

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.08.20.B

Śrīla Śrīdhara Mahārāja:

[śrī bhagavān uvāca]
[sudurdarśam idam rūpaṁ, drṣṭavān asi yan mama]
devā apy asya rūpasya, nityam darśana-kāṅkṣīṇah]

[The Supreme Lord said: O Arjuna, the chance to see Me as you are now seeing Me before you, is very, very rarely attained. Even the gods constantly aspire for a glimpse of this human like form of truth, consciousness, and beauty.] [Bhagavad-gītā, 11.52]

But interpreters say, “No, that *divya rūpa* that is applied to that *divya rūpa*, because *drṣṭavān asi*, *asi* means present tense, not *drṣṭavān*, that is past tense. *Drṣṭavān asi*, that is, “What at present you see Me, that is two handed figure.” *Devā apy asya rūpasya, nityam darśana-kāṅkṣīṇah*. They can’t, they generally say that *catur-buja*. And that *divya rūpa*, the whole thing within Me, that is a troublesome *rūpa* of Me. So that is not natural: naturally some unnatural. That is like to play the part of a magician. Everything is in Me. You see this, this, this, this.” That is not *aprākṛta*. That is full of majesty of different types mixed together. So *drṣṭavān asi, aprākṛta rūpa, divya rūpa*. That is:

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

[“Lord Śrī Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.”]

[Caitanya-caritāmṛta, Madhya-līlā, 21.101]

Of all His pastimes, that is very near to human, human life, human type; that is the highest. Rather, the human life has been created after His highest form of playful life. Hare Kṛṣṇa.

Bhakti Cāru Swāmī: It has been created after, I mean...

Śrīla Śrīdhara Mahārāja: Model is there and the human society has been created after that model. The original, highest form is there. Kṛṣṇa. Kṛṣṇa. Gaura Hari.

Bhakti Cāru Swāmī: God made man after His own image. The Christians say.

Śrīla Śrīdhara Mahārāja: Yes. God made man after His own image. Hare Kṛṣṇa. And the Vṛndāvana *līlā*, ha, ha, most ordinary, most human, more than that even, like a debauch, *gundā*. Stealing, lying, doing anything and everything, in a sweet way. Without that the servitors of those *rasa* they can’t stay. Perhaps if He did not steal and did not make such boisterousness or so Yaśodā will die? *Audata*, roguery - impertinence? That was though externally Yaśodā is enraged, but otherwise if that impertinence is not there Yaśodā could not live. Such is her constitution. She’s made of that stuff. There is a pleasure in toleration of

the impertinence of the child. That is in *vātsalya rasa*, an important part of *vātsalya rasa* is there. Hare Kṛṣṇa.

...

Nimāi is absent? _____ [?] Gaura Haribol. Gaura Haribol. Nitāi.

Bhāratī Mahārāja: Mahārāja, I was reading yesterday in the *Paramātmā Sandarbha*, descriptions in the *Paramātmā Sandarbha*, of how the living entity sees in the dream, dreaming state, in *svapna* he also sees. So what is that medium? What is the medium by which one sees in a dream? What kind of eye is that?

Śrīla Śridhara Mahārāja: The medium, is everything, the subtle body within, the subtle, the mental body, the mental system within, *sūkṣma-deha*. There is not only see, that eye, the ear, everything is there, the touch, everything is there. In our subtle body everything is there, what we find in the flesh and blood, it is there, everything. It is more akin than this external body. It is more perfect than this external body, the mental system. Everyone has got that system.

There is world, there is government, and Yāmarāja is the judge. A government is there. Without this physical body the mental body can live and move. And there is a region where there are different stages of mental body, living independently of this physical, the good and bad, of course within the area of *sattva*, *rāja*, *tama*, in this *brahmāṇḍa*, the mental body what we say ourselves.

And Rāmānuja says that our dream is not a false thing. There also we live many lives. In dream we feel pain and pleasure and thereby many of our *karma* is finished. Just as by this physical life by suffering bad *karma* vanishes, and by feeling pleasure, *puṇyam*, merit finishes. So also in dream, in a bad dream we feel some pains and some of our previous bad *karma* finishes. And in good dream when we're happy there also the *puṇyam* is finished thereby. That is life and that is real in this sense, in the mundane sense. Bhūr, Bhuvān, Svar, Mahar, Janar, Tapar, Satyam, in those stages, where are they? Not in the physical plane but in the mental plane. The world is there, mental experience.

