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Śrīla Śrīdhara Mahārāja:

*[mahā-viṣṇur jagat-kartā, māyayā yaḥ srjaty adah]
tasyāvātāra evāyam, advaitācārya īśvaraḥ*

["Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of *māyā*."] [*Caitanya-caritāmṛta, Ādi-līlā, 6.4*]

Mahā-Viṣṇu is Sadāśiva. Sadāśiva means the position of Śiva as a devotee. Śiva when he has connection with the - generally Śiva is the representation of the marginal position. Śiva, when the aspect of Śiva on this side, this material specification, that is Rudra. And crossing the impersonal conception, on the other side, that is the side of the Vaikuṅṭha serving section, there the Śiva is a devotee, Sadāśiva. Śivaloka. Just below Vaikuṅṭha there is Śivaloka. In *Brhat-Bhāgavatāmṛta* you will see. And there Śiva is a devotee of Nārāyaṇa. And this Śiva, Rudra, is his lower function. And that is the highest points of Sadāśiva on the positive side. And this is in the negative side. Negative side he's the master of the misconception, the opposition party leader. He's the leader of the opposition party, in the negative side. He represents the whole creation, some way or other. _____ [?] The highest misconceived, not, the top rank of the misconceived soul is Śiva, Rudra. So I say the leader of the opposition party. And after crossing that non-differentiated area Virajā, Brahmāloka, on the other side, just below Vaikuṅṭha, he has got Śivaloka. There Śiva is a devotee Śiva. Because anything there all of serving attitude towards the centre, so Sadāśiva. Sadāśiva is a devotee Śiva and here this side Rudra, the *māyā-dīśa, māyā-pati* Śiva, he represents in general the interest of the whole misguided souls, *avyākṛtaṁ*.

*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti [tataḥ param hi mām
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāham vibudhāḥ kalātyaye]*

["A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world."] [*Śrīmad-Bhāgavatam, 4.24.29*]

In *Bhāgavatam śloka* Śiva himself says, "If one can perform his *varṇāśrama* duty for hundred births purely, then he's given the position of Brahmā, the creator of this whole universe, Brahmā." *Viriñcatām eti tataḥ param hi mām*. After that, Brahmā is the leader of the world of exploitation, he's created and he's a member, and he's giving decision, he represents himself and on behalf of this exploiting world, Brahmā. And Śiva just above, in the land of renunciation. Some connection with the exploiting world, and the renunciation proper *nirviśeṣa*, non-differentiated area, the result of proper renunciation is non-differentiated area. Everything non-specified, non-differentiated, *avyākṛta*. And Śiva covers this side, a tinge of exploitation to the other side, lower part of the serving attitude. So there he's Mahā-Viṣṇu, Sadāśiva, and this side the master of the whole of the *māyā*. Brahmā is under *māyā* and there Śiva is Rudra.

Tal-līngam bhagavān śambhur [Brahma-saṁhitā, 8]. Mahāviṣṇur jagat-patiḥ [Brahma-saṁhitā, 10] The ray from Mahā-Viṣṇu comes to this *prakṛti* and it creates a movement here and then

creation begins. And here Śiva says, *avyākṛtaṁ, svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ param hi mām*. "Then next one attains my position, *mukta-jīva*, Sadāśiva, my position, above *māyā*, and not a bona fide servitor, that position. *Param hi mām avyākṛtaṁ*. Which is not very easily understandable, my position, *avyākṛtaṁ*. Not very clearly specified, because it is connected with non-specification and non-differentiation, *nirviśeṣa, avyākṛtaṁ*. *Tataḥ param hi mām, avyākṛtaṁ bhāgavato 'tha vaiṣṇavam*. Above me there is another domain which is known as *vaiṣṇava padam*, where the Vaiṣṇavas live. And there the *bhāgavata*, the Vaiṣṇava, they're freely moving there in the service of Nārāyaṇa. *Avyākṛtaṁ bhāgavato 'tha vaiṣṇavam, padam yathāham vibudhāḥ kalātyaye*. And one day I also myself expect to enter into that domain, *kalātyaye*, when the wholesale dissolution will come to be effected here. I also aspire after that position one day to become one with the Vaiṣṇava rank."

