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Śrīla Śrīdhara Mahārāja: Kuntī Devī,

*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]

And Bhaktivinoda Ṭhākura's quotation, *kichu nāhi pāi, tomāra karuṇā – sāra*

*[jogyatā-vicāre, kichu nāhi pāi, tomāra karuṇā – sāra
karuṇā nā hoile, kāndiyā kāndiyā, prāṇa nā rākhibo āra]*

[When I examine myself, I find nothing of value. Your mercy is therefore essential to me. If you are not merciful, I will constantly weep, and I will not maintain my life any longer.]

[*Gurudeva*, verse 4, from *Śaraṇāgati*]

So many quotations from Bhaktivinoda Ṭhākura's *Śaraṇāgati* and other books and also *Bhāgavatam*; very good lessons; a devotee's proper lesson.

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

Ke? Govinda Mahārāja, Jayatīrtha Mahārāja.....?

.....he's a good man.

Gaurāṅga Campu.

Have you got that book.....edition?

Bharati Mahārāja: Possibly published in Calcutta.

Śrīla Śrīdhara Mahārāja: *Anānda Vṛndāvana Campu* and that *Gopala Campu* of Jīva Goswāmī. *Anānda Vṛndāvana Campu* – perhaps that – compiled by....

Bharati Mahārāja: Kavi Karṇapūra.

Śrīla Śrīdhara Mahārāja: Who?

Bharati Mahārāja: Kavi Karṇapūra.

Śrīla Śrīdhara Mahārāja: Kavi Karṇapūra.

Devotee: Some of us were discussing this morning that some of us we don't always stay in one temple and have an opportunity to do regulated Deity worship, but we like doing Deity worship. So as far as an individual travelling with his own Deity, maybe you can give us some advice as to which form of the Lord or what procedure for an individual to travel with Deities.

Śrīla Śrīdhara Mahārāja: Who is he?

Other devotees: Ruci Prabhu.

Śrīla Śrīdhara Mahārāja: Ruci Prabhu. What is his point?

Akṣayānanda Swami: He does travelling and preaching...

Śrīla Śrīdhara Mahārāja: What?

Akṣayānanda Swami: He travels much. And he doesn't get chance to be in the temple and see the Deity. And he wants to know if he can travel and take one Deity with him. What type of Deity is the best, what is permitted...

Śrīla Śrīdhara Mahārāja: Who has given the Deity to him?

Akṣayānanda Swami: He doesn't have now.

Śrīla Śrīdhara Mahārāja: Govardhana Śilā, or Gopāla Mūrti, what is the Deity?

Other devotee: Mahārāja, he doesn't have any Deity now.

Other devotee: Gaura-Nitāi.

Devotee: He does not have anything now. But he wants your advice as to what is the best form of the Lord to worship while travelling.

Akṣayānanda Swami: He hasn't started it yet.

Śrīla Śrīdhara Mahārāja: That is not necessary. *Kīrtana* is of higher type, so *arcana* is less powerful. So, if we are asked by a superior to take the service of *arcana* that is alright. Otherwise in the general case *kīrtana* will be more powerful and more fruitful, to serve in *kīrtana*, the preaching department. Anyhow, the importance is there – that under whose guidance I am working - that is all important. My energy will be translated or transformed into a subtle form and it will be lead to the higher quarter. By devoting my energy I shall

receive some remuneration and that will be in terms of whom I shall obey, under whose order I am devoting my energy for the service. The quality of that man under whose order I am devoting my energy, I shall be paid in terms of that. So *sādhu-anugatyā*; that is the all important thing; all important thing. One side is that I will be relieved from my mental tendency which is forcing me to undergo different stages of this material world; I shall get relief from that. And the positive side: that I will be, my soul will be lead to what strata, what plane? The plane from which the order is coming to me, in that coin I shall be paid.

His qualities will come down to help me. My lower energy will evaporate, will be diminished, will disappear, and I will find myself in the plane for whom I am working.

That is all important in *bhakti*. Hare Kṛṣṇa.

Even murdering may be *bhakti* and worship of the Deity may be *karma* or *jñāna*. The quality depends at whose disposal I am doing the work. Hanumānji, he killed so many but that was pure devotion. At the same time there are so many who's money being spent to construct temple, Deity also installed into the *śāstric* order, and in a grand way the arrangement for the worshipping - but that may be *karma-kāṇḍa* if any object there is invading purpose underlying, so;

kim karma kim akarmeti, kavayo 'py atra mohitāḥ
[*tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt*]

["Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world."] [*Bhagavad-gītā*, 4.16]

Even the higher scholars cannot understand what is *karma*, what is *akarma*, what is *vikarma*. The object is all important for which I am working.

hatvāpi sa imāḥ lokān na hanti na nibadhyate
[*Bhagavad-gītā*, 18.17]

There is a plane, if one is standing on that plane he can crush so many *brahmāṇḍas*, he does not do anything. It is possible. Revolutionary thought. Crushing so many solar systems, one may not be entangled in any activity good or bad. Such a plane is there.

The universal wave, that is moving, and if I can dance in tune of that wave I am free. No reaction will have any effect on me. (*nirguṇa bhūmita*?) that is called *nirguṇa*. No motive, no local interest however greater is there, universal, irresistible; and *bhakti* proper means to adjust ourselves with the dance of that plane. That is *bhakti* proper, *nirguṇa*.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

And the local interest, provincial interest, they clash with one another. That may be very small or very big, small or big that does not matter. That is *saguṇa*.

*bhayam dvitīyābhiniveśataḥ syād, [īśād apetasya viparyyayo 'smṛtiḥ
tan-māyayāto budha ābhajet tam, bhaktyaikayeśam guru-devatātmā]*

["Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshippable deity and as his very life and soul."] [*Śrīmad-Bhāgavatam*, 11.2.37]

Consideration of second interest; but in higher () also, there it is apparent that local interest, personal interest, but that is not so. That is a fashion of the universal wave, and *Yogamāyā*. At the bottom there is that consideration of the absolute interest, not of any local.

Gaura Haribol. Nitāi Gaura Haribol.

