

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

81.5.9

Śrīla B.R. Śrīdhara Swāmī: ...then pusarga [?], the higher plain, their representation.....?
Yudhiṣṭhira Mahārāj with his this body he went to...

.....

Śrīla B.R. Śrīdhara Swāmī:..Swāmī Mahārāj, he's Kīrtanānda Mahārāj.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: I am told that you are a little indifferent to the worldly affairs. This reminds me of the speaker of *Bhāgavatam*, Śukadeva Goswāmī. His qualification was his,

*pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā
grhīta-cetā rājarṣe, ākhyānam yad adhītavān,
[tad aham te 'bhidhāsyāmi, mahā-pauruṣiko bhavān
yasya śraddadhatām āśu, syān mukunde matiḥ satī]*

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses." - "That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."] [*Śrīmad-Bhāgavatam*, 2.1.9-10]

Śukadeva is addressing the assembly of the best intellectual giants of the time, authorities of different departments in the *śāstric* knowledge, authorities.

*atrir vasiṣṭhaś cyavanaḥ śaradvān, ariṣṭanemir bhṛgur aṅgirāś ca
parāśaro gādhi-suto 'tha rāma, utathya indrapramadedhmavāhau
medhātithir devala ārṣṭiṣeṇo, bhāradvājo gautamaḥ pippalādaḥ
maitreya aurvaḥ kavaṣaḥ kumbhayonir, dvaipāyano bhagavān nāradaś ca*

[From different parts of the universe there arrived great sages like Atri, Cyavana, Śaradvān, Ariṣṭanemi, Bhṛgu, Vasiṣṭha, Parāśara, Viśvāmitra, Aṅgirā, Paraśurāma, Utathya, Indrapramada, Idhmavāhu, Medhātithi, Devala, Ārṣṭiṣeṇa, Bhāradvāja, Gautama, Pippalāda, Maitreya, Aurva, Kavaṣa, Kumbhayoni, Dvaipāyana and the great personality Nārada."] [*Śrīmad-Bhāgavatam*, 1.19.9-10]

All these were present in the assembly of Parīkṣit Mahārāj. And dying, Parīkṣit Mahārāj is sure to die after seven days. So the assembly is of a very grave nature. And all the

stalwarts have come to congratulate, rather, to console Parīkṣit Mahārāj, the great exponent of all the sects of religious schools, helper. And he has been cursed by the *brāhmaṇas* whose culture and to cultivate he supported best, and the curse has come from that quarter. So at heart they are very much aggrieved and came to give consolation to the Mahārāj Parīkṣit who was noted for his religious temperament. And he's cursed to death. So the stalwarts of the religious world all assembled there, and Parīkṣit Mahārāj submissively put the question: "Sure death after seven days, within seven days. How I can utilise my time? You are so many authorities. By the grace of the Lord, fortunately have assembled here. I am at your disposal. Help me, that after the sure death I may attain blissful life."

Then, according to their stages of realisation they're advising. Some say *yoga*, some recommend *tapasya*, some *dhanam*, in this way. But Parīkṣit Mahārāj knew, very humbly told, presented that, "You of course give some unanimous verdict that will be easy for me to follow your advice." Then they were consulting and discussing with them, but differences are going on in their opinion.

At that time, Śukadeva Gosvāmī appeared. A young man of sixteen without any dress, quite naked. But a good figure, beautiful and stout and strong, like a half mad he's entering the assembly. And some boys were behind them and they are throwing dust and this and that, like just as to a madman. The whole assembly stood up with respect and the boys disappeared. And they all conjectured that, "This must be that Śuka about whom we have heard but we have not the chance of seeing him. Perhaps that boy has come." So all stood in respect and then they could recognise Vyāsadeva was there, then he was welcomed. And unanimously he was put into the chair of the speaker. Then all the gentlemen, the leaders of religious India at the time, they unanimously told that,

"We are all very eager to hear from him, this boy, this young youth. Mahārāj, you are greatly fortunate, and your fortune has attracted him. And let us all hear you put questions to him, and let us all hear submissively. We have got a very good chance. We want to hear him. We are waiting for a long time what is his realisation we want to know, because in his eyes even there is no distinction of a man and woman. Women do not care to cover themselves. The women never see anything in his eyes that they feel necessity of covering themselves. Such is his vision which is not fixed in any worldly plane, no charm of any worldly things has he got in his heart. His eyes, his everything, is meant for some transcendental thing. So what is his realisation we are very eager to know. Put questions to him."

So Śukadeva Gosvāmī also he gave his own acquaintance, or expressed his position. "What am I? *Pariniṣṭhito 'pi nairgunye*, I was regularly trained in transcendental knowledge. I am established there. But, *uttamaḥ-śloka-līlayā gṛhīta-cetā*, but my attention has been forcibly snatched towards some higher cosmos, above the transcendental impersonal conception."

