

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

81.3.4-5

Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Śrīdhara Mahārāj, what about, we have heard that if the spiritual master becomes ill, that is due to the sins of his disciples.

Śrīla B.R. Śrīdhara Swāmī: It may be in some cases, not always, not always. To a certain extent it is there, according to the position of the *Guru*.

jiva guru asisya hoile para sri visisya karma phala niya harijan?

It is encouraging to know for the disciple, it is encouraging for them. But from the absolute standpoint it depends upon the position of the *Guru*. And totally it is not wrong. Have to try to underline it.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!

What is the meaning of the word 'thanks'? I always, whenever you depart, at the time of departure this word is always used. But I have not got a very good idea about such word, thanks.

Devotee: Expressing gratefulness.

Śrīla B.R. Śrīdhara Swāmī: Gratefulness.

Devotee: We feel grateful we are given.

Śrīla B.R. Śrīdhara Swāmī: Thanking is an expression of gratefulness. Then it shows, just like gifts, *dharnam*. *Dharn* presupposes that one is owner, proprietor of a thing. So thanking presupposes the existence of a second party. Is it not?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: We're a separate party, we get something, and in return express our gratefulness, a separate party. We are all one party of Mahāprabhu. Ha, ha, ha, ha. It does not send good impression in me, my heart, thanking, gratitude.

Devotee: What should be the real sentiment?

Śrīla B.R. Śrīdhara Swāmī: Something like we are highly...benefited, or something like that, some expression.....[speaks Bengali]

What expression should be accurate and nice? Ha, ha.

Devotee: One in the position of a disciple, he should try to make some repayment to the spiritual master.

Śrīla B.R. Śrīdhara Swāmī: Repayment to his master?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: I say otherwise. I shall say one must not think that his possession of property or person, but they're all properties of my *Guru*, servants of my *Guru*. That should be the vision. Even we heard our *Guru Mahārāj* [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura] to say that, "The whole work I should have done. It is my duty to do everything for my master, but I can't do, I am unfit. So Kṛṣṇa has sent so many to help me. They're also my *Guru* come to help me in my work." So our *Prabhupāda* [Bhaktisiddhānta Saraswatī Ṭhākura] used to see his disciples as *Guru* in the right plane. And he told that, "When I chastise a disciple, that is my artificial temperament."

Mahāprabhu also told to Sanātana, "Whatever I am talking to you it is all My *pralāpa*. *Pralāpa* means a madman's speech. I don't know really the meaning of all these expressions but I feel so much that Kṛṣṇa, to grace you, He's passing, sending these flows through Me. What I say that I know everything and I can teach you, this is My *pralāpa*. That I am superior to you, this is My *pralāpa*. That I am outside Myself, beside Myself."

"But in the real life you are all my *Guru*, you have come to help me in my futile attempt of service to my *Guru* or Kṛṣṇa." *Amnayiki* [?] and *vekhivekiki* [?]
And by *vekhivek darśana* at least we shall consider these are all servants of my *Guru* or Kṛṣṇa. I may be a leader, leader of the class, leader of the group, like this. My *Guru Mahārāj* has appointed me to lead this group, but they're not directly under me to serve me. They're the servitors of my *Gurudev* or Kṛṣṇa. That we are to see.
Hare Kṛṣṇa. Am I clear?

Devotees: Yes.

Śrīla B.R. Śrīdhara Swāmī: That will be more real thing, on the way. Hare Kṛṣṇa. It is awkward to think that they're mine, servants, or something like my property, *iśāvāsyam*.

[*iśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat
tena tyaktena bhuñjīthā, mā grdhaḥ kasya svid dhanam*]

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [Śrī Īsopaniṣad, v 1]

Kṛṣṇa is everywhere. Everything belongs to Kṛṣṇa and His own. I am not still claiming to be, to become one of His own, at the bottom of our heart, but still, what I can do, whatever little capacity I have got I must utilise in the service of Kṛṣṇa as I am ordered or expected by my *Guru*. That will be the solace and consolation from my activity.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

.....?

Where is that Rāmānuja now?

Devotee: I don't know.

Śrīla B.R. Śrīdhara Swāmī: He became a hippy?

Devotees: Ha, ha, ha, ha. I think so.

I don't know him.

He was not known by most of the devotees because that was many years ago.

Śrīla B.R. Śrīdhara Swāmī: Yes. He came and within a year he left perhaps. He was not very intelligent but anyhow came, chance coincidence. But Acyutānanda was intelligent.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!

The Tamal Kṛṣṇa and others they're engaged in the meeting?

Devotee: Yes, beginning.

Śrīla B.R. Śrīdhara Swāmī: Charu Swāmī, has he come?

Devotee: Bhakti Charu Swāmī, no he has not returned yet from Calcutta. Today maybe he's coming.

Śrīla B.R. Śrīdhara Swāmī: And Bhāvānanda and, no, Sarvabhāvan, he was sick I heard. You don't know about him?

Devotee: I don't know if he's recovered from his sickness.

Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!

Then new friend from Mexico.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: So, Mahārāj, could we ask you a question?

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: I hope it is *lokā hita*.

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

Devotee: But even if our questions may not be *lokā hita*, your answers are always *lokā hita*. Ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: Ha.

Devotee: *Lokānām hita-kāraṇo*.

Śrīla B.R. Śrīdhara Swāmī: *Lokānām hita-kāmyayā*.

Devotee: Caitanya Mahāprabhu, He said, "I feel like a fool. My Guru Mahārāj told Me, *tomara murkhe* [?], 'You're foolish.' So I don't even know what is the proper question to ask."

Śrīla B.R. Śrīdhara Swāmī:

guru mali muhya dekhi kali dasa asan, murkhe timi tomara naihe vedan tyagi tyar,
krsna nama mantra japa savai e mantra sa [?]

