

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

81.8.14-17-18

Devotee: Mahārāj, the other morning you were discussing about Nidra Devī, but you didn't finish. We were stopped by the time shortage. Did she have the form of a *śakhi* or a *gopī*?

Śrīla B.R. Śrīdhara Swāmī: Nidra Devī, she may be in the group of Yoga-Māyā. She is to help, Nidra Devī is to help the *līlā*. And that is in charge there to manage suitably. To control the paraphernalia is the duty of Yoga-Māyā, and Bāladeva. Bāladeva and Yoga-Māyā, Devī then must be under Yoga-Māyā. And Yoga-Māyā has got different functions to create favourable circumstances for the *līlā* of Rādhā-Govinda and others, so one of her functions will be this *nidra*, rest, a form of rest, a very intense form of rest, Nidra Devī. That is just like separation, separation when awake, and another form of separation like *nidra*, rest. And that may be like a reflecting glass, sometimes while sleeping there is also dream, and in dream also union and separation, just as a reflection, like that, a reflection of rest. There is dream also in sleep but there also a sort of *līlā*, play, pastimes, in *nidra*. That may be compared with reflection in other resting condition.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Caitanya

Devotee: Mahārāj, we see that different *ācāryas* in their *tikas* they give different conceptions of *suddha-sattva*.

Śrīla B.R. Śrīdhara Swāmī: What is that?

Devotee: Some, maybe that was, maybe Bāladeva Vidyābhūṣaṇa, that *suddha-sattva* takes on the form of *sandhīnī-śakti*, transformation of *suddha-sattva* is *sandhīnī*.

Śrīla B.R. Śrīdhara Swāmī: *Sandhīnī*, and then?

Devotee: And *sandhīnī* has two functions...

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: One is the internal potency and the other is the *vaicitra*, or the variegatedness. But then we see again that Śrīdhara Swāmī he says that *suddha-sattva* is Vāsudeva realisation. How do we judge?

Śrīla B.R. Śrīdhara Swāmī: So whatever realisation that Śrīdhara Swāmī has said, that is the general conception. And more particular we shall find in Bāladeva Vidyābhūṣaṇa.

Śrīdhara Swāmī is a follower of *śuddha-advaiti*. Rāmānuja *viśiṣṭādvaiti*. Madhvācārya *śuddha-dvaiti*. And Nimbarka *dvaitādvaita*. And Mahāprabhu *acintya-bhedābheda*. But *śuddha-sattva* is the general conception though some say Vāsudeva. Vāsudeva conception is just after Brahma conception, Paramātmā conception. Then, more developed then Lakṣmī-Nārāyaṇa. In Vāsudeva conception there is no potency clear. But greater attention will disclose that there is potency, Lakṣmī Devī before Nārāyaṇa. The *śuddha-sattva* generally begins after Brahmāloka. Uncontaminated, the consciousness uncontaminated is material conception, that is *śuddha-sattva*. From there begins really the *nirguṇa*, that is the conception *nirguṇa - śuddha-sattva* and *nirguṇa*, synonymous. Positive thing and consciousness, not misconceived world finishes there. Then we enter *śuddha-sattva*, the beginnings of the reality. Then that is pure consciousness, pure understanding. But the beginning is Vāsudeva, Lakṣmī-Nārāyaṇa, in this way. And that is all extension of Bāladeva. Bāladeva is the *angsi* and they're all *vilāsa, śuddha-sattva*. And now, what was the point?

Devotee: I was wondering how this can be adjusted, how you adjust these two different opinions?

Śrīla B.R. Śrīdhara Swāmī: Not two different, one Bāladeva Vidyābhūṣaṇa says, then?

Devotee: He says the *śuddha-sattva* transforms into *sandhini* potency.

Śrīla B.R. Śrīdhara Swāmī: And master is Bāladeva.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Bāladeva's potency is *śuddha-sattva*, and he says that is Vāsudeva. And Vāsudeva is the extension of Bāladeva. Though Vāsudeva is Kṛṣṇa when only consciousness is concerned, because Kṛṣṇa cannot be eliminated from anywhere, from anything else, in the beginning, when we come to that land, that plane, it is Vāsudeva. Vāsudeva, but when Vāsudeva, a part of Vāsudeva, a particular function of Vāsudeva is to be traced, then it is seen as Bāladeva, it is not direct from Vāsudeva proper, but it is His second Bāladeva, it is His extension. We separate Vāsudeva from Bāladeva, when? Then Vāsudeva is [chasav tirtha vana?] and Bāladeva is the serving, fulfilling the [chasav?] the will of Kṛṣṇa. That is taken as Bāladeva. Am I clear?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Then the Vāsudeva what we see in the beginning after crossing Brahmāloka, the Vāsudeva conception, that is really extension of Bāladeva. And Bāladeva should be differentiated from Kṛṣṇa in the upper stage, that:

ishyasa tirtha dhana?

The master of willing is Kṛṣṇa, He, and Bāladeva is the first supplier of His will. It is only facsimile, a next conception.

Devotee: Śrīdhara Swāmī also says that *suddha-sattva*, which is Vāsudeva realisation, instead of saying *sandhini* he uses the word *cit-śakti*, which is the same as *sandhini* but he uses *cit-śakti* as the synonym.

