

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

81.11.17.A

**Śrīla Śrīdhara Mahārāja:** Any Question?

**Devotee:** Mahārāja, in the incarnations of Kṛṣṇa, do They have different personal identities, separate identities?

**Śrīla Śrīdhara Mahārāja:** Yes, both, common and different, something common, something different, different posing, function also different. *Acintya bhedābheda*, that should be applied everywhere, *bhedābheda*, distinction and non-distinction, simultaneously. Internal connection is everywhere, especially towards upward, and functional differences.

That is to be traced everywhere more or less. Even in this world, a man in his family, a man in the office, a man wandering in the foreign land – internally one and the same, but externally their functions, their attitude, mood, cannot but be different. In ones own land one is a king, and when he’s wandering in a foreign land he may even be a captive. In his own mood he will be in such a way, mood will be different.

So in Kṛṣṇa conception of different positions, not to be afraid of being a captive, but mood will be different in different places. Svayaṁ-Bhagavān is different from *tad-ekātma*, and the *prabhāva*, *vaibhava*, *prakāśa*, *vilāsa*, the difference in His posing, in mood, in nature.

Hare Kṛṣṇa.

Vṛndāvana Kṛṣṇa does not care for any Mathurā and Dvārakā Kṛṣṇa. He’s in a playful mood, playing freely in a very plain place where the friends are also of a similar nature. Not any gorgeous style, kingly style, where different from Vāsudeva Kṛṣṇa. Nanda-nandana is different from Vāsudeva. Vāsudeva aspiring after the sweet playful stage of Vṛndāvana, but He can’t become that at once. He has self-imposed duties and some engagement. He cannot leave that immediately. But He feels in His heart that: “I was very happy when I was young in Vṛndāvana, playing. Now the burden of duty does not allow Me sufficient time.” In such posing difference, opposite. Taking responsibility though it is all self-made.

Just as one man enjoying his leisure but when he has taken voluntarily any honorary post, in any municipality, or any company anywhere, honorary post, but still some responsibility. And sometimes he thinks, “When I had no such responsibility I could enjoy my time more freely.” In this way: self-imposed responsibility of different type of administration, or duty, anything else.

That differentiates what is the position, the conception of the gradation of the Absolute even. But still the oneness within, it must be admitted. Hare Kṛṣṇa. Hare Kṛṣṇa. He’s conscious of His Vṛndāvana *līlā*, Mathurā *līlā*, Dvārakā *līlā*.

Even we can also retain our playing stage in childhood. Though in old age also when busy so many discharging the duties of our youthful – afterlife, when we have responsible duty to discharge, we can remember. But we have created our own new atmosphere, and that seems to be binding on us. Something like that. It’s all voluntary but still accepting different responsibility and to become different in mood and nature and behaviour, all these things.

Gaura Haribol. Gaura Haribol. And then He’s also Nārāyaṇa, that Kṛṣṇa is also Kāraṇodakaśāyī – in different ways. Main centre also Kṛṣṇa, Vṛndāvana Kṛṣṇa, Mathurā Kṛṣṇa, Dvārakā. Then again Kṛṣṇa with Yaśodā, Kṛṣṇa with *gopīs*, Kṛṣṇa with friends, cows, and devotees also: different moods and types. And in another main centre, in the lower house, near Vaikuṅṭha, Nārāyaṇa, He also has His extended self, Saṅkarṣaṇa, Pradyumna, Vāsudeva, Aniruddha, etc. And They have got also so many sub-officers and They are also represented in this way in twenty-four

main forms in Vaikuṅṭha, different forms, different figure, different colour, in this way.

*Eko ham baho śyāma*. One – the play becomes many, variegated nature, a system, and it is eternal. It is eternal in that eternal domain. And here only it is coming and going. Sometimes comes and goes, *pralaya, sisthi, sithi, pralaya*. And there that is eternal play, in the plane of dedication. No loss, all gain: so all sustenance, no death. Equilibrium comes action and reaction in the land of action and reaction: naturally in the background equilibrium. Equilibrium means Virajā, Brahmaloaka, action, reaction, *karma*. And where there is all dedication, no equilibrium. Equilibrium in the middle stage, this can be stopped. That cannot be stopped, changing, dynamic in character. But a total stop of Vaikuṅṭha *līlā* is not possible, *svarūpa-śakti, nitya-līlā*. And this is *anitya* in the mortal area, and its necessity because it is based on exploitation, action, reaction. The basis is enjoyment, exploitation. That can't stand. Exploitation cannot stand for all the time. It must have its reaction and ultimately sometimes full stop. That is equilibrium, Virajā, Brahmaloaka, *sisthi, sithi, pralaya*, coming, staying, and perishing, in the plane of exploitation, it is necessary we see.