Generally transcendental is known to this world, to the philosophers of this world, to be impersonal. It is something like zero, infinite and zero is of the same characteristic. So where we cannot have any entrance as a subject for investigation, the subject has got its stand far below, and we have some conjecture of some hazy thing, the *jīva* soul. So only cloudy, like a sky, infinite blue, something. So the spiritual sky is also seen, ha, ha, like an infinite blue sky. That is Brahma, non-differentiated, non-specified infinite spirit which we cannot have any experience of, practical experience. *Nirguṇa*, that is the summation of all negation. The positive experience is confined only to this world to us. This ear

experience, this eye experience, this touch experience, sum total of these experience and something drawn from that in the mental world, that is our property here. That is *saguṇa*. And all these experiences to fail to have any conjecture of that background, so it is *nirguṇa*, summation of all the experiences are absent there. The positive knowledge of our experience is absent completely there. So, that is *nirguṇa* we are told.

"*Pariniṣṭhito 'pi nairguṇye*, I am well established there, perfectly I'm established there always in connection with what you call negation of all these positive things we experience in this world. *Uttamaḥ-śloka-līlayā gr̥hīta-cetā rājarṣe*, but Oh prince, this is my real stage what I give vent here to *uttamaḥ-śloka-līlayā*. Something extraordinary, higher wave, current, has carried me to some other world. And that cannot be a part of this world of experience. *Uttamaḥ-śloka-līlayā, uttamaḥ*, no nescience is to be traced here, no nescience, no darkness, no ignorance, that I am sure. That is all light, all knowledge, that sphere, all below, that is rather the foundation is all pure consciousness. Nothing of the mundane is to be traced here. *Uttamaḥ*, beyond the boundary of all conceptions of ignorance, misconception, *uttamaḥ-śloka-līlayā, śloka* means *charita*, conduct. A flow of life is to be traced there which cannot be compared with anything of this mundane jurisdiction. A higher conception of life, rather the highest conception of life, so, *gr̥hīta-cetā rājarṣe*, I am captured totally by the charm of that sort of life, that sort of pastimes, that sort of flow of nectarine activity. I have come in connection with *gr̥hīta-cetā rājarṣe*, forcibly carried, my understanding has been forcibly carried and engaged there. I can't come away, come down from that charm, the land of that charge, of that charming land. *Ākhyānam yad adhītavān*, then I had to come to my father. Before this he tried his best to take me to that direction somewhat. But I didn't care. Then again I shall have to come to my father, that Vedavyāsa, and to be a regular student I had to study about the ways and nature of that higher entity.

Gr̥hīta-cetā rājarṣe, ākhyānam yad adhītavān, tad aham te 'bhidhāsyāmi, mahā-pauruṣiko bhavān, you are a great personality. You deserve to have the highest prospect of life. You are suitable to that.

Mahā-pauruṣiko bhavān, the highest end, you are fortunate enough to receive that sort of highest attainment.

Tad aham te 'bhidhāsyāmi, I shall just try to give you the news, my experience about that transcendental *līlā* of the reality the beautiful of divine love."

Mahā-pauruṣiko bhavān, with this introduction he began to deliver his lectures continued for seven days. Different questions, answers, and *kṛṣṇa-līlā* was established and all the religious authorities of the time, they all very submissively gave their ears to the teachings of Śukadeva Gosvāmī, that is *Śrīmad-Bhāgavatam*. *Kṛṣṇa-līlā*, it is meant for whom? The *līlā* is transcendental, though it has got much similarity with the lustful movements of this world but it is just the opposite.

kṛṣṇa indriya priti vanca tari vali kama, kṛṣṇa indriya priti vanca dari prema nama
ataeva kṛpa kama prema bhutan ta, kama anda dhama prema nimala vascara ?

The soul in bondage, their aspiration is mostly for name, for the women, and for the women for the men, because they find there the most of the food of the senses, the food of the major portion of our senses is to be found there. So natural attraction is there in the whole *prakṛti*, even in the trees, even in the beasts, even in the human beings, everywhere we find. But this is a perverted reflection and just opposite.

krsna indriya priti vanca?

Just as Suveru [?] and Kumeru [?] South pole and north pole, just opposite. One is desperately searching after sense pleasure, and another the opposite. The highest dedication one can command for the satisfaction of the centre. Provincialism, selfishness, extended selfishness, but in the infinite extended selfishness has got no value. So I am self-interested or I may be interested for the family members, or village members, or society, or the country, or at least the whole globe, or whole solar system. But that is only an infinitely small part. Small part in comparison with the infinite existence has got no value. So what is the conception of the whole? We must dedicate everything, even an atom in our energy should go to the centre. And no less than, and what sort of centre? In *Bhagavad-gītā* we find Kṛṣṇa says to Arjuna:

*athavā bahunaitena, kim jñātena tavārjuna
viṣṭabhyāham idam kṛtsnam, ekāmśena sthito jagat*

[But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [*Bhagavad-gītā*, 10.42]

"What more I shall go to enumerate Arjuna to you, I am here, I am there. This is in Me, everything is in Me. Know in a nutshell, whatever you can conceive is in My one part. The conception of infinite we read in [Mayer's?] essay, "Everywhere there is centre, nowhere circumference," infinite, something towards that. So, whatever the smallest energy I can command it must be directed towards the centre who is representing the whole infinite, rather so many infinities in His one part, towards that. How to connect with that furthest conceived reality? It can come only down, *śrotāpanthā*, never by empirical method, by deductive method. He can come but we cannot go. We can only submissively accept that way, that is by our free will, and free will must be guided by *sukṛti*, *ajñāta-sukṛti*, *jñāta-sukṛti*, then it comes to the level of *śraddhā*, that is faith proper.

krsne bhakti koile sadva karmetai?