Śrīla B.R. Śrīdhara Swāmī: Only roughly when we,

*bahūnām janmanām ante, jñānavān mām prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ*

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."] [*Bhagavad-gītā*, 7.19]

The first hazy, personal conception, first we have some impersonal conception of the whole concept, element. Then, when more attentive we are to find that it is personal. The first conception of personality in the ocean of consciousness, that is Vāsudeva conception. Then when more and more we are attentive to look at that thing, then so many differentiation comes to our vision.

And here, so many, the Naraki Nārāyaṇa, then His concoction Pradyumna and Aniruddha, according to the difference of the functions so many representations of, or delegations, or agents are found, gradual development. But from the chaos we are moving towards the cosmos, in this way, the gradual development. So Bāladeva in the higher position in intense cosmos, and hazy, the first beginning is Śrī Vāsudeva, as a whole, endowed with personality, not an inert conscious substance like Brahma. That is Vāsudeva. And Vāsudeva is to be seen in differentiated character, then also we shall see many there. First Lakṣmī-Nārāyaṇa and His paraphernalia - Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. Vāsudeva in a particular service there. Then Saṅkarṣaṇa, Pradyumna, Aniruddha. And then again [chadish murti?] in Vaikuṅṭha, that is found in Paravyoma, and then crossing that we are to enter into Ayodyā, Dvārakā conception, Mathurā, and then Vṛndāvana. Deeper and deeper conception will divulge all this realisation.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! *Acintya bhedābheda*.

Devotee: Mahārāj, what is the *svarūpa-śakti*, is that the *hlādinī śakti*, is that coming from the *hlādinī śakti* or when does the *svarūpa-śakti*...

Śrīla B.R. Śrīdhara Swāmī: *Svarūpa-śakti*, the *sat-cit-ānanda*, *sattva-sandhini*, [*ciram-sat-pradhana*?], Vāsudeva, everyone is conscious there, common, and the *hlādinī Rādhārāṇī*. *Sat-cit-ānanda*, *ānanda* is the central [impetus?] Most original and complete thing is *ānandam*. So *hlādinī* will be the main thing in the *svarūpa-śakti*, *ānandam*. But each one of them is more or less present in another, but principle, *ānandam* is

principle but that presupposes also consciousness as well as existence. And generally existence then consciousness and then *ānandam*, [*rasa mula?*] that fulfilment of bliss.

Devotee: And *svarūpa-śakti* refers to *bhakti-śakti* or...?

Śrīla B.R. Śrīdhara Swāmī: *Svarūpa-śakti* extended up to Vaikuṅṭha and just above even Śivaloka, *bhakta Śivaloka*, Sadaśiva, he's also included in the boundary of *svarūpa-śakti*. Just as from Brahmaloaka the activity of *svarūpa-śakti* begins and it ends to Vṛndāvana, Rādhā-kuṇḍa. More intense, fine, valuable, in this way the gradual development. That is the original and it is the [*vaibha?*] extension coming, rather becoming of lower intensity, lower valuation. In this way it ends in Brahmaloaka.

Devotee: In *Jaiva Dharma* Bhaktivinoda Ṭhākura says that the *jīva-śakti* is part of the *svarūpa-śakti*.

Śrīla B.R. Śrīdhara Swāmī: *Jīva-śakti* is part of the *svarūpa-śakti*. *Jīva-śakti* is the marginal. Part of the *svarūpa-śakti* may be... *māyā-śakti* is almost non-existing thing, but *svarūpa-śakti* is what is really existing, and *māyā* only a negative misconception of *svarūpa-śakti*. So to be a substantial position that must be connected with *svarūpa-śakti*, a part of *svarūpa-śakti*, infinitely small. Just as sun and its ray. So *svarūpa-śakti* is the sun. Jīva Goswāmī has said in *Tattva-sandarbhā*, by the example of sun,

suja tat mandala tat vaikatta bhumi jiva - and
pariksa rivitena catuhvyuha advaiya jnana vidyate?

Advaiya jñāna, one undivided whole, may be first seen in classification as [*suja tat mandala?*], and then [*tat hirana?*], and [*tat pariksite maya?*], this world, and [*hiran?*] is *jīva*. That is some original, smallest facsimile of the original thing, but it has got its real position. So we may consider the *svarūpa-śakti* is really existing. *Svarūpa-śakti* is really the [*suja tat mandala?*] Then the ray emanating from *svarūpa-śakti*, that is *jīva*, and that may be considered as a part of that *suja tat mandala*. Just as the dust of the earth, the dust is not the earth, and still, the dust is the smallest part of the earth, in this way. The dust is nothing but the earth.

Hare Kṛṣṇa. Gaura Hari.

Devotee: Mahārāj, each energy has a different function, so *sat*...

