

**Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja**

81.08.17.A\_81.08.18.A

**Dhīra Kṛṣṇa Mahārāja:** ...Mahārāja went to Bombay.

**Śrīla Śrīdhara Mahārāja:** When, yesterday?

**Dhīra Kṛṣṇa Mahārāja:** Around, two days ago.

**Śrīla Śrīdhara Mahārāja:** Two days ago. And he's to come back?

**Dhīra Kṛṣṇa Mahārāja:** He should be back on Saturday.

**Śrīla Śrīdhara Mahārāja:** Saturday, all right. And Sarvabhavana Prabhu is here?

**Dhīra Kṛṣṇa Mahārāja:** No. He's in Calcutta. He said that he wanted to come to see Your Divine Grace on Wednesday.

**Śrīla Śrīdhara Mahārāja:** Wednesday. Wednesday evening or?

**Dhīra Kṛṣṇa Mahārāja:** Sometime Wednesday.

**Śrīla Śrīdhara Mahārāja:** Wednesday. Wednesday means day after tomorrow?

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** You are doing well?

**Dhīra Kṛṣṇa Mahārāja:** Me?

**Śrīla Śrīdhara Mahārāja:** Your health is quite fit now?

**Dhīra Kṛṣṇa Mahārāja:** My physical health, but my mental health is quite disturbed.

**Śrīla Śrīdhara Mahārāja:** Disturbed?

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** Meeting, after meeting whom?

**Dhīra Kṛṣṇa Mahārāja:** Well, I called America, and there I found out that Rāmeśvara Swāmī was saying some things which have caused me a lot of grief.

**Śrīla Śrīdhara Mahārāja:** Oh, has caused me some grief. He does not want you in his zone?

**Dhīra Kṛṣṇa Mahārāja:** That's part of it.

**Śrīla Śrīdhara Mahārāja:** And then, more? He, Rāmeśvara Swāmī is passing his unfavourable remark against Jayatīrtha Mahārāja?

**Dhīra Kṛṣṇa Mahārāja:** I think that's in the past. Now he's passing unfavourable remarks about me.

**Śrīla Śrīdhara Mahārāja:** He's against you?

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** To what effect? If he does not like you, then what can he do? What harm he can do to you?

**Dhīra Kṛṣṇa Mahārāja:** Well, really, no harm. If I'm sincere about cultivating Kṛṣṇa consciousness then no harm can be done.

**Śrīla Śrīdhara Mahārāja:** Yes. You won't care for any harm of the mundane world. But the present social status, any harm he can do – in ISKCON?

**Dhīra Kṛṣṇa Mahārāja:** Well, yes, he can do a lot.

**Śrīla Śrīdhara Mahārāja:** He can ask the committee to expel you from ISKCON? Can he?

**Dhīra Kṛṣṇa Mahārāja:** Yes. He could do that, but...

**Śrīla Śrīdhara Mahārāja:** The committee can do that. He can't do it alone.

**Dhīra Kṛṣṇa Mahārāja:** Yes, but there's other things that he can do.

**Śrīla Śrīdhara Mahārāja:** He may recommend to the committee that, "He has done such and such mischief so he should be expelled from the ISKCON." At most he may try to do like that. Then what will happen, God knows, Kṛṣṇa knows. Any fresh news from Haṁsadūta Mahārāja?

**Dhīra Kṛṣṇa Mahārāja:** No.

**Śrīla Śrīdhara Mahārāja:** No. Jayatīrtha Mahārāja?

**Dhīra Kṛṣṇa Mahārāja:** No news from him either.

**Śrīla Śrīdhara Mahārāja:** No news. Then Tamal Kṛṣṇa?

**Dhīra Kṛṣṇa Mahārāja:** He's in Los Angeles right now with Rāmeśvara Swāmī.

**Śrīla Śrīdhara Mahārāja:** And he's supporting Rāmeśvara Swāmī?

**Dhīra Kṛṣṇa Mahārāja:** I haven't heard anything first hand.

**Śrīla Śrīdhara Mahārāja:** Then, let us see what happens. Hare Kṛṣṇa. Gaura Hari.

**Dhīra Kṛṣṇa Mahārāja:** But, I've been accused of trying to destroy my Guru Mahārāja's movement.

**Śrīla Śrīdhara Mahārāja:** According to you, how in way they are moving that is not exactly in the line of Guru Mahārāja, you think like that?

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** In a very gorgeous way, they're moving, living and moving in a very gorgeous way.