In Benares in the assembly of the Māyāvādīs, Mahāprabhu gave His confession like this when they accused, "You belong to our clan. You are disciple of Keśava Bharati. He's one of the members of the Śāṅkara *sampradāya*. You took *sannyāsa* from him. We are here all stalwarts of the *sampradāya* but You don't come to us, You don't meet us. Not only that we hear that You sing and dance and do so many things and You do not engage Yourself in the serious discussion and meditation of *Vedānta*. What is this? But seeing Your figure, Your appearance, I can't think that You are a hypocrite or a designing man. Your figure expresses as clear as transparent fires, a lustre coming from You. Now we want to know why You do these things, dancing, chanting, and don't do meditation and discussions about *Vedāntic* ontology."

Then Mahāprabhu told that, "My Gurudeva wanted Me to go on chanting the Name of Kṛṣṇa. And he told, in Kali-yuga, general people they're of less merit, they're not fit for the discussion of *Vedānta*, such a profound thing. So go on chanting the Name of the Lord."

"All right, it is not bad to take the Name of Kṛṣṇa. But why do You dance and sing and do all these things?"

Then Mahāprabhu told, "When such sentiments and feelings came in Me I put it to My Gurudeva, 'What is this? When I take the Name of the Lord such feelings and

sentiments come in Me.' Then Gurudeva told Me, 'Yes, You are very fortunate that You have got all these signs in You mind and body.' And with this he quoted passages from *Śrīmad-Bhāgavatam*."

*evam-vrataḥ svapriya-nāma kīrtyā, jātānurāgo druta-citta uccaiḥ
hasatyatho roditi rauti gāyaty, unmāda-van nṛtyati lokavāhyah*

[When a person is actually advanced and takes pleasure in chanting the Holy Name of the Lord, who is very dear to him, he is agitated and loudly chants the Holy Name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.] [*Śrīmad-Bhāgavatam*, 11.2.40]

"When real devotion descends in the heart of a devotee then these signs must come in him, he will do these things. So You are fortunate enough that You have got that *prema*, *kṛṣṇa-prema*, the fifth end of life, You have got. And I am going on, in this way." Then the talk of *Vedānta* also came there. And Mahāprabhu told that the real purport of *Vedānta* is not impersonal, it is personal. And He established there that sort, that, "Why do you say that Brahma is the ultimate conception of the Absolute, impersonal. The signs in the *Vedānta*, *athāto brahma-jijñāsā. janmādy asya yato*:

*[janmādy asya yato 'nvayād itararāś cārtheṣv abhijñah svarāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayah
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahī]*

["O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."] [*Śrīmad-Bhāgavatam*, 1.1.1]

Everything coming from Him, everything is allowed by Him, that is preserved by Him, and everything enters into Him. So, these are the signs of *sarvisesa*, not *nirvisesa*. So many specific and differentiated characters are to be found there. It cannot be impersonal. In this way there was some talk. And a particular section they were converted.

And then the other day when Mahāprabhu, after taking bath in the Ganges, went to see Bindhu-Mādhava, at Viṣṇu Mandir, and there He began to sing and dance nearby the *āśrama* of the Prakāśānanda. Then some students of his intimated that, "Caitanyadeva is

dancing there and singing the Name of Kṛṣṇa. If you like to see that, come." Then with all the disciples Prakāśānanda came to the adjacent *devastana* [?] and there he found all these things. And he pressed, and it is told that he left the Māyāvādā school and became a disciple. He entered into Vaiṣṇava theory, that is *sarvīśesa* Kṛṣṇa is above all. Kṛṣṇa conception of Godhead is the highest.

And some say, we do not admit, that Prabodhānanda who wrote many things about Navadvīpa, Mahāprabhu, and *Rādhā-rāsa-suddha-niddhi* and all, and *Vṛndāvana-sataka*. Śīsir Kumār Ghosh, the Founder of *Āmṛta-Bāzār Patrikā* - [a newspaper about Lord Caitanya Mahāprabhu] - he was of that opinion that this converted Prakāśānanda was Prabodhānanda. And he was so much impressed and he got so much grace of Mahāprabhu that he produced all these literatures. But we are not of that opinion. Prabodhānanda, in *Bhakti-Ratnā-kara* we find that Prabodhānanda was the uncle of Gopāla Bhaṭṭa, as a Tamilian *brāhmaṇa* and he was Prabodhānanda. And in *kṛṣṇa-līlā* he's Tuṅgavidyā. So he cannot be *māyāvādī*. One who in *kṛṣṇa-līlā* was so important a figure he cannot be *māyāvādī*, Prakāśānanda, in any time. But anyhow, the Prakāśānanda lost his position in the *māyāvādā* school and entered into the devotional school of Śrī Caitanyadeva and lived in Vṛndāvana the last days of his life past there taking *Hari-Nāma*. He was the leader of the then *māyāvādā sampradāya* of Benares.

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

Devotee: So, the other day you were saying about the potential state of the *jīva* in the *brahmajyoti*, Brahmaloaka. And then also you told about someone being in the spiritual world and reawakening their identity. You said their consciousness may have been scattered. They may have been a little mad and forgetful of their spiritual identity.

Devotee: Like crazy man, like someone whose crazy, delirious, you said.

Devotee: In the spiritual world, Vaikuṅṭha, you were saying, someone may be looked upon he became forgetful of his position and had scattered consciousness, or was like a madman, temporarily, for a short time. So how can we understand that the *jīvas* they're coming to the *mahāt-tattva* from the Brahmaloaka, are they coming from *sayujya* or *sarupya*, or can it be...