Śrīla B.R. Śrīdhara Swāmī: But we must remember *acintya bhedābheda*, different but not completely separated, some sort of dependence on the higher. A part of the higher and also harmonising the other lower, a relative position, everywhere there is relative position producing something and product of something, so both sides of the relationship. And that is governed by law and which comes from the sweet will of the Autocrat, in this way, *acintya bhedābheda*. Nothing we can fix in its own position, that Einstein's theory, always changing. It may change by the influence by the will of the

Autocrat, so *acintya bhedābheda*. We can't see a thing that this is such. Something in dilution in its future must be added to that. Just as Einstein says at present, take the photo of a thing, and one year after take the photo, it will be different, not exactly the same thing. So this sort of merging must be kept in our mind, they are ever changing. So there also, *vilāsa* is there, and the Supreme Will is there, His control is always there. So we cannot fix anything. We must work under a ruling master so it may change any moment. With this idea in our hand then we shall go to describe the characteristic of anything else. Not fixed thing like *māyā*. *Māyā* is also flickering. So we are to deal with a higher thing as He wills, gives us, sends us the conception, the revelation. It may change. It is not a limited object that we must keep under our subjective control. We must not go to think it like that. Still, a sort of idea about the paraphernalia what He wants to go in, some idea we will have. But at the same time we'll think that He can change His position as He likes as a magician. He's showing something to one and something else to others, simultaneously. That sort of freedom, easy thing, is *svarūpa-śakti*. The *svarūpa-śakti*, that world has reserved the right of showing herself differently to different enquirers. This must be taken in hand before we venture to approach to know about her. Her freedom more than us, we cannot be investigator, she may not allow us to be investigator of His harem, or His internal affairs. With this caution we must try to move there. A delicate thing, it is her sweet will. She may help me to know or may not, may close the door, not to be known.

So our intellectual investigation and to give a particular form and to broadcast that to the public, all may be falsified. "I am not such. You are describing Me as such and such but I'm not such thing." A miracle, without the light of freedom. So intellectual investigation about all these things, audacious investigation, attempt that we are to get about the thing, that is not very happy. By Their grace. If we have that primary conception that her position is such and such, very modestly and keeping her prestige, we shall go to enter into her [room?] and her formation and anything and everything. Otherwise it will be something, a facsimile, you will be deceived, you'll be shown a false second. That characteristic must always be maintained in our lives, that "She's free, she's subtle."

*bhukti-mukti-sprhā yāvat, piśācī hṛdi varttate
tāvad bhakti-sukhasyātra, katham abhyudayo bhavet*

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"]

[*Bhakti-rasāmṛta-sindu*, Pūrvva, 2.22]

Where there is the aspiration of salvation or exploitation, she feels shy to come to that place [to discuss?]. So very touching, and thereby we should know, touching, her prestige, her sentiment, also to be considered.

Once, Prabhupāda [Bhaktisiddhānta Sarasvatī Ṭhākura] in his office room, he was enquired about the beauty of Rādhārāṇī. Any, from particular quarter, "The Lakṣmī Devī is very beautiful and Rādhārāṇī is less than that." In somehow or other such question came to him. And he could not tolerate that. He wanted to describe the beauty

of Rādhārāṇī. But as he was in the position of an *ācārya* he can't say to the public the physical beauty of Rādhārāṇī, so there was a clash between the two. He will try to establish the supreme beauty of Rādhārāṇī in one current, and another attitude, that it won't be expressed to the public, he can't do that. Two forces clashed, and he lost his consciousness and fell from the chair.

So to deal with those things which are very subtle and very honourable sentiments, that is not an atom in a dead body we analyse with so much study. It should not be treated like that. Hare Kṛṣṇa. Hare Kṛṣṇa.

So deal, respect, honour, love, service we should approach to know about the very secret, very mystic, higher sentiments go, so due respect and serving attitude we should try to adopt. Automatically or spontaneously it may come with revelation in my heart in any time it may come. It will be our duty and wait for the time when it will come out of its own accord. We are to know, "I am such and such." With this thing of that nature. Not in the laboratory we shall take all these things and show to the public the benefit of that, not like that.

Hare Kṛṣṇa. Gaura Hari bol! Nitāi Caitanya. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: One practical question. I think that I know that I will remain here with you in your temple but I feel that there will be some pressure coming from our Maṭh, about me staying here. But still I am determined to remain. So what is the attitude that should be taken?

Śrīla B.R. Śrīdhara Swāmī: Then I think it is better to consult among yourselves. There is Charu Swāmī and others here and they have got knowledge of the ISKCON and also something about me. So you consult among yourselves what will be the better. I am a poor man with my own position. Then that big affair of propaganda what contribution.....? I am with my own, however small, independent Maṭh, with my own thoughts and ideas and aspirations, I am here.

But my good will was that who came to join [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj, if some of them are discouraged by the present behaviour of the ISKCON, they should be helped as far as possible to be reinstated in their spiritual consciousness under the flag of Mahāprabhu, Kṛṣṇa. A good will, there is a good will from me and to translate that into action I have got no such power, I'm an old man. And what program you should take you should consult among you. I of course told previously that if the present administration be very orthodox, very determined in their, very self-sufficient you think, so you meet the other stalwarts that are outside the committee and find a way what to do.

"We are others, we are also interested in Swāmī Mahārāj, but we can't keep our interest in this present administration. Then what should be our duty? We should combine and try to live outside ISKCON under the banner of Swāmī Mahārāj. We want to live outside the present administration which we cannot accommodate."

