

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

[Start of SCSMGLOBAL MP3 dated 82.02.19.B]

Buddhi Yoga Dāsa: When Kṛṣṇa took His Mohinī Avatāra and Śiva was following Him, but in *Śrīmad-Bhāgavatam* they say that there was no issue. But in South India they worship an issue which is called Hari Hara Putra. Is this bona fide?

Śrīla Śrīdhara Mahārāja: Who's putting this question?

Devotee: Buddhi Yoga.

Śrīla Śrīdhara Mahārāja: Buddhi Yoga, when has he come?

Buddhi Yoga Dāsa: I've just come.

Akṣayānanda Mahārāja: Today.

Śrīla Śrīdhara Mahārāja: Today? Alright! Then, what is your question?

Buddhi Yoga Dāsa: When Kṛṣṇa took His Mohinī Avatāra and Śiva was following Him, in *Śrīmad-Bhāgavatam*...

Śrīla Śrīdhara Mahārāja: Yes. What is the question underlying?

Buddhi Yoga Dāsa: The question is, in South India they worship an issue as Hari Hara Putra, the combination of Śiva and Viṣṇu. I was asking if this was bona fide? There was an issue, there was a *putra* from Mohinī and Śiva.

Śrīla Śrīdhara Mahārāja: What does he say, in South India?

Akṣayānanda Mahārāja: In South India they worship the Hari Hara Putra, the son of Mohinī and Śiva. Is it correct or not?

Śrīla Śrīdhara Mahārāja: Ha, ha. Mohinī and Śiva. This is the first time, we travelled throughout the South India, the first time this comes to me. And it gives me a suggestion that there is a class of *pāṣaṇḍīs*, followers of Śiva, extreme followers of Śiva, it is perhaps their created blaspheme. This never occurred. And if it is found in any *Purāṇa*, *Līṅga Purāṇa* or this *tamasic Purāṇa*, then also it should be taken as,

Mayavada macharsan patchan navodam utchatay [?]

Later created by some of the mischievous persons in that way, *pāṣaṇḍa* Śiva, and so Rāmānuja told,

Bhagre na cakre mano pi no gadchet so mangiram [?]

“It is better that a tiger will devour you. Yet, never the less you must not enter into the temple of Śiva.”

no gadchet so mandiram [?]

“So for shelter, don’t go to take shelter in Śiva temple: rather, the tiger may devour you. You’ll be less harmed.”

So Śiva: I have not heard like that, so far. Rather it is mentioned in *Bhāgavatam* that Śiva was so much excited seeing that Mohinī Mūrti. Mohinī Mūrti was not a material one, only Śiva wanted, Śiva was not present when Mohini Mūrti, Viṣṇu distributed nectar amongst the Gods and the demons. Śiva heard it afterwards, and he was so much charmed with the description of the beauty of Mohinī Mūrti that he came to the place later on when all things have finished.

Then Śiva prayed, “If I could have seen that beautiful Mūrti.”

Then when he went to Nārāyaṇa and prayed for this, then suddenly he saw that beautiful woman figure as Mohinī, just appeared before him, before his eyes.

And Śiva’s wife was just on his side, but still, wife in the side, that means the man must have some check, but he forgot himself that his guardian is there. Forgot, and so much besides himself, he approached to catch her, but the Mohinī Mūrti, that was a phantom and that slipped away, then vanished.

But Śiva was so much excited that the semen fell from him, and wherever the semen fell, the gold was produced thereby. It has been mentioned in *Bhāgavatam*. But not any possibility there was of union between Mohinī and Śiva. No possibility.

And Viṣṇu is always *Puruṣa*, enjoyer, and not to be enjoyed anywhere. Intrinsically, substantially, He’s always enjoyer, and not to be enjoyed. That is *prakṛti*. We have never heard that Viṣṇu took the form of women. He’s enjoyer, not to be enjoyed. Predominating Moiety, not Predominated Moiety!

Hare Kṛṣṇa. Where have you found that?

Devotee: In Kerala.

Devotees: Where? What place?

Devotee: All over Kerala the temples of Ayappa.