Śrīla B.R. Śrīdhara Swāmī: I told that two kinds of *jīva* come to this world. One type they're already from Vaikuṅṭha. That is, by the necessity of the *nitya-līlā* of Kṛṣṇa they had to come here, as a part of *līlā*. And another by necessity, constitutional necessity, from Brahmaloaka their balance, their stage of equilibrium is disturbed anyhow and movement begins in the Brahmaloaka.

Devotee: So movement begins in the *brahmajyoti*.

Śrīla B.R. Śrīdhara Swāmī: Ah, *brahmajyoti*, and then, by that influence of the movement, then the free will is started, began to move. But the general movement, the individual, it is *ākṣara*, *ākṣara* becomes *kṣaraḥ*.

[*dvāv imau puruṣau loke, kṣaraś cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate
uttamaḥ puruṣas tv anyah, paramātmety udāhṛtaḥ
yo loka-trayam āviśya, bibharty avyaya īśvaraḥ*]

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord). But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe."]

[*Bhagavad-gītā*, 15.16-17]

It was non-differentiated, differentiation begins. And then the, because it was really a conscious place, *jyoti* means consciousness, unit of consciousness, so differentiation and movement, that starts individual consciousness there. From unconscious, a plain sheet, when the specification begins, movement begins, then individual conscious units grow. And because it is consciousness it is endowed with free will. And by free choice from the buffer position, from the marginal position, they had to take one side, side of exploitation and side of dedication. By the choice of their free will they start, and in the result we see that some comes towards exploitation and some goes towards dedication. If we are to analyse to the extreme then we are to follow such trend of thought. *Anādi, anādi-bahirmukha*.

[*kṛṣṇa bhuli sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsāra dukha*]

["The *jīva* souls are the marginal potency of the Lord. Though in reality they are servants of Kṛṣṇa, from time immemorial, they have been engaged in misconception, as exploiting agents."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.117]

Anādi means what has no beginning. Then why, after they enter the land of exploitation they begin to come within the form of thought, space and time? Before time, before the conception of this material time, the movement, so, *anādi*. *Anādi-bahirmukha*, first, *bahirmukhata*, *bahirmukha* means tendency towards exploitation. In the beginning the first tendency towards exploitation. And when it enters the exploitation area then it comes within the factor of time and space, the thought of the mundane world, so *anādi-bahirmukha*. In this way some enters this side and some may go towards Vaikuṅṭha. In this way the equilibrium is disturbed and the movement, the dynamic character begins, of this world, in the negative side, that is the side of exploitation, the wrong side, the negative side, that of exploitation. And when they come to exploitation, enters the domain of exploitation, then the giving and taking in the negative land of loan, they really become losers. Apparently they think that by exploitation they will thrive, but really they become losers under the subjugation of the material consideration. Do you follow? Am I clear?

Devotee: Yes. But there's one thing that's confusing to me...

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

Devotee: ...was the other day about saying, you told about someone, Tamal Kṛṣṇa Goswāmī asked about someone entering Goloka or Vaikuṅṭha, some spiritual position. And you said that the others who are already there, they may be seeing that temporarily he was mad. So how is that possible?

Śrīla B.R. Śrīdhara Swāmī: That is another side. When a *baddha-jīva*, a fallen soul...

Devotee: *Baddha*, conditioned.

Śrīla B.R. Śrīdhara Swāmī: ...conditioned soul, enters the unconditional area, then they do not make any distinction. That there the method of thinking is all of eternal. So they think that this friendship, the connection which at present we find within one another, that is eternal, that cannot be, but for some time it was not present, so, 'My friend, you are known to me, then why you were absent for so many days. My heart hankers for your company.' In this way they welcome them.

Devotee: That means that he was there before.

Śrīla B.R. Śrīdhara Swāmī: The eternal aspect, when they meet, they think that we are eternally connected, but why for some time there was a bar between us?

Devotee: So that means before, the living entity was with Kṛṣṇa in the spiritual world, and then some separation...

Śrīla B.R. Śrīdhara Swāmī: Only consider, when the eternal aspect is towards eternity, then that sort of conception comes. "That you were absent, and why? We can't ascertain. For a long time you left Me. How can you go on with your life, leaving Me, your bosom friend?" Kṛṣṇa also tells when a knew friend comes after a long time, He says, "You, My friend, why, how you can, and where you can be moving, leaving Me here? I am feeling much pain for your separation. Now you have come it is very good." In this way he's received in that plane because for the eternal, and they think it is temporary. It seems like it was temporary in the eternal time. In the factor of eternal counting it is like that.

Devotee: Our Śrīla Prabhupāda [A.C. Bhaktivedanta Swāmī], he explained that originally we were all Kṛṣṇa conscious entities in the spiritual world. But because we were forgetful of that consciousness we came under the jurisdiction of matter.

Śrīla B.R. Śrīdhara Swāmī: Brahmaloka means forgetfulness of a number, a big number forgetfulness, and they're as if reserved in Brahmaloka, the forgetfulness.

Devotee: So originally we were with Kṛṣṇa in the spiritual world.

Śrīla B.R. Śrīdhara Swāmī: The two sections, and in *līlā*, sometimes they manage in such a way that some of them come here, they are not posted in Brahmaloka, not

detained in Brahmaloḳa, but come here also, and then goes up again. That is the part of *līlā*. And another class that comes, that is posted in Brahmaloḳa for a long time and from there it is coming this side, that side. So in two ways we find that *jīva* goes to Kṛṣṇa, Goloka, and mundane world.

Devotee: And in the, our Prabhupāda he had one book...

Śrīla B.R. Śrīdhara Swāmī: Just as suppose, the imperial officers they come in the provincial, with some business they come in the provincial area, and goes back. This is one thing. And provincial officers may be promoted to imperial service. Something like that.