That path may be taken. This I may recommend. Meet one another, especially the leading, qualified persons, and then you consult with them and come to some conclusion. Because the administration does not care for us, so should we go astray, or we must live under the banner of Swāmī Mahārāj, according to our capacity and thinking?

I thought you must not go astray. You that have got love for Swāmī Mahārāj and Mahāprabhu and Kṛṣṇa but you can't place some active confidence in the present administration, you meet and you combine yourself and go on with some activity. Of course you won't try to come in collision with them as much as you can but that is inevitable. Sometimes after you are compelled to do that also, that is the nature. But in the beginning you try to work as peacefully as possible without giving the least hindrance to them. In this way you meet one another and think that, "We also want to live and improve our life according to the life which has, which we have received from Swāmī Mahārāj about Mahāprabhu, Kṛṣṇa, etc. We cannot commit suicide. We must be true to our own conscience and own faith that has attracted us to such a great thing, which is realised. And we should have to discharge our duties with my friends who are more or less suffering with the same disease, which may keep us."

That may be, but you are to consult. I am an old man and I am not ambitious enough, but what little I have got I am at your disposal. This is my way of thinking.

Devotee: So, Mahārāj, I was thinking, when I return to America to meet with these devotees who are outside, but one problem I anticipate is that amongst those that are outside there's also so many differences of opinion. So...

Śrīla B.R. Śrīdhara Swāmī: Everyone has their different way of thinking, but common maximum to be taken, and if in that case my interference may help you, I am ready to do that.

Devotee: Aha, very good.

Śrīla B.R. Śrīdhara Swāmī: And at present, in the practical field, what I see, if you find there are some won't take any initiation from the ISKCON eleven, and they have some regard for me, you may ask the ISKCON people, "You are eleven. At least give recognition to Śrīdhara Mahārāj to be one of you, at least you can grant this much. Though he's separately existing, he's independently existing, but you may give some moral sanction to him that he may be one of you. So from anyone's zone if anyone is desirous of getting his help then you don't take it as the action of your enemy. If there is some saying in his favour from your own Gurudeva, so at least you can attract him of the status that is one of you. This much you do in faith of toleration so there may not be a big clash between the two. But practically it is such that there are so many who come to this creed but unfortunately they cannot have any faith, cannot have any regard for one of you, but he has got faith in him. Then at least he can do this. If you don't do that then we shall have to find our own way."

Devotee: Mahārāj, they may be afraid that you will put them out of business.

Śrīla B.R. Śrīdhara Swāmī: I am beginning a business?

Devotee: No. If they allowed people to take *dīkṣā* from you then no-one would want to take *dīkṣā* from them.

Śrīla B.R. Śrīdhara Swāmī: Wherever you are going there are so many,

kala jani dijya vilaja patra hiya?

The world is a very big thing, so many corners are there. It may not be so. Of course there may be such apprehension, that once let loose, the gate opened, then there they may have, especially the thoughtful persons, they may have attraction. The wise of the special element is made. But we'll have to give a pledge that very temperate we should be in our dealing. Only that will be that we won't canvass for him, for Śrīdhara Mahārāj, then only what will be unavoidable I shall only take them to him. We shall take them, the, only to him, in the case of unavoidable. And generally we won't canvass in his favour." Something like that is possible.

Devotee: I've suggested...

Śrīla B.R. Śrīdhara Swāmī: Anyhow if you consult amongst yourselves. You know the position, here, there, everything. I do not know all these things in details, but in general...

Devotee: I just want to stay with you. I only want to stay with you. I want to stay here. If possible, if you will allow me, as far as you will allow me then I would like to stay here. What they may do I do not know. So some time if you allow me.

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, ha, ha. Then you are to consult amongst you.

Devotee: I will not disturb them.

Śrīla B.R. Śrīdhara Swāmī: Consult with Charu Swāmī Mahārāj who is conversant with the position here and also there, and from long time he is here. Some of you may stay here, some may work there, and how, what will be your present number, all these things should be considered and that should be done. And you who are to stay here, I am of opinion that you must have to go on in your own way. Your habits of taking *prasādam* etc., is different from the habits of [the.....?] So you must have your own place where by six or ten you can live there in your own way, freely.

Śrīla B.R. Śrīdhara Swāmī: ... is to be revered. Don't go to take up the *kaupīna*, imitate the Rūpa and Sanātana. Then I shall give a blow. You've become a *sannyāsī*, *varṇāśrama*, and they're above you're head. You try to think like that. Prepare yourself in that way. Then one day you'll easily reach the desired end. Don't keep this [abuse?] behind. That day will draw you back. Put all them for the front, that was his nature.

pūjāla rāgapāṭha gaurava bāṅge, [mattala sādhu-jana viṣaya range]

["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."]

And his earnest desire was that all the wealth in the world must be taken into Māyāpura. The Māyāpura will decorated with gold and jewels of the world. Mahāprabhu was so magnanimous, He has done so much for this world, that all the highest things in the world must come in gratitude and they will be left under His feet. Everything charming must be smashed and must be put into His feet of Mahāprabhu. Such a great giver, none in the world, in the history of the world has given, has shown such magnanimity, *mahā-vadanyaya avatāra*. None thought so much for the welfare of the *jīva* and none has come with such an aim of higher prospect of the *jīva*, come to give the highest nectar to the *jīva*. He's the greatest of all the givers and donors and of things of higher type, quality. Mahāprabhu, the whole world, all the scholars, all the saints, they must come to worship the feet of Mahāprabhu who has done so much for this fallen world of *māyā*, of ignorance. All our attention must come to the feet of Mahāprabhu, that was his heart's desire, intended.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: [speaks Bengali?]