Śrīla Śrīdhara Mahārāja: Then, ancient or recent?

Devotee: They say ancient.

Śrīla Śrīdhara Mahārāja: They say: what you have, your experience?

Akṣayānanda Mahārāja: He’s talking Ayappa.

Śrīla Śrīdhara Mahārāja: Ayappa means?

Akṣayānanda Mahārāja: There’s one particular...

Śrīla Śrīdhara Mahārāja: Ayappa? Particular Province?

Akṣayānanda Mahārāja: No, particular deity called Ayappa. You must have heard of them in that time also.

Śrīla Śrīdhara Mahārāja: Where is it located, in what town?

Akṣayānanda Mahārāja: Many places in Kerala, Tamil Nadu, many people worship Ayappa.

Śrīla Śrīdhara Mahārāja: Ayappa means the son of Viṣṇu and Śiva?

Akṣayānanda Mahārāja: Yes. I also saw that. They're bogus.

Devotee: Their main shrine is in (Shabri Malay?)

Śrīla Śrīdhara Mahārāja: I did not hear. I heard only that they take Viṣṇu as the brother-in-law of Śiva, because in Vṛndāvana, from Yaśodā the twin came asta-bhuja-devi, whom Vasudeva took to Mathurā from Vṛndāvana, the Asta Bhuja Mūrti, the sister of Kṛṣṇa. Kṛṣṇa was born and asta-bhuja Mūrti born. Vasudeva took Kṛṣṇa to Yaśodā and took her son. So, they say that that asta-bhuja Mūrti, Kātyānanī, she was the sister of Kṛṣṇa and because asta-bhuja is the wife of Śiva, so Viṣṇu becomes wife's brother, that is brother-in-law. In this way, they represent Viṣṇu. The extreme section that worship, that take Śiva to be the highest god. Four sections of the Śiva worshippers we found in the South. Pasupat, I forget the name, four sections they are divided into.

But I never heard hitherto that such one child has been...but I found the name of (Nija Linga papa?) (Nija Linga papa?) whose, *papa* means father, whose father is his own; who is his own father. (Nija Linga papa?) He's father of himself. That is (Nija Linga?)

That is Svayambhū, he has created himself. That is Svayambhū. "By Itself," of Hegel, "He's by reality by itself." (Nija Linga?)

Hare Kṛṣṇa.

Māyā akṛti [?] Mahāprabhu says that Sanātana Goswāmī that, mahishi haran [?] Keśa Avatāra, Rudra vakan [?] that is all imagination to suit some purpose what is that word technically known, Mahāprabhu told, remarked, *asura mohan*.

Just as Śaṅkara was ordered that, "Go and try to take away the general attention of the people against Me, do away from Me.

Lokan madvi mukan koro [?]

That is for the utility of segregation. In a hospital the more serious patients are taken away for the interest of the less serious patients. So this policy has been adopted, that the, who are great offenders, serious offenders, more heinous, they should be secluded. They're all offenders, more or less, but the most desperate should be separated to save the mild offenders. For the interest of the mild offenders, the grave offenders should be

separated. So those who are, whose disposition is more atheistic, they should be separated from the wavering, hesitating public. So madvi koram kuro [?], that “I am God.” Preach that, it has been said like that.

Lokan madvimukan kuru [?] What’s the name you told?

Akṣayānanda Mahārāja: *Ayappa*.

Śrīla Śrīdhara Mahārāja: *Ayappa*. *Aya* means *aja*, *apa* means father. *Aya* means *masaya*, *apa* means father, *pita mahasaya*. *Ayappa*, *aya* means father, *apa* means also father, *aya* means father *aya*. Both *pita – ayappa – bap e bap* – something like that, father of the father, *ayappa*, the father of the father.

Devotee: *Aya* sometimes means big brother.

Śrīla Śrīdhara Mahārāja: Meaning may come to this, *aya*, *bap apa*, father’s father, that is father’s father, *ayappa*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Anyhow, that...

Gaura Haribol. Gaura Haribol. Any concoction, a curious concoction!