(.....about one and a half minutes in Bengali)

...

*[eṣā te 'bhihitā sāṅkhye,] buddhir yoge tv imām śṛṇu
buddhyā yukto yayā pārtha, karma-bandham prahāsyasi*

["I have just explained to you the wisdom of the conception of reality. Now hear of the conception of devotional service, or *bhakti-yoga*. O Pārtha, by *buddhi-yoga*, engaging your intelligence in devotion, you will be able to completely cut the bondage of action. "]

[*Bhagavad-gītā*, 2.39]

*nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt*

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world." [*Bhagavad-gītā*, 2.40]

(.....about forty seconds in Bengali)

Devotee: What would be the difference, Mahārāja, between *bhakti yoga* and *buddhi yoga* according to Bhaktivinoda Ṭhākura?

Śrīla Śrīdhara Mahārāja: According to Bhaktivinoda Ṭhākura, *buddhi yoga* is more spacious and accommodating. *Aprākṛta*, it will suit most people, *aprākṛta līlā*, more accommodating, more nearer to Kṛṣṇa consciousness, *buddhi yoga*. *Bhakti yoga* - just above *jñāna yoga*; what is described in Twelfth Canto. But *buddhi yoga* is more spacious. Externally

he may deal with anything and everything, but that has no influence on him, *buddhi yoga*. But in *bhakti yoga*, (dara sadha?) we find that some sort of restriction, control, is applied there. (.....?) all these things are alright, but any external connection with the, which may be considered to be rejectable, even in the highest position of devotee, that can also be harmonized, everything. Doing anything; he may not do.

Hare Kṛṣṇa. Hare Kṛṣṇa. *Buddhi yoga; ekeha kuru-nandana* [*Bhagavad-gītā*, 2.41] Whatever he is asked to do by his master he is ready to do that, without any consideration of good or bad, *buddhi yoga*.

Devotee: Mahārāja, this (Mahalambrata?) *brahmacārī*, he was once interpreting...

Śrīla Śrīdhara Mahārāja: What?

Devotee: He was once giving a lecture and interpreting that to follow the instruction of the *Guru*...

Śrīla Śrīdhara Mahārāja: He is a nasty man.

Devotee: He is a nasty man, yes.

Śrīla Śrīdhara Mahārāja: He came from the source of Jagabandhu. When he went to America for doctorate, I was in charge of Bombay *Maṭh* at that time. And then I came back I saw his doctorate. But there also defect. In his writing in the name of Jīva Goswāmī what he has written there is error. Again the acme when he told, *mahājana yena gataḥ sa panthāḥ* [the *mahājana* has shown us the path we have to tread to follow in their footsteps], I heard from one of my God-brothers, Dr. Samlal, so he attended one of his lectures perhaps in Baranpura or somewhere. And he told, I might have seen in the paper also. He was explaining *mahājana yena gataḥ sa panthāḥ*. He said Gandhi is *mahājana*, Ravindranatha is a *mahājana*. Hearing that, I have rejected him and cast him in the dustbin.

Devotees: [Laughter]

Devotee: That is your *kṛpa* Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: At least he has a place in your dustbin.

Devotees: [Laughter]

Śrīla Śrīdhara Mahārāja:

And another thing I found in his writing; he was very eager to find out the name of Śrī Caitanyadeva in the writing of Rabindranatha. And anyhow he mentioned the place where

Rabindranatha is saying to some persons that: "You are too much of the *varṇāśrama* fascination, but Caitanya also did not care for your formality." He, with very eagerness tried to trace that Rabindranatha also took the name of Caitanya. But Rabindranatha took it in that hateful way. He mentioned "Caitanya did not care for your formality" not "Śrī Caitanya" "Caitanya". "Caitanya also did not care for the formalities of *varṇāśrama*, what of mine, I don't care for you." And he was rather so much proud that Caitanya is mentioned and it came from the lips of Rabindranatha, that fellow.

I was told that he can deliver lecture very fluently, in a very impressive way. That I have heard. Long ago, when I went to (Jalpaivuri?) for preaching, the general educated public told that what you have preached here about *Gauḍīya Maṭh*, hitherto, such? high calibre of *pracāra*? but (Mahanambata?), he came and in the name of Caitanya, he delivered several lectures and the people were impressed. But (Baranpura?) had a fluent style of his lecture but nothing within. 'That Gandhi is a *mahājana*, Rabindranatha is a *mahājana*, in the line of *mahājana*.'

(tavatyā so bati mukhya yavati kincit na vasati?)

So long a fool may cut a good figure, as long as he does not open his lips; opening his lips to the scholar section, that is a difficult thing.

Hare Kṛṣṇa.

.....?

Devotee: He also smokes, Mahārāja. (Bahanambrita?), after giving his lecture, as soon as he goes inside, he is puffing, to get back his inspiration.

Śrīla Śrīdhara Mahārāja: And then smoking mere tobacco or *gangika*; that will be more stimulating.

Devotee: So one of our God-brothers he was visiting him before. So he asked him; "How do I see that you are smoking?" He said "No, this is for private, amongst you. But for public, I am against smoking." Such a bogus character.

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

Bharati Mahārāja: In Durga pura there was one gentleman who was arguing from this *Kali-santarāṇa Upaniṣad*. And from there he was quoting one verse, where I think Lord Brahmā he is stating the *mahā-mantra* with Hare Rāma Hare Rāma, Rāma Rāma Hare Hare, first, and Hare Kṛṣṇa afterwards. So he said "How do you adjust this in your philosophy?"

Śrīla Śrīdhara Mahārāja: What did you say?

Bharati Mahārāja: I told him that in the *Anānta saṁhitā* and *Garuda Purāṇa*, and one other *Purāṇa*, that the Hare Kṛṣṇa mantra is given as we chant it. And that Brahmā he is Haridāsa Ṭhākura, the *Nāmācārya*, so we follow his example.