Devotee: Yes. Prabhupāda, he had one book called the *Kṛṣṇa Book*. It is the tenth canto of *Śrīmad-Bhāgavatam* in summary form. And in this one pastime, *līlā*, of Varuna stealing away Nanda Mahārāja, later in that pastime, Kṛṣṇa, He revealed, manifest to the inhabitants of Vṛndāvana the spiritual realm Goloka. And Prabhupāda says there that some of the associates of Kṛṣṇa were His eternal associates who descended with Him. Others, they were new men and He was giving them their first glimpse of the spiritual world.

Śrīla B.R. Śrīdhara Swāmī: You see the *svarūpa-siddhi* and *vastu-siddhi* in our attainment of the highest order we are first to pass through the stage of *svarūpa-siddhi* and then *vastu-siddhi*. But *svarūpa-siddhi* is that we attain the fitness of a particular post fully. And *vastu-siddhi*, then we are engaged in that post. Suppose I have passed an examination of a district magistrate, IAS, ICS, that is one thing, that is an eligibility I have acquired. And *vastu-siddhi* means that I am posted in that practically. Then, after *svarūpa-siddhi*, to attain *vastu-siddhi*, for some recruitment, the eligible, the past hands, they get a chance to enter that Vṛndāvana. And there, in the *prapañca līlā* they first participates and after participating first in some *prapañca līlā*, then they are given passports to enter into the eternal *līlā* forever. Am I clear? No.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: For *svarūpa-siddhi* and *vastu-siddhi* and before attaining *vastu-siddhi*, that is eternal service there, these eligible persons they are to participate in the *prapañca līlā* where Kṛṣṇa has come down. In that particular *brahmāṇḍa* he gets the birth, and then after first participation in a *prapañca līlā* of Kṛṣṇa they comes in touch with the eternal *līlā* and then forever they're admitted into His eternal *līlā*, *vastu-siddhi*. So it will be like that. So it is said in that way.

Devotee: There's one *śloka*, it is in *Adi-līlā*, *Caitanya-caritāmṛta* [5.36], and *Bhakti-rasāmṛta-sindu* [1.2.278], and *Laghu-Bhāgavatāmṛta* [1.5.41] of Rūpa Goswāmī.

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

Devotee:

*yad arīṇām priyāṇām ca, prāpyam ekam ivoditam
tad brahma-kṛṣṇayor aikyāt, kiraṇārkopamā-juṣoḥ*

["Where it has been stated that the Lord's enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun."]

So there...

Śrīla B.R. Śrīdhara Swāmī: *kiraṇārkopamā-juṣoḥ* - Yes. That is a very important *śloka* and that harmonises many things, many opposite things harmonised there. It is said in the *śāstra* that whoever is, that anyone,

kama krodha vaya desa hi chadya dayo nipa bhavo stad gatim gata?

It is mentioned in different places that who is killed by Kṛṣṇa he attains His *loka*. And also, by dint of *bhakti*, they also attain Him. Then the both is one and the same? If by that Kaṁsa, Śiśupāla, Rāvaṇa, Kumbhakarna, that was killed by Viṣṇu, they also attained Viṣṇuloka. And those that through the processes of the devotees, they by the process of devotion, they also attain Viṣṇuloka. Is this one and the same? Rūpa Goswāmī says no. Then, how is it said like that in the *śāstra*?

Yad arīṇām priyāṇām ca, prāpyam ekam ivoditam - in the scriptures we find as if the enemies killed by Kṛṣṇa and His friends, they both attain the same place. But it is not actually the same. It is just as sun's ray and the sun is one and the same, so also, Brahmaloaka and Vaikuṅṭha one and the same. *Kiraṇārkopamā-juṣoḥ*, *ārka* and *kiraṇ*, there is difference. So *ārka* is original body, and *jyoti* is, *kiraṇ* means *jyoti* emanating from the sun. Both have been taken in the broader sense one and the same. So the enemies killed by Viṣṇu they attain into *jyoti*, and the devotees they enter the real zone, home. It is in a general way this statement is like that. *Kiraṇārkopamā-juṣoḥ*, *kiraṇ* and *ārka*. So *brahmajyoti* and Vaikuṅṭha is taken as one and the same, in this way it has been mentioned like that. But really there's a great difference.

Devotee: So there in his *bhāṣya*, Prabhupāda, he said, he quoted Parāśara Muni speaking to Maitreya and he was saying that, "Do not think that Jaya and Vijaya in every millennium, *yuga*, that they are falling from Vaikuṅṭha to become *āsuras*, demons. We should not think that way." So my question is this, are some Vaikuṅṭha *vasis* or the inhabitants of Vaikuṅṭha, is it possible for them to fall into this material contaminated world? This is unusual.

Śrīla B.R. Śrīdhara Swāmī: There may be two things to be considered here. Jaya and Vijaya are Vaikuṅṭha [*dari?*], *dari* means gatekeeper, and Vaikuṅṭha's gate, outside the gate there is non-Vaikuṅṭha...

Devotees: Ha, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: ...that is merely Brahmhaloka, or Śivaloka. So deviation from that place is not impossible. That is one thing. And another, those that have got some engagement, but the, I told that there are two forms of falling by *līlā*. For *līlā*, like play, just as like Hiranyakas, everything is in Vaikuṅṭha or everything is in Goloka in the broadest...

End of side A, start of side B, 4/5-3-81.