If I serve the centre everything is served and perfectly. Otherwise if I serve anything that is like an understanding between two dacoits or two thieves, not more than that. Misguided they combine, make treaty, something like that. So the centre of welfare of the whole, that is to be detected, otherwise our energy will be lost. How it is possible, is it possible at all? Some men unknown and unknowable, just in mathematics this is to the nth term, to enter infinite, recurring, goes to the infinite, the nth term, so unknown and unknowable.

I told several times before I was questioned by an Ārya Samāji leader, "That if finite can know infinite He's no infinite." And I could tell, by the grace of my Guru Mahārāj, "That if infinite cannot make Himself known to finite, then He's not infinite." So in that direction the connection may come from the direction of the infinite. And we are

to catch that. And His agents only can help us to catch the thread. This is in a nutshell what's the matter.

I was told that our Kīrtanānanda Swāmī is not much interested even in the administration of the ISKCON. He's indifferent to this worldly, the transactions between ISKCON and the world, not very earnest to that, but he goes on in his own way and still he's one of the strongest supporters of the ISKCON. But he's come here today. He's the president of ISKCON I am told, is it not?

Devotees: Ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: He has come to see me because I have got some friendly connection with his great Guru Mahārāj. Now, I'm also told that serious sittings are going on to discuss the important affairs of the internal management of ISKCON. But I don't understand how he has made his time to come here...

Devotees: Ha, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: ...in the midst of such grave engagements, serious engagements. Still, he has come. Ha, ha, ha.

Devotees: Ha, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: And I would like to hear something from him. I am told that perhaps by his earnestness Nava-Vṛndāvana has been created there. Is it?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: And like a prince, like a king he has represented his Gurudeva there, I was told, and very valuable. Of course it is sincere common sense that everything that will be considered of high value must be given to the feet of Gurudeva, of the God and Gurudeva. It is because so long our mind is captured by the charm of the beauty of this world, that all should be dedicated to the God and to the Guru. And thereby we can get relief, we can be released from the charm of those bright things in this world. Everything what is considered to be good must be devoted.

*yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam*

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."] [*Bhagavad-gītā*, 9.27]

Karmarpana, *varṇāśrama dharma*, the next higher *Kṛṣṇa karmarpana*, *varṇāśrama dharma*, that is dedicating everything to Kṛṣṇa but indirectly.

Then, in the Rāma Rāya dialogue: *eho bāhya āge kaha āra*, "This is also superficial. Go deeper."

Then Rāmānanda Rāya told, *krsne karmarpana - sarva-sadhya-sara*, "We must be fully conscious that all the activities of *varṇāśrama* has got direct connection with Kṛṣṇa, not indirect."

ete tat karma phalam sri krsna naya pita mastu?

"That is indirect way to see the nose in this way." But direct, everything is meant to satisfy Kṛṣṇa. With that consciousness we march to discharge any sort of duty in this world with Kṛṣṇa consciousness at heart, *krsne karmarpana*. So everything what is considered to be charming and what is considered to be beautiful and good, must be devoted to the service. Then only can we get out of the charm of those things. The utilisation of the present environment for the service of the Lord and then we can cross successfully this world and go up towards more conscious area, spiritual area, soul area. Bhūr, Bhuvah, Svaḥ, Mahā, Jana, Tapa, Satyam.

I asked [Śrīla A.C. Bhaktivedānta] Swāmī Mahārāj to construct a temple where the whole Gauḍīya Vaiṣṇava philosophy will be demonstrated. I had a mind to construct such temple here but that was too much for me, my purse, I could not do it. Then when I was told that he will build a temple there I humbly put my desire, "That I wanted to do so according to *Bṛhat-Bhāgavatāmṛta* of Sanātana Goswāmī. The whole structure of Gauḍīya Vaiṣṇava philosophy will be represented there in the Mandeer. Bhūr, Bhuvah, Svaḥ, Mahā, Jana, Tapa, Satyam in a spiral way, then: 'virajā,' 'brahmaloka,' 'bhedi' 'paravyoma' pāya tabe yāya tad upari 'goloka-vṛndāvana':

[*upajiyā bāde latā 'brahmāṇḍa' bhedi' yāya*
'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana'
'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."] [*Caitanya-caritāmṛta, Madhya-līlā, 19.153-4*]

To show by demonstration that such is the structural position of Gauḍīya Vaiṣṇava theology, and from there Kṛṣṇa has come down in this *prapañca*, in this world, very kindly to give us the clue how we can enter, how we can be lifted up there, in the highest place. And in a scientific way that should be dealt with. One who will come to have the *darśana* of the temple, s/he will go back with an idea of the whole structure of all the religious conceptions ever come into the world, and the development in a scientific basis. What is Goloka? The land of experience of the five senses, Bhuvahloka, without this body the mental experience world, and there is also classification. Svaḥ, Mahā, Jana, Tapa, Bhūr, Bhuvahloka, Pitṛiloka somewhat, Pretaloka, and Devaloka, Svaḥloka, and Mahāloka above Devaloka. Then Satya, Tapa, in this way there is Brahma in the Satyaloka, *catuḥsana*, then Virajā, the highest position what the Buddhists want to attain, *prikṛti lai*? And above that Brahma lai ?, that of Śāṅkara, ends there, finishes. Then Śivaloka, *bhakta Śiva*. Vaikuṅṭha, the land discovered by Rāmānuja

given to the world, Vaikuṅṭha. And Paravyoma, and there are so many Vaikuṅṭhas for so many types of different phases in the *līlā* of Nārāyaṇa in the centre.