Bhakti Cāru Svāmī: Janar, Tapar, Mahar, this is all mental experience?

Śrīla Śridhara Mahārāja: Yes, up to *sattva-guṇa*, Satya-loka, *sattva-guṇa*, the *guṇa-māyī*, the misconception according to its degree, it extends up to Satya-loka, up to Brahmā, Satya-loka. And then the negative side finished in Virajā, in *prakṛti*, and then the beginning of the other plane, Brahmaloka. And then Śivaloka, Vaikuṇṭha-loka, of variegated types. And then above, Ayodhyā, Dvārakā, Goloka, Dvārakā, Vṛndāvana, gradation is always going on up to Rādhā-kuṇḍa, Svayambhagavān, *rasa*, Govardhana *līlā*, Rādhā-kuṇḍa, according to the degree of the ecstatic joy. The standard of measurement will be *rasam*, *rasa*, *ānandam*. International measure is gold, they have got their own coins, dollar, pound, rupee, rouble, all these things, but international standard is gold. So *rasa* is the standard by which we can measure what is, that is the universal standard, *ānandam*, by which we are to measure what high what is low.

*vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanāḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmr̥tāplāvanāt
[kuryād asya virājato giri-taṭe sevāṁ vivekī na kaḥ]*

[The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the

transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?"]

[*Upadeśāmṛta*, 9]

In this way: gradual improvement in *rasa*. *Raso vai sah. Akhila-rasāmṛta-sindhu.* *Rasa* is controlling the whole universe, seen, unseen, *rasa*. *Raso vai sah.*

Hare Kṛṣṇa. Nitāi Gaura Gadādhara.

Bhakti Cāru Swāmī: These higher planetary systems which are within this *brahmāṇḍa*, our existence, or the living entities existing within those planets, they all have *sūkṣma* body?

Śrīla Śrīdhara Mahārāja: Yes, even the trees, even the stones have their *sūkṣma* body, but not awakened sufficiently. The degree of awakening is there, different.

Bhakti Cāru Swāmī: No, the living entities on these higher planetary systems, they are already living on those planets in their *sūkṣma* body, not in this gross body of flesh and blood.

Śrīla Śrīdhara Mahārāja: Yes. We are told that Pitṛloka, generally the departed souls from the human body, if they under special order have immediate next birth they will live in Candraloka. Pitṛloka is Candraloka, and there day and night is one fortnight. So Pitṛloka, they may rest there. They do not want such food. So these *kishikaja*, all these calculations is not necessary for them. They live on their pension what is sent from this world towards them, that *bhava*. The *sūkṣma-deha* lives on some mental pension.

Bhāratī Mahārāja: *Piṇḍu?*

Śrīla Śrīdhara Mahārāja: Mental pension. One mentally sending something that goes there and they live on that food. Pitṛloka, they live, generally they're located in Candraloka, in the moon. Just as one ghost may live in a particular tree, ghost says, "I'm living there in a particular tree," that mental affinity. So in general the Pitṛloka they live in Candraloka though Candraloka is not favourable for the souls with flesh and body, not a favourable place to live, but without this body only the mental body can live there. And live means only a mental association, their living means mental association. And they can also communicate amongst them, they're so many, the society, they can also communicate with them. Just as in Theosophy, the Theosophists they say that devoid, without this body so many souls can live, are living. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: They're living off the *piṇḍu* offering?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes, by *piṇḍa-dāna*, they're offering here and the impression going to them. He's doing some deed, giving something, and the mental impression is there, and that is going to feed him, to connect. He has got that mental body and the mental impression is their food, not this physical thing. And if he offers to a good person then that will create greater effects there. So after offering *piṇḍa* that is given to good persons here;

or even at least to the cows, they're innocent, not mischievous. Cows are the, amongst all the beasts cows are considered to be the most innocent birth, innocent form of birth. And after that they come to live in the human birth, it is supposed, the souls. After finishing their animal course, the last point they come to be cows and bulls. And then the ordinary course finished they come to get a chance in the human form to begin the free will action. But there they have got no free will, all work on intuition, so they do not acquire any merit or demerit. They're only suffering or enjoying the result of their former action. But only new action begins only in the human birth, especially in India, Bhārata-varṣa.

Bhāratī Mahārāja: So they're also subjected to starvation, hunger?

Śrīla Śrīdhara Mahārāja: Where?

Bhāratī Mahārāja: In Pitrloka.