But that is not in the land of dedication. All contribution, resourcefulness is unlimited, unlimited, no necessity of any stop or any work. There, work is life giving. But here labour is like eating, vitality eating, dissipation, and there, life giving. As long as one apparently has love of labour his remuneration is to get more and more energy for more labour; no other remuneration. So it has got no weariness, no weariness as we find here.

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

Whole thing like music: whole thing, beauty, music, beauty. Hare Kṛṣṇa. Hare Kṛṣṇa.

*Sundaram: satyam, śivam, sundaram*, the highest level is that of *sundaram* stage; *sundar*, beautiful, beautiful, love, charm, *ānandam*, harmony. Gaura Haribol. We have to conceive them in that light. That light, the acme of our highest end, *prema*. Not the wholesale stoppage of our movement in Brahman conception, the perfect rest, physical rest. But that is more than rest. By rest we recoup our loss. But there no loss, always gain, so rest is not necessary at all.

Hare Kṛṣṇa. And that business, rolling business, that means the gain is always adding into the capital, is being added into the capital; that is rolling business. The service and the remuneration that is added into the serving nature, capital increasing. In this way rolling business, like that, always.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Mahāprabhu Gaurāṅga Sundar.

This is *prema*, this is love. Apparently there is dissipation, risk in wholesale surrender. But really by the back door one is gaining very much, the most profitable business.

Hare Kṛṣṇa. Gaura Hari.

Here we are in movement but always searching after rest, to gain more energy to work. Dissipation, the mortal effect, always: this material world, and up to mind, up to ego. Separate, that is the most healthy cooperative business, and here seeking after separate interest. Everyone is ultimately for himself. And the cooperation with others, that is also meant for one's own interest, not to cooperate for the common gain. *Dvitiyābhīniveśataḥ syād [Śrīmad-Bhāgavatam, 11.2.37]*

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Haribol.

Madana manohara is not here?

**Devotee:** Yes Mahārāja, I am here. From yesterday I'm here.

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

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Bhāvānanda Mahārāja is here?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** He's here, Jayapataka Swāmī not?

**Devotee:** Mahāmuni is in Māyāpur. He will be here at ten o'clock this morning.

**Devotee:** Jayapataka I think has left. I don't think Jayapataka is at Māyāpur: only Dhṛṣṭadyumna Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Only Bhāvānanda Mahārāja is here. Did Bhakti Caru Swāmī come to Māyāpur?

**Devotee:** No. He's in Calcutta. He was preoccupied with the conference, the all religions conference. They had a large preaching program in Calcutta of which maybe three thousand people attended. It was three nights in a row, for life members only.

**Śrīla Śrīdhara Mahārāja:** That was already finished, I am told. Again new engagement, all right, anyhow their program is changed. Gaura Haribol. Gaura Haribol.

I was told that Caru Swāmī would come to visit Māyāpur day before yesterday, Sunday.

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

**Devotee:** Śrīdhara Mahārāja, I had one question. In the *śāstras* it says that simultaneously and differently we are one with Kṛṣṇa. This seems to be a *śāstra* that the Māyāvādīs pick up and use a great deal, sometimes in their arguments. And I'm very confused.

**Śrīla Śrīdhara Mahārāja:** Our common is that we are also consciousness, *caitan*. Kṛṣṇa is also *caitan*. That is, it is conscious, not matter, there the common. But He's infinite consciousness and we are only a particle of consciousness *anu-caitanya*, *br̥hat-caitanya*, *anu-caitanya*. *Cetan*, that is spirit. His spirit – the Absolute, and we are spirit – the dust, a point. So we have got great difference with Him.

Kṛṣṇa has got sixty four qualities. It is mentioned in *Bhakti-rasāmṛta-sindu*. What are they? Nārāyaṇa sixty in number. Ordinary influential [demi] gods they are fifty five. And the ordinary *jīva* soul, only fifty: and very meagre, infinitesimal, fifty qualities in quantity infinitesimal, very smallest of the small. And Indra, the *devata* when they develop into Indra, the *devata's* position, some more qualifications added to them, and a little more, very small extension, or development. And in Nārāyaṇa only full sixty qualities are present, and in Kṛṣṇa sixty four – Nārāyaṇa sixty and Kṛṣṇa sixty four in fullest magnitude, the qualities. What are they? It is mentioned, in *Brahma-saṁhitā* and in *Bhakti-rasāmṛta-sindu*, in *Jaiva Dharma* also you may find in Bengali. Hare Kṛṣṇa. So that is the difference.

**Devotee:** It's very clear.

**Devotee:** Śrīdhara Mahārāja, when one becomes fully conscious of his spiritual identity does his

present mind and intelligence, does it become purified or does he lose those and realize...