Then above, Ayodhyā, Rāmacandra *vātsalya-rasa*, first beginning. Then Dvārakā, *bahuvallabha*, then Kṛṣṇa, Mathurā. And again in Mathurā sphere there is Vṛndāvana, Govardhana, Rādhā-kuṇḍa, how, from what standpoint it is being higher and higher conception? This is to be depicted.

And he accepted this plan and asked his followers to go on constructing such a temple. But I am too old, he could not see, I am perhaps may not see. But anyhow, your combination is greatly encouraging and what you are doing is a very big thing beyond our expectation. We could not think even so much success as was attained by my revered Godbrother Swāmī Mahārāj. So much so that I cannot think him but *śaktyāveśa-avatāra*, that some higher power came and inspired him and worked for him. Otherwise it is a tremendous action in the plane of such high degree of theology can never be expected to happen. So some super, higher, divine force, power, worked in him, no doubt, no doubt.

uktanam abistanama sudurllabha prasant atma koti sabi mahamuni?

*tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikah
karmibhyaś cādhiko yogī, tasmād yogī bhavārjuna
yoginām api sarveṣāṃ, mad-gatenāntarātmanā
śraddhāvān bhajate yo mām, sa me yuktatamo matah*

["The *yogī* who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the *cāndrāyaṇa*, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a *yogī*."]]

["Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all his heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."] [*Bhagavad-gītā*, 6.46-47]

Wealth of the, from the so high, from the highest plane was taken in and distributed so lavishly in the world. That is a supernatural activity, supernatural power. Gaura Hari bol! And you all represent him, before me. So I am so happy and think me fortunate that I am surrounded, as Bhaktivinoda Ṭhākura told, "That in the near future the Europeans, the white men, will also join these black men here under the common banner of Lord Caitanya and go on with *kṛṣṇa-kīrtana*." And Prabhupāda, our Guru Mahārāj [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura] began and half-done or, done in a great magnitude by [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj, which is unthinkable by us.

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

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

Devotee: I have just come to hear. I have not come to talk. I'm just very grateful to you for reminding me of Prabhupāda, and enlightening me further about his Divine Grace.

Śrīla B.R. Śrīdhara Swāmī: He wants to be reminded of your Prabhupāda?

Devotee: He said you reminded him of Prabhupāda.

Śrīla B.R. Śrīdhara Swāmī: Yes. I am reminding him about his Prabhupāda. His Prabhupāda, perhaps [nineteen] forty-four, when he was in business, whenever he had some money in his hand, *Back to Godhead*...

Devotees: Ha, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: ...an issue of *Back to Godhead* came to us. And every now and then, "Oh, let us go and attack Jahalal[?] and Gandhi. What are they doing? Why not, if they really want to do good to the people, why do they not take the line of Mahāprabhu of Gauḍīya Maṭh? Wild goose chasing and getting so much name and fame. Let us go and attack." And he wrote letters now and then, some replying, some no reply. But he used to go on pushing.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Thank you very much.

Śrīla B.R. Śrīdhara Swāmī: And he had to fight with his worldly life also, not only property but also the characteristic of his family, not very favourable.

yasyam manubi nami harisi tat dhanan so me?

To attract him wholesale towards his own, He, Kṛṣṇa, arranged in such a way that the environment may not be favourable for this worldly life.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!

And original thinking also he had in the business life he created from oil some medicine for injection. He told me that, "I went to some doctor. Please canvass my degadine," or something like that, "It can be injected - just as cod liver and other oily medicines are used for a cough."

The doctor said, "Oil can never be injected."

"Yes, I know that oil cannot be injected but you see the milk can be injected but ghee cannot be injected. But ghee comes from milk. So the oil cannot be injected but oil has got its fundamental position and from there it may be prepared so it can be injected and it will give the result of the cod liver that is oil." Something like that. So that was his original conception to give oil into the plane of injection. Ha, ha.

Hare Kṛṣṇa. Chemist. Hare Kṛṣṇa. And when he was an agent of Kartik Bhosh, BC Rai, that company, Bengal Chemicals, he came in connection with Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura], his Gurudeva really. Before that only a cursory view with his friend he saw Prabhupāda in Calcutta once only for an hour or so. But actually he came to connection with his Guru from Allahabad. And just before that,

this Tapasyi Mahārāj at present in Caitanya Maṭh, then he was the Maṭh commander of that Allahabad Maṭh. And I went there for a visit for some devotional activity and I was told, he took me to Swāmī Mahārāj, Abhay Caranaravinda. Then I arranged for *Bhāgavata-pāṭ* in one evening, and also our *prasādam* was also taken there, it was so arranged. His father was living, Gaur Mohan, he was very happy to see us. And that was the connection there, permanent connection to Gauḍīya Maṭh from that time. And perhaps in thirty-three or so when the foundation was laid by [Sir Malcolm Berry?], the Governor of Allahabad of the Rūpa Gauḍīya Maṭh lecture hall, that year he took initiation. Guru Mahārāj coming back to Allahabad from Vṛndāvana, after Vṛndāvana *parikramā* finished, at that time he took initiation and came in closer connection.

