

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

82.04.16.C

**Śrīla Śrīdhara Mahārāja:** Gaura Haribol. Nītāi. What was the capital of Swāmī Mahārāja? What was the capital of Nityānanda Prabhu?

*[yena bhaje tāre bale danta tṛṇa dhari, āmāre kinyā laha bala gaura-hari]  
eta bali nityānanda bhūme gaḍi yāya, sonāra parvata yena dhūlāya loṭāya  
[Locana dāsa Ṭhākura. Śrīla Śrīdhara Mahārāja's, collection of ślokas, 608]*

His property was that of a negative character. He appealed, and began to cry, and request, and then began to roll on the door. “Please accept Gaura Hari, My Lord. Accept My Lord Gaura Hari. You’ll be saved. You’ll be saved beyond your conception. You’ll be saved. Take Me.” In this way His appeal, and He’s crying, and He’s rolling on the door, *bhūme gaḍi yāya*.

Gaura Haribol. Gaura Haribol. That the main nature should be that, propaganda. “He’s my business, my earnestness, my necessity, to satisfy my inner tendency, inner hankering, I should do it, not by suppressing and oppressing others.”

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Deserve and have, deserve. Try to promote the line of deservation. Deserve, and then He’ll be eager to embrace you. Deserve and have. Having is only a consequent result. But deserve, try to deserve. Hare Kṛṣṇa.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
Nītāi Gaura Haribol. Nītāi Gaura Haribol.

**Akṣayānanda Mahārāja:** Mahārāja, Mahāprabhu tells, “*Sarvatra pracāra haibe mora nāma.*” So *mora nāma* is Caitanya Mahāprabhu. Ha, ha, ha.

**Śrīla Śrīdhara Mahārāja:** Yes. Both. We can take both sides. Who will preach, and whom he will preach. Ha, ha, ha. His Name means the Name which He’s out to preach. And also, consequently, His Name who’ll be preaching, Who’s preaching the Name. We shall accept both of them. Don’t allow, won’t allow anyone to go away, Ha, ha, ha, ha, ha.

Mahāprabhu’s Name is of course clear. He want that, “The Name I am preaching.” But we shall catch Him also there.”

**Devotees:** [Group laughter]

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha, ha, ha. Then He’ll be reluctantly revealed. Ha, ha, ha. Gaura Haribol. Ha, ha, ha. Nītāi Gaura Haribol. Nītāi Gaura Haribol. Nītāi Gaura Haribol. Nītāi Gaura Haribol.

Bhaktivinoda Ṭhākura saw with his divine eye that things are advancing in such a way that it cannot but be that these plain things should be understood by the general mentality. And there is the threatening of the atom war, eh? That is a contribution positive to this. Ha, ha, ha. The threatening: do or die. Ha, ha, ha, ha.

**Devotees:** [Group laughter]

**Śrīla Śrīdhara Mahārāja:** The physical civilisation and the spiritual civilisation, come hither, or be victim of the atom bomb. Don’t identify you with this physical body that is in danger in wholesale. But try to get out of this physical existence, some noble and higher, divine existence of you. There is time yet. In the meantime you free yourself from the mal-

identification of yours that you die by the atom bomb. You won't die, if you enter into Kṛṣṇa consciousness, no death.

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

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Not only no death but also a life of nectar eternally. So, it is nearby, very close to you. Rather, you have come, run a long way to this material world to die. But your Kṛṣṇa consciousness nectar ocean is very near to you: as near as you are. And your real self is there. Why do you care for all these things? So:

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

[“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]

At the conclusion of *Śrīmad-Bhāgavatam* the warning is given to Parīkṣit Mahārāja - to all of us - “That this animal consciousness you butcher, you murder, kill, this animal consciousness of yourself that you die. Why do you allow yourself to come down and identify yourself with this material world which dies? You are above death. You, yourself, is already above death. What you are really, that is above death. That does not die when the matter is being transformed into this and that. *Tvam tu rājan mariṣyeti*, that I shall die, this idea you kill. *Paśu-buddhi*, this is animal consciousness, your false identification of your self with this body. That is the cause. You disconnect your self with the material body.”

