

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.12.09.B

Śrīla Śrīdhara Mahārāja: ... Paramātmā, even Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Can't you follow?

Devotee: Yes. The Paramātmā is all pervading witness, He's the witness of all the activities. And I've heard it said that...

Śrīla Śrīdhara Mahārāja: Paramātmā is important in the relativity of the fallen souls that are in bondage. Paramātmā's function is important to those that are entangling with the material world. Paramātmā has got His position there only. But the Gurudeva has his position in the liberated section, Vaikuṅṭha, Goloka, everywhere his important position. Without him no function can be undertaken or practised or finished.

Devotee: So I've heard it said that the Guru is present within his instructions.

Śrīla Śrīdhara Mahārāja: Yes, *deha-dehi-vibhāgaś ca neśvare vidyate kvacit*. [There is no distinction between the Supreme Lord and His personal body] [Within *Śrīmad-Bhāgavatam*, 11.6.2-4, Purport] His instruction, his body, his movements, his posture, gestures, inseparably connected. God *vilāsa*, His eye, nose, everything. Everything is there but inseparably connected, *deha-dehi-vibhāgaś*. His eye can hear. His nose can see. In *Brahma-saṁhitā* [5.32]

*aṅgāni yasya sakalendriya-vṛttimanti, [paśyanti pānti kalayanti ciram jaganti
ānanda-cinmaya-sad-ujjala-vigrahasya, govindam ādi puruṣam tam aham bhajami]*

[I worship that Primeval Lord Govinda, whose Form is all-Ecstatic, all-Conscious and all-Truth, and thus, full of the most dazzling splendour; every Part of that Transcendental Form possesses the functions of all His Senses, as He eternally sees, maintains and regulates infinite universes, both spiritual and mundane.]

His leg can think, in this way. Just as in mind: mind can hear, mind can see, mind can touch, the central thing. But the eye cannot hear, the ear cannot see, but the mind, the internal body, that can see, that can hear everything, central thing. And the specialised, we may find that there is also ear, eye, so many things. So in this way it goes there. *Aṅgāni yasya sakalendriya-vṛttimanti*. That we should keep in our mind, to have conception of the higher type of existence. Not compartmental differences are so tight and fast and opposing. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Devotee: In the *Caitanya-caritāmṛta* it is stated that the Guru is either the representative of Rādhārāṇī, or Nityānanda, Balarāma.

Śrīla Śrīdhara Mahārāja: In different *rasa*, different department of service. The head of the, He's the head of all the departments of services, of those who are grouped in that department of service of Them.

Devotee: So Balarāma's department is *sākhya rasa* or...

Śrīla Śrīdhara Mahārāja: Balarāma mainly *sākhya*, *vātsalya* also included somewhat, *śanta*, all these, except that of *mādhurya*. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: The day before yesterday, on Monday, you were saying that one has to go gradually, otherwise they might become confused. So sometimes I feel confused. I want to know what, maybe I'm leaving something out in this *sādhana*. So what are the most important aspects of our *sādhana*?

Śrīla Śrīdhara Mahārāja: *Sādhu-saṅga* – any drawback to be compensated by our more intense relationship: that is of serving relationship with the *sādhus* who are representing that world. Who represents the dynamic characteristic of that soil. The greater *sādhu*, the more dynamic capacity personified by coming in contact. Just as if we're cold we want fire to quench the coolness: in that way. We shall try to place ourselves nearer to the, to those agents which are emanating that power, that force around him, attracting that power of attraction towards *Vaikuṅṭha*, towards that land. We shall try to come being paralysed by coldness, by chill, and we must come to the fire, to have normal position, comfortable position. So we shall try to approach towards *Vaikuṅṭha*. But here *Vaikuṅṭha* means in the heart of the *sādhu*, _____ [?] nearby him. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Therefore we are coming to see you.

Devotee: To get warm.

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

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani*

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."]

[*Śrīmad-Bhāgavatam*, 11.20.30]

_____ [?] then our tendency to enjoy will also be diminished. And our past reaction that will also be little, and gradually we shall find that we are in the midst of that infinite, our consciousness is a part of the infinite consciousness. Consciousness is all in all. First consciousness and then the experience of the consciousness...