Śrīla Śrīdhara Mahārāja: *Kali-santaraṇa Upaniṣad* it is such. (.....?) *Purāṇa*, *Brahmānda Purāṇa*, *Brahmānda Purāṇa*, half-half. But they say that is this because it comes from *Upaniṣad* it is *Vaidic mantra*. And ordinary people may not have any entrance to Vedic mantra. So Caitanya Mahāprabhu has just, re-adjusted this mantram and the Vedic mantra concern is cancelled thereby and He gave it to all. That is a section of people in the U.P side who love Śrī Caitanyadeva, they liked to give their opinion like this.

But ours is that where it is mentioned "Hare Rāma" first then that is superficial. They're concerning that Rāma *Avatāra* took place first and Kṛṣṇa *Avatāra* that occurred afterwards, so first Rāma, Hare Rāma and Hare Kṛṣṇa. But our deeper meaning is (that it the danda?) when similar two things are connected together, not the historical precedent, but the consideration of the highly developed conception. So Kṛṣṇa Nāma is higher than that of Rāma Nāma. It is mentioned in *Purāṇa*:

(Sahasranama vestu rama nama..?)

Then three Rāma Nāma is equal to Kṛṣṇa Nāma, in this way it has been mentioned in *Purāṇa*. So Kṛṣṇa Nāma is more superior to Rāma Nāma. So in (*danda samas?* when they are connected together the stress is given to the superiority, so Kṛṣṇa Nāma is to come first. This is one point.

Then another point is that everything is moving in a cyclic order; which is first, which is next; that cannot be ascertained, in the eternal cycle, whether Kṛṣṇa is before or Rāma is before. So from that consideration also, if we take Kṛṣṇa Nāma that is not relating to posterity, but in the eternal cycle any place you may begin.

Then another higher thing of our *sampradāya* secret is this, that our deeper meaning is not concerned with Rāma *līlā*. Even the name "Rāma" there we find Rādhāramaṇa Rāma, the wholesale in Kṛṣṇa consciousness, not Rāma consciousness of Godhead. So, Mahāprabhu's highest conception of thing is Svayaṁ Bhagavān Kṛṣṇa *līlā*, it is connected with that. So, the Kṛṣṇa *līlām* not historical *Avatāra*, in the predecessor of Kṛṣṇa, but we are concerned with independent of (das kala?) only Vṛndāvana *līlā*, Svayaṁ Bhagavān *līlā* of Kṛṣṇa. That is the real purpose of Mahāprabhu, which it is not mentioning of Rāma *līlā* of Ayodhyā at all, no connection.

(mukta pragraha?)

Do you follow?

Bharati Mahārāja: Yes Mahārāja. There was also another thing that came up. And that was Gautama Ṛṣi and this his wife, ()

Śrīla Śrīdhara Mahārāja:

[*dharmam tu sākṣād bhagavat-praṇītam,*] *na vai vidur ṛṣayo nāpi devāḥ
na siddha-mukhyā asurā manuṣyāḥ, kuto nu vidyādhara-cāraṇādayaḥ*

["Real religious principles are enacted by the Supreme Personality of Godhead. Although fully situated in the mode of goodness, even the great ṛṣis who occupy the topmost planets cannot ascertain the real religious principles, nor can the demigods or the leaders of Siddhaloka, to say nothing of the *asuras*, ordinary human beings, Vidyādharas and Cāraṇas."]

[*Śrīmad-Bhāgavatam*, 6.3.19]

Na vai vidur ṛṣayo nāpi devāḥ, kuto, manuṣyāḥ. What Mahāprabhu gave, the internal meaning, the ṛṣi cannot stand there, no ṛṣi. *Na vai vidur ṛṣayo nāpi devāḥ, kuto, manuṣyāḥ.* No mention of the humanity, human scholarship, you to trespass into the realm; even the ṛṣi do not know. They have got superficial theism. Superficial theism has been given by the ṛṣis.

.....?

What are the ṛṣis? Some substantial, some ground, ground preparation, ground of theism that is supplied by the ṛṣi in general. *Vyāso vetti na vetti vā.*

[*aham vedmi śuko vetti, vyāso vetti na vetti vā
bhaktyā bhāgavatam grāhyaṁ na buddhyā na ca ṭikayā*]

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*."]

[*Caitanya-caritāmṛta, Madhya-līlā, 24.313*]

The development of the theism. Charvak is also ṛṣi, ṛṣi means research scholar. Who has given a new; a doctor, ṛṣi means doctor; who has given some original opinion into the society he is ṛṣi. Brahmaṛṣi, Devaṛṣi, Rajaṛṣi, there are so many ṛṣi, section of ṛṣi.

*atrir vasiṣṭhaś cyavanaḥ śaradvān, ariṣṭhanemir bhṛgur aṅgirās ca
parāśaro gādhi-suto 'tha rāma, [utathya indrapramadedhmavāhu
medhātithir devala āṛṣṭiṣeṇo, 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, Ariṣṭhanemi, Bhṛgu, Vasiṣṭha, Parāśara, Viśvāmitra, Aṅgirā, Paraśurāma, Utathya, Indrapramada, Idhmavāhu, Medhātithi, Devala, Āṛṣṭiṣeṇa, Bhāradvāja, Gautama, Pippalāda, Maitreya, Aurva, Kavaṣa, Kumbhayoni, Dvaipāyana and great personalities like Nārada.]

[*Śrīmad-Bhāgavatam*, 1.19.9-10]

They are all students and with profound silence they are giving hearing what novel thing is coming from the mouth of this boy. They are struck dumb, the *ṛṣis*, when Śukadeva began to deliver his lecture of *Bhāgavatam* they are all struck dumb, the *ṛṣis*; the new thing coming.

Hare Kṛṣṇa. Gaura Haribol.

*ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmmān samtyajya yaḥ sarvvān, myām bhajet sa ca sattamaḥ*

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhu*)."]

[*Śrīmad-Bhāgavatam*, 11.11.32]

What to speak of the *ṛṣis*, what God Himself, He has by His own lips given, that is also being cancelled, necessity of going up. Kṛṣṇa Himself He has also given so many things in the name of religion, but there is gradation. Go farther, go farther, go deeper. Development is there in theism.