Just as in your dream you may see that your beheaded body is there, lying. But a beheaded man may not have any existence. But in dream you can see that your dead body is there. So also, what you are seeing, that is like that you are independent, as a seer of this world. The world is being destroyed, you're an onlooker. “Oh. The world is being destroyed.” From aloof you are looking, you are not included there. You can make you separate from this mal identification. It is time. You do it immediately, begin. That you are an onlooker, you are subject, and not object. The objective world may vanish, even the world, the solar system may vanish, but you are not a member of that mortal world. You are a seer, always a seer, a subject. And your prospect is on the other side, on the higher side, super-subjective side. Don't mingle, entangle yourself with this material world.

You have come to mix with this material. You are *taṭasthā*. But on the other side there is a land of prospect for you. It is infinitely spread there. Begin your activity there, your prospect there, cultivation in that land. That will produce gems, gold, for you. So that is the scientific basis. And this cannot be ignored in a rational mind. Gaura Haribol. Gaura Haribol.

And Gaurāṅga and Nityānanda came with what sort of prospect, high prospect for us. The loving lap of our Lord, and His friends, and His loving servitors. So much love we cannot conceive even in this mundane world. In such quantity and quality it is waiting for us to embrace. Go back to God, back to home, back to Godhead. The conception of Godhead is such and such. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

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

**Śrīla Śrīdhara Mahārāja:** Where is mother Kulangana?

**Kulangana:** I would like to say that since I came to this movement I was praying to Lord Kṛṣṇa to sleep on a tree.

**Devotees:** [Group laughter]

**Kulangana:** I was very much attracted by Six Goswāmīs...

**Śrīla Śrīdhara Mahārāja:** What does she say?

**Kulangana:** ...but now since I'm here in Navadvīpa I'm praying to Kṛṣṇa to allow me to stay in this blue house...

**Devotees:** [Group laughter]

**Kulangana:** ...and take this wonderful *prasādam* that Kṛṣṇa provides every day.

**Śrīla Śrīdhara Mahārāja:** I understand that 'blue house.' What does she say?

**Akṣayānanda Mahārāja:** "When I came, I was praying to Kṛṣṇa, like Goswāmīs I want to sleep under the trees. But now I came to Navadvīpa I want to stay in this blue house..."

**Śrīla Śrīdhara Mahārāja:** Yes. Ha, ha, ha, ha.

**Jayatīrtha Mahārāja:** And take your *prasādam*.

**Devotees:** [Group laughter]

**Kulangana:** I think if I can do that...

**Śrīla Śrīdhara Mahārāja:** She is giving *prasādam* to me. She comes almost every day in the evening with some *prasādam*...

**Devotees:** Haribol.

**Śrīla Śrīdhara Mahārāja:** ...and I take it.

**Devotees:** Haribol. Jai.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

**Jayatīrtha Mahārāja:** She come from a highly placed family in Poland.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Jayatīrtha Mahārāja:** In Poland her family is very highly placed. But she's taken refuge rather in the real land of freedom, your holy feet.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Navadvīpa. Nadia.

**Devotee:** Navadvīpa \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** The saviour, not only saviour, but giver of the highest nectarine life, admission, They take the door to enter. Especially the *aparādha-bhañjan-pāt*, the special portion of Navadvīpa where all the offences were forgiven by the Lord, without any reservation, unreserved.

*kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya, hena nāhi, yā 're prabhu nā karilā dhanya*

[“At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all.”]

[*Caitanya-Bhāgavata, Antya-līlā, 3.541*]

Everyone got fulfilment, his fulfilment from Him, *dhanya*. This is the place.  
Gaura Haribol. Gaura Haribol.

*nyāsa-pañca-varṣa-pūrṇa-janma-bhūmi-darśanam*  
*koṭi-koṭi-loka-lubdha-mugdha-dṛṣṭi-karṣanam*  
*koṭi-kaṅṭha-kṛṣṇa-nāma-ghoṣa-bheditāmvaram*  
*prema-dhāma-devam eva naumi gaura-sundaram*

[“When He returned to His birthplace, Nadia, after five long years of *sannyāsa*, millions of people rushed to see Him, feeling a most wonderful and irresistible love attraction. Deeply moved with eyes full of eagerness, they beheld their Lord who attracted their innermost heart of hearts. Excited by His ecstatic presence there arose a continuous tumultuous uproar that spread in all directions and pierced the sky. To please their beloved Gaurāṅga, the people’s voices repeatedly resounded the Holy Names of Kṛṣṇa. I sing with joy the unending glories of my golden Lord Gaurasundara, the beautiful divine abode of pure love.”]

