

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

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**Śrīla Śrīdhara Mahārāja:** Ha, ha. What to speak of the lower creation, misguided, but giving must be to the highest centre. That thing of course is the only condition. Giving, that is Kṛṣṇa consciousness: and give to the real centre and you will have also consequently, corresponding with. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa consciousness, to receive the highest, valuable thing...

**Bhakti Caru Swāmī:** Mahārāja, Bhaktivinoda Ṭhākura \_\_\_\_\_ [?]

“In the common place books of Hindu religion in which the *raja* and *tamas guṇa* have been described as the ways of religion, we find descriptions of a local heaven and a local hell. The heaven \_\_\_\_\_ anything on earth, and the hell as ghastly as any picture of evil. Besides this heaven we have many more places where good souls are sent up in the way of promotion. There are eighty-four divisions of the hell itself, some more dreadful than the ones which Milton has described in his *Paradise Lost*. These are certainly poetical and were originally created by the rulers of the country in order to check the evil deeds of the ignorant people. We are not able to understand the conclusions of philosophy. The religion of the *Bhāgavat* is free from such a poetic imagination. Indeed in some of the chapters we meet with descriptions of the hell and heaven and accounts of curious tales. But we have been warned in some place in the book not to accept them as real facts but truth as inventions over all the wicked and to improve the simple and ignorant.”

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

Misconception, the whole thing is false. It is a part of that false, illusory, and that has got also its efficacy in the illusion world. But when we are dealt with the real truth, we are concerned to deal with the real truth, everything is like a dream. In that way we are to harmonise.

**Bhakti Caru Swāmī:** Then what is the position of Yāmarāja?

**Śrīla Śrīdhara Mahārāja:** Yāmarāja, his position in this world that has got that sort of reality. The whole world is like a dream, a misconception. The part also will be misconception, but the real truth will be here when it has got anywhere any connection with the real world, *sādhu-saṅga* transaction, that is concerned. That is real in unreal. That has got connection with the real self of the soul. Soul is consciousness in the world of pure consciousness and this mind in the mental world of false ego, whatever is connected with that, in this aspect, that is all false.

**Bhakti Caru Swāmī:** And that’s why it is said that one who has taken shelter of the Absolute Truth, for him there is no question of...

**Śrīla Śrīdhara Mahārāja:** No question of jurisdiction changes. Not under the jurisdiction of Yāmarāja, who has come in slight connection with the Absolute. A part of the false, that is also false, extremely false. But that has got its negative utility, so you can say.

**Mādhava Mahārāja:** Does it mean that the whole description of the universe by Śukadeva

Goswāmī in fifth canto is imagination?

**Śrīla Śrīdhara Mahārāja:** That is imagination in this way. That he is saying about this world and the whole world is like that. That is in one way. If we are connected with this enjoyment or renunciation, exploitation and renunciation, that is false. And the Infinite has got accommodation of everything in Him. In that sense it is true. Everything is true only when having connection, everything is there. That is infinite. So finite cannot produce anything which is not in the infinite. It is rather a shadow, or a perverted reflection of the whole truth.

**Bhakti Caru Swāmī:** Mahārāja, I remember once you pointed out that the description of the universe, the basic description is that it is *chotada bhuvanatha markana* [?]

**Śrīla Śrīdhara Mahārāja:** Then I shall come to the foundation. When Mahāprabhu said that Śaṅkara has already denied the existence of this perverted reflection, but Mahāprabhu told that, “We cannot dismiss it summarily, because if it does not exist, then why you have come to preach, that this is not that?” In that way it has got its existence. But in consideration of the real world which is created by the help of *svarūpa-śakti*, there it has got no place. But in the relativity the conditioned has got a position with the unconditioned. So *māyā* is existing. In that sense it is true, but it is false in that it cannot give you the desired result you are searching after, is all false.

**Bhakti Caru Swāmī:** Prabhupāda used to say that, “This material nature is real, as a reflection, but it is not real as the reality.”

**Śrīla Śrīdhara Mahārāja:** Reality, *avāstava-vastu*, \_\_\_\_\_ [?]

Unreal substance and real substance, if we are to say like that. Misconception, I think it is mine, but really it is not mine, it belongs to the Absolute. Everything belongs to Him. But we say, this is mine, and we are quarrelling with each other. This is mine. Really this is another’s property. And we are fighting with each other. And so many things are coming out of that fight. And the difficulty is that the soul is connected with this mock fight. Otherwise it has got no value. But the dust of spirit very infinitesimal part of the spirit reality, that is entangled, so we are concerned with this mock fight. Otherwise nothing remains. All based on misconception. Just as magicians play, it is false, but still we are perplexed by his tactics. That is also true, in that way, magician, the hypnotiser; that proves they can show what is not real, and we cannot deny that for the time being.