So, *na vai vidur ṛṣayo*. In many places it is mentioned.

anarpa tatpa karana visaya rasana
nanam manor rasa diya karna badra nidra
deva hatasya rasana rsadeva vidya
yasyan pravante mukha sarasam saran se ?

Even those, the lords of *ṛṣis*, the *munis*, if they cannot understand Your such, loving service, the value, then they will have to go down. Such authority will also have to go down, the so-called authority. Such a high level Mahāprabhu has given, this Rādhā-Govinda *līlā* combined. What He has given that cannot be comparable. Not only in this *brahmāṇḍa*, this history of solar system, but in the course of history of *crores* of creation and dissolution, creation and dissolution. Such high thing: theism.

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

no bhuto no bhavisyate ?

...what Mahāprabhu has given to us.

One gentleman told that Sati, Savitri, Sita, Damayanti and so many others, Draupadī, high models of so many ladies, they were shining like stars in the history, in the *Purāṇa* of the Vedic culture here. So long they were shining very; with great splendour. But whenever Rādhārāṇī entered the arena, they all have become pale. All the models, the ideals, they've cast shadow. Covered with shadows more or less when Rādhārāṇī entered with Her intense

love for Kṛṣṇa. The whole creation even including so many *śāstra*, *Purāṇa*, *ṛṣi*, culture, everything, by Her dazzling personality everything became paled.

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

Doctor (Dina Sen?) told like that. When through the door of *Brahma-vaivarta Purāṇa* the character of Rādhārāṇī entered into the world of literature then all other ideals of the highest attainment of the ladies, of the chaste ladies all became pale, paled away. So Mahāprabhu came with that. And so it is told that Mahāprabhu, Kṛṣṇa and Rādhārāṇī combined. *Anarpitam-carīm cirāt karuṇayāvatīrṇaḥ kalau* [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.4] Not ever been given to the world. In the cyclic order of the creation, dissolution, that has never been given to the world, what Mahāprabhu has given; Danya kali, this fortunate Kali-yuga.

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

Die to live. The death has also has got its degree. The degree of the death, the intensity of the degree of death what Rādhārāṇī showed for Kṛṣṇa, no parallel ever conceived in the world. Such self-giving, self-offering, so intense self-surrendering is never to be thought of even by the scholars of the world, of the devotees. It is impossible.

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

And accordingly all the groups of Kṛṣṇa, the *sākhya*, the servitors, the *vātsalya rasa*, father, mother, all, all the highest degree of sacrifice and surrender to be found only in Kṛṣṇa *līlā*, Svayaṁ Bhagavān in Vṛndāvana.

Otherwise the greatest devotee Uddhava, it is coming from His own mouth of Kṛṣṇa. “Where the Brahmā, Śiva, the Saṅkarṣaṇa, Lakṣmī, and Myself even, is not so superior as My favourite Uddhava. I consider him to be more favourite than My own body,” Kṛṣṇa says.

And that Uddhava says: “I want to be a creeper, a shrub in Vṛndāvana that I may have the chance of the touch of the feet dust of these damsels of Vraja.”

What is this? Can you think it out? It is impossible for us to think out what high degree of devotion and sacrifice can be present there. And this cannot be denied.

I put it to a Madrasī *paṇḍit* and he could not say anything in opposition. *Paṇḍit* from *Bhāgavat* and whole *Bhāgavat* in his mouth, he does not care to take any book, whole *Bhāgavat* he has in his memory. That *paṇḍit* I met him in Bangalore. But when I put this proof he could not speak anything. So many appreciators, very staunch advocates, judges, followers, could not speak a single word, proof positive.

Kṛṣṇa Himself says: “Uddhava you are such a favourite devotee of Mine, none else is so.”

And that Uddhava says like this. Then how to measure? By light years, when we are to measure the distance of the stars that are very far, far off, by light year. So here also, light year Brahmā, Śiva, Saṅkarṣaṇa, Lakṣmī, Myself, Uddhava and thereafter.

The end of side "A"

[End of SCSMNJ MP3 dated 82.02.21.A]

.....

[Start of SCSMNJ MP3 dated 82.02.21.B]

Śrīla Śrīdhara Mahārāja:

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

Bharati Mahārāja: You were talking about the *caturvyūha* and the *catuḥsana* before.

Śrīla Śrīdhara Mahārāja: *Caturvyūha* and *catuḥsana* are not one and the same.

Bharati Mahārāja: No it's not, I'm sorry. So Pradyumna and Aniruddha and Saṅkarṣaṇa and Vāsudeva.

Śrīla Śrīdhara Mahārāja: Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha.

Bharati Mahārāja: So, in the material world...

Śrīla Śrīdhara Mahārāja: *Mula caturvyūha*, *adi caturvyūha* and their extensions. *Mula* Saṅkarṣaṇa in Dvārakā. *Mula caturvyūha*, *adi caturvyūha*, *mula caturvyūha* in Vaikuṅṭha. *Adi caturvyūha* in Dvārakā. And this Kāraṇodakaśāyī and Garbhodakaśāyī They are extensions. Now?

Bharati Mahārāja: So, with the extensions...

Śrīla Śrīdhara Mahārāja: Extension, extension delegation, you may say. They have particular type of function; they have got their particular type of function. And that sort of function wherever it is present we are to trace the origin in that line.

Bharati Mahārāja: So what part does Durgā Devī play in the function of the mind, *buddhi* and the...(pradarthas?)

Śrīla Śrīdhara Mahārāja: Mind, body, and?

Bharati Mahārāja: The Kāraṇodakaśāyī Viṣṇu expansion of Saṅkarṣaṇa.

Śrīla Śrīdhara Mahārāja: Kāraṇodakaśāyī, He has to deal with the whole of *prākṛti*, and the Garbhodakaśāyī a particular part of *brahmāṇḍa*, a part of *brahmāṇḍa*. The whole dealt by just as () and () and the commissioner and *rajapal* in this way. So above the whole of the *prakṛti* () movement there is Kāraṇodakaśāyī, and at every *brahmāṇḍa* there is Garbhodakaśāyī, and every soul within there is Kṣīrodakaśāyī.