[*Śrī Śrī Prema Dhāma deva stotram, 34*]

When I was composing this poem, on this chair, there, I tried to think that picture when Mahāprabhu came here. And suddenly I felt that He’s here...

**Devotees:** Haribol.

**Śrīla Śrīdhara Mahārāja:** ...and I could not check my tears. Somewhat, presence of Him I felt at my heart at that time. That I saw, *nyāsa-pañca-varṣa-pūrṇa-janma-bhūmi-darśanam*, as the usage among the *sannyāsīns*, they sometimes after *sannyāsa* they’re to give a visit to his home. Something following like that He came to Navadvīpa after five years. *Nyāsa-pañca-varṣa-pūrṇa-janma-bhūmi-darśanam*. And *koṭi-loka-lubdha-mugdha-dṛṣṭi-karṣanam*. And millions of eyes gave their attention. Millions of eyes were attracted by Him, all *lubdha*, means very greedy, and *mugdha* means not very, *mugdha* means something enchanted. *Lubdha*, earnestness, and charmed heart. They began to see Him, came to see Him by millions. *Loka-lubdha-mugdha-dṛṣṭi-karṣanam*. Attracted such attention that with their earnest and charmed, enchanted look they came to have His *darśana*. And *koṭi-kaṅṭha-kṛṣṇa-nāma-ghoṣa-bheditāmvaram*. And whoever came towards Him began to ‘Hari Hari bol.’ That loud chorus, that congregational Name, that came, Hare Kṛṣṇa, that sort.

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

**Śrīla Śrīdhara Mahārāja:** What does she say?

**Jayatīrtha Mahārāja:** [Laughter]

**Kulangana:** Śrīla Tīrthapada, please accept my humble obeisances.

**Śrīla Śrīdhara Mahārāja:** Eh?

**Akṣayānanda Mahārāja:** She offers her obeisances to you.

**Śrīla Śrīdhara Mahārāja:** So, she has a call for the worship of Rasarāja, there? She’s taking leave?

**Kulangana:** \_\_\_\_\_ [?] so you know very well Śrīla Tīrthapada in which kind of family I was born. \_\_\_\_\_ [?] most poor.

**Devotees:** [Group laughter]

**Jayatīrtha Mahārāja:** She's making some protestation of humility.

**Śrīla Śrīdhara Mahārāja:** What is that she's going on?

**Devotees:** [Group laughter]

**Śrīla Śrīdhara Mahārāja:** What does she say? Her complaint?

**Jayatīrtha Mahārāja:** She's protesting that actually she comes from a very low family. She does not understand why I say that she comes from a high family. She comes from the lowest family.

**Śrīla Śrīdhara Mahārāja:** So, opposing you?

**Jayatīrtha Mahārāja:** Yes. But still she offers her obeisances first, before she makes her protest.

**Śrīla Śrīdhara Mahārāja:** Gaura Hari. We find from the lips of Sanātana Goswāmī that, "I have come from a very low family." Generally people say that, 'I am low, I am humble, I am bad, I am evil, everything.' But my family is also low, that none can say very easily. We find in Sanātana Goswāmī that he's saying that, "I'm low born, not any other. I am low, I am humble, I am mean. But my family, I am low born, family is mean, with so much humility it is very difficult to find." It is found in you. Hare Kṛṣṇa.

**Devotees:** Jai. Haribol. Hare Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** With your connection with whatever family, your connection has made that great.

**Devotees:** Jai. Haribol. Hare Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** Whatever it maybe I do not know, but I can see clearly that your,

*Kulam pavitram janme kuthatha yesam kula vaisnava nama deha* [?] It is written in the scripture that when one, a Vaiṣṇava is born in a particular connection, he can purify your past connection also. Because the connection has contributed something to help her, him or her, so as a reaction they get that benefit from the Lord. So they're purified thereby. *Kulam pavitram janme kuthatha yesam kula vaisnava nama deha* [?]