Devotee: Mahārāja, I was wondering, since today is Ekādaśī, if you could tell us a little something about the importance of Ekādaśī.

Śrīla Śrīdhara Mahārāja: Ekādaśī. *Aprākṛta*. *Aprākṛta* means which is like *prākṛta*. Super-mundane, *aprākṛta*, which is similar to mundane but not mundane, that is *aprākṛta*, super-mundane. The mundane colour is there so the word mundane is used. But we are to remind, give warning that this is not mundane though similar to mundane, so, *aprākṛta*. So we are told... Dhira Kṛṣṇa Mahārāja is going away?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ...super-mundane, so like mundane, similarity. It bears the similarity of mundane. So as we find here that by the influence of the Moon, here in this world, everything by the influence of the Moon, from the heat of the world, or the *rasa*, means the watery portion in the body, that increases, in every place in the *samudra*, in ocean also, this draw, the ebb and tide, what is that, ebb and tide?

Aranya Mahārāja: High and low tide.

Śrīla Śrīdhara Mahārāja: High and low. So in full Moon and new Moon, nearing both these occasions there the watery portion is swallowed, is enhanced, and thereby the enjoying spirit is also developed.

I’m talking of it from the lecture of my Guru Mahārāja in Kuruksetra in nineteen twenty seven or twenty eight. The basis, scientific basis that by the movement of the Earth, Moon

planet and the Sun, the heat becomes less: and the exciting *rasa*, juice in our body is enhanced, and thereby it increases the tendency of exploitation, enjoyment.

So, fasting is necessary to meet with that external movement of the nature, the fasting can save us from that peculiar reaction. So fasting has been recommended, and especially if one cannot fast at all, it's impossible, then he may take to some classes of diet that will give less cause for excitement, so *anukalpa*. But mainly fasting, why? To check the senses, because the senses at that time, by the natural flow, it becomes more intense, and the result is that he's excited, and he wants to enjoy, to encroach on others, on the environment. So this unfair encroachment of one's own self, to be controlled, this fasting has been recommended; this is one way.

And another way, if it is taken to the centre; by, in such season, that Kṛṣṇa Himself, He also feels more necessity of enjoying, and when Kṛṣṇa feels more necessity, the devotees, they get a greater chance of service. The time is very valuable for them, because Kṛṣṇa wants to enjoy, and at that time, devotees should be busy to supply the things for His enjoyment, so much so that they won't have any time to feed themselves.

Upa sāmīpya vāsa, *upa* means *sāmīpya*, always to remain by the side of Kṛṣṇa, whatever He wants, only to supply. They forget to take their own food etc., or any other thing. They want to be more busily engaged for the service of Kṛṣṇa, because in the time of need they will fetch more remuneration, that is affinity towards Kṛṣṇa; more grace, so *upa sāmīpya vāsa*. And secondary is to, by fasting we can make our body dry, and so our enjoying spirit will be lessened. These two: the general explanation.

Then there are so many things, that everything is conscious, everything is personal. So Ekādaśī has got her personal character, and she devotes herself for the service of Kṛṣṇa with all, accompanying them in the service of Kṛṣṇa, engaged them. And does not know any food or anything else, and does not allow others also in her group to take food and waste-time, but always engagement with the service of Kṛṣṇa, underlying meaning is that.

Am I clear?

Devotee: Yes.

Parvat Mahārāja: Why is it then, that we take some food, and not other foods?

Śrīla Śrīdhara Mahārāja: That I told, that is less injurious. Those that are considered to be less injurious, not more exciting, in that way it has been. And also it is mentioned in another way in *Hari-bhakti-vilāsa*. Some peculiar sins, they're fond of taking their shelter in those places which we reject. *Pāpa* means a type of sin that are very fond of taking their shelter in those trees and those places which we surely want to avoid. It is mentioned like that.

Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, can you tell us also about the importance of Dvādaśī?

Śrīla Śrīdhara Mahārāja: Yes, Ekādaśī, Dvādaśī, then Pūrṇimā, Amavasya. So in the beginning Dvādaśī is more: in another word we are told, another aspect, approach, that Ekādaśī, Dvādaśī, they are very favourite *tithi* of Hari. So, in that the underlying cause already explained, but it is told that these two *tithis* they are very favourite to Hari. And in those *tithis*, if we serve Hari, Hari will be pleased with a smaller service.