**Mādhava Mahārāja:** Mahārāja, what is the basis of our realisation of any particular thing that is within our consciousness. In other words, we make the material world real for some reason, we make Kṛṣṇa real for some reason. What is that basis?

**Śrīla Śrīdhara Mahārāja:** *Ke bolchen?*

**Bhakti Caru Swāmī:** He’s saying, “We make the material nature real, and we make also Kṛṣṇa real. But what is the basic criterion that makes sometimes the material nature real and sometimes makes us feel that Kṛṣṇa is real?”

**Śrīla Śrīdhara Mahārāja:** Only everything is Kṛṣṇa and His belongings. But we, and including our own self, but when we say something other than Kṛṣṇa, the difficulty arises thereby. Separate interest. The growth of the, consciousness of separate interest, that is at the root of all these

evils. *Advaya-jñāna*, we are one with Kṛṣṇa, and whenever the seed sprouts that I have got some separate interest and not included in the interest of Kṛṣṇa that is the root of such mal conception, mal view.

*bhayaṁ dvitīyābhiniveśataḥ 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 worshippable deity and as his very life and soul.”] [*Śrīmad-Bhāgavatam*, 11.2.37]

This has been; the diagnosis has been given in this way. This universal disease of concoction of false conception: fool’s paradise. We are living in a fool’s paradise. And the very seed, very beginning as we can trace is at the inception of a separate interest. The first deviation from *advaya-jñāna* is the conception of separate interest, the necessity of separate interest, takes me off. And so many, including Mahādeva, Śiva: wholesale, if we deal it in the character of wholesale, then Mahādeva is the first rebel. From whom this ego of separate interest is to be seen, separate interest, \_\_\_\_\_ the master of the *māyāic* world is Mahādeva, sometimes voluntary submission and sometimes revolting temperament. So in that way we are all atomic Mahādeva. We want to be master of something. And because that is not true, be possible in fact, so in our concoction only, in our dream only we can satisfy the hankering of that lower self in us.

**Akṣayānanda Mahārāja:** Śiva means auspicious, *śiva mane mangal*, so his rebelling is also auspicious?

**Śrīla Śrīdhara Mahārāja:** Two aspects he has got, one other side, another lower side. The whole *taṭasthā-śakti* has been covered by him, Śiva. He has got that aspect of a devotee and also as a supporter of the demonic power. The two aspects we find in him. And we may have a good compromise there, that after giving indulgence to the demonic power he creates their confidence in him and ultimately he may try to lead towards the devotion of Nārāyaṇa. He’s giving indulgence to the demonic power at the bottom of his heart maybe his good will. That these demons will have confidence in him and ultimately he will lead them to the Vaikuṅṭha, to the service of Nārāyaṇa. Maybe it is at the bottom of his heart. So Śiva from this side, he’s master of *māyā*, not servant of *māyā* like us, master of *māyā*. But still he has got connection with *māyā*. Most of his engagement is with *māyā*. So that is not a very happy position. He also sometimes complains to his master, “Why You have granted me such a position? Sometimes I have to go against You to encourage the demons. But this is my fate. This is my fate that You have given me such nasty service.” He mourns sometimes. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

**Mādhava Mahārāja:** Mahārāja, I don't know if you have answered my question exactly as I was asking it.

**Śrīla Śrīdhara Mahārāja:** This is Mādhava?

**Akṣayānanda Mahārāja:** Mādhava.

**Śrīla Śrīdhara Mahārāja:** Your question?

**Mādhava Mahārāja:** My question was; what is the element that makes us perceive something as real?

**Śrīla Śrīdhara Mahārāja:** What's real, what is the element? That is, the *śāstric* name is *śraddhā*, faith, and that is the developed stage of *sukṛti* by *sādhū-saṅga*. Those that are in the real plane, in the *nirguṇa* plane, *guṇātīta*, beyond creative world, world of creation, the *guṇātīta nitya jagat*, the agents of that world have come to establish some connection in our soul. The deepest element, what we think to be us, our soul. The connection with *sādhū* it produces something which is faith and that faith can see. *Śraddhāmāyo 'yaṁ loka*, there is a world which is only approachable by faith. Just as colour by eye, sound by ear, so there's a world only faith can see; faith can feel it, and no other senses. So that faith, that is the real function of soul and that is awakened by the agent of Vaikuṅṭha, of the infinite world, that is *sādhū*. That is *sukṛti*, *ajñāta sukṛti*, *jñāta sukṛti*, then *śraddhā*. And by *śraddhā* the *sādhū-saṅga*, the association with the *sādhū* increases, and transaction of the culture of the reality that takes place, and gradually makes us to be fully conscious that where we are living this is all transient, this is of enemy type. And friendly element, my home, is elsewhere, that is located to be in the world of pure consciousness and pure bliss.