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

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

**Śrīla Śrīdhara Mahārāja:** They're in the sun now. We can dissolve \_\_\_\_\_ [?]  
Hare Kṛṣṇa. Gaura Haribol. Jaya Om Viṣṇu-Pāda...

...

...objective world. That is *adhokṣaja*, super subjective, super natural, transcendental. That sort of fine subject can come down in our gross experience, but when it withdraws we are nowhere. We can't have it to catch it again, a finer subjective existence. There the Vaikuṅṭha and other worlds. Do you follow?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** It is not non-scientific. Here the ether, the air, the water, the trees, the earth, the stone, the iron, is in progressive grossness. So it must be produced towards the subtle \_\_\_\_\_ [?] super, super consciousness. It does not end with the subjective side which we hold, but it must go further in the regional circle, existence, consciousness. Consciousness independent, pure consciousness, and that is also finer, finest. In this way it is progressing, no end. So Vaikuṅṭhaloka, Goloka, Kṛṣṇa, in this way it is going up.

*Sat-cit-ānandam.* The *satya*, the existence, eternal existence, non vulnerable existence, and then that consciousness. The feeling, the perception of the objective world. *Sat-cit* and then *ānandam*, fulfilment of life. The consciousness is hankering to get something, fulfilment, that is happiness, or ecstasy. And that is the concrete reality. This matter has got existence only. The soul has got existence and also perception, existence plus perception. But soul wants something to attain, to get, is hankering. And this *ānandam*, that is endowed with three. It has got existence, conception, and fulfilment in him, that is beauty, or charm, or love, the three phases of existence. First is only existence, and the second existence with perception, and the third, existence, perception, and fulfilment, that is love, or *prema* divine. And that is the original substance, and these are outcome, product.

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

So God is, and His Name also are there, and the service is there, and it is pure, and it is giving fulfilment to our life. Without Him we are imperfect. Coming in His connection we feel our perfection in progressive life.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

And Mahāprabhu told, *Śrīmad-Bhāgavatam*, that beauty or love, that is the highest thing, beauty and love divine, and not consciousness, not intellect, not intelligence, reason, or consciousness, but beauty, or love. It is divine, not thing of this mundane experience, but it is the prime cause. The prime cause is love. It is above justice. Mercy is above justice. Love is above calculation. It can compensate the whole defect in the existence, love, the affection, that is the highest principle of existence, and not consciousness or calculation, or blame or reason.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Mahāprabhu preached that, and *Śrīmad-Bhāgavatam* the very gist of the *Veda*, *Upaniṣad*, is this, *sat-cit-ānandam*. *Sat-cit-ānandam*, *satyam*, *śivam*, *sundaram*. *Śiva* is immortal aspect. *Satyam*, that is *satya* and *śiva*. But *sundaram*, that is the fulfilment of life. That is finishing there with *sundaram*, *ānanda* and *sundara* of equal status.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

And that is harmony also is a synonym of that substance, adjustment, harmony. Otherwise, without *sundaram*, without beauty, nothing can be harmonised fully. Harmony is beauty, fulfilment. We are to follow this.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

We are in the midst of discordant element, atmosphere. We should try to be a member of the world of harmony. Well adjustment.

**Devotee:** We do not want another world war.

**Śrīla Śrīdhara Mahārāja:** The world war will come and go, just as creation and dissolution, everywhere, in small and in a bigger size. It is the nature of this material world. But the world may be vanished and we may not be effected in any way. So Śukadeva Goswāmī advises Parīkṣit that, “You just kill your animal consciousness that you’ll die.” You are not this body. You don’t identify yourself with this material body. You are a subject, onlooker, you are seer of the - feeler of these material things. You are a separate entity. You are soul. When the body dies you don’t die. *Na hanyate hanyamāne śarīre.*

*[na jāyate mriyate vā kadācin, nāyam bhūtvā bhavitā vā na bhūyaḥ  
ajo nityaḥ śāśvato 'yam purāṇo], na hanyate hanyamāne śarīre*

["The soul is never born and never dies, nor does he repeatedly come into being and undergo expansion, because he is unborn and eternal. He is inexhaustible, ever-youthful yet ancient. Although the body is subject to birth and death, the soul is never destroyed."] [*Bhagavad-gītā*, 2.20]

When the body is killed the soul is not killed thereby. So you sever from your body consciousness and seek your prospect on the higher sphere. Don't identify with this material body and think that your prospect is, must be in this material world, sphere, no. Atom bomb cannot do anything.