Śrīla B.R. Śrīdhara Swāmī: ...you are taking a picture of a murderer but the actual murder is not there. Similarly, in Goloka, whatever is being shown or whatever occurs there, that is not filthy. That is tasteful, that is wholesome. Because the very basis is not of exploitation, it is all of dedication. The competition is there but the competition in dedication that is better, that is better, that is the best competition. So, similarly, everything is present there, the basis is such that everything is well and good and wholesome, because the fundamental plane is that of dedication, not of exploitation, not of selfish play. Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: You are to understand that, the difference between exploitation and dedication, exploiting land and dedicating land.

[Harjid Mohamed Marsin?] we are told, he stealthily threw out money to the poor. There was one in Hoogly there was a Mohamedan chief and he was very benevolent and he helped many poor men. And there were also persons who were poor but do not, they feel hesitation to come to beg. And Harjid Mohamed he arranged, I read in my infant book that Harjid Mohamed Marsin, he, at night he was out with some money and those that feel shame to beg, he threw some money into his house, ha, ha, ha, stealthily.

So, there is also, stealing, but that thieving is not, that is admissible. So stealing also admissible. So in the land of dedication everything is admissible, everything is good. And the land of exploitation, everything is bad, the good things are also bad.

The German philosopher Kant says, "No deed can be perfectly good, only" according to him, "good will. Only without good will in this world nothing is to be found as good, only good will." But we also, we say even good will is also bad in this plane of exploitation. Good will, what standard of goodness we shall acquire? The standard is vitiated so we will also create some bad wave in the world, the land of exploitation. Whatever I shall do that will bring some bad thing in its retinue, cannot but be. I shall attend the bed of a patient, the medicine coming from so many creatures, creepers, or so many animals they are killed and this way. And some diet I am administering, the diet means that is killing so many *jīva*, either in the form of crops, or a creeper, or anything like. So no action can be absolutely good in this plane, in this land of exploitation.

karma dosa bada iti he?

Every action is considered to be wrong, or non-beneficial, bad, fetching bad effect, every movement here.

karma dosa bada iti ke?

Devotee: Now, there's one *śloka* in the *Bhāgavat*...

Śrīla B.R. Śrīdhara Swāmī: But is it clear?

Devotees: Yes. Yes. Yes...there it says:

*mahat-tattvād vikurvāṇād, bhagavad-vīrya-sambhavāt
kriyā-śaktir ahaṅkāras, tri-vidhaḥ samapadyata
[vaikārikas taijasaś ca, tāmasaś ca yato bhavaḥ
manasaś cendriyāṇām ca, bhūtānām mahatām api]*

[The material ego springs up from the *mahat-tattva*, which evolved from the Lord's own energy. The material ego is endowed predominantly with active power of three kinds - good, passionate and ignorant. It is from these three types of material ego that the mind, the senses of perception, the organs of action, and the gross elements evolve.]

[*Śrīmad-Bhāgavatam*, 3.26.23-24]

This is Kapiladev, Kapila Muni.

Śrīla B.R. Śrīdhara Swāmī: In what canto?

Devotees: Third canto. So, Prabhupāda was explaining that in the beginning there is clear consciousness, pure Kṛṣṇa consciousness, and then the first contamination sprang up, is coming from false ego, *ahaṅkāras*. And he says that we see also in actuality, in actual life that someone is acting in Kṛṣṇa consciousness and then suddenly their behaviour changes.

Śrīla B.R. Śrīdhara Swāmī: Again, repeat it.

Devotee:

*mahat-tattvād vikurvāṇād, bhagavad-vīrya-sambhavāt
kriyā-śaktir ahaṅkāras, tri-vidhaḥ samapadyata*

Śrīla B.R. Śrīdhara Swāmī: What does Swāmī Mahārāj say?

Devotee: He said that in the beginning there is clear consciousness...

Śrīla B.R. Śrīdhara Swāmī: Clear consciousness.

Devotee: ...pure Kṛṣṇa consciousness...

Śrīla B.R. Śrīdhara Swāmī: Pure Kṛṣṇa consciousness.

Devotee: Then...

Śrīla B.R. Śrīdhara Swāmī: How Kṛṣṇa consciousness deviates into *māyā* consciousness...

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: *Mahat-tattvād*, what is the first word?

Devotee: *Mahat-tattvād vikurvāṇād*.

Śrīla B.R. Śrīdhara Swāmī: The first development of *prakṛti* in the negative side is known as *Mahat-tattva*. *Prakṛti* developed in the negative side first, that means its name is *Mahat-tattva*. Then *mahat-tattvād vikurvāṇād*, when there is movement, first negative possession, extension towards negative world, and then *vikurvāṇād* means there is movement, clear, *mahat-tattvād vikurvāṇād*. Then?

Devotee: *Bhagavad-vīrya*.

Śrīla B.R. Śrīdhara Swāmī: *Bhagavad-vīrya-sambhavāt. Mayādhyakṣeṇa prakṛtiḥ, sūyate sa-carācaram*, and *aham bīja-pradaḥ pitā*, in *Bhagavad-gītā*.

[*mayādhyakṣeṇa prakṛtiḥ, sūyate sa-carācaram*
hetunānena kaunteya, jagad viparivartate]

["O Kaunteya, My deluding potency, under My direction gives birth to this universe of moving and stationary beings. And for this reason, that is, since only a created object is subject to destruction, the universe is created again and again."] [*Bhagavad-gītā*, 9.10]

[*sarva-yoniṣu kaunteya, mūrtayaḥ sambhavanti yāḥ*
tāsām brahma mahad yonir, aham bīja-pradaḥ pitā]

["O Kaunteya, Brahman personified as mother nature is the progenitress of all the various bodies born within all species of life, headed by demigods and humans - and I (as the causal consciousness) am the seed-giving father."] [*Bhagavad-gītā*, 14.4]

"*Prakṛti*, I throw My semen, as if, in *prakṛti*, and then the movements and *Mahat-tattva* and then all these developments in the side, in the *prakṛti*."