Then went to Bombay, left the service life and independently took the business life. And in Bombay, there also I was in his connection. Then left Bombay, came to Calcutta, and there was also next-door neighbour, his sub-lease we were with four rooms. First floor and ground floor his laboratory. So closer connection I had with him than any other Godbrothers. And discussions also about *Bhagavad-gītā* and the Gauḍīya Maṭh principles, Mahāprabhu, all these things.

And lastly he wrote a letter from Allahabad to me, "I am disgusted with human society," on a post-card, but that is missing, I have been searching but I don't have that post-card. "I'm disgusted with humans. Rather the birds and the beasts, they seem to be very friendly to me. But this human society..." Ha, ha, ha.

Devotees: Ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: Then he took *sannyāsa* and devoted himself completely, totally, in that *Bhagavāt* translation and gradually the Prabhupāda's inspiration came and he went to your land. Prabhupāda sent his men to London, to England, but he wrote in *Gauḍīya*, "The American land has not yet been tried." He wrote it in the...

End of side A. Start of side B, 9.5.81

Śrīla B.R. Śrīdhara Swāmī:

*rādhā-mukunda-pada-sambhava-gharṁmabindu-
nirmmañcanopakaraṇe kṛta-deha-lakṣyām*

If a drop of sweat is found in the holy feet of Rādhārāṇī and Govinda, she can't tolerate that. And with the earnestness of million times intensity she comes to remove that drop of sweat at the feet of Rādhā-Govinda. That has been shown to be the direction where and in what intense degree of service and love she is living, her abode. Her abode is located where? It is the domain of love. And according to the intensity the gradation is there, and her quarter located in such a place. Rūpa Goswāmī Prabhu gives a glimpse of that. That so earnest, so eager in her rendering service to the Divine Jewel, that a slight necessity makes her a million times expansion, expanded, to do the service to attend the service, small service, and so much eagerness for a small service, such a magnitude of eagerness. That is Lalitā Devī.

*rādhā-mukunda-pada-sambhava-gharmmabindu-
nirmmañcanopakarāṇe kṛta-deha-lakṣyām*

She's a little aggressive in her nature but that is due to her too much intensity of love towards Them. A little forward, more forward, as if she's less modest, a little haughty it may seem. But what is the reason? She can't tolerate any drawback or any mistake in rendering the service. So sometimes her humility seems to be crossed but that is due to the infinite intensity of the love towards Them.

devim gunaisva lalitam?

But Rūpa Goswāmī says, gunaisva lalitam? "We do not see the roughness but that seems to us very mild and soft. Her little haughtiness seems to us to be softness. So humility, such is her internal wealth." Let us show our obeisance to her. Today is her birthday we are told from the scriptures.

yam kama api braja bane?

When she's roaming about the streets of Vṛndāvana, so many are coming with petition in hand, "Please enlist my name in the service of your group. I want to have admission in your group." Not only that, s/he's taken immediately and also canvassing wherever she goes, canvassing, "Come, join our group to do service to my Lord and Lady." So everywhere, she's also requested, she's also requested, and she's also requested for the service of the Divine Pair. That is the nature of Lalitā Devī.

More we are told about her that she's a little more inclined towards Rādhārāṇī than Kṛṣṇa. Rādhārāṇī She sometimes cannot represent Her side out of Her humility, but before that, Lalitā Devī, she goes ahead to get the superior understanding for Rādhārāṇī's party, from Kṛṣṇa. Of course, that is the very deeper layer, deeper plane, of the Divine love affairs between Rādhā-Kṛṣṇa. It is too high for us. Still, we are told like that.

*pūjāla rāgapāṭha gaurava bāṅge
mattala sādhu-jana viṣaya range*

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

Our direction from Guru Mahārāj, "Don't tackle all those fine things of the domain of love roughly. Stand a respectable distance and try to view them with greatest, with utmost respectful reverence." Very fine, very subtle, very soft and susceptible is the plane of the divine love of such high degree. So fools rush in where angels fear to tread, keep always in your mind. Otherwise in the name of real love you will acquire something else.

guru-gaṇa-śire punaḥ śobha pāya śata-guṇa

["All desirable objects, when offered to our Gurus, become glorified one hundred-fold, as Their crown-jewels."]

The very key to have entrance into that plane, to try to see, to look at them on the head of one's Guru Mahārāj. Then it will see that thing very brightly, "It is on the head of my Gurudeva." This is the secret that has been given to us by Bhaktivinoda Ṭhākura. Try to see it at the head, over the head of your Guru Mahārāj, then it will shine very brightly to you, *guru-gaṇa-śire punaḥ śobha pāya śata-guṇa*. So don't be very aggressive in nature, there in that spirit you will be loser. *Pūjāla rāgapāṭha gaurava bāṅge*.