[Very muffled recording for about one minute]

When the *Bhāgavata* chanting finished by Śukadeva Goswāmī then in the conclusion Śukadeva asked Parīkṣit Mahārāja:

*tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi
[na jātaḥ prāg abhūto 'dya, deha-vat tvaṁ na naṅkṣyasi]*

["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]

"Now, that you will die, destroy this animal consciousness, that 'I shall die.' This is all animal consciousness that I'm one with this body is myself, *paśu-buddhi*, that I'm animal, I'm this flesh and blood. This is not so. Keep continuous your consciousness as a member in the conscious world. Don't allow you to come down in the material conception, that is *paśu-buddhi*, animal consciousness, that I am this flesh and blood. This is animal consciousness. You kill it, do away with it. Don't allow your consciousness to come down to the world of material consciousness, flesh and blood. You won't die. You're a member of that plane. *Tvaṁ tu rājan mariṣyeti*, that the serpent, that Takṣaka will come and bite you and you will die, don't allow yourself to identify that this body is yourself, don't allow. Retain your consciousness that you're a member of the conscious world. Don't allow. *Paśu-buddhim imāṁ jahi*. That I'm this body _____ [?] you are living in a conscious world. Don't allow yourself to come down. Then you are in the world of Brahman, pure consciousness, no death. Death is only possible in the body, but you're not body, the body consciousness and what you see with your bodily eye, this bodily ear. Disconnect with that idea and try to live always in the conscious world."

And Parīkṣit Mahārāja answered, "By your grace I'm fully established in that stage. No longer shall I be a victim to death. I'm above death. I can maintain my identity, and also I can live and move with so many conscious spirits."

[Very muffled recording for about seventy seconds]

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.

Devotee: Mahārāja, I've heard from one devotee who read from a large version of the *Mahābhārata* that there is some, the *Mahābhārata* tells a different story of the death of Parīkṣit Mahārāja. Is that true that there is in the *Mahābhārata*...

Akṣayānanda Mahārāja: Different from *Bhāgavata*.

Śrīla Śrīdhara Mahārāja: Yes, different angle of vision. From two standpoints it may be conceived. One, that *kalpa-veda*, Brahmā's day's program, every day's program of Brahmā: that is one *kalpa*. Just as we also in our daily duty, routine, almost we repeat the same thing with some little difference. First coming out of the bed, cleansing face, then after taking tea, and then going to duty, some mainly common things there and some difference also. Not every day a complete copy of the previous day's activity. So in Brahmā also one *kalpa* is one day; many things similar and some things different.

So in *Purāṇa* they have recorded the incidents that happened but we find these differ. One day's routine has been copied by one man, and another day's routine has been taken, described by another gentleman. So little difference we find there. Jīva Goswāmī Prabhu has explained like this that we find difference in different *Purāṇa*. One day's record, another day's record, a little difference there may be.

Some *kalpa* Varāhadeva came as white, some *kalpa* Varāhadeva came as *śyāma*, black.

Mahāprabhu's Avatāra has been described as *harit* [?] *varna*, like that of *su-pak* [?], and sometimes *pita-varna*, a different *kalpa*. Every Kali-yuga Mahāprabhu comes for *Hari-Nāma-saṅkīrtana*, but *rādhā-govinda-milita-tanu*, only one: Seet varaha kalpa [?] Asta vrmsitu yuge yuge [?] Mahāprabhu comes as Rādhā-Govinda, and in Kṛṣṇa *līlā* also that Rādhā-Govinda, Svayaṁ-Bhagavān. In other Dvāpara, that Yuga Avatāra Kṛṣṇa that is of different type. So differences have been harmonised in this way by Jīva Goswāmī. This is one thing. And another I told, by anything? What was the question?

Akṣayānanda Mahārāja: *Kalpa-veda*.

Śrīla Śrīdhara Mahārāja: No, *Kalpa-veda* was one thing. What was his question?

Devotee: I wanted to, he was just saying, one devotee was saying it disturbed his mind that there was some contradiction...

Akṣayānanda Mahārāja: Between *Mahābhārata* and *Bhāgavatam*...

Śrīla Śrīdhara Mahārāja: Oh! *Mahābhārata* and *Bhāgavatam*.

Akṣayānanda Mahārāja: The difference of the Parīkṣit *līlā*.

Śrīla Śrīdhara Mahārāja: Difference of *kalpa*, and so we find the difference in different scripture. Another thing, the angle of vision. Deeper vision can record the deeper representation, and superficial vision, one who records from superficial vision he will say something else, and from deeper vision he'll say, "Oh, this is this."