Śrīla Śrīdhara Mahārāja: In the Pitrloka?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: They may do sometimes, and they may die also. Because when that is finished – by transformation, may be transferred, this, this, there, somewhere else. That is not a permanent thing. That is, must be interval of time.

Akṣayānanda Mahārāja: If someone in the heavenly planets, their *puṇya*, if in the Svaga, somebody's *puṇya* becomes...

Śrīla Śrīdhara Mahārāja: Svaga is that of *puṇya*, when finished, generally he may come here to get another chance of doing good or bad...

Akṣayānanda Mahārāja: It is said they come...

Śrīla Śrīdhara Mahārāja: And even in a special case he may be hurled down to another section if his *pāparā* is more intense. He may not always be allowed to come here where there is freedom of action, not always, but generally they may come.

Akṣayānanda Mahārāja: They say they come in the rain.

Śrīla Śrīdhara Mahārāja: Rain, yes; that is another thing. When *pāpa* and *puṇya* finished, they get the chance – the ordinary *pāpa puṇya* what was ripe, that is finished, they're thrown into the sky and with rain they fall, adopting, with some physical adopting connection they come here and they connect themselves mentally with some crops. In this way the crops with the food come to the male persons and they enter into the womb and then come with a body. That is also a particular process, but not always, there are exceptions also. Hare Kṛṣṇa.

Bhāratī Mahārāja: They're thrown into the sky, after dying.

Śrīla Śrīdhara Mahārāja: His association; that is their inclination or association with their, when they left in the chaos then gradually their *sūkṣma karma* evolves and takes to the particular, not always with human section but so many animals also. But with that first

association with the gross thing and with that association they come to enter into different stages of this physical life. It is not unreasonable. Hare Kṛṣṇa.

Devotee: Generally the living entities go to the heavenly planets to get the results of their pious activities.

Śrīla Śrīdhara Mahārāja: I can't follow.

Devotee: Generally the living entities they go to the heavenly planets to get the results of their pious activities.

Śrīla Śrīdhara Mahārāja: Yes, by some pious activity they go up.

Devotee: And what about the result of their sinful activity? They go to the hellish planets? What about their sinful activity? I mean...

Śrīla Śrīdhara Mahārāja: Sinful? Must be classified either pious or heinous...

Devotee: But they're doing both sinful and...

Bhakti Cāru Swāmī: _____ [?] They're committing both pious and impious activity.

Śrīla Śrīdhara Mahārāja: He says neither pious nor sinful, do you mean to say that?

Bhakti Cāru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] ...in the lower creation...
 _____ [?] Without the physical body, only mental body...
 _____ [?] Without this physical body one can feel pain of different types. That is *nāraka*. _____ [?] Ha, ha, a waste of energy. Hare Kṛṣṇa.

Bhakti Cāru Swāmī: Yes Mahārāja, it is a waste of energy to simply photograph some tree or some landscape. But when I'm doing it of a transcendentalist then it is *bhāgavata-sevā*.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: What's that verse? *Ei baro karuna koro, vaisnava gosai.*

Śrīla Śrīdhara Mahārāja:

*ei baro karuna koro, vaisnava gosai, patita pavana toma bine keho nai.
 jahara nikate gele papa dure jay, emona doyalu prabhu keba kotha pay.
 gangara parasa hoile pascate pavan, darsane pavitra koro ei tomara guna.
 hari-sthane aparadhe tare' hari-nama, toma-sthane aparadhe nahika paritrana.
 tomara hrdaye sada govinda-visrama, govinda kahena, mora vaisnava parana.
 prati janme kori asa caranera dhuli, narottame koro doya apanara bali'.*

[O Vaisnava Goswami, please be merciful to me now. No one except for you can purify the conditioned souls. Where does anyone go to find such a merciful personality by whose

mere audience all sins go far away? After bathing in the waters of the sacred Ganges many times one becomes purified, but just by the sight of you, fallen souls are purified. This is your great power. The holy name delivers one who has committed an offence to Lord Hari, but if one commits an offence to you, there is no way of overcoming it. Your heart is always the resting place of Lord Govinda, and Lord Govinda says the Vaisnavas are always in My heart. I desire the dust of your holy feet in every birth I may take. Please consider Narottama dasa Thakura yours and be kind upon him.] [Prarthana – Narottama dasa Thākura]

Gaura Haribol. Gaura Haribol. Nitāi Caitanya. _____ Nitāi. Nitāi. Gaura Haribol.

Akṣayānanda Mahārāja: ...we find that, which scripture?