Lalitā Devī is a very beloved of both of Them, the Divine Couple, but she's a little more tending towards Rādhārāṇī, *Rādhā-dāśya*. And our line of devotion goes through that. Different lines to approach Kṛṣṇa, even in *mādhurya-rasa* also, different. But through Rādhārāṇī, if we want to go to Kṛṣṇa we approach Kṛṣṇa in the side of the service of Rādhārāṇī, then our desired leader we can try to have Śrī Lalitā Devī. And then next position, Rūpa Goswāmī, from Rūpa through Lalitā towards Rādhārāṇī, that should be our, that way has been demarcated for us by our well-wishers. And we must consider it very soberly and sincerely and we shall try to learn how we should deal with them. They are all our Guru or guide, they're all our guide. If we have aspiration for a drop of that divine nectar of that intensity then we are to follow such course in our life.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Then any questions? Gaura Hari bol!

Devotee: What is Viśākhā Devī's position in our line of...

Śrīla B.R. Śrīdhara Swāmī: Viśākhā Devī's a little inclined, she's impartial mostly, more sober and sometimes a little inclined towards Kṛṣṇa. That is her position. And she's very expert in playing music with musical instruments and also singing, all these things. Viśākhā Devī.

Devotee:

Śrīla B.R. Śrīdhara Swāmī: Rūpa Mañjarī, Lalitā's line is.

Devotee: Mahāprabhu *līlā* Svarūpa Dāmodara Prabhu

Śrīla B.R. Śrīdhara Swāmī: Ah, Lalitā Devī, Svarūpa Dāmodara. Lalitā Devī's *avatāra* is Svarūpa Dāmodara.

Devotee: Mahārāj, why didn't Rūpa Goswāmī take initiation from Svarūpa Dāmodara Prabhu?

Śrīla B.R. Śrīdhara Swāmī: Mahāprabhu asked Svarūpa Dāmodara Prabhu to connect with Rūpa Goswāmī. Rūpa Prabhu, Rūpa Mañjarī has got direct connection also with Rādhā-Govinda in particular service. We are told when Rādhā-Govinda are alone the *sakhīs* may not have entrance there, for their grown up age, capacity. But the *mañjarī*'s they are of less age so they have got free entrance in that position. At that time they get the chance of direct service. And the leader of the *mañjarī* class is Rūpa Mañjarī. So Mahāprabhu, *rāga-mārga*, the *rāga-mārga* He direct made connection with Śrī Rūpa. And also asked Svarūpa to be connected with him. "Whatever you know you please favourably distribute it to Śrī Rūpa." That was His request.

In Guru *paramparā* also we find:

*mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya
rūpānuga janera jīvana viśwambhara priyaṅkara
śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana*

["Mahāprabhu Śrī Caitanya is nondifferent from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśwambhara (Śrī Caitanya)."]

[This verse is #6 of 8 verses describing the Brahma-Mādhva-Gauḍīya *sampradāya* as compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura. - *Songs of the Vaiṣṇava Ācāryas*, p 90-2]

Devotee: Mahārāj, the other day I was just wondering, Rūpa Goswāmī and Sanātana Goswāmī had a brother, Anupama, and Anupama was a Rāma *bhakta*. So what is their relationship like in the spiritual sky, what is the relationship between Anupama and Rūpa Goswāmī and Sanātana Goswāmī? They are in Mahāprabhu's *līlā* and he's in Ayodhyā *līlā*, Rāmacandra's *līlā*, so do they have the same brother relationship?

Śrīla B.R. Śrīdhara Swāmī: That external relationship of brotherhood. Just as Murari Gupta he was also amongst the *pārṣada*, paraphernalia of Mahāprabhu, but still he maintained his natural serving function to Rāmacandra, but with some tinge of Gaura *līlā*. So, some influence of Kṛṣṇa *līlā* as in Anupama, but mainly his attitude towards Rāma worship. Rāmacandra means *niti*? Too much addicted or...to morality, scripture, *vidhi-bhakti*, *morjada*? That is some want in the quality of surrender. Kṛṣṇa *līlā* demands maximum surrender, especially in Vraja *līlā*, maximum surrender. And Kṛṣṇa also,

*ye yathā mām prapadyante, tāms tathaiva bhajāmy aham
mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ*

["As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."] [*Bhagavad-gītā*, 4.11]

The corresponding grace of Kṛṣṇa comes also in that intensity. So that is Svayam Bhagavān and the paraphernalia also must get that benefit that they're more wealthy, they also receive the most.

Devotee: Can we also look at it this way Mahārāj, that from Rāma *līlā* they.....

Śrīla B.R. Śrīdhara Swāmī: Murari Gupta also had some connection with Gaura *līlā* and he has described Mahāprabhu's *līlā* also. But Mahāprabhu graciously showed him that He's Rāmacandra, so *abheda*. But still he's seen to stick to that Rāma *līlā* of Gaurāṅga

knowing it fully well that Gaurāṅga is not less than Rāmacandra. Just as the relative devotees,

jarjay rasai haya sarvotam?

The *vātsalya-rasa* group thinks that, "I am gainer of the highest type." *Sākhya-rasa* group they will also think that, "What I get, the bliss in my service, and that is the highest. Kṛṣṇa loves me most." This is a relative position and that can be applied here also.