So, Dvādaśī, Ekādaśī, both are very favourite to Hari. So Dvādaśī has been called more favourite but little lenient. So Ekādaśī only *aṣṭa mahā* Dvādaśī, then there we can leave Ekādaśī and we observe Dvādaśī, otherwise Ekādaśī observance is compulsory. Though Dvādaśī is also honoured and favourite of Hari, still Ekādaśī has got preference for fasting. And only in the eight cases, by the mixture of *nakṣatra tithi* etc, that Dvādaśī has got the preference over Ekādaśī.

That is the time when our small service will give us greater result. That is the clue, the key. In Ekādaśī, in Dvādaśī, if we serve, service is small, but we get some greater remuneration. Remuneration means His *prema*, *priti*, serving attitude, our earnestness, all these things will be enhanced at that particular time, season.

But the scientific cause in that sense, that Hari in that time because pure, because Hari wants to consume more from the service. So, that is the fortune of the servitors, that Hari demands more service, so the importance for the servitors. At that time during Ekādaśī and Dvādaśī, less service of Hari is more useful. That is the key.

Hare Kṛṣṇa. Gaura Haribol.

And in the approach of Pūrṇimā, Amavasya, where the *rasa*, that the material eccentricity of enjoying energy becomes to the highest degree, so, check in the beginning the check, before full Moon and new Moon, that is checked nearby.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Haribol.

[A devotee places a wireless microphone on Śrīla Śrīdhara Mahārāja's clothing]

Dhīra Kṛṣṇa Mahārāja: It is a microphone that works, wireless microphone.

Śrīla Śrīdhara Mahārāja: Oh, in any place it may be placed?

Dhīra Kṛṣṇa Mahārāja: Anywhere.

Śrīla Śrīdhara Mahārāja: I'm told that one button, this button was presented by America to Krushchev or from Krushchev to American President, "I'm presenting this button to you." And it was there, and whatever they're talking all reported.

Dhīra Kṛṣṇa Mahārāja: It is like that.

Śrīla Śrīdhara Mahārāja: And in the second war I was told that one Japanese, half mad *sādhu*, he was posted in Burma. Under a tree, he was a madman begging, and spending his days in some meditation and etc. But he had a peculiar type of machine, something like in his hand, that was detected. And then it was found that he was a spy, the *sādhu*, but only what he speaks sometimes, this hand watch perhaps, and that is transmitted.

Parvat Mahārāja: They think that we Western Vaiṣṇavas, that we are from the C.I.A.

Śrīla Śrīdhara Mahārāja: They're of that mentality. *sama shila bhajanti vai* [?] "They're all of political mind." I was told that there was one leader of communistic thought previously, one Nipen [?] Professor Nipen [?] when he came here, he also gave lecture, and he told that, "I went to meet Bhāvānanda Mahārāja."

Swāmī Mahārāja was present at that time. But he told, “You Indians, you don’t like, you don’t want to put faith in God; it is very wonderful. You first put faith, and then you see whether He is or not. Beforehand you say, ‘there is no God, no God,’ but come to see God in a process that has been recommended: then you will know.”

So that gentleman told, that Professor here, “That I was not defeated by his arguments, but I could trace his simplicity, and that attracted me.” That gentleman told.

And I was told by another gentleman that he approached Bhāvānanda Mahārāja, “You are all C.I.A.,” all these things.

“That we wonder that in India, you cannot think it that a man can exclusively devote his life for spiritual purpose. We are to see that in India, the land famous for its spiritual culture.”

So, they are all, so it justifies our attitude of Guru Mahārāja to approach the West, that these are slave mentality, they’re doing right. The Indians or Asians, they are more or less hankering up, staring at European culture, civilization, so they are all slaves to that culture, scientific civilization, so they should be approached, not these people who are always hankering after the glamour of present civilization which is found in Europe and America, in the Western countries. So, it is useless to approach these people, but rather we shall try to approach them. So, they’re all more or less political minded, mostly political minded, can’t see beyond politics, this body conception.