Or some doctor will examine the patient, he will find a particular type of disease: but another, genius doctor, he'll say, "No. This is superficial. But the deepest vision is this, the disease is of this type. It is not dysentery, but it is typhoid." Something like that. So there is also some differences according to the degree of the diagnosis.

But, just as in the case of the *Varaha mandala samstan* [?] Swāmī Mahārāja says that Sun is the nearest, then Moon, then this Mars. And it is also mentioned in the list of the *bara* [?] Sunday, Monday, Tuesday. Or to come to conclusion or giving suggestion, that this is not in the respect of physical distance but influence. From the standpoint of influence Sun is nearest to the Earth. And the next influence we have from the Moon, and the third from the Mars. In this way, the calculation in this method, the distance, the degree of its presence of influence, the calculation standpoint is different.

So also – I missed what I was going to tell – Parīkṣit Mahārāja, *Mahābhārata* says that the Takṣaka came along and put his bite into the forehead, and *Śrīmad-Bhāgavatam* says that the serpent came and touched his feet. That is represented, but we must not approach with the physical side of the history. From the standpoint of *Bhāgavatam* Parīkṣit is a devotee, and this is *līlā* of Kṛṣṇa. And the Takṣaka comes, touches, he's a great devotee, he cannot give him bite on the forehead. It can give only touching by his feet most modestly he should deal with the, this is the view of *Śrīmad-Bhāgavatam*. And in *Mahābhārata* to the ordinary was as we get here as the result of *karma*. *Karma* has come with his influence and circled his throat and gave his bite on the forehead. That is in the vision of – the same Vedavyāsa when he's writing in the mood of *Mahābhārata* writing. But that is discarded by Devaṛṣi Nārada, he had a greater view, more holy view. Kṛṣṇa *līlā*, and any connection of Kṛṣṇa that should be valued very highly than ordinary laws. So from the standpoint of the author of *Bhāgavatam*, "Yes, this *karma* came to serve

Parīkṣit, not to force his power, to assert his power, on him.” So the:

yata dekha vaiṣṇavera vyavahāra-duḥkha, niścaya jāniha tāhā paramānanda-sukha

[“When you see a Vaiṣṇava of the highest order who seems to be suffering from material misery, you should know for sure that he is really experiencing the highest ecstasy.”]

[*Caitanya-Bhāgavata, Madhya, 9.240* – within *Śrīmad-Bhāgavatam, 5.19.5*, Purport]

& [*Gauḍīya Kanthahara, 3.49*]

Whatever you see _____ [?] Vaiṣṇava, you don’t look at it as an ordinary patient suffering from his *karma*, his *vyādhi*. But he internally he’s enjoying. Just as Kuntī Devī says:

*vipadaḥ santu [tāḥ śaśvat, tatra tatra jagad-guro
bhavato darśanam yat syād, apunar bhava-darśanam]*

[Queen Kuntī Devī prayed to Kṛṣṇa: “I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths.”] [*Śrīmad-Bhāgavatam, 1.8.25*]

“Let the dangers come. But I want Kṛṣṇa because if *vipadaḥ* comes, danger comes, I get Kṛṣṇa.” So Kuntī’s approach towards any difficulty is not an ordinary proposal with the difficulty by all. Do you follow? Am I clear, a little?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: So the standpoints differs. A devotee when suffering from a disease he does not care so much as an ordinary. “Oh, so many great losses will be incurred. If I die, what about these young boys, who will look after them? Where the estate will go?” But this sort pressures him much. But when a devotee is suffering from same the disease _____ [?] “Yes, Kṛṣṇa’s will, Kṛṣṇa’s will. Who’ll look after, He will see. If I die, yes I shall attain a higher position perhaps than this.” Not internally so much troubled. So the standpoints of the authors differ; deeper vision will, can disclose one thing, and the superficial vision, his record is something, and who can see deeply his record is different. Just as in the case of the diagnosis of a doctor. Something like that.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Ultimately the reign of the whole is in the hand of Kṛṣṇa. Whom He wants to see in a particular way, he cannot but see that. He’s entering the arena of Kāmsa, someone’s seeing that He’s a great wrestler. Someone says, “Oh. Great Bhagavān is coming.” The parents say, “Oh. My child is coming, after so long.” Some say, “Oh. A big diplomatic ruler is approaching towards us.” As He wants Him to be seen by others the key is in His hand.