*siddhānta-tas-tva-bhedo 'pi śrīśa-kṛṣṇa-svarūpayoḥ
resenot-kṛṣyate kṛṣṇa-rūpameṣā raṣasthitih*

["Although Nārāyaṇa, the Lord of Vaikuṅṭha, and Śrī Kṛṣṇa are one and the same, on the basis of the fact Śrī Kṛṣṇa exhibits the super excellence of conjugal mellow, He is considered to be superior. In Him alone do all *rasas* find their final and absolute expression."] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga 2.32*]

Though it is not quite different, the same in different pastimes, the particular affinity, or *yogyatā* - ability, to serve in a particular position, that is the call. And the great hierarchy of adjustment everywhere there should be some servitors or other, must be, *advaya-jñāna*, the harmony, the adjustment with different stages and different nature of servitors. But there is the gradation. And though that *tatasthā-vicāra* - the absolute consideration is there, that does not mean that it should encourage us to be particular about the, indifferent about the services of the lower order. We should not, we should be careful against hating and undermining the other servants, servitors in their respective position. That will be an offence to my Lord. We must not disregard those that are engaged in the services of different layers. That will hamper our own cause. Rather, our tendency will be opposite. We shall be hankering after the services of the lower nature. That is the nature and law of that.

Rādhārāṇī, She says, "By the grace of Tulasī Devī I came in contact with Kṛṣṇa." Though She's in the best eternal contact with Kṛṣṇa always, but still She says, "By Tulasī Devī's grace I have attained such position." That sort of,

*tṛṇād api sunīcena, taror api sahiṣṇunā
amāninā mānadena, kīrtanīyaḥ sadā hariḥ*

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam, 3*]

Mahāprabhu, this primary statement has got a very deep and deeper, deepest value. That pride cannot take us to hold a high office. But always our tendency and sympathy will be for lower services. Rādhārāṇī Herself says, "My hankering is always towards the service of the divine feet. I want to serve like a maidservant. But because Kṛṣṇa wants to enjoy Me in another way, only to be the fodder of His earnest desire, I offer Myself in any way

He likes. But My tendency is to serve His feet." That is Her nature. And that is the nature of the whole hierarchy. And that is the beauty.

Devotee: Mahārāj, that we must aspire for the lowest service, so does it mean that we should aspire for the *śanta* or the *dāsyā rasa*?

Śrīla B.R. Śrīdhara Swāmī: That will, easy jurisdiction, that is from a particular position to come to a relation, and easy as itch. That will be their aspiration, confined to. And sometimes even they say about Vamśi, "That we are jealous of the position of the flute." So it goes like that sometimes. That is the key to success. Humility, with *tṛṇād api sunīcena*, *taror api sahiṣṇunā*, that is *śaraṇāgati*, that is the key to success. That will enhance the negative character of life, which can draw Kṛṣṇa maximum. Always towards, the tendency to go to,

sakhyāya te mama namo 'stu namo 'stu nityam
dāsyāya te mama raso 'stu raso 'stu satyam

["I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sakhya*. Rather, I shall tend always to do the lower service, *dāsyā*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But *He* may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."]
[*Vilāpa-kusamāñjali*, 16]

That nature has been expressed in Śrīla Raghunātha Dāsa Goswāmī. "*Dāsyāya te mama raso 'stu*, my real internal sincere tendency must go to the lower side. I'm unfit." And that increases the *yogyatā*, qualification, that increases, the qualification, this quality.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Mahāprabhu's *śikṣā* is that, *tṛṇād api sunīcena*. A long-standing prospect is there.

tṛṇād api sunīcena, taror api sahiṣṇunā
amāninā mānadena, kīrtanīyaḥ sadā hariḥ

That attitude will make you, will draw for you the greatest benefit. Don't try to go up but try to go down. And that is the key to success of that domain. Humble of the humble, humility of humility.

Devotee: Mahārāj, we see that Nārada Muni is going everywhere. Sometimes he's in Vṛndāvana, sometimes he's in Vaikuṅṭha. Sometimes he's here.

Śrīla B.R. Śrīdhara Swāmī: Everywhere.

Devotee: What is Nārada Muni's original position? What is his relationship with Kṛṣṇa?

Śrīla B.R. Śrīdhara Swāmī: *Jñāna-vimukta-bhakti-paramāḥ* [established in non-calculative devotion], that has been, that his position is located. *Jñāna-vimukta-bhakti-paramāḥ*. He has crossed...

Devotee: *Jñāna* platform.

Śrīla B.R. Śrīdhara Swāmī: ..the utility of knowing that the subjective tendency, as a subject we shall make Kṛṣṇa object of our knowledge. That has been crossed and devotion, service, is the only thing by which we can really come to His connection. *Jñāna-sūnya-bhakti* [non-calculative and knowledge-free unalloyed devotion], and with some connection with Vraja *rasa* but from a respectable distance [as shadow?]

Devotee: Is it somewhere between *śanta* and *dāsyā*?

Śrīla B.R. Śrīdhara Swāmī: *Śanta*, *dāsyā*, a different, *śanta dāsyā*, and with a tinge of *sākhya*, *mādhurya* and *vātsalya*. He can approach those, but his real position is *śanta dāsyā*. *Dāsyā* somewhat, not compulsory, but free. And having connection with broad jurisdiction he can approach anywhere and everywhere with some particular purpose.

Hare Kṛṣṇa. Nitāi. Nitāi.

Devotee: It's so difficult to make out these transcendental relationships of the devotees of Kṛṣṇa.