Though the land is famous for spiritual cultivation, but this Kali-yuga just the opposite. And so Mahāprabhu has come with the highest conception of spirituality, the highest degree of spiritual conception. He had to come to retaliate, to save the situation. The highest form of theism, a drop of the highest form of theism may be dealt with to these persons. Other medicines won’t work. Only the highest type of medicine can work here.

So in some other ages also, men who have got real sense, they aspire after a birth in Kali-yuga. Apparently so unfavourable for spiritual life; so very unfavourable for spiritual life this Kali-yuga, but still, *sāragrāhī*, there are persons in any other *yuga* where apparently the environment is more spiritual, they want a birth in this Kali, the adverse position, that the highest degree of theism is distributed here.

*kalim sabhājayanty āryā, guṇa jñāḥ sāra-bhāginah
yatra saṅkīrtanaiva, sarva-svārtho 'bhilabhyate*

[Those who are actually advanced in knowledge are able to appreciate the essential value of this age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of *saṅkīrtana*.]

[*Śrīmad-Bhāgavatam*, 11.5.36]

Only by small participation into that higher type of theism, one can be fulfilled in all respects, aspects of life. So, because the environment is unfavourable, the guardian, our guardian is more thoughtful about our goodness, welfare. Taking more care; more attentive to take care of us. Because the environment is so harmful our guardian’s eye is more vigilant towards us, and they are providing similarly for our relief.

All political consciousness, politics, politics! Many of C.I.D’s approached me also, several times, and I told them straight, that “No.”

I was told that Swāmī Mahārāja was also asked by Indira [Gandhi], “That they say that there are so many C.I.D’s under your...”

“It maybe, that’s your lookout.” Swāmī Mahārāja told this straight. “It is your lookout. There may be some. So many persons come. But I say that I am starting really, dealing with reality, and not with this politics or sociality, I can assure. But in such a huge crowd, some may enter, and it will be your business to find them and to punish them, not mine.”

And Indira was very affectionate to Swāmī Mahārāja, because when she was a child, she used to come with her father to purchase medicine from the shop of Swāmī Mahārāja in Allahabad. Because the national medical shop was only in Bengal, Bengal Chemical, the first medicine was produced here in Bengal, and he was the agent of that Bengali country made medicine in Allahabad.

And Jawarlal [Pandit Nehru], Itilal [?] because they were nationalists so they liked the Indian production of medicine, anything which is produced in India, to encourage that industry, so they were customers to Swāmī Mahārāja’s shop.

And Indira as a girl, she also followed her father to purchase medicine from Swāmī Mahārāja. At that time she was a girl of nine or ten, maybe. In nineteen thirty, when I met Swāmī Mahārāja, Indira was a girl of twelve at that time. So even from before, she used to come with her father to purchase medicine from Swāmī Mahārāja. So, eight, ten, nine, she used to come to Swāmī Mahārāja, the only agent of the national production of medicine in India at that time. No Bombay production in Maharastra or Gujrat they began. Only Bengal produced first medicine. Hare Kṛṣṇa.

So, he, Swāmī Mahārāja addressed her as “Indu,” her family name, Indu. Hare Kṛṣṇa.

And also she told, I heard from Swāmī Mahārāja perhaps, direct, she told, “You need not come to me for this concern, you may send your secretary to me. That will suffice.” She gave assurance to Swāmī Mahārāja.

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

Devotee: How is it that Advaita Ācārya can be Mahā Viṣṇu and Sadāśiva?

Śrīla Śrīdhara Mahārāja: Sadāśiva and Mahā Viṣṇu have similar positions; that is, the *jīva tattva* as a whole represented in Śiva, as a whole. If the whole *jīva tattva* is represented in a symbolic way, that comes to give delivery of Śiva. And Śiva has got two fold characteristics, with adaptability of two sides. One, he can exploit this misconceived world...

[End of SCSMGLOBAL MP3 dated 82.02.19.B]

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