*nainam chindanti śastrāṇi, nainam dahati pāvakaḥ  
na cainam kledayanty āpo, na śoṣayati mārutaḥ*

["The soul can never be cut to pieces by any weapon, nor burned by fire, nor moistened by water, nor withered by the wind."] [*Bhagavad-gītā*, 2.23]

You're beyond the jurisdiction of any heinous activity of this mundane world. Nothing can do any wrong to you, you are above...

**Devotee:** Mahārāja, it can take a lot of time to get to real Kṛṣṇa consciousness.

**Śrīla Śrīdhara Mahārāja:** Hmm?

**Devotee:** Getting to real Kṛṣṇa consciousness...

**Śrīla Śrīdhara Mahārāja:** Not lots of time, only earnestness is necessary.

When Parīkṣit Mahārāja is appealing to Śukadeva, "I have got only seven days time. The *brāhmaṇa's* curse will take me away from this life, only seven days to live for me."

Then Śukadeva told, "This is enough time. Only properly utilised only a moment is sufficient."

*kiṁ pramattasya bahubhiḥ, paroḥśair hāyanair iha  
[varam muhūrtaṁ viditaṁ, ghaṭate śreyase yataḥ]*

["What is the value of a prolonged life which is wasted, inexperienced by years in this world? Better a moment of full consciousness, because that gives one a start in searching after his supreme interest."] [*Śrīmad-Bhāgavatam*, 2.1.12]

There are so many trees and so many mountains living after ages and ages, but what is the good of that? But if properly understood one moment if utilised it can give us a revolutionary change within us, in the highest line, higher line. Only decision of a second may help us very greatly in our life. *Varam muhūrtaṁ viditaṁ, ghaṭate*. Properly understood, one moment if utilised it can give a turn to ones life forever. Otherwise, sleeping over the time, what is the benefit of so much ages and ages living.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Ke?

**Parvat Mahārāja:** Parvat.

**Śrīla Śrīdhara Mahārāja:** Parvat Mahārāja. And there?

**Rasarāja Dāsa:** Rasarāja Dāsa.

**Śrīla Śrīdhara Mahārāja:** Rasarāja. And where is that Jagadadiśa [?]

**Devotee:** Jagadadiśa comes...

**Śrīla Śrīdhara Mahārāja:** When? Gone to Nepal?

**Devotees:** No, he's here. He's downstairs.

**Devotee:** He has one question.

**Śrīla Śrīdhara Mahārāja:** Who.

**Parvat Mahārāja:** Rasarāja.

**Śrīla Śrīdhara Mahārāja:** What is that?

**Rasarāja:** You said that one moment of Kṛṣṇa consciousness is sufficient if it is pure.

**Śrīla Śrīdhara Mahārāja:** Not Kṛṣṇa consciousness. Kṛṣṇa consciousness is higher. But one *varām muhūrtam*, one moment if it is meant for search of truth, *ātma samīkṣya*, self analysis, who am I? The beginning may be here, to enquire after his own self. Who am I? Where am I? And what is my prospect? It begins from here, *varām muhūrtam viditam*, Śukadeva Goswāmī says, *kim pramattasya bahubhiḥ, parokṣair hāyanair iha*. Years and years unmindful existence, unmindful of his own interest, years and years passed away. What is the good of that? But for a moment if you are careful to utilise your own solution, mind your own solution of your life, who am I? Where am I? What is my prospect? Where from I have come? All these tackling of universal questions, here it begins.

And that comes from *sukṛti*, then Kṛṣṇa consciousness, ultimately *śraddhā*, then Kṛṣṇa consciousness. At least self analysis, self enquiry, *ātmā jijñāsā. Brahman jijñāsā, ātmā jijñāsā*. Who am I? Where am I? What is my prospect? All these things, analysis, self analysis will begin here. And then when he goes to compare, 'What is my best prospect?' then Paramātmā consciousness, Brahman consciousness, Nārāyaṇa consciousness, then Kṛṣṇa consciousness, all these alternatives come.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa.