Śrīla B.R. Śrīdhara Swāmī: *Mādhurya-rasa* is the main, the principle thing, and surrounding that other *rasas* they are not, cannot be excluded, they're necessary to foster this *mādhurya-rasa*. *Mādhurya-rasa* also wants that other *rasas* must be there, otherwise *mādhurya-rasa* cannot stay alone. So gradually they will be arranged in that way, so many camps. But it will be mainly in the middle. Just as Grand Trunk Road and so many roads go this way, that way, subsidiary. The *mādhurya-rasa* is the main thing, *mukhya-rasa*, *ādi-rasa*, summon of all *rasas*. In the absolute consideration it has been described. The *vātsalya-rasa* is present there, *sākhya-rasa* is present there, and *dāsyā-rasa* is present there, and *śanta-rasa* is also present there. And not only present, of course, the too much audacity, with *taṭasthā-vicāra*, absolute consideration, we are to think of the mother serving the dish to the son and the wife serving the dish to the husband. What will please most? We are told that the *mādhurya-rasa*, the *vātsalya* in *mādhurya-rasa*, that will be more pleasing. So the *śanta-rasa niṣṭha*, the servant is giving a service to the master, and that same service when given by the wife, that will be more sweet. In this way all *rasa* are not only in the physical, measurable sense, but in qualitative difference, it is the highest, in *taṭasthā-vicāra*. Not neglecting,

disrespecting other *rasa*. But formally, Rādhārāṇī every day when She gets up, Her first duty is to go and touch Her forehead on the feet of Yaśodā. Her first duty when She awakes, we find from *Gopāl-Tāpanī* by Śrīla Jīva Goswāmī, Her first duty, anyhow She runs and anyhow touches Her forehead to the feet of Yaśodā. [Then She begins?] This formal respect is such. Gaura Hari bol! Nitāi Caitanya.

Devotee: Also, Rūpa Goswāmī in *Bhakti-rasāmṛta-sindu* describes the *priya-narmā* like Subala.

Śrīla B.R. Śrīdhara Swāmī: But they're in *sākhya-rasa*, they're particularly, there is difference in every personal character. Then Subala, then Madhumaṅgala, mostly Subala is the friend who has got direct connection with *mādhurya-rasa*. So much so that *bhāva*, *mahā-bhāva* is only reserved in *mādhurya-rasa*, no other *rasa*. But Subala sometimes attains that *bhāva-daśā*, *bhāva*, *mahā-bhāva*. *Mahā-bhāva* only for Rādhārāṇī and *bhāva* in *sākhya-rasa* only reserved for Subala, because that friend has connection with *mādhurya-rasa*. He can attain up to *bhāva* stage. It has been described there, *bhāva* portion, in *Caitanya-caritāmṛta* we find that, *Bhakti-rasāmṛta-sindu*, *Ujjvala-nīlamanī*.

Mādhurya-rasa presupposes all others are dependent, all correlated. Everything is... Still, the peculiar thing is this. That Yaśodā won't admit that *mādhurya-rasa* is better than Her, She won't admit.

Devotees: Ha, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: yarjay rasa haya sarvotam?

She won't admit. "What? I can chastise. I can rule Them. Whatever I like, I am all in all. Who is She?" Ha, ha, ha. yarjay rasa haya? Subala won't like...

Devotee: But can *sākhya-rasa* say that same thing?

Śrīla B.R. Śrīdhara Swāmī: Yes. Every *rasa*, every *rasa*. He'll be supreme in his own position and dignity. "I don't want that." That is the peculiar nature of Kṛṣṇa.

Devotee: Mahārāj, in the *saṅkīrtana* of Mahāprabhu's pastimes all the associates of Mahāprabhu, those who were in *sākhya-rasa*, they were with Nityanānda Prabhu.

Śrīla B.R. Śrīdhara Swāmī: They're more attracted, that [Dadāsa Gopāla?] They like more Nityanānda Prabhu as their leader. "Mahāprabhu is too stern, too strong. Nityanānda Prabhu." Ha, ha, "is very magnanimous. We like Him very much." Ha, ha. "He's our leader. And what the connection with Mahāprabhu to Nityanānda Prabhu, is this, how to arrange, how to adjust with Him. We want Nityanānda Prabhu." That will be their temperament.

Devotee: [speaks Bengali?]

Śrīla B.R. Śrīdhara Swāmī: *Heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi.*

If we can get the benevolence of Nityanānda Prabhu in the primary stage it is highly necessary, the entrance... eliminating Nityanānda Prabhu, if anyone wants to enter into *mādhurya-rasa* that is mere dream, imagination. *Heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi.* Don't run like a madman towards Rādhā-Kṛṣṇa partner ignoring Nityanānda Prabhu. Then everything will be bogus. Bāladeva is the very basis.

Nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe. The primary sanction must come from Bāladeva or Nityanānda. The whole key to enter into Vraja, first have entrance and then go according to your necessity, but mainly the key of the whole is in the hand of Bāladeva and Yoga-Māyā.

Hare Kṛṣṇa. They are all correlated. Who are we to discuss about Them. Only through the *śāstric* representation we come to try to enter, that will touch a drop. Mahāprabhu Himself says, *tomāya cākhāite tāra kahi eka 'bindhu'* - When He teaches Rūpa Goswāmī, Mahāprabhu Himself says, "Only one drop I am, an ocean, *pārāpāra-śūnya gabhīra bhakti-rasa-sindhu.*

[*prabhu kahe - śuna, rūpa, bhakti-rasera lakṣaṇa
sūtra-rūpe kahi, vistāra nā yāya varṇana
pārāpāra-śūnya gabhīra bhakti-rasa-sindhu
tomāya cākhāite tāra kahi eka 'bindhu'*]

[Śrī Caitanya Mahāprabhu said: "My dear Rūpa, please listen to Me. It is not possible to describe devotional service completely; therefore I am just trying to give you a synopsis of the symptoms of devotional service.

The ocean of the transcendental mellow of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop."] [*Caitanya-caritāmṛta, Madhya-līlā, 19.136-7*]

"An endless ocean of *bhakti-rasa*, only a single drop of that I am trying to give it to you." Then in another place, *eka bindu jagat dubai.* "This one drop is sufficient to cover, to inundate the whole of the world."

Then, that is infinite. Infinite taken from infinite is infinite, infinite remains, or add same infinite and get infinite. Infinite is such. Just as zero, zero minus zero is zero, zero plus zero is zero, zero into zero is zero. So infinite, infinite into infinite is infinite, infinite plus infinite is infinite, infinite minus infinite is infinite, all infinite. So Kṛṣṇa says, "Whatever you can... that is in My one part." And infinite, Anānta Deva, is His bed, and He's lying on infinite. So what we can speak about? Who are we? *Eka bindu jagat dubai.*

Devotee: You're making it seem Mahārāj that we must have done something very good in our past that we are receiving this mercy from you're lotus feet.

Śrīla B.R. Śrīdhara Swāmī: It maybe, it is like mockery. If the Lord is wishing everything is,

*mukam karoti vācālam panghum langhāyate girīm
yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam*

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."]
[*Bhavārtha Dipikā, maṅgala stotram*, 1] [Śrīdhara Svāmī]

If He wants to speak through me He can do it. I can't. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: [Speaks Bengali?]

Śrīla B.R. Śrīdhara Svāmī: According to the *śrauta*. The calf can draw milk from the ovum. So according to *śrauta*. Mahāprabhu says when Sanātana Prabhu asked Him, "That I heard that You gave eighteen different kinds of explanations of the *ātmārāma śloka* of *Bhāgavatam*, and I have a mind to hear that from Your divine lips."

"Oh, you want that? But what I told to Sārvabhauma [Bhaṭṭācārya], it is by the influence of Sārvabhauma that those meanings, explanations become, came. Generally I have no different explanations in My mind, in general time. But only by the attraction of Sārvabhauma so many meanings came. Let Me at least try what meanings I may have within for it." Then He began and then sixty-one of His types of explanations came from *ātmārāma śloka*.

Then Sanātana Goswāmī says, "What You have done, this is impossible, only possible for You. You are [veda moyi mukti?] You are that. You are that person whom the whole *Veda* wants to make known. So You can do anything and everything."

Mahāprabhu told him in return, "Why Sanātana you are praising Me so much unnecessarily? I am small, of tiny capacity. But don't you think that *Śrīmad-Bhāgavatam* is Kṛṣṇa Himself? Every letter in *Bhāgavatam* is Kṛṣṇa. Every letter can be explained in infinite ways because it is Kṛṣṇa. So what are these sixty-one or two types of vision about this particular *ātmārāma śloka*? He's infinite. It is Kṛṣṇa Himself, the *Bhāgavat*."

Hare Kṛṣṇa. Gaura Hari bol!

Such are His ways, we have come...

Devotee: Mahārāj, isn't this why Kṛṣṇa consciousness is so nice even from the beginning that even if you're given a drop of the infinite that's also infinite, isn't it.

Śrīla B.R. Śrīdhara Svāmī: You say infinite, yes.

Devotee: So even in the beginning...

Śrīla B.R. Śrīdhara Svāmī: Beginning, middle, end, all nectar...

Devotees: Ha, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: ...according to the stage of the devotees. And we are told that one man could not sleep, but then some gentleman requested him to go and seek to hear *Bhāgavatam* then you may get sleep. He went to do that and actually sleep came, because he could not enter.....it was not, it was like a burden to him, he cannot come, but drowsiness that came to him easy.

Devotees: Ha, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: And [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj also told, in America, one gentleman he tried his best, he used all sorts of medicine and other practices but could not sleep. Then one gentleman told him to go to the Hare Kṛṣṇa movement, you may get sleep. That night came and he got sleep.

Devotees: Ha, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: Then he helped in many ways... I heard from him.