**Śrīla Śrīdhara Mahārāja:** It just vanishes. Misconception of a thing and when proper conception comes the misconception vanishes. It may come back again for some time. Suppose there is a post. I take it when in dusk, not more light, 'Oh, there is a man.' The post is there, and when in want of sufficient light I may mistake it as a man standing. And that may occur for some time also. Not only one day but sometimes it may be repeated. 'No, no, no, that post is there. It is not a man.' It may occur for some time. But when he comes to understand that it is a post the conception of man vanishes. And ultimately when I'm fully conscious I can retain that memory within me and seeing the post no longer I should think that the man standing, like that. Do you follow? Not clear?

**Devotee:** I'm wondering, does the present mind, the material mind and intelligence, does that become purified?

**Śrīla Śrīdhara Mahārāja:** Mind is to see things with the view of exploitation; that is mind. 'It is for my satisfaction, not for Kṛṣṇa's satisfaction.' What is meant for Kṛṣṇa's service, I mistake it as the thing which is meant for my service. When fully conscious that everything is meant for the service of Kṛṣṇa, even myself, nothing is created for my satisfaction, but everything exists for the satisfaction of Kṛṣṇa, even including me. Then mind, no mind. Mind is a transaction of a usurper, that what is others, I think it is mine and I begin my transaction with that. That is mind, *bhoga-buddhi, saṅkalpa-vikalpa*. 'How I can utilize for my purpose, how I can avoid this which come to hinder my enjoyment.' This is mind. And when nothing for meant, I am also meant even for the other, then no function of mind remains, mind has to go away forever.

But if offence, only salvation then again mind may again come back in the mental system, within the cage mental system, if he deviates from the permanent knowledge that everything meant for Him, for the Lord. For the time being, he may have some sort of conception that everything is meant for God, not for me. Again he may deviate. 'It is not for me.' But when definitely he realizes that everything has got positive meaning and it is for Him, and I am also for Him, firmly established, then mind disappears forever. Then another mind will, from within, in its position may arise from my inner heart; how I shall serve. How I shall enjoy, this is our present mind, and how I shall serve, by this, by that, that is another.

*Anai rday more mora mana vrndavana mane mane eka kori mane [?]*

Ordinary peoples mind, their ordinary thinking in their interest of loss and gain of this world calculation. But after attaining the highest stage, Mahāprabhu says His mind is Vṛndāvana. He is always seeking after how to satisfy Kṛṣṇa, the *gopīs*, the other inmates there. That is another internal mind. That is all pure spiritual, but doing the function of a mind, as we find here, similar. This is perverted reflection of that real mind. Mind means to invite something and to discard something. Such plan, 'I want this, this, this. I want to avoid this, that, that.' That is mind. It will help me and it will disturb me. What will disturb me I must dismiss. And what will help me I must imbibe. In this way the mind works and helps the *ātmā* to do his service. Mind generally here means this mind, relating to the plane of exploitation. That will vanish. That is only a reflection, perverted reflection. The original is there, that is the real concern. *Sarve mano-nigraha-lakṣaṇāntaḥ*, in *Bhāgavatam*.

*[dānaṁ svadharmmo niyamo yamaś ca, śrutañ ca karm māṇi ca sad-vratāni sarve mano-nigraha-lakṣaṇāntaḥ, paro hi yogo manasaḥ samādhiḥ]*

["Charity, constant and conditional prescribed duties, mental and sensual control, hearing the scriptures, holy vows and duties - all these are observed to gain subjugation of the mind. Mental control is known as the supreme *yoga*."] [*Śrīmad-Bhāgavatam*, 11.23.45]

The consequence of all forms of different processes of progress is meant to get away from this present mind of exploiting nature. Kṛṣṇa. Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi.

**Devotee:** Śrīla Śrīdhara Mahārāja, so if the mind that we have now is a perverted reflection of our spiritual mind, does the spiritual mind also accept and reject but for Kṛṣṇa, in relation to Kṛṣṇa?

**Śrīla Śrīdhara Mahārāja:** Yes, but in a different nature. Just as [Raghunātha] Dāsa Goswāmī says in his prayer to Rādhārāṇī, [*Caitanya-caritāmṛta, Madhya-līlā*, 2.36-37-38] "If you are not propitiated with me I do not want Kṛṣṇa. Rādhā-Kṛṣṇa, I want Kṛṣṇa always with You. Without You I don't like to search after, or even to see Kṛṣṇa, without Your connection."