**Mādhava Mahārāja:** Is that the same process by which the materialist, material person, sees this world as real?

**Śrīla Śrīdhara Mahārāja:** No, no materialist. Independent of all material, that is done by the; that injection is given by the Vaikuṅṭha, by the Viṣṇu *parśada*, in our soul proper, and that arouses *śraddhā* in us. That is the function of the soul, not of this material ego or senses, independent of that. When a patient is in a swoon the doctor sees him and he injects, and then consciousness comes, and then he can cooperate with the doctor. "That I have such and such, and such and such." But before one patient can cooperate with the doctor, the doctor has got also something to do, when the patient is unconscious. So when one is fully engrossed in our material engagement the *sādhū*s from other plane, like doctor, injects something. And that is the cause of our reawakening in our soul interest and consciousness of the soul.

**Mādhava Mahārāja:** [asks Akṣayānanda Mahārāja] Can you ask the question a little differently?

**Akṣayānanda Mahārāja:** The question I think Mādhava wants to ask, he says that as a devotee we have *śraddhā*, faith, but the materialist...

**Śrīla Śrīdhara Mahārāja:** The first awakening in a soul in bondage that is named as *śraddhā* and that is outcome of *sukṛti*. And *sukṛti*, that help, independent of him comes from outside, from the Vaiṣṇava. Vaiṣṇava *sādhū* creates *sukṛti*, independent of the individual and when that is sufficiently accumulated it produces *śraddhā*. Then cooperation with the doctor begins.

**Akṣayānanda Mahārāja:** But those who do not cooperate, they may say...

**Śrīla Śrīdhara Mahārāja:** At that stage the help may come only from the doctor's side by his own

knowledge. No cooperation with this patient, but still the doctor through his *śāstra*, the knowledge of his books, he begins treatment.

**Akṣayānanda Mahārāja:** We accept that, but the materialist will say that we have got faith in something else. We have got faith in this world.

**Śrīla Śrīdhara Mahārāja:** Everyone may have some faith. The *gunḍās* will say that we have got faith in *dacoiting*. The mere statement has got no value. Anyone may have given any statement, what is that? The innocent persons, the mad may be of different type, but that is madness.

**Akṣayānanda Mahārāja:** Yes, another type of madness.

**Mādhava Mahārāja:** One time Śrīla Prabhupāda asked us to prove that matter comes from life, using chemistry. I didn't know how to start.

**Śrīla Śrīdhara Mahārāja:** Yes, matter comes from life, that Berkley's theory that everything is concept but nothing. The conception of matter, that is within consciousness, not that the mind is in the world, but that the world is in the mind. Before you assert anything, the consciousness, it presupposes consciousness. They say the fossil, what is fossil? It is hard, it is black, it is so. But that is only a stage of consciousness. Consciousness pre-exists everything. Whatever you'll say that this is there, what is that? That is a concept. This is black, this is white, this is hard, this is soft, all these, that is mental stages only.

If you press the eye you will see something else. What does it come from? Is it existing outside? So not this fossil evolution of Darwin, but we say just the opposite. Evolution from inside of consciousness is the cause of showing different things of the world. The evolution within and not outside evolution, what we ordinarily think: this is *Vedānta*. Not from imperfection to perfection, but a part of the perfection seems to be imperfect. Imperfect is producing perfection, this is a ludicrous thing. Rather it is more reasonable and easy to conceive that a part of the perfection is anyhow imperfect. We see, it is shown by us to be imperfect. That will be easy, more reasonable thing. We have to accept something, data of some type or else, the stone, the fossil, where does the fossil come from? And then fossil can produce the infinite. What is this foolish idea?