This is in *Bhāgavatam*. So *Śiva-tattva, Guru-tattva* and *Dhāma-tattva*, these three things, to have a clear conception is a difficult thing. *Guru, bhedābheda* is always there. This *Dhāma*, what we say on the surface, and what should be according to the idea, this differentiation and the adjustment between them, it is difficult to understand. And *Guru-tattva* in different forms, in different places, in different occasion it may appear to the relative position amongst the disciples.

So, He says, "I am there, one in many forms."

And *Śiva-tattva*, this side, that side, and even over coming, bridging over the *nirviśeṣa*. This is *saviśeṣa* and the other is also *saviśeṣa* in the middle, the marginal position is *nirviśeṣa*, not this, nor that, *taṭasthā*. Neither land nor water, the meeting place of both, neither spirit nor matter. The connecting position, very difficult to understand, to differentiate that. And Siva's position is there, something of the water, something of the land, in this way.

So *jīva* is also of the same nature. The wholesale representation of the *jīva*, as a class, may be compared with that of Mahādeva. After renunciation, *jīva* may attain the position of Śiva. But *śivo 'ham*, they think, the Śivaites, that this is the highest position. "We say that *śivo ham*, then after that *nārāyaṇa bhakto ham* it should begin, it does not end there. *Śivo 'ham*, it is not the last point. Then *bhakto 'ham, bhakta śivo 'ham*, it will be higher. It will connect with the world of dedication, the beginning of dedication. A portion of exploitation, a portion of dedication, and in the middle, the whole of renunciation. Three things combine Śiva.

Just as in the border, at Pakistan and Bangladesa border, there are so many families, one house in India and another house in Bangladesa. They have got special passports. When they come this house, suppose their cows are in India and the dining place is in Bangladesa, and the marginal line between the two. 'I'm in India, and few minutes after I'm in Bangladesa.' Something like that.

So visa, passport, perhaps only in one line, their visa and passport. A portion of house in India and another portion of his house in Bangla. So they have got a new class of passport and visa combined perhaps, in one line. Ha, ha. This is the character.

Akṣayānanda Mahārāja: Versatile but no dedication for one place.

Śrīla Śrīdhara Mahārāja: Ah. Dedication. When they're in India they feel some better position. More want there in Bangladesa. Things are very high price. In India little cheaper. So when they comes here, the land of dedication to them, and when in the other place, the land of exploitation.

More money is necessary there to live in. And here cheap rate living is possible, little better. The salt may not be bought there, but here you can get salt easily. In this way.

Just as you enter Nepal, perhaps much facility there. But enter India you do not get so much facility. Nepal is a favourite of America. India has got no such pleasant position with America. So then if you go to Nepal, monetary transaction with America and other countries, that will be easy for you perhaps. But in India that may be difficult.

You will come from England. Oh, you have got a letter from your mother?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You got it?

Akṣayānanda Mahārāja: Yeah, general.

Śrīla Śrīdhara Mahārāja: And I'm told that she has sent some money? To go to London?

Akṣayānanda Mahārāja: No, no, she did not, no. She said she will save it, save the money. But in Delhi one man said he would buy me a ticket, to go there. So, maybe.

Śrīla Śrīdhara Mahārāja: New Zealand, in British commonwealth?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So some happy relation between the members of commonwealth?

Akṣayānanda Mahārāja: Yes.

Śrīla Govinda Mahārāja: From London, visa necessary?

Akṣayānanda Mahārāja: For me?

Śrīla Govinda Mahārāja: No, for any Indian?

Akṣayānanda Mahārāja: But recently they said we may give also, India said, we may give less facility to commonwealth.

Śrīla Śrīdhara Mahārāja: Indians enter in any way and want to stay there permanently, so some caution against Indians. _____ [?] More population and no food.

Akṣayānanda Mahārāja: Also the English are a little racial, they're a little prejudiced.

Śrīla Śrīdhara Mahārāja: Against Indians?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Against only Indians?

Akṣayānanda Mahārāja: No, against other different colour race.

Śrīla Śrīdhara Mahārāja: Now there is a great movement. And Margaret Thatcher only on that point here she has got the chance, a hater of other nationalities.