**Dhīra Kṛṣṇa Mahārāja:** Not just gorgeous.

**Śrīla Śrīdhara Mahārāja:** Then?

**Dhīra Kṛṣṇa Mahārāja:** See, our Guru Mahārāja was very accommodating. The same people that he was able to accommodate, it appears that they're not able to accommodate. And sometimes I don't even expect them to be able to accommodate everyone: because our Guru Mahārāja was a special person.

**Śrīla Śrīdhara Mahārāja:** Ultimately the will of the Lord will act. So we need not be afraid of any situation whatsoever.

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

**Śrīla Śrīdhara Mahārāja:** There will be always clash between the relative and the absolute consideration, cannot but be. This is one stage, *sva dharme nidhanam śreyah, para-dharmo bhayāvahah*.

*[śreyān sva-dharmo viguṇah, para-dharmāt svanuṣṭhitāt]  
sva dharme nidhanam śreyah, para-dharmo bhayāvahah*

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

And this is relative consideration. And the absolute consideration:

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja  
[aham tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Wherever I shall get intense Kṛṣṇa consciousness I must keep company there. And because I may not go down so I shall try to maintain my position with the present association of good thinking. Gaurasundar. Gaurasundar.

You are to take something now? Any sugar water or anything else?

**Dhīra Kṛṣṇa Mahārāja:** No. Your words are very soothing to me. After my journey your words are the most soothing.

**Śrīla Śrīdhara Mahārāja:** Where is Bhāvānanda Mahārāja?

**Dhīra Kṛṣṇa Mahārāja:** He's in Vṛndāvana.

**Śrīla Śrīdhara Mahārāja:** Yes, he's in Vṛndāvana, and will be there up to Swāmī Mahārāja's Janmotsav.

**Dhīra Kṛṣṇa Mahārāja:** Yes, and then he's coming here for that, to Māyāpur.

**Śrīla Śrīdhara Mahārāja:** And you won't go to join Janmotsav in Vṛndāvana?

**Dhīra Kṛṣṇa Mahārāja:** I don't know. I was thinking maybe to go.

**Śrīla Śrīdhara Mahārāja:** Yes. And you are in India, then of course it will be good if you can join Janmotsav ceremony.

**Dhīra Kṛṣṇa Mahārāja:** In Vṛndāvana or Māyāpur?

**Śrīla Śrīdhara Mahārāja:** Janmotsav generally takes place in Māyāpur, is it not?

**Dhīra Kṛṣṇa Mahārāja:** Well, we have...

**Śrīla Śrīdhara Mahārāja:** Virahotsav there, in Vṛndāvana.

**Dhīra Kṛṣṇa Mahārāja:** Oh, I see.

**Śrīla Śrīdhara Mahārāja:** Janmotsav perhaps will take place with grandeur in Māyāpur, nearer to Calcutta, his birthplace.

**Dhīra Kṛṣṇa Mahārāja:** Yes, I see.

**Śrīla Śrīdhara Mahārāja:** And the place of his departure is Vṛndāvana, so in Vṛndāvana Maṭha his Virahotsav will be observed with grandeur. Gaura Hari.  
So Bhāvānanda Mahārāja will come soon before Janmotsav?

**Dhīra Kṛṣṇa Mahārāja:** He will come. On Janmāṣṭamī he will be in Vṛndāvana. The next morning he will fly from Delhi to Calcutta to here, to Māyāpur.

**Śrīla Śrīdhara Mahārāja:** On that very day, Janmotsav, here?

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** And Jayapataka Mahārāja, he'll stay here?

**Dhīra Kṛṣṇa Mahārāja:** He's in Gohati, and he's coming to Calcutta tomorrow, and he'll be in Māyāpur also.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Dhīra Kṛṣṇa Mahārāja:** Mahārāja, before, you suggested that I perhaps should work with Hamsadūta Mahārāja, as GBC. But if I – Bhāvānanda Mahārāja is the chairman – I have some

feelings that if I tell him that I will work with Haṁsadūta Mahārāja that he'll be very disturbed by that.