Bharati Mahārāja: Pradyumna and Aniruddha, Their expansions are Garbhodakaśāyī and Kṣīrodakaśāyī Viṣṇu.

Śrīla Śrīdhara Mahārāja: What?

Bharati Mahārāja: Their expansions...

Śrīla Śrīdhara Mahārāja: Aniruddha – Kṣīrodakaśāyī, and Pradyumna – Garbhodakaśāyī, and Saṅkarṣaṇa – Kāraṇodakaśāyī, and Vāsudeva above all. Vāsudeva is higher and He is above, transcendental to the whole of Brahma conception. This Brahma, Kāraṇodakaśāyī, He is also above the Brahma conception. But Brahma has direct concern with Him.

Tal-līṅgam bhagavān śambhur. [Brahma-saṁhitā, verse 8] That Kāraṇodakaśāyī, the rays coming to touch *prakṛti*, this energy and that is Śiva. And Kāraṇodakaśāyī at the background and transcending all the relativity of the *māyic* world, of the material world, there stands Vāsudeva, Parabrahma, Puruṣottama. *Kṣaram atīto 'ham, akṣarād api cottamaḥ.*

[*yasmāt kṣaram atīto 'ham, akṣarād api cottamaḥ
ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ*]

[Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person.] [*Bhagavad-gītā*, 15.18]

He has got no concern with this material transaction, the Vāsudeva. And Saṅkarṣaṇa, the first step down, to connect with material conception as a whole, and the partial management by the Garbhodakaśāyī. And the individual case of the *jīva* is taken by the Kṣīrodakaśāyī, *antaryāmī*, Paramātmā. In this way Their function can be, They are all one and the same, but according to Their function we are to trace Them in different ways.

.....?

One power of government represented in so many figures; something like that.

Bharati Mahārāja: Mahārāja, the question was, “What function does Durgā Devī play?”

Śrīla Śrīdhara Mahārāja: Durgā Devī?

Bharati Mahārāja: These three, Pradyumna, Aniruddha, and Saṅkarṣaṇa, in this as expansions, what are her dealings?

Śrīla Śrīdhara Mahārāja: From the negative side? From the negative side that is in the representative government, in the democratic government, the parliament and also the king's side or *rajapati*, something like that. Durgā Devī, she is direct, her direct concern with this world of punishment, misguided souls to train them, to punish them. And there also the representation from above has been sent here to detect how the function is going on. From the government above their representation has been put in the administration of Durgā Devī to check how far it is going on in a system or whimsically, something like that. The representation of the above, and Durgā Devī in general charge of the administration of

punishment for the misguided. She is the empirical representative and that is coming down from above to help the *jīva*, that they may not be mishandled; something like that.

Devotee: (asks a question away from the microphone)

Śrīla Śrīdhara Mahārāja: What does he say?

Another devotee: What is the relationship between Subhadrā Devī and Durgā Devī?

Śrīla Śrīdhara Mahārāja: Subhadrā Devī and Durgā Devī. What is the reason of your asking *this* question? Where do you find anything in common between them? Subhadrā Devī She represents the *līlā* of Kṛṣṇa. He is there, He is in Dvārakā, She has got no administrative function. Where is the room of misconception between the two?

Devotee: Viṣṇu, in Viṣṇu form, and Yogamāyā...

Śrīla Śrīdhara Mahārāja: Yogamāyā, who is Yogamāyā? Subhadrā?

Devotee: Subhadrā.

Śrīla Śrīdhara Mahārāja: Subhadrā is not Yogamāyā. A part may be played by Her function of Yogamāyā. Subhadrā has got no mundane function. She is there with Dvārakā *līlā* of Kṛṣṇa.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Mahārāja, from Kṛṣṇa so many expansions are coming, like *caturvyūha*. So from Rādhārāṇī could you explain how Durgā Devī is an expansion.

Śrīla Śrīdhara Mahārāja: Durgā Devī and Yogamāyā. Durgā Devī's concern is Yogamāyā. And Yogamāyā may be considered to be the comprehensive potency under Baladeva. Where, who are entrusted with the charge of management and the arrangement to facilitate Kṛṣṇa *līlā* there in Vṛndāvana. And Durgā Devī may be considered Her, Yogamāyā's representation in this perverted world.

bhuvanani durga, chayeva yasya bhakti bhuvanani durga

She's in charge of this mundane world for management, for administration. And her extension in the positive world is Yogamāyā. Yogamāyā there in the transcendental world is making management necessary and Her facsimile, shadow, cast here in this mundane world, and here Durgā Devī is in charge of management, something like that.

So Durgā Devī says, "I am there in Chandi, I am Rādhā in Vṛndāvana." She is proud to trace that we are potency and potency should not be neglected by the person, by the person. "We have got our extension up to Vṛndāvana and there my class is represented even in the position of Rādhārāṇī. The most favourite position in Vṛndāvana She holds. And She also

belongs to my section, that is potency, the negative side. Negative side is extended up to the highest quarter, you should not ignore us.” She is boasting like that.

.....?

There is a saying in, like *Aesop's Fable*, this Indian *Aesop's Fable*, *Pañcarātra*, that one small bird like the sparrow she put some egg in the banks of the ocean. And the ocean's waves washed it away. Then the parent told, “Oh, you neglect me so much, I shall look after you. I shall see to punish you.” The ocean laughed away. But she sent a declaration to a higher bird and from there to another higher and from there it went to Garuda. The bird section, Garuda holds the highest position of the whole bird kingdom. So when it reached Garuda he came to threaten the ocean. “I shall drink you up. Why you have taken away the eggs of that sparrow? You beg forgiveness to her or otherwise I shall drink you fully.” Then (Samadra?) the ocean came to beg forgiveness to the sparrow. So.....?

So Durgā Devī here making boast, that, "You don't neglect me that I am *māyā* here, but my concern is there also, in the highest position. We are negative side. I am represented there in the highest favourite domain of Kṛṣṇa. There I am Rādhā. Here I am favourite to Mahādeva and in my inner self there is; we hold the highest position there.” Something like that.