Devotee: In Punjab Mahārāj, once I heard one man speaking and he was giving sober *pat*, but at the same time he was giving them stories also. And he was telling that when Vibhisana, when Kumbhakarna died then Bhiṣma Devī went to Lord Rāmacandra...

Śrīla B.R. Śrīdhara Swāmī: Ha, ha.

Devotee: ...and told that Kumbhakarna was, ha, ha, ha...

Śrīla B.R. Śrīdhara Swāmī: Ha, ha. Where's my shelter now?

Devotee: ... where's my shelter now that he's killing me? So Rāmacandra blessed that by saying that wherever there is *Bhāgavatam pat* is going on you can go to sleep.

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, ha. Go to sleep. So *Bhāgavat* is so precious and not so available so easily. Because Kṛṣṇa is all in all we are nowhere, no position. The *Bhāgavatam* means that *kṛṣṇas tu bhagavān svayam*. Everything belongs to Him. He's the autocrat. It is very hard to digest this principle. "Everything belongs to Him."

Even Rabindranath: par vaikunthe tare? "Then nothing left for us to enjoy." That in some poem of Rabindranath perhaps its par vaikunthe tare? "There's nothing left for the *jīva* perhaps?" He could not tolerate everything for Him.

I pointed out to one gentleman that,

masana takara dowhe srimad charan dhula chori?

He admits charan, he admits dhula, but he does not admit other limits and other colours or light or anything, then he'll be converted into Vaiṣṇavism? So he only admits charan and dhula... admitting a part of the? and not the whole. He has not the

courage to accept the whole but only charan and dhula. And other things, the heart, the hand, the head, of the Lord, where do they go?

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Nitāi Caitanya. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Caitanya. Dayal. Nitāi Caitanya. Nitāi. Nitāi Gaura Hari bol!

.....

Śrīla B.R. Śrīdhara Swāmī: Requires high pronunciation, ha, ha, ha, high voice.

Nitāi. Nitāi. Nitāi. Nitāi.

Devotee: I was thinking Mahārāj that even here in Navadvīpa Dhāma the sounds of *māyā* can be heard.

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, ha, ha.

Devotee: So we are living...aso mana mani arsinkati?

We are staying downstairs on our level and having to hear this *māyā* sound. But then I was thinking that you're in elevated position of Kṛṣṇa consciousness...

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, ha.

Devotee: ... but you have to hear these sounds also.

Śrīla B.R. Śrīdhara Swāmī: amnaya vrkrti ka jnana chatva sarvatya sarva da?

Bhaktivinoda Ṭhākura in his *Bhajan-lalasa* he says, "Even today if we find any person in the brahmin of demonic temperament, we are to take it as sustainer of the *līlā* of Mahāprabhu. Not direct but indirect way." Direct and indirect, everything contributing to the cause of the Absolute by direct or indirect. Just as opposition party in the Parliament. Opposition parties leader he also gets some fame from the Government, has got recognition. The opposition has also got recognition. This is the way of His *līlā*, but it is *līlā*, and autocracy is maintained in the centre. By His *līlā* it has been so arranged. We are to harmonise in that way. The autocracy is there but His *līlā* is there and the nature of His *līlā* at present of this form, we are to take it. So opposition not against autocracy because it is His decision, the *līlā*. *Līlā* means above all reasoning.

Nitāi. Nitāi. Nitāi. Nitāi.

Līlā, only subjective and objective, so *līlā*. Darwin's theory also chance coincidentally, God doing in a way, how? None knows. Stone producing, fossil producing everything

in a wonderful way. How it will move it is not known to anybody, evolution. But ours is subjective evolution, not objective, evolution from the side of the subject, from the conscious world. And above that that is beauty, harmony, love. That is evolving itself or Himself in this way, or "I shall in this particular way." Not from finite to infinite, but from infinite to finite. The movement of the waves are not from finite towards infinite, but from infinite. Infinite is the greater and from infinite, waves are coming to the finite world. They say finite will produce infinite but we say infinite has produced finite, necessary for its activity in relationship.

Āmnāyah, that is the positive, and negative, both here and there. *Svarūpa-śakti*, *śakti* is negative - *śakti-mam* positive, asserting. A Predominating Moeity and Predominated Moeity. Predominating half and Predominated half - in the words of our Guru Mahārāj [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]. Mahāprabhu is the combination of the Predominating and the Predominated Moeity.

Devotee: Mahārāj, once you were explaining how Kṛṣṇa's pastimes in the material world defeat the pastimes in the spiritual world.

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, ha. Yes. Gokula is the source of Goloka. Gokula is in *prapañca*, but that is original in Goloka is its producer, a peculiar thing. And my assimilation was there in this way, that *āprakṛta*, *prakṛta vāt*, very like the mundane, that is *kṛṣṇa-līlā*. And in this mundane area it can be played best - Gokula. Goloka is Gokula's *vaibhava*. It has been written, I am told but I have not seen it in writing anywhere but I am told, from long time, that it has been mentioned by Bhaktivinoda Ṭhākura and perhaps *Brahma-saṁhitā* or something that, "Goloka is Gokula's *vaibhava* - the extension of Gokula." Goloka if we think to be in the original position and Gokula an extension in this *prapañca* - but it is a very peculiar thing. *Nitya-līlā* is there and here is also *nitya-līlā*.

rādhā-kṛṣṇa nitya-līlā pariva prakas?