**Śrīla Śrīdhara Mahārāja:** Then what is his opinion?

**Dhīra Kṛṣṇa Mahārāja:** He thinks that I should travel with him.

**Śrīla Śrīdhara Mahārāja:** With Bhāvānanda Mahārāja?

**Dhīra Kṛṣṇa Mahārāja:** Yes. And maybe like go all over the world, Australia, this place that place.

**Śrīla Śrīdhara Mahārāja:** Now, what he's doing, your secretary, Svarūpa Dāmodara Mahārāja?

**Dhīra Kṛṣṇa Mahārāja:** He may be in Bombay.

**Śrīla Śrīdhara Mahārāja:** Now?

**Dhīra Kṛṣṇa Mahārāja:** Yes. I'm guessing.

**Śrīla Śrīdhara Mahārāja:** And Cāru Swāmī Mahārāja he's also going to – went to Bombay.

**Dhīra Kṛṣṇa Mahārāja:** Yes, for some meeting there.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Adidaran Prabhu is at Calcutta now?

**Dhīra Kṛṣṇa Mahārāja:** Oh yes.

**Śrīla Śrīdhara Mahārāja:** And Soshimenon [?] do you know him? No? One Soshimenon, one officer in the Switch [?] Electric Board, you don't know him.

**Dhīra Kṛṣṇa Mahārāja:** No, I do not know him.

**Śrīla Śrīdhara Mahārāja:** Subarga Prabhu is at Calcutta?

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** And another Indonesian gentleman some Brajendra Kumar.

**Dhīra Kṛṣṇa Mahārāja:** He's in Calcutta.

**Śrīla Śrīdhara Mahārāja:** Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

**Dhīra Kṛṣṇa Mahārāja:** Mahārāja, pretty much wherever I would be sent, wherever the GBC might want me to go, because my opinions are controversial they will take it as some disturbance of the devotees there.

**Śrīla Śrīdhara Mahārāja:** Consult with Cāru Swāmī Mahārāja. What is his opinion? What does Cāru Swāmī Mahārāja say?

**Dhīra Kṛṣṇa Mahārāja:** Well, we have our feelings privately that we don't think things can go on the way they are very much longer. We are known to be persons who have connected themselves with your Divine Grace and we're not willing to abandon that connection. We do not want to abandon that connection. We will not abandon your association regardless of what the GBC say.

**Śrīla Śrīdhara Mahārāja:** Who, yourselves?

**Dhīra Kṛṣṇa Mahārāja:** Myself and Bhakti Cāru Swāmī.

**Śrīla Śrīdhara Mahārāja:** And Sarvabavana?

**Dhīra Kṛṣṇa Mahārāja:** And Sarvabavana.

**Śrīla Śrīdhara Mahārāja:** Then what about Venkata Raman? He's also of that type.

**Dhīra Kṛṣṇa Mahārāja:** Yes. And I guess Hamsadūta Mahārāja also.

**Śrīla Śrīdhara Mahārāja:** Hamsadūta Mahārāja, and perhaps Jayatīrtha Mahārāja?

**Dhīra Kṛṣṇa Mahārāja:** See Mahārāja, Jayatīrtha Mahārāja, they could deal with him in such a way by social pressure to make him abandon. I don't think he will but they try like that.

**Śrīla Śrīdhara Mahārāja:** Oh, they may try.

**Dhīra Kṛṣṇa Mahārāja:** See, I have a letter from our Guru Mahārāja saying that you are his *śikṣā* Guru, that he accepts you as such.

**Śrīla Śrīdhara Mahārāja:** Yes. Several times he expressed like that.

**Dhīra Kṛṣṇa Mahārāja:** Yes, so many times.

**Śrīla Śrīdhara Mahārāja:** So many times, and exactly he did behave with me like that.

**Dhīra Kṛṣṇa Mahārāja:** Right. I've listened...

**Śrīla Śrīdhara Mahārāja:** He was my junior, he was junior to me. And generally I was the cause to take him to the Maṭha from Allahabad and many – much of his time he spent with me at Calcutta when I had a centre there, just by the side his, just, his laboratory was ground floor and first floor, four rooms we hired; and there with the very close connection.

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

**Dhīra Kṛṣṇa Mahārāja:** So the point is Mahārāja that since I have his instructions and letters and tape recordings, and even I prayed to him very earnestly and sincerely to know and he appeared to me in a dream, as I wrote you in the letter. So how can I think any other way? I can't change that.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa.

**Dhīra Kṛṣṇa Mahārāja:** And whatever it means to continue your association I'm prepared for that, whether it means with the Society or without the Society.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] You go and take rest.