**Devotee:** Mahārāja. Why is it that we are deceitful?

**Śrīla Śrīdhara Mahārāja:** Ha, ha. The vulnerability, the weakness, imperfection, is within our constructions. We are meagre. How can we be perfect? We are of atomic existence in every way. The atom cannot hold the whole thing within it. We are part: that is the main nature of our existence. But adaptability, possibility, the prospect within of both the sides is there. *Jīva taṭasthā*, marginal point, endowed with the adoptability of both sides. He can come to the material world to exploit, and he can go to serve the higher. The association with the higher and the association with the lower. Those two, the double possibility is within him, adoptability, such is the constitution of *jīva*, of all *taṭasthā* atoms, atomic existence. That has been explained ultimately when argument is pushed understanding follow in this way. We are to accept such beginning, data. We are to begin with the data of such nature, then we can explain this possibility of life of different ways.

*jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa', [kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa' sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya, svābhāvika kṛṣṇera tina-prakāra 'śakti' haya]*

[“The living entity’s constitutional position is to be an eternal servant of Kṛṣṇa. As a manifestation of Kṛṣṇa’s marginal energy he is simultaneously one and different from the

Lord, like a particle of sunshine or fire. Kṛṣṇa has three varieties of energy: *cit śakti* (His internal energy), *taṭasthā śakti* (His marginal energy), and *māyā śakti* (His illusory energy).] [Caitanya-caritāmṛta, Madhya-līlā, 20.108-109] [Gauḍīya Kaṅṭhahāra, 10.14]

The inner prospect is there in *jīva*. Kṛṣṇera '*taṭasthā-śakti' bhedābheda-prakāśa'*. But he has come, he's found in a peculiar potency of Kṛṣṇa, of the Absolute, which is of *taṭasthā*. *Taṭasthā* means of marginal nature, both, margin, the ocean of exploitation, and the ocean of dedication, the opposite. And the margin is inertness, or indifference. But closely inspected we find there is at times, that is not, though posed in different way, but within the constituent part there is possibility of dynamic character. Though static it is felt outwardly: *akṣaraḥ*.

*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]

Two kinds of creation. In creation we find we are to trace two kinds of things, *kṣaraḥ* and *akṣaraḥ* [Bhagavad-gītā, 15.16]. Some in a changing plane and some in a static position. The static portion also may be taken into this dynamic position of exploitation. And it is also possible for that constituent parts of the static position to participate into the plane of dedication. In this way it has been, the fact is so, and we are to accept that and go on, with the data.

**Devotee:** Mahārāja, is Lord Śiva a person or a post?

**Śrīla Śrīdhara Mahārāja:** Eh? What does he say?

**Parvat Mahārāja:** Is Lord Śiva a person or a position, a post?

**Śrīla Śrīdhara Mahārāja:** A post?

**Devotee:** Like Lord Brahmā is a post.

**Śrīla Śrīdhara Mahārāja:** Ah. Lord Brahmā is a post in the material side, in the side of exploitation. And Śiva represents the buffer state, that is *taṭasthā*. He has come, encroachment towards this, and also on the other side, and also in the middle he holds that non-differentiated position. But some relationship with the plane of dedication, towards the centre, loyalty. And some attitude of revolting against the Absolute. Sometimes he goes to fight with Viṣṇu, and sometimes takes the name of Rāma and dance. The opposite things combined there in Śiva. So he's covering the equilibrium, some influence this side, some that side. *Bhakta* Śiva, *Sadāśiva*, and the Rudra, the destroyer of the wholesale dissolution of this world.

And *bhayaṁ dvitīyābhīniveśat* [Śrīmad-Bhāgavatam, 11.2.37], the first consciousness of separate consciousness, *dvitīyābhīniveśa*. 'I'm not a part of undivided whole. I have got my separate interest.' The wholesale cause of separate interest, consciousness of separate interest is represented in Śiva. *Jīva* as a whole revolts first from the previous harmonised movement, and he's *śiva*. So he has got something in that land and something in this land.

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