to view, to count everything as with personality. Even the fossilism also, because everything is a part of consciousness, a diseased part, a paralysed part, there is also some sort of sensation otherwise it can't stay. The moving body, some part is paralysed, but there is the degree, vitality is less but it is there, otherwise it can't stand. So whatever we see that is a part of consciousness.

Consciousness can have experience of consciousness. That is its own soil, own element, and the attribution of the fossilism or the materialism that is a foreign thing.

Śwāmī Mahārāja told that, “You try to crush the fossil theory.”

So if you understand this you’ll be able to eliminate fossilism forever. Do you see? The first hand you are to accept anything as conscious, then according to degree what is of its variety whether it is less fossil or intense fossil. But that is consciousness as a paralysed part of a body. The feeling is there still, otherwise it will have been rotten and vanished. The vitality is still there though apparently paralysed. Do you follow?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Can you understand?

Akṣayānanda Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Then we can do away with fossilism. First approach of everything will be with the idea of consciousness because we’re in the plane of consciousness. And consciousness is its own plane, own player. We can only approach everything through consciousness. Whatever is seen, the object, subject, the transaction, it will be done, the seeing, the hearing, that is also all living, all consciousness. My sight means the object of my sight: the seer and the seeing transaction all conscious.

Can’t you follow?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Then you are above.

tvam tu rājan marīṣyeti, paśu-buddhim imām jahi
[*na jātaḥ prāg abhūto 'dya, deha-vat tvam na naṅkṣyasi*]

[“O King, give up the animalistic mentality of thinking: “I am going to die.” Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed.”] [*Śrīmad-Bhāgavatam*, 12.5.2]

After the whole *Bhāgavata* is chanted Śukadeva Goswāmī appealing to his disciple...

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