When we are told in the *śāstra* such sort of statement we are to harmonize in this way. That negativity as whole, the potency as whole, differentiated from that of the Predominating Moiety and Predominated Moiety. *Śakti*, *śaktimam*, from effect to cause and from cause to effect. We shall have to understand the point of adjustment. Religion is proper adjustment. Favourite word, expression of our Guru Mahārāja, “Religion”, in his last days often uttered this; “Religion is proper adjustment.” *Sambandha jñāna*, and that you automatically engage yourself in your duty, the *sambandha jñāna*, fully awake of your position in the universe. If you are fully awake you cannot but discharge your own duty, *sambandha jñāna*. And if you can perfectly discharge your duty, the end, the (udasya?), the consequence cannot but be in your fist. The *prem prayojana tattva* cannot but come to you, will welcome you. So proper adjustment, our real position, what is my real...

'ke āmi,' 'kene āmāya jāre tāpa-[traya], ihā nāhi jāni - 'kemane hita haya']

[“Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 20.102]

Who am I? Who am I, only flesh and blood, or only the mental system which I have got experience at the time of my dream, or as told in *Upaniṣad*, *Veda*, and *Gītā*:

*indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ*

[“The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself.”] [*Bhagavad-gītā*, 3.42]

Any of you are expected to go to Māyāpur?

Devotees: A couple of boys...

Śrīla Śrīdhara Mahārāja: Is there anyone?

Devotee: This boy right here.

Śrīla Śrīdhara Mahārāja: Through him I want to exit some news to their camp.

Devotee: Caitanya Candra is going Mahārāja.

Śrīla Śrīdhara Mahārāja: Caitanya Candra, who is he?

Devotee: Disciple of Jayatīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: What?

Devotee: Caitanya Candra, disciple of Jayatīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: Disciple of Jayatīrtha Mahārāja, our representative, for two or three thoughts. One about - I want to request them to omit what is mentioned in the writings of Swāmī Mahārāja attacking his God-brothers on the basis of his last word. That is one of my requests to them. It would be better for them on that basis henceforth the publication that will be issued the names should be suppressed. Otherwise there is possibility, as Yati Mahārāja has done, and the Rūpa Vilāsa, who has become President of the Bagh Bazaar Maṭh, Bhāgavat Mahārāja, he has sent something attacking this Gauḍīya Maṭh, mentioning their names about so many things. They will also come with their attacking spirit and that won't be very pleasing. Not pleasing, a controversy and there are men who will be up to get something distasteful against Swāmī Mahārāja. There are no want of such men who want to make down the gloriousness of ISKCON, so if they will come with their weapons and fighting that is undesirable. So, on the basis of his last word, that may be omitted. I want to; I will be free from my responsibility. If they do not care to discuss, their meeting will take place, I want to put it seriously to them. It is advisable you do this. And there is the basis of his last word; you can do it. And if you don't do then the atmosphere may be worse. And because I have got some affection for Swāmī Mahārāja and his students I cannot but warn you with this request. There is time. And one result and another will also be helped. And it will spread and the people who, though they are not in favour of ISKCON, they will dance, take this opportunity and they will try to make the position down of ISKCON. This may be represented to them. Then they can do anything and everything. I will have no...

Who is the man who can represent this to them properly, our Bharati Mahārāja?

Bharati Mahārāja: I could go and speak to Bhāvānanda.

Śrīla Śrīdhara Mahārāja: What?

Bharati Mahārāja: I could go and speak with Bhāvānanda.

Śrīla Śrīdhara Mahārāja: Yes, you go and you show you were sent by me and these things. Yati has already begun and the Bhāgavat Mahārāja Bagh Bazaar, he has also begun. And that may not be in the (ultimate?). They may take these steps, though our Guru Mahārāja has given what to do and there is the last word that I give for some purpose and now I retire from that. (He has told?) And on that basis they can take up this. This is to point out to them before the meeting. Otherwise the meeting will finish then they cannot be able to get such a drastic measure individually. So before meeting this must be represented to them. This is one thing and in my name also.

Devotee: That was one thing.

Another devotee: That was one point.

Śrīla Śrīdhara Mahārāja: What?

Devotee: That was one thing. You said a few things.

Śrīla Śrīdhara Mahārāja: Two things? Another thing came from the background, perhaps this Ramesvara question maybe. I forget. This is one and another...

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

Devotee: Mahārāja, the suggestion is that it will be better if we have a written form so that we can present to the GBC board.

Śrīla Śrīdhara Mahārāja: What I may say I have said now you put it in...

Devotee: Transcribe it yes, and Bharati Mahārāja can deliver it.

Another devotee: Type it out.

Śrīla Śrīdhara Mahārāja: Compose, if I compose a letter and then if you...

Devotee: Get your approval...

Śrīla Śrīdhara Mahārāja: And then send to them.

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

The coming trouble may be quenched.

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

Devotee: *Eka* point Mahārāja?

Śrīla Śrīdhara Mahārāja: What?

Devotee: Only one point? You were saying there were two points.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. That I don't venture to mention.

Devotee: [Laughter] Maybe later on Mahārāja.

Śrīla Śrīdhara Mahārāja: Later on. That is concerning Ramesvara Mahārāja. To speak plainly that would be something like audacity on my part, to cross (.....Bengali?)

Devotee: (translating) Un-bona-fide criticism.

Another devotee: (suggesting) Undue.

Śrīla Śrīdhara Mahārāja: Undue privilege, undue...

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

Aranya Mahārāja is here?

Devotee: Yes, right here.

Śrīla Śrīdhara Mahārāja: He will have to go to Calcutta is it not, to fetch the money?

Devotee: Tomorrow.

Śrīla Śrīdhara Mahārāja: Tomorrow.

Aranya Mahārāja: Tomorrow morning.

Śrīla Śrīdhara Mahārāja: As early as possible. If you go this evening then you may manage for the exchange tomorrow and then come tomorrow or the day after tomorrow.