So *mahat-tattvād vikurvāṇād*, this negative movement, *bhagavad-vīrya-sambhavāt*, and the cause there is *bhagavad-vīrya*, His potency, the potency of the Lord, *sambhavāt*. Then what is the...

Devotee: *Kriyā-śaktir ahankāras*.

Śrīla B.R. Śrīdhara Swāmī: *Kriyā-śaktir ahankāras*, then this material subjective characteristic is born of that. Material individual tendency to work in this land of exploitation is gradually born from such condition, passing through it. *Bhagavad-vīrya-*

sambhavāt, prakṛtiḥ, negative first stage *Maha-tattva* and from *Maha-tattva* then this negative activity, that *ahaṅkāra*, and then it takes the characteristic of this material ego, that is selfish ego, individual ego. And they want to work here in different stages of Bhūr-, Bhuvar-, Svar-, Mahar-, Janar-, Tapar-, Satya-loka. The *ahaṅkāra* of *jīva* soul is created, the *ahaṅkāra* of *jīva* soul, of the *baddha jīva*, created in this way. That is described how the origin of this ego of exploitation, that process is described there. He is there, *bhagavad-vīrya-sambhavāt. Mayādhyakṣeṇa prakṛtiḥ, sūyate sa-carācaram*, and *aham bīja-pradaḥ pitā*, in *Bhagavad-gītā, aham bīja-pradaḥ pitā*. So from there the insinuation comes then *prakṛti* is disturbed, the balance disturbed, equilibrium disturbed, and then in gradual process it takes up the shape of this material ego, material subjective existence that 'I want to be master of the nature. I want to possess these things, those things. I want to enjoy.' The ego, the master, *ahaṅkāra*, that is born gradually from that. Equilibrium stage it comes to take in different individual shape of *ahaṅkāra*. That is what is meant here.

Devotee: In the *Vedas* there is a statement, *eko baho syam...*

Śrīla B.R. Śrīdhara Swāmī: Yes. *eko ham baho syam aham*.

Devotee: So, it is saying *eko*, Kṛṣṇa is one and He expands Himself into many. So materially speaking that would seem to indicate some point of generation.

Śrīla B.R. Śrīdhara Swāmī: In Goloka, Vaikuṅṭha, His oneness means, just as *raja*, *raja* means that there is *praja*, there are so many officers, all these things. So Bhagavān Kṛṣṇa means He has got eternal, there is a system of service there, there are many already within one, an organic whole. And in the case of the material world, *eko ham baho syama, aham* means "My *jyoti*", there the meaning of *aham* is "the *jyoti* is also Myself, the Brahma is Myself. *Baho syama*, and there was a movement and they began to take from the equilibrium stage began to take many individual workings of subject, *eko ham baho syama*. In the *prakṛta*, in the material world it is in this way it can be explained, and in Goloka, in the eternal world it is already within the system, *baho, baho* and *eko*.

Devotee: Now I understand. Yes.

Śrīla B.R. Śrīdhara Swāmī: *Neho nanasti kinchana*, *nana* is there and it is not *nana* because it is harmonised by one thing. *Neho nanasti kinchana*, here there is no many things, there is one thing, because the underlying unifying potency is there so it is not plural, plurality in unity. Though apparently it is many but really it is one, the many is the part of one. So *neho nanasti kinchana. Sarvam kalpitam brahma*, "All that we see it is Brahma," it means Sarva is there and Brahma is there. Śaṅkarācārya left the Sarva and accepted only Brahma, Śaṅkarācārya left *nana* and accepted only one. But Mahāprabhu told that everything that is told in *Veda*, that is to be adjusted. So *eko ham baho syama*, in Goloka the unit is there and it is a variegated nature, an organic whole. And in the material world, *neho nanasti, eko ham baho syama*, that is the Brahmaloaka, the balance, the equilibrium is disturbed and in this way the *ahaṅkāra*, many individual material *ahaṅkāra* is created, as it is said here, mentioned here. One as

Brahma, that is an equilibrium almost, then a push, *bhagavad-vīrya*, a push is there and the *prakṛti* began to move and so many individuals came out of Brahmaloaka. *Mayādhyakṣeṇa prakṛtiḥ, sūyate sa-carācaram*, and *aham bīja-pradaḥ pitā*, in *Bhagavad-gītā* we find.

How from one many is coming? From one many is coming. How? One in equilibrium and when it is disturbed the many is seen, it is differentiated character progressing, and different individual *ahaṅkāra*, ego, is created, infinite number, and then they filled up this, *jaye dam barjati jagat*, and that is entering into the material conception, it is current, making it current.

Devotee: What happened, you know Vasudeva Datta he prayed to Mahāprabhu to "let all of them go free and I will take their *karma*."

Śrīla B.R. Śrīdhara Swāmī: There also, maybe here, the Hegelian theory of Panatheism, and this Aurovinda Gosh, his system is also like that, that Absolute conditioned non conditioned and Absolute is realising through this process to a final goal. Always moving. Finite is a necessary part of infinite, and infinite's attempt is always to make the finite perfect. This process is going on eternally, Panatheism. But Vasudeva Gosh what he says that "All the souls can be released from here and all their sins put on my head, I go to eternal hell. So I can't tolerate the suffering, I can't stand to see the suffering of the *jīva* in this world. So my prayer to You, release all of them and all the sins may be put on my head and allow me to go to suffer on their behalf." Vasudeva Datta.

Then Mahāprabhu answered, "Kṛṣṇa is not a bankrupt party. What you, His devotee, desires, He can fulfil your purpose but He's not bankrupt. Your security is not necessary here, and you are not required to work on their behalf. Without sacrificing you He can liberate them. He has got such capacity."