So we won’t think that all things are dead and there descriptions must be one and the same. It is all living, can move, and not dead body following here, they can’t move their limb. It’s all living, and the wire puller is everywhere, awake in every point. He can force us to see anything and everything: the greatest hypnotist. So all false:

'dvaite bhadṛābhadrā-jñāna, saba-'manodharma' / 'ei bhāla, ei manda',-ei saba 'bhrama'

[“In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, ‘This is good, this is bad,’ is a mistake.”] [*Caitanya-caritāmṛta, Antya-līlā, 4.176*]

This is all erroneous records. The Autocrat, His sweet will, that is everything. We are to gradually approach to that sort of causal position of the whole world, we are to approach.

[*na tu mām śakyase draṣṭum, anenaiva sva-cakṣuṣā*
divyaṁ dadāmi te cakṣuḥ, paśya me yogam aiśvaram]

[“By these present eyes of yours you will not be able to see Me. Therefore I give you supernatural eyes by which you can see My almighty, mystic power.”] [*Bhagavad-gītā, 11.8*]

What is this, in the great battlefield of Kurukṣetra, Arjuna, *divya-rūpa*, when he was shown. How we are to accommodate that? Arjuna is seeing that. What is the cause? With that thing in our mind we shall try to have estimation of our environment, as well as our own self. Do you understand?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. What’s the time?

Akṣayānanda Mahārāja: Ten to ten.

Śrīla Śrīdhara Mahārāja: Then here we stop.

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

...

...decoration is very attractive. It was constructed by Man Singh [?], the General, the Chief of Jaipur, and the General of Argba Batsar [?]. And he was disciple of Raghunātha Bhaṭṭa who was son of Tapana Miśra, who lived in his later days in Benares and previously in Faridpur District, Bengal. Tapana Miśra, his son Raghunātha Bhaṭṭa, he was the *Bhāgavata* reader in the assembly of Rūpa Goswāmī and very, very sweet, and musical voice he possessed. And Man Singh [?], he became disciple to him.

nija śiṣye kari’ govindera mandira karāilā, [vaṁśī, makara, kuṇḍalādi ‘bhūṣaṇa’ kari’ dilā]

[“Subsequently, Raghunātha Bhaṭṭa ordered his disciples to construct a temple for Govinda. He prepared various ornaments for Govinda, including a flute and earrings shaped like sharks.”]

[*Caitanya-caritāmṛta, Antya-līlā, 13.131*]

It is mentioned in *Caitanya-caritāmṛta* that Raghunātha Bhaṭṭa constructed that Govindaji temple by his own disciple. And it was also engraved in the temple that Man Singh [?] has constructed this. So Man Singh [?] was the disciple of Raghunātha Bhaṭṭa, son of Tapana Miśra.

Devotee: But the Deities Rādhā-Govinda, this is not Raghunātha Bhaṭṭa’s...

Śrīla Śrīdhara Mahārāja: Raghunātha Dāsa is another. Raghunātha Dāsa lived in Vṛndāvana along

with Rūpa Goswāmī Prabhu. He's a *brāhmaṇa*, Raghunātha Bhaṭṭa. And Raghunātha Dāsa he was *kāyastha* born. But Raghunātha Dāsa, his position was superior, though he himself told, Rati Mañjarī, and this Raghunātha Bhaṭṭa was Rasa Mañjarī, a little higher position. All of them in *mādhurya rasa*.

What was your position when Swāmī Mahārāja left, where you were?

Devotee: In America.

Śrīla Śrīdhara Mahārāja: When he departed, you were in service, or a householder, at that time when Swāmī Mahārāja departed?

Akṣayānanda Mahārāja: No, he's a *brahmacārī*.

Śrīla Śrīdhara Mahārāja: Oh. He's a *brahmacārī*. And he was living with his friends?

Akṣayānanda Mahārāja: When Prabhupāda left the world?

Devotee: When Prabhupāda left I was *pūjārī* in our temple in Philadelphia.

Śrīla Śrīdhara Mahārāja: Philadelphia.

...

...their discussion, question answered. One came from _____ University, Harvard. Hare Kṛṣṇa. Gaura Haribol. And your education there: how much?

Devotee: Twelve years.

Śrīla Śrīdhara Mahārāja: Graduate, no more than that, Doctorate?

Devotee: No. No degree. Just twelve years high school.

Śrīla Śrīdhara Mahārāja: Arts or the science.