Aranya Mahārāja: Sarvabhavana is going back this afternoon maybe I'll consider going with him.

Śrīla Śrīdhara Mahārāja: So what to do you think?

Devotee: It's alright if he comes tomorrow.

Another devotee: Evening is the right time Mahārāja. Because right now for the festival there will be so many visitors coming that there will be extra police.

Śrīla Śrīdhara Mahārāja: So it is necessary that we should begin some repair work there. We shall have to begin some repair work.

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

You may go and visit the place.

Devotees: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: You may go with Govinda Mahārāja or anyone.

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Aranya Mahārāja has seen?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Akśayānanda Mahārāja has seen?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Dhīra Kṛṣṇa Mahārāja not seen?

Devotee: No.

Another devotee: We can all take a walk down there.

Śrīla Śrīdhara Mahārāja: And anyone wants to see. Is the transaction almost settled?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So you can visit.

Dhīra Kṛṣṇa Mahārāja: I had one question. I believe in one of your songs you say this area is the *aparādha-bhañjana*.

Śrīla Śrīdhara Mahārāja: Yes, *aparādha-bhañjana*. All sorts of difficult offenses were pardoned here by Mahāprabhu. This is the place, *aparādha-bhañjana*. Mahāprabhu was so liberal, He is magnanimous but still the acme of His magnanimity was shown in this place.

Kunja prakasi prabhu sri krsna caitanya heno nahi jani kiha nahi kola dhani ?

Whatever prayer came to Him when He came back from *sannyāsa* to here and all petitions were granted. All sorts of prayers were granted and extensive pardon. Wholesale the wholesale pardoning place.

Kunja prakasi prabhu sri krsna caitanya heno nahi jani kiha nahi kola dhani ?

Everyone got his aspiration fulfilled here. None went empty handed.

Gaura Hari.

Anyhow I passed here forty years..... And I came with permission from Nityānanda Prabhu from that Eka Cakra. I took my permission of Nityānanda from there: “You are the master of Gauḍa Maṇḍala and I want to have my cottage there and to pass the last days of my life there. You please grant it.” And almost I have finished my period - *aparādha-bhañjana*.

Devotee: And that is still going on.

Śrīla Śrīdhara Mahārāja: Of course, it cannot but be, the very nature of the soil demands that, it attracts the *aparādhīs*.

Devotee: And we feel Mahārāja.

Śrīla Śrīdhara Mahārāja: The fortunate, attracts the fortunate. And that is the pardon. The forgiveness is sure so only the fortunate are attracted here. For it is sure his *aparādhās* gone then he will have everything.

Gaura Haribol.

Devotee: Because now...

Śrīla Śrīdhara Mahārāja: We inform that to GBC also.

Devotees: [Laughter]

Śrīla Śrīdhara Mahārāja: All the offenders are gathered here and in no time our offenses will be pardoned. And our fulfilment will be got, we are sure to get our fulfilment.

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

Devotee: That's what I was hoping for.

Śrīla Śrīdhara Mahārāja: Gaura Hari. Yes all hoping, all students. All of us are students, as students also consult each other.

Our Guru Mahārāja...

End of the tape / SCSMNJ MP3 dated 82.02.21.B

Start of SCSMNJ MP3 dated 82.02.21.C_82.02.22.A

Śrīla Śrīdhara Mahārāja: ...student, but I am monitor. In his Madras writing he – it was published in *Harmonist* perhaps, and pamphlets issued there in Madras.....

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

He told "I am a monitor" but I did not relish that.

Devotee: Who told Mahārāja?

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta.

Devotee: Told that you were a monitor?

Śrīla Śrīdhara Mahārāja: No, no, he himself, he told that, "I am a monitor."

Devotee: We also do not relish, Mahārāja, when you include yourself as a student.

Śrīla Śrīdhara Mahārāja: That is, still he's a student; it was difficult for me to take. But he posed himself like that. Then still I have to know. Dynamic, the progress is always dynamic. Everything is dynamic in character.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Progressive; the *līlā*, *nava-navayana*. The conception of infinite is not a stagnant one, but a dynamic infinite, infinite is dynamic. That is very difficult to have a conception of infinite of course, clearly difficult. Dynamic infinite, infinite, the conception of infinite not static but it is dynamic..... Gaura Hari. *Līlā moy*, and *līlā* means *nava-navayana*, ever-new. Ever-new, that is also a characteristic of infinite. We have to have some direction, *Līlā moy* and it is not that it is in want and to have fulfilment, not that. But it is, its nature, *līlā*, that is called *līlā*. Very nature, existence will be eternal; with the eternity, the eternal conception of

infinite. It is *līlā*, always satisfying Himself. The movement is always a pleasing moving thing. The pleasure itself is of moving characteristic. The ecstasy itself is of moving characteristic, *līlā*, *ānandam*. No want to fulfil, to be fulfilled.

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

[*suddha-prema-sukha-sindhu, pāi tāra eka bindu, sei bindu jagat dubāya*]
kahibāra yogya naya, tathāpi bāule kaya, kahile vā kebā pātiyāya

["Unalloyed love of Kṛṣṇa is like an ocean of happiness. If someone gets one drop of it, the whole world can drown in that drop. It is not befitting to express such love of Godhead, yet a madman must speak. However, even though he speaks, no one believes him."]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.49*]

Not to be discussed, still one cannot but talk it, talk about it like a madman. And if we go on talking, talking, who will come to believe in it? None will lose their time to listen to the madman's delirium. *Kahile vā kebā pātiyāya*. In another place, "I am a madman, talking in delirium, and you are also a madman of the same type. So you have come to listen to this delirious statement."

ami—eka batula, tumi—dvitiya batula, ataeva tomaya amaya ha-i sama-tula

[Caitanya Mahāprabhu then said, "Indeed, I am a madman, and you are also a madman. Therefore both of us are on the same platform."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.291*]

"We are of the same section, same section, I am also mad, you are also mad, so we feel enjoyment in such mad talk." - Rāmānanda Rāya, Mahāprabhu, *ami—eka batula, tumi—dvitiya batula*.

yā niśā sarva-bhūtānām, tasyām jāgati saṁyamī
yasyām jāgrati bhūtāni, sā niśā paśyato muneh

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."]