But suppressed. Anyhow it is extension and *prapañca* here. The extension is better than the original. It comes like that. How it is possible? That is its extension it has been told. So it can be thought out in this way. The original conception of the drama is in town, but when that drama wants to show the village play, when that is taken to the village it becomes very beautiful, very nice, perfect, village paraphernalia. So the mundane is not very skilfully shown there with the elements of infinite. In the finite world the play of the finite things have been shown to its perfection, something like that, otherwise how to harmonise? Gokula - Goloka. It is so beautiful...

In [Bark?] we studied, we read, perhaps it was mentioned perhaps in [Bark?] [Bark's?] speech of conciliation. For example it was mentioned there... Generally the custom is that the title lord is conferred on a person and his successor they become lord. [Bark?] quoted one instance, "The grandson was so qualified that he was conferred the title of lord, and so his father and grandfather they automatically became lord, just like that." Ha, ha, ha.

The production is so important here that this is thought to be excelling the original play in the Goloka - Gokula, Gokula, due to its real mundane position, it may be like that. Gokula is the origin of Goloka. That means Vṛndāvana here that is the origin and the Goloka is its extension. As if inconsistent, but by the will of Kṛṣṇa everything is possible, that of wonderful stride, His every activity is wonder, nothing to say. His special will it may be. Goloka. I am not finding it in writing in any place but I heard it first from Vasudeva Prabhu and then from one or two gentlemen that this has been mentioned, Gokula. Perhaps the origin is *Brahma-saṁhitā*. Have you got it anywhere?

Devotee: I've read in *Brahma-saṁhitā*...

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: ...and there Śrīla Bhaktisiddhānta [Saraswatī Ṭhākura] says that generally it is thought that Goloka is the original, and Gokula is the extension.

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: Then he says, but there are some who say that Gokula is the original and Goloka is the extension. He makes a reference like that.

Śrīla B.R. Śrīdhara Swāmī: Yes. You have got it?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: How to harmonise?

rādhā-kṛṣṇa nitya-līlā korivar prakas?

And Gokula, not only in this *brahmāṇḍa* but there are many *brahmāṇḍas* where there is Gokula. And all may be the photo of the original. But here we are told that Gokula is the original. And this reflection goes to [disputing?].....?

satellite, reflection, going to that and from there it goes to any place. Hare Kṛṣṇa.

Origin, origin, that may be by another example. Just as Yaśodā says, "He's no Lord, He's my son, He's my son. I don't like that anyone will say that He's not my son, He's God Himself. I don't want to hear that." Something like that. The thought may come from that. Sweet, sweet, home, there's no place like home. So as we are in this Gokula, or Vṛndāvana, this *jñāna-sunya-bhakti*, the blind faith, blind form of devotion, according to their, "No, this must be the original. We don't care to know about Gokula, where it is. It may be the outcome of *jñāna-sunya-bhakti*, *jñāna-sunya-bhakti*. We do not know where is what, what is where. But this must be the highest place." That is the firm faith in a stage of *jñāna-sunya-bhakti*. Do not care to know about *taṭasthā* life, the relative is so,

jarje rasai haya sarvottam tara ce abhi chell asit arsitarrutama?

Sarvottam, the *vātsalya-rasa*, "No, no, *mādhurya-rasa* I don't care for it. How can it be better than this? I don't admit it." In this relative position also it can be asserted like that, confirming. "This must be the highest position where we are. We do not care to go, enter into calculation and controversy. We assert that this is the original, and if there is anything, that must have to be extension." It may be assertion from that *jñāna-sunya-bhakti*. That blind love may come even from that, and that must have some value.

Devotee: There is spiritual relativity?

Śrīla B.R. Śrīdhara Swāmī: Spiritual relativity, yes, relativity.

Devotee: Spiritual relativity?

Śrīla B.R. Śrīdhara Swāmī: That is unflickering firmness to take ones position in his particular duty. "It's my duty." [Like Cassabianca?] That blind discharging temperament of duty. "Everything is mine. I don't know any general law at all. But my patriotic feeling inspires me to think that it is my duty to oppose the enemy." Something like that. "Though I am a soldier but if the general calls me back I won't budge an inch. I must fight to my death. I am a soldier. If the general says to come back I won't observe." With such firmness just as one soldier may do his quota of his duty towards his motherland, it may be something like that. "My firm faith where we are, where is my child Kṛṣṇa, I find that must be the highest place. I won't, in the whole of the universe I don't admit that there should be any higher place than this. If there be, that must be servant of this place, subordinate to this place." This sort of assertion is blind.

Devotee: But I Goloka Vṛndāvana, we sometimes read that they're in the same form as there but *citra* and *vicitra*.

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: So...that means they're inanimate? They're not moving?

Śrīla B.R. Śrīdhara Swāmī: They get the second-hand existence. The positive side is holding principle position and opposition very inactive here, we are told there.

Devotee: But like status...

Śrīla B.R. Śrīdhara Swāmī: It is there, what is...

End of recording, 14th, 17th, 18th.8.81

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