Akṣayānanda Mahārāja: She got successful on that plea. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Only on that issue, in the election, Margaret has come out successful. 'That we don't like that other people will come and throng in this British Isles.'

Akṣayānanda Mahārāja: Yes. But still, commonwealth are welcomed here. No formality. So more mercy from here. Land of mercy is here.

Śrīla Śrīdhara Mahārāja: _____ [?] in the beginning he did not like to stay within commonwealth. When the name was British commonwealth, then he last requested much, he told that 'British must be, this word must be removed. Only commonwealth. Then I can remain within that.' And it was done so. And then he accepted. But at first he wanted that no connection with British.

Atlee was at that time prime minister _____ [?] which was cancelled and Atlee came.

And Swāmī Mahārāja used to say. At lee and char chill. Char means in Bengali four, and chill means kites, Churchill means four kites. And art lee Ar means Bengali eight. Eight lee, lee is a particular word in Bengali literature. Art lee. Eight lees and four kites. Ha, ha. Churchill and Atlee. _____ [?]

Once, Churchill gave appreciation for Jawaharl [Pandit Nehru], "That this gentleman was compelled to live in jail, in prison house for eighteen years, but he does not bear any revenge within his heart." This was once told by Churchill. "In British India he was imprisoned for eighteen years, but he has not that poison in his heart to react against us." This was Churchill's statement once.

And Dāmodara Sabarcarth [?], he was in _____ [?] jail thirty eight years. And when India was independent, he was released. He was student in _____ [?] studying in London. There was a case of murder in _____ [?] college, some gentleman was murdered. I don't remember, _____ [?] or something.

And then Indian leaders were present at that time in London and they convened a meeting and passed a resolution, "That this murder, this is a most hateful thing has been committed. We disown our association from that. _____ [?] This resolution is being passed in this meeting unanimously."

Then Sabarcarth he was a student there. He stood erect. "No, not unanimously, I oppose."

Then all was perplexed. "What this young boy says? He takes so much risk in his life. That murder there and he says we have no connection, we condemn it, this resolution passed unanimously in this meeting. 'No, I oppose.'"

And after that Sabarcath he ran towards India. ____ [?] And British Government got this information and wanted to capture him. By this time he's on the boat. And they also followed. And when the ship came to Italian port and Sabarcath got down and was running, and with the help of the Italian police, British captured him and took him to India and imprisonment for life and he was sent ____ [?] and he was there.

And we're told, one day when the British superintendent of the jail in _____ [?] when Rabindranatha got Nobel prize, then approached him and told, "When India will be ready for independence, we shall give it to her. We have got our watching eye over India, we love India. And we do not like that India will be always under bondage. You see we have given appreciation to Rabindranatha, your countryman, a Nobel prize. So put faith in us."

And Sabarcath answered, "What you have found in Rabindranatha? Our cultivators, when they're ploughing in the field, they also sing such song that is more higher than, in thought, than Rabindranatha. Don't come to teach me, go away."

Sabarcath was anti Gandhi. And it is told that, 'he has murdered Gandhi through some agent.'

"That man, taking the garb of religion and the matter is there, only politics. Politics within religion is causing a great harm in the religious world, an enemy of the religious world. Politics is politics. And this *ahimsā*, truth, all these big things, which is meant only for spiritual life, and he's using all these things for some mean transient mortal purpose, he's setting a bad example to India. Kṛṣṇa, Bhagavān, He came here, Rāmacandra, They recommended war and They Themselves did participate in the battle, and this man becomes higher than that. He must be removed as soon as possible.

Hari-jana, he has given the name to the lower class as *hari-jana*.

Akṣayānanda Mahārāja: The untouchables.

Śrīla Śrīdhara Mahārāja: Who is really devoted to Hari, he has given the name of *hari-jana* and they are all *māyā-jana*, living the life of a debauch. _____ [?] What is this? *Hari-jana* is not a very cheap thing, not so cheap. *Hari-jana* should be revered and regarded, how high ideal the life of men of Hari. And that is in the lowest bad habits, bad activity. Hari.