**Dhīra Kṛṣṇa Mahārāja:** I can't eat and I can't rest. I cannot eat and I cannot rest. My mind is reeling.

**Śrīla Śrīdhara Mahārāja:** Why? So pray to the Lord. Pray to the Lord, "Give peace to my mind."

**Dhīra Kṛṣṇa Mahārāja:** Mahārāja, today on the way to see your Divine Grace, on the inspiration of what you said the other day I was reading the first chapter of *Bhagavad-gītā* and the second chapter of *Bhagavad-gītā*. And never before did these chapters, especially first chapter, mean so much to me. But when I was reading it today I was deriving a great inspiration from that, because I feel like that. Just like there's this verse:

*gurūn ahatvā hi mahānubhāvān, [śreyo bhoktuṁ bhaikṣyam apīha loke  
hatvārtha-kāmāms tu gurūn ihaiva, bhuñjīya bhogān rudhira-pradigdhān]*

[It is better to live in this world by begging, without taking the lives of our great, noble elders and teachers. Otherwise, by killing them we shall only live in this world to enjoy their wealth and properties tainted with their blood.] [*Bhagavad-gītā*, 2.5]

**Śrīla Śrīdhara Mahārāja:** Yes.

**Dhīra Kṛṣṇa Mahārāja:** So I'm thinking my Godbrothers they're superior to me, they're Gurus, so I don't want to fight with them. But it almost seems inevitable. For me to act in any other way is sheer hypocrisy.

**Śrīla Śrīdhara Mahārāja:** All right, take rest now.

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** And take something. Then again we shall meet tomorrow. I shall go to take rest.

**Dhīra Kṛṣṇa Mahārāja:** All right. Hare Kṛṣṇa.

...

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]  
Requires high pronunciation, high voice. Nitāi, Nitāi, Nitāi.

**Dhīra Kṛṣṇa Mahārāja:** I was thinking Mahārāja that even here in Navadvīpa Dhāma these sounds of *māyā*. So we are living, Akṣayānanda Mahārāja, Venkatta, we're staying downstairs on our level and having to hear this *māyāic* sound. And then I was thinking that you're in elevated position of Kṛṣṇa consciousness but you have to hear these sounds also.

**Śrīla Śrīdhara Mahārāja:**

Amnaya vitilay karvyang yasya sarvatra sarvada [?]  
Padyamna brahma puliya caitanya dhuli [?]

Taru dhani caitanya dhuli pusti kari [?]

Amnaya itarata [?]

Bhaktivinoda Ṭhākura in his *Bhajana-lālasā* he says, even today if we find any person, any *brāhmaṇa* of demonic temperament, we are to take it as sustainer of the *līlā* of Mahāprabhu. Not direct but indirect way, direct and indirect, everything contributing to the cause of the Absolute by direct or indirect.

Just as opposition party in the parliament. Opposition party leader, he also gets some pay from the government. Has got recognition, the opposition has also got recognition.

This is the way of His *līlā*, but it is *līlā* when autocracy is maintained in the centre. By His *līlā* it has been so arranged. We are to harmonise in that way. The autocracy is there, but His *līlā* is there and the nature of His *līlā* at present is of this form, we are to take it. So opposition is not against autocracy because that is His decision – *līlā*. *Līlā* means above all reasoning – spiritual... [?]

Nitāi. Nitāi. Nitāi. *Līlā* – only subjecting and objecting: so *līlā*.

Darwin's theory also chance coincidentally evolving in a way. How, none knows. Stone producing, fossil producing everything in a wonderful way; how it will move it is not known to anybody, evolution.

But ours is subjective evolution, not objective. Evolution from the side of the subject, from the conscious world, and above that, that is beauty, harmony, love. That is evolving itself or Himself in this way, or Herself in this particular way. Not from finite to infinite but from infinite to finite. The movement of the waves are not from finite towards infinite, but from infinite, infinite is the data, and from infinite waves are coming towards the finite world. They say finite will produce infinite. But we say infinite has produced finite: necessary for its activity, relationship. *Āmnāya*, that is the positive and negative, both here and there. *Svarūpa-śakti*, *śakti* is negative, *śaktimān* positive, asserting. Predominating Moiety and Predominated Moiety. Predominating half and Predominated half, in the words of our Guru Mahārāja. The combination – Nimāi [?]

Mahāprabhu is the combination of Predominating and Predominated Moiety.

**Bharati Mahārāja:** Mahārāja, once you were explaining how Kṛṣṇa's pastimes in the material world defeat the pastimes in the spiritual world.