Devotee: No, no. No arts, no science. No degree.

Śrīla Śrīdhara Mahārāja: No such: general education.

Akṣayānanda Mahārāja: General.

Śrīla Śrīdhara Mahārāja: And your parents? Your father is doing, which thing, what is he?

Devotee: He's in electronic business.

Akṣayānanda Mahārāja: Electrical business.

Śrīla Śrīdhara Mahārāja: Electrical and electronic different.

Akṣayānanda Mahārāja: Yeah. Which one, electronic or electrical?

Devotee: He's electronics, he's working with this video tape.

Śrīla Śrīdhara Mahārāja: Electronics, they're more developed, electronic video.

Akṣayānanda Mahārāja: More developed, video, television, like they were doing here.

Śrīla Śrīdhara Mahārāja: How many brothers you have?

Devotee: Three.

Śrīla Śrīdhara Mahārāja: Three brothers. They're all living in a joint family?

Devotee: No, my families broken up, by divorce.

Śrīla Śrīdhara Mahārāja: You are which son?

Devotee: Number two.

Śrīla Śrīdhara Mahārāja: Second son.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Mother does not cry for you?

Devotee: No. A little bit.

Śrīla Śrīdhara Mahārāja: Willingly. Willingly given up for the service of the God.

Devotee: She has sacrificed.

Śrīla Śrīdhara Mahārāja: Sacrificed, father also?

Devotee: Yes. She likes what I'm doing, but the father he's a big hustler, he's atheist, he doesn't like.

Śrīla Śrīdhara Mahārāja: Are they disciples, no?

Devotee: No.

Śrīla Śrīdhara Mahārāja: But not anti, not against?

Devotee: My father he is against. He cannot say the word Kṛṣṇa. He's such a demon.

Śrīla Śrīdhara Mahārāja: But does he say God.

Devotee: No he doesn't, he cannot say.

Śrīla Śrīdhara Mahārāja: No. He can't say God also. Allah?

Devotee: No. No he cannot say.

Śrīla Śrīdhara Mahārāja: Nothing of the kind.

Devotee: My mother she says Kṛṣṇa all the time though, she likes. Because they're not living together, they're divorced, the whole family is broken apart. This is common thing in America.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa means all attractor. Can you deny Him? For the cohesion of all the atoms and electrons the attracting power is necessary. Attraction, that is the most fundamental potency and that is not dead, that is a living thing; and there you will find Kṛṣṇa all embracing, all organising, all attracting, and to attract all in conscious area, that does not mean nothing. That is everything. That is everything, who can attract everything, what powerful is He, and what capacity He has got. All attracting principle who can attract. Not only that is endowed, He can't but admit that, that there must be all attracting potency. And that is a living thing, not a dead one. That is endowed with life and that becomes Kṛṣṇa. And when He attracts the conscious, then the attraction is known as love, beauty. Conscious unit can be attracted only by love and beauty. No force can do that. Force fails there. So all embracing, all loving, all beautiful, all ecstatic principle centre of the Absolute. Everything is for Him and He's for everyone: friendly relation, *suhṛdaṁ sarvva-bhūtānām*. Have you gone through *Bhagavad-gītā*?

*bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarvva-bhūtānām, jñātvā mām śāntim ṛcchati*

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

"Though I'm the enjoyer of everything, absolute owner and enjoyer, *bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram*, the Supreme of the Supreme am I, but *suhṛdaṁ sarvva-bhūtānām*, at the same time I'm in friendly relation with all. If one comes to know that then he finds real peace in his heart."

That is, the world is not a place of anarchy, there is administration, justice, mercy, and the highest entity, highest quarter of justice and mercy is a friend of mine. My interest is really, sincerely and truly represented there in His heart. Then I can sleep peacefully. No fear, no apprehension, even from atom bomb. The atom bomb will devastate only – suppose the coat or the cloth.

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

But our enemy is the animal consciousness. The body consciousness is our enemy, the world consciousness. I am all spirit, all soul. I am there. I am the child of that soil. Anyhow I have been dragged into this material consideration and identify myself more with the matter and forgotten my own position.

kṛṣṇa bhuli sei jīva anādi-bahirmukha, ataeva māyā tāre deya saṁsāra dukḥa

[“The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord. Though in reality they are servants of Kṛṣṇa, from time immemorial, they have been engaged in misconception, as exploiting agents.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 20.117]

Prabhupāda used to say *deya saṁsāra dukḥa* instead of that he sometimes, *deya saṁsāra sukḥa*. *Ataeva māyā tāre deya saṁsāra sukḥa*. This illusory pleasure, not only pain, but even so called pleasure has attracted us from the illusory quarter, aspect. Gaura Haribol. Gaura Haribol.