And Vivikānanda said *daridra-nārāyaṇa*, and that is a qualification to become poor, that is the qualification one can become Nārāyaṇa. These fools.

Akṣayānanda Mahārāja: Madness. He, Gandhi, called them *hari-janas* and then they called him *mahātmā*. 'If you call us *hari-jana* then we'll call you *mahātmā*.'

Sridhara Maharaja: There is one saying, _____ [?]

The camel has got his marriage ceremony, matrimonial ceremony, and the ass has been appointed to sing in the function. Now both the parties, ass says, _____ [?] "How beautiful is the bridegroom." He's singing, praising the beauty of the camel. And camel is also giving his appreciation, "How beautiful the tone of the song, very, very nice tone, very melodious tone of the song." The mutual praise, adoration.

...

Badrinārāyaṇa: Last night Gopeśvara and myself we were discussing about Guru-tattva, and Śiva-tattva and Dhāma-tattva. We were trying to. Can you tell us some more about Dhāma-tattva and Guru-tattva. It seems not clear.

Śrīla Śrīdhara Mahārāja: Everything is favourable, but we can't see, rather see it unfavourable to us, unfavourable. The home has become the abode of the enemy. Apparently it looks like that to us. What is that Dhāma? Generally we think Dhāma is like the capitol. Just as a country has got its capitol, so, in one sense that should be considered. Everywhere He is. He's everywhere. Not any place, not any atom where He's not existent in His full capacity.

To Prahlāda, when his father questioned, "Where is your Hari?"

"He's everywhere."

"Is he in this post?"

"Yes."

"Let me see." He pushed, the post was broken and Nṛsimhadeva came out roaring. A peculiar figure to prove...

*satyaṁ vidhātum nija-bhr̥tya-bhāṣitaṁ, vyāptiṁ ca bhūteṣv akhileṣu cātmanaḥ
adr̥śyatātyadbhuta-rūpam udvahan, stambhe sabhāyāṁ na mṛgaṁ na mānuṣam*

["To prove that the statement of His servant Prahlāda Mahārāja was substantial — in other words, to prove that the Supreme Lord is present everywhere, even within the pillar of an assembly hall — the Supreme Personality of Godhead, Hari, exhibited a wonderful form never before seen. The form was neither that of a man nor that of a lion. Thus the Lord appeared in His wonderful form in the assembly hall."]

[*Śrīmad-Bhāgavatam*, 7.8.17]

...*satyaṁ vidhātum nija-bhr̥tya-bhāṣitaṁ*, to make true, to prove the truth of the words of His own servant that He's everywhere, to prove that, He came out. *Satyaṁ vidhātum nija-bhr̥tya-bhāṣitaṁ, vyāptiṁ ca bhūteṣv akhileṣu*. "That I'm anywhere and everywhere." *Adbhuta-rūpam udvahan*. In a peculiar figure He appeared. *Na mṛgaṁ na mānuṣam*. Neither an animal nor a human, in such a figure. He's everywhere, with all His force.

But still, what is the peculiarity of the Dhāma? Everywhere the supreme authority has got His power, but still in the capitol, the power is concentrated. More concentrated we find in the capitol. And especially in the *durga*, in the forts, the forces are collected in forts. But the whole is everywhere in the world, still that concentrated fort. Similarly we can think Dhāma, everywhere though His presence and His power may be displayed, but still it is concentrated in a particular position. That may be thought as Dhāma, from one standpoint.

From another standpoint, it is just like a map to us. The map is not the real country. A map of a country is not the real country, but still it gives some idea about the country. So also what we have in the Dhāma, in the superfluous conception, we can feel it just like a map. Navadvīpa Dhāma like a map. But map has some relation with the reality of the country. So, at least we must have a conception of Dhāma as if from a map now, when we shall dive deep from the surface then we will come into the country from the map. Similarity is there, we shall find. In this way position of the conception of Dhāma. Dhāma to be expected in other countries, there may be other parts of a

country priority condition but Dhāma must be favourable for the living of a devotee. But here we find more difficulties for a devotee. How we are to harmonise, adjust, but this is to be adjusted. Bhaktivinoda Ṭhākura said,

ekhon je brahmakule caitnyer ari, ta'ke jani caitanyer lila-pustikari

["I know that these enemies of Lord Caitanya, coming from *brāhmaṇa* background, are actually assistants for giving nourishment to Lord Caitanya's pastime."] [From *Prarthana Lalasamayi, Prayer of eager longing*, Song 4, The secret of Lord Caitanya's enemies, 11]