**Śrīla Śrīdhara Mahārāja:** Ha, ha. Yes. Gokula is the source of Goloka. Gokula is in *prapañca* but that is original, and Goloka is its production, a peculiar thing. And my assimilation was there in this way, that *aprākṛta*, *prākṛta-vat*, very lively to mundane, that is Kṛṣṇa *līlā*. And in this mundane area it can be played best, Gokula. Goloka is Gokula's *vaibhava*. It has been written, I am told but I've not seen in writing anywhere but I'm told from long time that it has been mentioned by Bhaktivinoda Ṭhākura and perhaps *Brahma-saṁhitā* or something that Goloka is Gokula's *vaibhava*, the extension of Gokula, Goloka. Goloka is, which we think to be in the original position, and Gokula its extension in this *prapañca*. But it is a very peculiar thing. *Nitya līlā* is there and here is also *nitya līlā*. *Rādhā-Kṛṣṇa nitya līlā koiliya prakāśa*.

But suppressed, anyhow it is extension in *prapañca* here. That *prapañca*, the extension is better than the original. It comes like that. How it is possible? But that is its extension it has been told. So it can be thought out in this way.

The original conception of the drama is in town, but when that drama wants to show the village play, when that is taken to the village it becomes very beautiful, very nice, perfect, village paraphernalia. So the mundane is not very skilfully shown there with the elements of

infinite. In the finite world, the play of the finite things have been shown to its perfection: something like that. Otherwise how to harmonise Gokula? Goloka, it is so beautiful.

In [Edmund] Burke, we studied, we read, perhaps, it was mentioned perhaps in *Burke's Speech of Conciliation*. For example it was mentioned there – generally the custom is that the lord is *upadi* – what is *upadi*? Title, the title lord that is conferred on a person and his successor they become lord. The Burke quoted one instance, the grandson was so qualified that he was conferred the title of lord. And so his father and grandfather they automatically became lord. Just like that. Ha, ha, ha.

The production is so important here that this is thought to be the – excelling the original play in the Goloka, Gokula, due to its real mundane position. It may be like that, Gokula. Gokula is the origin of Goloka. Gokula, that means *Vṛndāvana* here, that is the origin and the Goloka is its extension. Is it inconsistent? Inconsistent. But by the will of Kṛṣṇa everything is possible. That of wonderful strides: His every activity is wonderful: nothing to say. By His special will it may be. Gokula, Goloka. I'm not finding it in writing in any place, but I heard, first from Vasudeva Prabhu and then from one or two gentlemen, that this has been mentioned, Goloka, Gokula. Perhaps the origin is *Brahma-saṁhitā*. Have you got it anywhere?

**Dhīra Kṛṣṇa Mahārāja:** I've read in *Brahma-saṁhitā* and there Śrīla Bhaktisiddhānta says that generally it is thought that Gokula is the original, I mean Goloka is the original and Gokula is the extension.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Dhīra Kṛṣṇa Mahārāja:** Then he says but there are some who say that Gokula is the original and Goloka is the extension. He makes a reference like that.

**Śrīla Śrīdhara Mahārāja:** Yes. You have got it?

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** How to harmonise? *Rādhā-Kṛṣṇa nitya līlā koiliya prakāśa*. And Gokula, not only in this *brahmāṇḍa* but there are many *brahmāṇḍas* where there is Gokula, and all may be the photo of the original. But here we are told that Gokula is the original and its reflection goes to the scrutiny, to the...

**Dhīra Kṛṣṇa Mahārāja:** Satellite.

**Śrīla Śrīdhara Mahārāja:** Satellite, man made satellites, reflection going to that and from there it goes to any place. Hare Kṛṣṇa. Origin, origin, that may be, that may be, by another example.

Just as Yaśodā says, "He's not God. He's my son. He's my son. I don't like that anyone will say that 'He's not my son, He's God Himself. I don't want to hear that.'"

Something like that. The thought may come from that. Sweet, sweet home: there's no place like home. So as we are in this Gokula we are or *Vṛndāvana*, this *jñāna sunya bhakti*, the blind faith, blind form of devotion, according to their – "No, this must be the original. We don't care to know about Gokula, where it is." This may be the outcome of *jñāna sunya*

*bhakti, jñāna sunya bhakti.* “We do not know where is what, what is where, but this must be the highest place.” That is the firm faith in a stage of *jñāna sunya bhakti*. “We do not care to know about *taṭa-stha*, right, the relative is so.”

[*kintu yānra*] *yei rasa, sei sarvottama / taṭa-stha hañā vicāmile, āche tara-tama*

[“It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love.”]