[*Bhagavad-gītā, 2.69*]

Mahāprabhu. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Mahāprabhu. Mahāprabhu. Mahāprabhu. Gaurāṅga Sundara. Gaurāṅga Sundara.

gauranga sundara bara nitya lila nama bhir, gauranga nagara...?

He's dancing, taking His own name and dancing, (lila nama bhir?). Uttering different sounds, receiving some impression from them and dancing Himself. Getting impression from the sound of His own name and dancing..... The cause is the effect, in a cycle....., what is this? In logic; a circular movement. That Napoleon's chair.

Hare Kṛṣṇa. nitya lila nama bhir?

His own name is the cause of His own dancing. The suggestions from different names are coming and that impression creating some energy and that energy is making Him dance. Ecstasy, ecstatic energy, the dynamo is creating ecstatic energy. And that is the cause of His dancing. Taking His own name He is dancing. *Līlā* (nitya lila nama bhir?) that is Gaurāṅga, that moving *ānanda*, moving ecstasy. In my *Premadhāma stotram*, I put that He is the ultimate reality, absolute. Why? The two things presented in Him. One: dancing, in ecstatic joy feeling within Him. And chanting; distributing that to the others. Finding Himself in ecstatic joy, ecstatic, and distributing it to others. This is Gaurāṅga, and the highest principal of ecstatic energy is search, cannot be but search. He is of a dancing mood, fulfilling Himself, the dancing explains that the inner propensity is of ecstatic joy, dancing. And *kīrtana* means that is distribution to the public, to the environment. That is asserting. The ecstatic joy is assertive, self assertion, self distributing ecstatic joy. That we find in Gaurāṅga. So Gaurāṅga is the highest entity. In that way I have dealt it there. *Sat-cit-ānanda* in ecstatic joy He is dancing and *kīrtana*, He is trying to distribute to the others. *Ātmā-vandanam*, He is offering Himself to the environment, distributing Himself, *līlā*.

*ānanda-līlāmaya-vigrahāya, hemābha-divya-cchavi-sundarāya
tasmāimāhā-prema-rasa-pradāya, caitanyacandrāya namo namas te*

["He who is the embodiment of divine bliss, whose form is decorated with the symptoms of ecstasy, who appears magnificently beautiful with a complexion as splendid as gold, He who benevolently gives in charity to all the ecstatic love of Kṛṣṇa, the highest divine perfection of life, I worship Him again and again, my beloved Lord Caitanyacandra with all devotion."] [*Caitanya-Candrāmṛta*, 11]

That is his stanza, perhaps from Prabhodānanda Sarasvatī the *Guru* of Gopāl Bhaṭṭa Goswāmī, this beautiful stanza coming in praise of Śrī Caitanyadeva. *Ānanda līlā rasa vigrahāya, ānanda līlā rasa* - in the ecstatic pastimes, *rasa* personified. *Hemābha-divya-cchavi sundarāya* - and the golden beauty, the ecstatic beauty emitting golden lustre, very beautiful figure. *Hemābha-divya-cchavi sundarāya* - that divine figure, *māhā-prema rasa pradāya* - and He is distributing the great divine love, distributing by His movements and the words and every gesture, posture, distribution of divine love. *Māhā-prema rasa pradāya, caitanya-candrāya namo namas te*. I bow down my head to such Śrī Caitanyadeva, Who is so and so."

In *Arcana Kana* this has been taken up as *dhyāna*. When we meditate on Mahāprabhu, we should do it this way. Gaura Haribol. Gaura Haribol.

Dhira Kṛṣṇa Swāmī: Sometimes we hear of Guru-Gaurāṅga, this expression, and also in...

Śrīla Śrīdhara Mahārāja: Guru-Gaurāṅga Gandharva-Giridhari. That is the name given by Guru Mahārāja in the Māyāpur Deities. The *Guru* is there, the guide, and Gaurāṅga, who is the potency guide and Gaurāṅga, the Lord Himself as *Guru* and Gandharva, which can draw the best maximum *rasa* - Gandharva and Govindasundara that is the source of everything. Around whom the whole is existing and playing and is the source of all *rasa*, and the concern and the gist of the whole campaign. The holder, the support of the infinite existence: that is *rasa*. Ecstatic aspect and the drawing of that ecstasy aspect, *rasanām*, and both combined distributing Themselves, Gaurāṅga, and Who has come to make the world known of this fact, *Guru*.

Dhira Kṛṣṇa Swāmī: So in *arcana* is there also Guru-Gaurāṅga, in the beginning stages?

Śrīla Śrīdhara Mahārāja: According to one's own capacity and stage he will try to see. And the awakenment of his inner self he will go on with *arcana*. Goswāmī Bon also expressed *vigraha* but our Prabhupāda told, that cannot be told that *arcana* proper, that was *bhajana*. They are serving. *Arcana* means through mantram we hope through this process that one day we shall come to the direct position of service. The medium, *arcana* means medium, and *bhajana* means direct service. When there was a question why the Goswāmīs they installed Śrī Mūrtis there in Vṛndāvana; Name was sufficient, they are taking Name and they have encouraged *arcanam* which is generally found with the Rāmānuja section. Mahāprabhu had not given much stress on *arcana*, but *Nāma bhajana*. And our Guru Mahārāja answered; *arcana* installed for others, recommended, but they themselves engaged themselves in direct service that is *bhajana*. *Bhajana* means direct service, soul to Supersoul, not through the medium of any mental system, to purify one's own mind. And the liberated souls, when the *svarūpa siddha* souls they are found to go on with *arcana*, that should not be considered as *arcana* mere, but that is *bhajana*, direct service.

Hare Kṛṣṇa.

I shall have to go to bathroom, so I retire here.

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

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[End of transcript dated 82.02.21.A_02.21.B]

[Finishes at 20:00 in the SCSMNJ MP3 dated 82.02.21.C_82.02.22.A]

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