We are to kill this animal consciousness that I am matter. The matter is indispensable part in me. No. It has nothing to do, it is a diseased mentality. Śukadeva Goswāmī says like that. *Tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi*. Just as in a dream we can think it is, we may have such a dream that my body, my throat is cut off and it is fallen there.

*svapne yathā śiraś-chedaṁ, [pañcatvādy ātmanaḥ svayam
yasmāt paśyati dehasya, tata ātmā hy ajo 'maraḥ]*

[“In a dream one can see his own head being cut off and thus understand that his actual self is standing apart from the dream experience. Similarly, while awake one can see that his body is a product of the five material elements. Therefore it is to be understood that the actual self, the soul, is distinct from the body it observes and is unborn and immortal.”]

In *Bhāgavatam*, [12.5.4]. In *svapne*, in dream we may see that my body beheaded and is remaining, fallen there. But unaffected I see that. If the indispensable connection with the body then the body is separated I should not live. But I’m seeing my body is cut off there. The seer, that is also in *māyāic* but subtle cage, *sukṣma-śarira*, but when that’s also gone, that subtle body, then we have got the real spiritual body. Then our approach towards matter will be quite different. *Ke?*

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.

And Rāmacandra’s kingdom: the name of the capitol of Rāmacandra?

Devotee: Ayodhyā.

Śrīla Śrīdhara Mahārāja: Ayodhyā, and how many brothers?

Devotee: Three, three others.

Śrīla Śrīdhara Mahārāja: Three others, Rāma, Lakṣmaṇa, Bhārata, Satrugna, four. Rāma Rāma Hare Hare. Rāmacandra's position is between Nārāyaṇa and Dvārakesa, Vaikuṅṭha and Dvārakā. Ayodhyā's position spiritually is above Vaikuṅṭha and below Dvārakā. Rāma is, *Eko patni dar*, single wife, not, *bahu vallabha*, like Kṛṣṇa, husband of many, Kṛṣṇa. But there is *vātsalya rasa*: what is absent in Vaikuṅṭha.

Mādhurya rasa proper according to our Guru Mahārāja is found only in Vṛndāvana. And Dvārakā, and Vaikuṅṭha, and Ayodhyā are more *dāsyā rasa*, mainly of service type. Both parties are free, than the real *mādhurya rasa* is in its full swing there possibly. That I heard from Guru Mahārāja, my Prabhupāda. They're so partial to Vṛndāvana *rasa* they could not give any recognition to *mādhurya rasa* in Dvārakā, or Ayodhyā, or Vaikuṅṭha. Categorically different, *Vraja rasa*, *parakīya rasa*, *Vraja rasa*, is categorically different from all other *rasa* in the realm of Svayaṁ-Bhagavān the beautiful, very enhanced. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi.

Akṣayānanda Mahārāja: Mahārāja, Nārada Muni is in *dāsyā rasa*?

Śrīla Śrīdhara Mahārāja: Nārada Muni, not *dāsyā*, mixed *śanta*, *dāsyā*. The seer, knower, but not participator, *jñāna-vimukta-bhakti-paramāḥ* [*Upadeśāmṛta*, 10] *Catuḥsana* is *śanta rasa*, just above that, very _____ [?] peculiar extension he goes everywhere. Some taste even in Vṛndāvana, but as a *ṛṣi* Devarṣi respected there, in Dvārakā, but nowhere he stays in a particular duty, he's wandering.

Akṣayānanda Mahārāja: Just water.

Śrīla Śrīdhara Mahārāja: Anyone?

Akṣayānanda Mahārāja: No, no. Rain is coming down from the roof.

Śrīla Śrīdhara Mahārāja: Oh. From the roof it's coming from that cover and then it's sometimes coming down.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So from here will he go to Māyāpur – now he has come to you only?

Devotee: No. I've only come here.

Akṣayānanda Mahārāja: To hear from Your Grace.

Śrīla Śrīdhara Mahārāja: And not to Māyāpur for a visit? Once you must go there.

Devotee: Maybe we'll go there for a visit. Yes, of course.

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