The fossil, the body is showing so many wonderful things to the doctors. How it has been built. How the brain has been built, it is producing consciousness, intelligence and wonderful genius is in the brain. The producer is only a material thing. But that wonderful thing which we find in the brain, the thought of a genius, that cannot remain independently. We say that really exists, that wonderful thing, the source of all wonders; that is existing. We must take data. The starting point must be the wonderful thing. And then so many things are sprung, if we analyse the atom we will be in wonder. Everything is wonderful. Only we give limitation to a particular atom. This is this, this is wood, that cannot be that. But again analyse the constituent parts of wood or a stone, you will see wonder. So Infinite is everywhere. Perfection is everywhere. Only we have produced a thing, our mind, and that is the trouble. The limited thinking of limitation, the nature we have acquired, that is the puzzle. And how to meet that question, that is to be solved.

**Devotee:** That's a very nice concept Mahārāja, that in everything there's perfection and eternity.

**Śrīla Śrīdhara Mahārāja:** But we are not ready to admit that, that is the puzzle. Wherever we are,

from the biggest, from the lowest, everything is wonderful. But we won't admit that. We'll go to the fossil only, the fossil is producing everything. What is that fossil?

**Mādhava Mahārāja:** Mahārāja, these are philosophical arguments. But how can we prove to the scientists that matter comes from life?

[Group Laughter]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_philosophical topics.

You see, the Faraday told, when in the beginning of the electric generation, one lady asked after a few pieces of paper was moved by a wave of electricity; when it was generated first by Faraday, the lady asked, "What will be the utility of this Faraday?"

And he said, "Mother, do you say to me, tell me, what is the utility of a new born babe?"

What was your question? I forgot.

**Akṣayānanda Mahārāja:** He said, "These are all philosophical arguments."

**Śrīla Śrīdhara Mahārāja:** Philosophical, but death, is that philosophical?

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

The death is there to frustrate your all other things if you don't go to take shelter in philosophy. The philosophy can only face the greatest enemy death. The death on not a particular thing, of the whole world, the sun, the moon, the globe, everything will vanish. Science also tells us so. Still if we want to live, philosophy will help you to live, to have an eternal life and eternal peace, only philosophy can give you. And never all these sciences and all the glamour of this life, they're all enemy, deadly enemy, all leads but to the grave, the Gray's Elegy.

The boast of heraldry, the pomp of power,  
And all that beauty, all that wealth e'er gave,  
Awaits alike the inevitable hour;  
The path of glory leads but to the grave.

[*Elegy written in a country churchyard, 1751*]  
(Thomas Gray, 1716-71, English poet)

A grave is true and to deal with the grave's problems philosophy only will relieve us. Otherwise, all finished. Philosophy also gives us hope that you live a peaceful life. These are false enemies around us, tempting, "Live. I shall help you." This is *māyā*.

[Laughter]

**Bhakti Caru Mahārāja:** Mahārāja, once you told me how to convince the scientists. You once pointed out that the material scientists are simply concerned about the objective nature. They don't care about the subjective nature, but the Vedic philosophy leads them to the subjective nature.

**Śrīla Śrīdhara Mahārāja:** Yes, that is transcending death.

**Bhakti Caru Swāmī:** Transcending death, yes, and then ultimately the Vaiṣṇava philosophy leads them to the point when the so called subjects become the object in relation to the supreme subject. The living entities, the subjects, the living entities, the *ātmās*, they become objects to the supreme subject, Paramātmā.

**Śrīla Śrīdhara Mahārāja:** Supreme subject, yes, it is *taṭasthā* and that is over, over *jīvātmā* -that is super-subjective realm, and we are to take shelter in that world. Just as when there is war in a particular country, he's taking shelter of another. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

**Bhakti Caru Swāmī:** Any more questions Mādhava Prabhu?

**Mādhava Mahārāja:** When you said that the world is in the mind, isn't that idealism?

**Śrīla Śrīdhara Mahārāja:** Idealism, Berkley's idealism, not that we are in the world, but world is our mind. Of course mind here we are not concerned. The mind is also the world. The soul is living in the soul region, and the mind, ego, everything, that is there, the basis is there. The soul withdrawn, nothing remains. Here also, life gone, the body will perish. So this neutron bomb or something, you'll take off the life, the structure will be there. This atom bomb will destroy the structure of everything. But we are to death-ray that will only suck the life out. And the whole structure will not be disturbed. So, soul withdrawn, nothing will remain. The party is soul. That is reality. And this is in the misguided soul, a misconception like a dream in a person, so example like that. The party is the soul, he is in concern. And if the soul is returned, the consciousness nothing remains, all darkness. And that cannot exist independently. So that is created by his revolting attitude, his unhealthy attitude.