Though in these days also we find that so many *brāhmaṇas*, in the body of a *brāhmaṇa*, they're very oppositionist to the cult of Śrī Caitanyadeva. In the fullest adjustment, how should I to reckon them. ____ [?]

lila-pustikari. The necessity, the opposition party is necessary. *Anvayāt* [direct], *itarataś* [indirect]. Indirect help. Direct help and indirect help. So indirect position is also necessary to enhance the activity of the direct school. In this way we are to adjust. In Vṛndāvana also so many *asura*, the friends will be there, and Kāṁsa's servants, agents will be there always in Vṛndāvana. We must be prepared for that. And this is necessary. The opposition is always necessary to the highest quarter.

Yaśodā also, many ladies are coming with complaint. "Yaśodā, your boy, you can't control. He's doing mischief to our own house, breaking the pots, and looting the butter, and all these things. We have complaints almost every day to you. You do not care how wrong it is. It is very objectionable." With such complaint they have come.

One day Yaśodā's sister-in-law she came. Yaśodā told, "You capture my boy and take to me. I shall punish him."

"He flies away, and we fail to catch him."

"Then I don't hear your complaint. Capture him and take to me, then I shall punish him."

Then one day, anyhow she could capture Gopāla and took Him to Yaśodā. "Yes, now, today I have anyhow captured your boy and took him, punish him."

Then Yaśodā, "It is your boy. You have caught, you say, Oh, your son, he's a most wicked type and doing so many wrongs, and you say that my son is doing mischief in your house. See."

Then after looking, "Oh."

Kṛṣṇa in the meantime He has transformed Himself. So in such way.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]]

[*Ujjvala-nīlamanī*]

The *lilā*, the necessity of *lilā* fundamentally requires this opposition. It is necessary to help the positive side from a different direction. The more trouble to acquire the wealth, the more tasteful. The more hunger, the more tasteful. So we should not be cowed down by the superficial opposition. It is test. And we want the highest thing and without undergoing any sort of trouble? This must be injustice. Magnanimous from the consideration from the quality of thing which is

being sold so cheaply. The quality, we must concentrate to the quality. And then the trouble to get, to make for the piece of the quality. What thing? *Brahmādi deva yāra nāhi pāya*.

[caitanya-prabhura ei kṛpāra mahimā, brahmādi deva yāra nāhi pāya sīmā]

[“This is the glory of Śrī Caitanya Mahāprabhu’s causeless mercy, which even the demigods, headed by Lord Brahmā, cannot estimate.”] [*Caitanya-caritāmṛta, Antya-līlā, 16.76*]

Even Brahmā cannot have any conception of the thing. The Brahmā, the creator have nothing of that thing in his brain, such a valuable thing. And what trouble we are going to undergo for that higher thing. In consideration of the quality of the highest order, this trouble which you, the people are, “You, red faced monkey, you *lambu*.” They say, “His fault he’s a tall man, he’s *lambu*. I told him that your Mahāprabhu was no *lambu*.” _____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa.

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

In the primary state Prahlāda had to prove, *śuddha bhakti*, first stage begins from Prahlāda. And he was in the ordeal. His own father was his enemy, putting him into fire, into ocean, under the feet of the elephant, poisoning, and also using the tantric mantram against him to murder him. No stone left unturned, to murder Prahlāda, but all was futile. Prahlāda had to prove, how the dignity of devotion. That what sacrifice? No sacrifice is greater for the object that are proposed for us to get. The first fight was given in his example how valuable things, and what sort of tribulation we must endure, and the victory is in our part. However impossible it may be, but still the victory is in our side. Prahlāda, in the beginning of this pure devotion, *śuddha bhakti*, he showed the fight there with *māyā*.

And then next Hanumān, Pāṇḍavas, how tribulation, though not fighting, but circumstantial...

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