That sort of *līlā* is to be found there. We want to avoid Kṛṣṇa. Gurudeva of the highest leaders of the potency of the wholesale service of Kṛṣṇa, if we feel any avoidance of the leader of our group then we won't go to search any independent compromise with the proprietor. Something like that. We are a part of potency. And the all-embracing potency is there, and keeping harmony with Her interest, we shall have. We are in the negative side, keeping the interest of the negative aspect wholesale. Then I shall want connection with the positive, not ignoring the interest of the negative, I shall go for any selfish interest to meet with the positive. Something like that. Without the grace of Rādhārāṇī, the leader of particular *rasa*, so also in *vātsalya rasa* over-crossing Yaśodā, I won't to go to show – *sākhya rasa*. One newcomer he must not try to cross the right of his master Śrīdhama, Sudhama, etc., and to be eager to establish direct connection with Kṛṣṇa. That over-crossing that should be avoided for his healthy upkeep. If he does so, it will be suicidal, so they cannot do that. Never leaders should be disrespected of his own group. And that the Gurudeva comes there. Never crossing Guru one will go to Kṛṣṇa. *Yasyāprasādān na gatiḥ kuto 'pi – yasya prasādād bhagavat-prasādo*, by whose grace we get the grace of the Supreme. And *yasya prasādād*, if He is dissatisfied then, *na gatiḥ kuto 'pi*, I am nowhere.

[*yasya prasādād bhagavat-prasādo, yasyāprasādān na gatiḥ kuto 'pi  
dhyāyan stuvāms tasya yaśas tri sandhyam, vande guroḥ śrī-caraṇāravindam*]

["By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master."]

[Śrīla Viśvanātha Cakravartī Ṭhākura's *Śrī Gurvaṣṭakam*, 8]

This should be, not only here, but this should be kept to the highest position also this principle. This is an eternal principle, always. The quality of subordination must be retained. And don't try to become the highest entity. That will be useless and that will be something like Māyāvādā. That I am the principle of surrender, that takes us always in the lower, it will attract us only for the lower position. And automatically we shall find that we are raised to be higher. As much as you shall try to come to the lowest I shall find automatically I am going towards high,

surrender. *Tad dāsa-dāsa-dāsānām dāsatvaṁ dehi me prabho.*

*Tad vṛitya pariḥyago vṛitya vṛitya tasyasya vṛitya samana lokanatha [?]*

*Śaraṅāgati*, surrender – surrender means what? Surrender to the wholesale of Kṛṣṇa. Not only Kṛṣṇa but also His servitors, Kṛṣṇa with His servitors He's one whole. Not excluding His servitors, Kṛṣṇa is whole. So that should be kept in our mind always, so we won't venture to displease the servitors of Kṛṣṇa.

Of course in the higher section we find that is managed by Yogamāyā. We have got no hand there. Different camp and how to increase the satisfaction of Kṛṣṇa, so different camps, sometimes opposite camps are created for His satisfaction. There also we must abide by the leader of the camp. It is designed by Yogamāyā. We have got no hand there.

But our general tendency will always be to go to the lower side, wherever we shall be put, whatever camp we shall be, we shall have to acquire by the innate nature, our tendency always to be towards the service of the lowest type.

But the leaders, they by appreciating our inner quality, they may force us to be some higher position. No separate ambition should be encouraged there, is encouraged there, no ambition. Quality is self-effulgent. It will take you. You have not to become ambitious for that position. Ambition may be, but that pertaining to service only. But risk with service, always with the tendency of self deprecating. Die to live. Die to live. We must remember this theory all along. But you don't die thereby, you really have to live, a more developed life. But your tendency will be always to die, so much risk at every point of discharging your duty; the wholesale risk. And that you really innately develop your position. You are externally never seeking any position. A position will automatically come, can't be resisted. Irresistibly it will come by your dedication.

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

**Devotee:** I want to make a question but Mahārāja, I cannot speak English very well.

**Devotee:** He had an inquiry and then he will say it in his own language and Mahārāja will translate.

**Śrīla Śrīdhara Mahārāja:** All right, he may say to him.

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

**Devotee:** We find that in this *taṭasthā-śakti* there are two tendencies; one is to surrender to Kṛṣṇa, the Supreme Personality of Godhead. But the other one is not to surrender. But he's asking why there has to be these two tendencies? Why?

**Śrīla Śrīdhara Mahārāja:** Why?

**Devotee:** They are opposite, so why there have to be, since we are energy of Kṛṣṇa?

**Śrīla Śrīdhara Mahārāja:** That is for the peculiar position as called margin. Margin means having influence, containing influence both the sides, that is margin. So by constitutionally it is there. Because *taṭasthā-śakti*. *Tata* means a margin. *Tata* means neither water nor land; something like no man's land, and the line of demarcation between the two, so it is...

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