[*Caitanya, caritāmṛta, Madhya-līlā, 8.83*]

*Sarvottama*, the *vātsalya rasa*, “No, no, *mādhurya rasa*, I don’t care for it. How can it be better than myself? I don’t admit it.” In this relative position also it can be asserted like that with firmness. “This must be the highest position where we are. We do not care to go, enter into calculation and controversy. We assert that this is the original, and if there be anything that must have to be extension.” It may be assertion from that *jñāna sunya bhakti*, that blind love, may come even from that, and that must have some value.

**Bharati Mahārāja:** So there’s a spiritual relativity?

**Śrīla Śrīdhara Mahārāja:** Spiritual?

**Bharati Mahārāja:** Relativity.

**Śrīla Śrīdhara Mahārāja:** Relativity, yes, relativity.

**Bharati Mahārāja:** Spiritual relativity.

**Śrīla Śrīdhara Mahārāja:** But that is un-flickering firmness to take ones position in his particular duty. “It’s my duty.”

Like Casabianca [1826. Felicia Hemans. *The boy stood on the burning deck.*]

That blind discharging necessary temperament of duty. He says, “Everything, I don’t know any general or so, but my patriotic feeling inspires me to think that it is my duty to oppose the enemy.” Something like that. “Though I’m a soldier but if a general calls me back I won’t budge an inch. I must fight to my death. I’m a soldier. If a general says to come back I won’t observe.” With such firmness just as one soldier may do his quota of his duty towards the mother land. It may be something like that.

“My firm faith where we are, where is my child Kṛṣṇa, I find that must be the highest place. I won’t, in the whole of the universe I don’t admit that there should be any higher place than this. If there be they must be servant of this place, subordinate to this place.” This sort of assertion in blind love, *prema*, may be. So that value it may fetch – the expression.

**Bharati Mahārāja:** Mahārāja, in Gokula, we see in the pastimes like Kāmsa and Pūtanā, but in Goloka Vṛndāvana we sometimes read that they’re in the same form as there but in *citra* and *vicitra*.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Bharati Mahārāja:** So that means they’re inanimate, they’re not moving?

**Śrīla Śrīdhara Mahārāja:** There they get the second hand existence. The positive side is holding principal position and opposition very inactive there, we are told, yes.

**Bharati Mahārāja:** Like statues?

**Śrīla Śrīdhara Mahārāja:** It is there, what is, in some passive form. We are told the opposition is not very powerful there in the original place. And here it is shown more active and powerful, play.

**Bharati Mahārāja:** Mahārāja, what is the difference between *parikar* and *pāriṣada* ?

**Śrīla Śrīdhara Mahārāja:** *Parikar* and?

**Bharati Mahārāja:** *Pāriṣada*.

**Śrīla Śrīdhara Mahārāja:** *Parikar* may be of a greater circumference, it may be, *parikar*. *Pāriṣada* who are closely connected *parikar*. *Parikar*, *pāriṣada*. Generally the force of the word as we find in use in this way: *pāriṣada* closer and *parikar* more extensive.

**Bharati Mahārāja:** Persisting?

**Śrīla Śrīdhara Mahārāja:** More extensive, not even – *parikar*.

**Bharati Mahārāja:** Mahārāja, the other morning you were discussing about Nidra Devī but you didn't finish. We stopped because of time shortage.

**Śrīla Śrīdhara Mahārāja:** Why? What?

**Bharati Mahārāja:** What her actual function is in the spiritual world.

**Śrīla Śrīdhara Mahārāja:** Nidra Devī. There is a conception of rest, a type of rest. Nidra Devī.

**Akṣayānanda Mahārāja:** Is she a *śakhi* or *gopī*? Did she take the form of a *sakhī* or *gopī*?

**Śrīla Śrīdhara Mahārāja:** Nidra Devī, she may be in the group of Yogamāyā. She is to help, Nidra Devī is to help the *līlā*. And that is in charge there to manage suitably. To control the paraphernalia is the duty of Yogamāyā, and Bāladeva. Bāladeva and Yogamāyā, Devī then must be under Yogamāyā. And Yogamāyā has got different functions to create favourable circumstances for the *līlā* of Rādhā Govinda and others, so one of her functions will be this *nidra*, the rest, a form of rest, a very intense form of rest, Nidra Devī. That is just like separation, separation when awake, and another form of separation like *nidra*, rest. And that may be like a reflecting glass, sometimes while sleeping there is also dream, and in dream also union and separation, just as a reflection, like that, a reflection of rest.

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