Just as a man who is in a diseased condition he pronounces so many delirium. The disease is the cause of delirium, and not that delirium is existing outside. The cause, if you want to remove delirium, you must deal with the patient. His brain needs medicine. The world of delirium vanishes. So soul has got some disease and his world has come as delirium, and collectively also this world. Just as in our dream we may meet our friend and also our foes, with hard substance and water in a dream, so also collectively so many misguided delirious persons are being connected or disconnected.

Suppose, before this creation; as the scientists say, what was the first thing, where this concrete world was living? According to us this concrete world and where it was living before creation. First there was a sun, or ether, then it sprang up from the fossil everything has come, the consciousness has come, the same thing again.

**Bhakti Caru Swāmī:** Mahārāja, the other day I was listening to a tape of Śrīla Prabhupāda and Prabhupāda was pointing out that the way the dream is a reflection of the reality. Like when you are awake we're collecting many, many informations from this nature, and during our sleep, in dreams, those reflections are projected and we experience the dream. The same way when we analyse this nature we see that this nature also is like a dream and this nature is a reflection of the absolute nature.

**Śrīla Śrīdhara Mahārāja:** And much more. I met one *Vedāntist* he says, just in a dream, we see in a dream that I have entered a garden and so many trees standing, and it seems to be that trees are standing there from long time: it is already existing. But really it is only created by the brain only at that time. But we think that we have entered a jungle or hills and everything or water, but previously they were existing; in dream we feel that. But that is created then and there.

From the mind it is created then and there. But we feel already existing, we have come in the garden, we have come in the tank. That was already existing here, we think in our dream, but really it was only created, creating its own atmosphere, environment. It is like that.

**Bhakti Caru Swāmī:** So Mahārāja, then one question came to my mind, is that who is actually supplying the informations of the spiritual sky? Like we're...

**Śrīla Śrīdhara Mahārāja:** *Sādhu, śāstra.*

**Bhakti Caru Swāmī:** No, that...

**Śrīla Śrīdhara Mahārāja:** That is the beginning Kṛṣṇa told:

*kālena naṣṭā pralaye, vāñiyam veda-samjñitā  
mayādau brahmaṇe proktā, dharmo yasyām mad-ātmakaḥ*

[The Supreme Personality of Godhead said: “By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahmā because I Myself am the religious principles enunciated in the *Vedas*.”] [*Śrīmad-Bhāgavatam*, 11.14.3]

“I transmitted through Brahmā the nature of real truth concerning Me. And from Brahmā, *śrauta* knowledge is knowledge, so the knowledge of revelation that is accepted. All this is false, a product of false experience, they have been rejected. So only *pramāṇa* is *śrauta pramāṇa*, that is coming from outside this illusory region. That should be accepted as *pramāṇa*, revealed truth. And never any knowledge which is based on any experience of this false world that cannot be reckoned at all as *pramāṇa*.”

From outside the knowledge of reality was transmitted from Kṛṣṇa to Brahmā, Nārāyaṇa to Brahmā, and from Brahmā then it came but it was mutilated in many ways for the unfair nature, different nature of the disciples it was mutilated. And some inductive method also sprang up like mushrooms, so there is a jungle now. But if we want reality, the help must come [from] outside this illusory world. *Mayādau brahmaṇe proktā, dharmo yasyām mad-ātmakaḥ*.

“I first told to Brahmā, the creator of this world, that this is truth. And he wanted to preach that. Gradually it was modified by the ignorance of the locality, and now so many variegatedness there.”

**Bhakti Caru Swāmī:** Mahārāja, I was thinking, I mean I had one question at the time that...

**Śrīla Śrīdhara Mahārāja:** Light can remove darkness, but darkness cannot create light. On the whole, this is the line of thought.

**Bhakti Caru Swāmī:** Mahārāja, in our dream we have all the experience, information in our mind, or in our brain of this nature. Now when you consider this nature to be a dream, then where from the informations are coming? Is it Paramātmā is supplying the information according to our desire? Our experiences in this mundane world is actually a dream. But the informations of these dreams are coming from the spiritual nature or the absolute nature?



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

**Bhakti Caru Swāmī:** \_\_\_\_\_ [?]

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

I draw the conception about Him, that is to be blamed. And not that the tree will exist.

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

The ideal of tree, ideal of difference in our experience, that is not to be blamed, that is not faulty. Only with what attitude I am looking at them, that is false and so the whole thing is false. My world of experience is false. My experience of a tree is false. But tree has got its utility. Just as in *Dhāma*, we see so many \_\_\_\_\_ trees, beasts, human figures. But when our real eyes will be awakened we'll have the *darśana* of a real *Dhāma*. Just as a map, a world map, and with map we are to study about the world, of the country, or a village, map...

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