*koṭi-kāmadhenu-patira chāgi yaiche mare
ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?*

["If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?"] [*Caitanya-caritāmṛta, Madhya-līlā*, 15.179]

Even if the whole *mayic* system is abolished, no harm of Kṛṣṇa in His *līlā* in Goloka. The whole negative side may be eliminated but with only positive, just as if one time the whole prison houses are abolished, the good country may not suffer. The again by this statement of Vyāsadeva Mahāprabhu says that:

punah sukha jiva mudya kori ved?

Then again there will come any culprits and the prison houses will be built again. If all the patients be cured, no hospital is necessary. Hospital necessary only because there is patient, but if all is wholesome and healthy no necessity of hospital. So hospitals can

be closed if all patients cured. But gradually in time again a patient may come and the hospital may be required. And I like this.

Devotee: When Kṛṣṇa was here personally, it is said everyone was liberated. Is that true?

Śrīla B.R. Śrīdhara Swāmī: Ramācandra took everyone from Ayodhyā with Him, and that was also mentioned in the statement of Haridāsa Ṭhākura. Haridāsa Ṭhākura told: "Oh," in the case of Sanātana....."You already promised Vasudeva and both the material and the soul kingdom have all been released because they have heard *saṅkīrtana*, *Kṛṣṇa-Nāma* from your mouth." But again Mahāprabhu told that, "How this *brahmāṇḍa* will go on? New egos should be invited here to fill up. Material egos from Brahmāloka should again be invited here to take their position. So some will pass away and some will again come to fill up..."

Devotee: Newcomers.

Śrīla B.R. Śrīdhara Swāmī: Newcomers.

Devotee: But what about in the Western countries? Lord Caitanya Mahāprabhu He was here in India, and then in Europe they had, people were living, were they liberated also?

Śrīla B.R. Śrīdhara Swāmī: We may think yes, maybe. If elephants and deer and tigers, they can have, they can catch the influence of the chanting of Mahāprabhu, then what to speak of the question of distance. The vibration is so fine, the vibration, that wave may touch every soul everywhere. Not only one *brahmāṇḍa* but many *brahmāṇḍas* may be purified through the ethereal, that most subtle plane of existence. The vibration may go to help anybody and everybody. *Brahmāṇḍa* not only human sect but so many insects, trees, everything, the finest vibration reaches everywhere like ether. It is not impossible.

Devotee: We were having some discussions in our Temple, in the Mandir. One camp is saying that the living entities he is coming from *brahmajyoti*. And others are saying that the living entity was originally with Kṛṣṇa, Kṛṣṇa conscious, engaged in his relationship with Kṛṣṇa...

Śrīla B.R. Śrīdhara Swāmī: Both simultaneously true, both simultaneously true. That *līlā*, it is necessary in the *līlā*, in the pastimes of Kṛṣṇa that just as we have a play here, someone hides himself, hide and seek. There is a play of hide and seek. Do you know that?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: So in the *līlā* of Kṛṣṇa it may be of that type, hide and seek. When hiding is necessary he comes here and again he goes there like a play, not earned by *karma*. That is one thing.

Devotee: That's a special case.

Śrīla B.R. Śrīdhara Swāmī: A special case.

Devotee: A liberated soul.

Śrīla B.R. Śrīdhara Swāmī: A liberated soul can hide and seek, hide and seek. Like some *līlā* of hide and seek of that nature in Goloka one may come here, for hiding. And there is another thing, and another out of necessity, that is from Brahmaloaka.

Devotee: They're saying also out of necessity that they're coming from a relationship with Kṛṣṇa...

Śrīla B.R. Śrīdhara Swāmī: Innate relationship with Kṛṣṇa, that is inevitable and that cannot be denied, that is innate. Innate relationship with Kṛṣṇa of everything can never be denied in any time.

Devotee: But how can it be innate in the spiritual world?

Śrīla B.R. Śrīdhara Swāmī: How?

Devotee: Because I was thinking in the material world our relationship with Kṛṣṇa is innate, like a seed. This is manifest, but when we were in the spiritual world this was manifest relationship...

Śrīla B.R. Śrīdhara Swāmī: Of different stages, the relationship with Kṛṣṇa is maintained, is established everywhere because it is absolute one, but in different stages. In Brahmaloaka stages, in *prakṛti* stages, in Vaikuṅṭha stages, different stages.

Devotee: Because we are thinking in terms of beginning and end sometimes it is not clear.

Śrīla B.R. Śrīdhara Swāmī: A stone is also matter, water is also matter, and air is also matter, but in different stages.

Devotee: So in Brahmaloaka stage is dormant potential.

Śrīla B.R. Śrīdhara Swāmī: *Taṭasthā*, the middle stage, you may take it.

Devotee: And that *rasa*...

Śrīla B.R. Śrīdhara Swāmī: *Prakṛti* and Vaikuṅṭha, a pure conscious and the material, in the middle, the buffer state is Brahmaloaka, or Virajā.

Devotee: So the relationship with Kṛṣṇa *rasa* in *brahmajyoti* it is in the potential or dormant stage?

Śrīla B.R. Śrīdhara Swāmī: Yes, dormant stage, and undifferentiated character also. Because it is not plain, not clear that who is in which *rasa*, that is all dormant there. Hare Kṛṣṇa.

Devotee: Like seeds, Bhakti Charu Swāmī told me that you once said that, gave the example of seeds, like seed of a mango, seed of an apple, they are all looking like seeds, but until they sprout you cannot tell the fruit.

Śrīla B.R. Śrīdhara Swāmī: May be similar, cannot be differentiated, but when it sprouts then we can differentiate them.