Śrīla B.R. Śrīdhara Swāmī: Of course, it is of infinite character. So we must not forget that we are going to deal with infinite, *adhokṣaja*, infinite as well as *adhokṣaja*. Our master hand. We are in the position of their objective existence. They're subject type, super subject. It is our audacity that we go to discuss about Them. But only being an instrument in the hand of our Guru or our guides that we venture to do so, to give some glimpse of the upper realm to attract people of fortunate type.

Atikrāntam akṣajam, indriyajam. Avān-manaso gocaraḥ, [the mind is full of misconception], we must not forget all these things, then everything is gone. *Adhokṣaja*, Śrīmad-Bhāgavat is very fond of using this expression *adhokṣaja*. Why? *Bhāgavat* has come to deal with *aprākṛta rasa* which is very similar to this world, these things. So this warning has been repeatedly used there, *adhokṣaja, adhokṣaja. adhaḥkṛtam atikrāntam akṣajam, indriyajam jñānam yena*. Don't mix with your sense experiences. By very careful, very particular care you should take. Don't mix this with your worldly incidents. Warning here and there always repeated, *adhokṣaja. Yato bhaktir adhokṣaje*:

[*sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje
ahaituky apratihātā, yayātmā suprasīdati*]

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."]

[Śrīmad-Bhāgavatam, 1.2.6]

Be fully conscious that what you are going to deal with, that is not *māyā*, it is a fifth thing, a thing within the four walls, it cannot be limited, never. It is independent nature, it is vague, it can show you in variegatedness. So you are seeing in a particular way, don't think He's confined there only. It may take another shape. In this way, so be very careful that you are going to deal with a thing who is independent absolute. Ha, ha. So you can't make you forcibly enter into the case of your knowledge, any particular concept you can't catch Him. He's independent and absolutely independent nature and infinite in nature. Still, *tomāya cākhāite tāra kahi eka 'bindhu' - 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*]

No limit. Like an ocean of *rasa*, only a drop I am try to introduce to you, with a drop, *eka bindu jagat dui bhāi*. A little after he says, "This one drop is sufficient to cover the whole world, to inundate the whole world. It is a drop of infinite. A part of infinite is also infinite. So with this respect, the primary stage, this sort of conviction is a plane where we are to stand and then to enquire. This data, the deduction must come out of such data. Hare Kṛṣṇa.

ano aniyam mahato ahiyam?

In the primary stage all these things to be dealt with. Unknown and unknowable.

avidya avikema pasup tavi vasam vita?

The scholars have described Him like this and that is not lie, false. But still, a construction on the opposite side is there whose imitation we find on this side. *Vilāsa, cid-vilāsa*, like [*jara?*]-*vilāsa* the *cid-vilāsa*, a great structure stands on the other side and it is only approachable through serving attitude, dedicating, surrender. The positive the world of service. That is the real plane, *svarūpa-śakti*. And this plane, of aggrandisement, of exploitation, that cannot be the be-all and end-all of the existence. Exploit others and live - that is suicidal in itself. The civilisation, the science is increasing the circumference daily of extortion of power from the nature, making loan from the nature and that must be paid back to the farthing. To every action there is equal and opposite reaction. The civilisation wholesale is a negative one, negative one, it is on debt, debt from the nature, and it must be paid back. Every action, reaction, the exploitation, *jīvo jīvasya jīvanam*,

[*ahastāni sahasānām, apadāni catuṣpadām
laghuni tatra mahatām, jīvo jīvasya jīvanam*]

["Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."]

[*Śrīmad-Bhāgavatam*, 1.13.47]

To keep up one body, thousands of bodies are to be sacrificed, then only one body can stand. This is a filthy conception of life, it is suicidal in itself. This is no civilisation, no life, a hateful aspect of the life that at the cost of other beings we are to maintain us. Whatever we shall go to maintain, thousands of lives to be sacrificed for that, a hateful aspect of the life.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

The land, the plane of exploitation, then the plane of real renunciation, a negative reactionary plane, and then the positive plane of serving, of dedication, that is really civilised position, civilised position, to serve and live, serve and live. And in the beginning, the lower part, with consideration, but spontaneous and unconsidered enterprise in the service of love, that consequently holds the highest position in our conception. And that is Goloka Vṛndāvana. That is Kṛṣṇa consciousness, exhaustively, everyone is exhaustively, finishes himself, as if, in the service of the paraphernalia with Kṛṣṇa as the king. And that is most laudable and most higher form of life. Without any consideration, exhaustively to give one's own whole towards the Absolute Good, Absolute Adjusting Principle.

*yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopasākhāh
prānopahārāc ca yathendriyānām, tathaiva sarvārhaṇam acyutejyā*

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."]

[*Śrīmad-Bhāgavatam*, 4.31.14]

To put food in the stomach, that is real health for the body, and not to put food in any part of the body. To pour water into the root of the tree, that is proper service of the whole tree, and not to pour water on the branches and the leaves ignoring the root. That is anti harmony, anti existence, *sat-cit-ānanda*. *Satyam-śivam-sundaram*, the real conception of the truth is such, and to cut off the root of these fundamental principles, if we do not accept the plane of dedication, and dedication spontaneous. And that is real interest of...

End of recording, 9.5.81

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