Devotee: But in the spiritual world this differentiation is there.

Śrīla B.R. Śrīdhara Swāmī: Yes, in the real spiritual plane the differentiation is already completed. Living in different *rasa*, *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, their final stage they have attained and from that position they're rendering their service. And here, only differentiated, unknown who is to be recruited in which group, that is unknown here in the suppressed section.

[unclear recording here]

Devotee: ...as my life's work.

Śrīla B.R. Śrīdhara Swāmī: And in that work you done wonderful.

Devotee: Very simple work. The wonder is that Prabhupāda [A.C. Bhaktivedanta Swāmī] wrote so many books.

Śrīla B.R. Śrīdhara Swāmī: Of course. And to publish them, it was shown in the ITV television or something like that how they are being printed, packed, and put on the truck, and they're running. That was shown. Of course I could not see but I heard. My eye sight is very short but they say that these things are being shown there.

Devotee: Yes, this is under the direction of Rameśvara Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: He was the director there. And it was done very successfully. The book preaching of ISKCON that is a big thing. Our Guru Mahārāj also he liked and he gave the name *bṛhat-mṛdaṅga*. That is *mṛdaṅga* when it sounds it invites the people around, "Come to chant, come to hear, to listen to the chanting of the Divine Name." And books are also going from man to man, house to house, informing them, "These things are occurring, come and join." The sound of the *mṛdaṅga* and the sound of the books - the books are more efficient than that of *mṛdaṅga*, so *bṛhat-mṛdaṅga*. The invitation is more intense and more perfect than that of *mṛdaṅga*, by the books. If you only ask the people:

[Bengali spoken here]

One gentleman wrote an article in praise of our Guru Mahārāj that you sent, Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura], even a daily paper he founded, *Nadīyā Prakash*, a daily newspaper. Madan Mohan Madhava [?] the moderate leader of India told, "What is this, a daily religious paper?"

"But in this mundane world there are so many daily papers. We are told in America not only a morning paper and evening paper, every hour there is being published news. And Vaikuṅṭha news is thousand times more than the news in this mundane world. And one daily paper you wonder, but daily paper, thousands of daily papers may be continued. So much news may come from Vaikuṅṭha. It may be over flooded this mundane world by Vaikuṅṭha news. That is infinite and this is finite. The ray from the infinite when comes to the finite world, what can it do?"

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

So a spiritual weekly paper, that was the leading paper he had - *Gauḍīya* by name, and that gentleman wrote:

[Bengali spoken]

Generally, souls are sleeping, they're under the influence of slumber of *moha* means *ajñāna*, ignorance, and to rouse them you send your weekly paper *Gauḍīya* from door to door.

[Bengali spoken]

And that is the messenger of Vaikuṅṭha, of the infinite world. The *Gauḍīya* comes and pushes the door to be opened and to hear.

[Bengali spoken]

In no time, awake, arise, no time. Come forward to go to the Absolute realm. Here you are sleeping in ignorance. What is this? Such a great prospect waiting for you.

[Bengali spoken]

Loudly it announces that come and take the service of Kṛṣṇa, begin the service of Kṛṣṇa. That is its news - the *Gauḍīya*.

Madan Mohan Madhava [?] the moderate leader, and Hindu Mahasava [?] also in the beginning, he also told that, "Every village should have a centre for your activities."

"But what do you say? I want to establish temple in every heart, in every man's heart I want to establish a temple for the service of the Lord." That was the answer of our Guru Mahārāj [Bhaktisiddhānta Saraswatī Ṭhākura]. "I want to build temple of the Lord in every heart."

Who else are here, members of Governing Body, in Mayapur?

Devotee: Now in Mayapur? Kirtanānanda's coming here in five days. Jayatīrtha will come shortly, he's here now.

Śrīla B.R. Śrīdhara Swāmī: He comes from London.

Devotee: Bhagavān Dāsa Goswāmī, he is here now.

Śrīla B.R. Śrīdhara Swāmī: Bhagavān Dāsa, the South Europe preacher. And that Arabian gentleman?

Devotee: Atreya Rsi. Tonight. He's here now. We just heard that he's here. He has arrived.

Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa. Hare Kṛṣṇa. And what about Hamsadutta Mahārāj?

Devotee: He may come later. He's thinking maybe he doesn't want to come.

Śrīla B.R. Śrīdhara Swāmī: May not come? Then who else? Svarūpa Dāmodara, has he come?

Devotee: He has come. Then there's Harikeśa, he has not come yet, tonight.

Śrīla B.R. Śrīdhara Swāmī: Expected tonight.

Devotee: Mahārāj, the meeting is in the morning, just until two, then in the afternoon they have general discussions.

Śrīla B.R. Śrīdhara Swāmī: Bhakti Charu Swāmī Mahārāj, has he come there?

Devotee: Not yet.

Śrīla B.R. Śrīdhara Swāmī: That gentleman who came the other day, that Dayadhara, is he here?

Devotee: No. He's with Bhakti Charu Swāmī.

Śrīla B.R. Śrīdhara Swāmī: Oh, in Calcutta.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: That Venkatta Raman?

Devotees: Venkatta, that Sanskrit teacher? He's coming in one week.

Śrīla B.R. Śrīdhara Swāmī: And Yaśodānandan not to be traced?

Devotee: He's in America, in New York.

Śrīla B.R. Śrīdhara Swāmī: Not Canada?

Devotee: No.

Śrīla B.R. Śrīdhara Swāmī: And that Pradyumna?

Devotee: He's in London.

Śrīla B.R. Śrīdhara Swāmī: And his son Anirudha and wife Arundhati? For a long time they're here.

Devotee: In England.

End of recording, 4/5-3-81

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