Śrīla Śrīdhara Mahārāja: Perhaps in some *Upaniṣad* it is.

Akṣayānanda Mahārāja: I see, I see. I was curious.

Śrīla Śrīdhara Mahārāja: Nitāi Caitanya. Only give statement. No reason or rhyme there we find, because it is meant for the higher level where no possibility of any deception. For whatever is told, they the listeners take it as full truth, no doubt, no position of doubt, because there is no possibility of any deception. In that highest civilised plane the *Upaniṣad*, "You say this, this is this, and yes, it is that." No *tarka*, no reasoning, no doubt, nothing of the kind because the plane is such, this deception is unknown there. So *Veda*, *Upaniṣad*, *na tāṁs tarkeṇa yojayed*.

acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayed
[prakṛtibhyāḥ param yacca tad-acintyasya lakṣam]

[*"That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."*] [*Skanda-Purāṇa*] & [*Mahābhārata, Bhīṣma Parva, 5.22*]

Don't take your doubt and reasoning to that higher stage. This is unnecessary there. Only plain speaking, fare dealing, no trial of any, none wants to deceive, it is unknown there. So *Upaniṣad* he says in that plane, *Veda*, *Upaniṣad*, no rhyme reason. But when it came in lower level then of course the *smṛti* came, the *Purāṇa* came, to advise like friends, "Do this, you'll be benefited. Such man did that, he got this result. And he did bad things and a bad result. So my friend don't." This is like *Purāṇa*. And *smṛti* to apply the truth in our everyday life *smṛti* comes to our help. *Manmate atardhi*. And *kavya* it comes like the affectionate wife. "Do this, it will be good to you." Very sweet form *kavya* comes to advise us. It is the *Veda*. *Acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayed*. It does not come into the jurisdiction of doubt and reasoning and all these things. Don't drag all these filthy things to that sphere.

I told in one lecture, the mother is giving a sweetmeat to the hand of a child, her son. "Oh, it may be poison within, here, there may be poison. I must examine, go to the laboratory." Then this is a very harsh civilisation, deplorable thing. Affectionate and fair dealing is unknown. And there the *tarka*, the *vichar*, *yukti*, doubt, examination, inspection comes there: a filthy life. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Cāru Svāmī: Mahārāja, in Vṛndāvana, Rādhārāṇī is in charge of the Vṛndāvana Dhāma. She's the Dhāma ____ Now, in Navadvīpa Dhāma, Mahārāja, who is ____ [?]

Śrīla Śrīdhara Mahārāja: Here, Nityānanda Prabhu we may take, Nityānanda Prabhu.

Bhakti Cāru Swāmī: Balarāma, Lord Balarāma expands Himself into the Dhāma. The Vaikuṇṭha Dhāma is an expansion of Lord Balarāma.

Śrīla Śrīdhara Mahārāja: Balarāma's facsimile that is Saṅkarṣaṇa, you may say. Balarāma is in Goloka standard, Balarāma, and His *vaibhava*, extended self, His delegated self in Vaikuṇṭha.

Bhakti Cāru Swāmī: And He Himself expands into the Goloka Dhāma.

Śrīla Śrīdhara Mahārāja: Goloka.

Bhakti Cāru Swāmī: Lord Balarāma.

Śrīla Śrīdhara Mahārāja: Yes. Goloka, Vṛndāvana, everywhere, but *sandhīnī*, that underground.

Bhakti Cāru Swāmī: *Sandhīnī-śakti*.

Śrīla Śrīdhara Mahārāja: And always active; only in *mādhurya rasa* passive. There, Rādhārāṇī's *vaibhava* having full play, and Balarāma passively, Yogamāyā, Balarāma and Yogamāyā of similar function. Both of Them combined conducting that, about the arrangement of the stage.

Bhāratī Mahārāja: Mahārāja, what is the position of Subhadrā?

Śrīla Śrīdhara Mahārāja: Subhadrā? In Bhadrā's position in Dvārakā, not in Vṛndāvana. There is one *sakhī* of Rādhārāṇī named Bhadrā. There are many *sakhīs* and Subhadrā name may also be found there. That is another thing. But what we find in Jagannātham, in Arjuna *patni*; that is within the Dvārakā *līlā*. Bhadrā is sister to Kṛṣṇa in Dvārakā *līlā*, nothing to do in Vṛndāvana.

Bhakti Cāru Swāmī: She's sometimes referred to as Yogamāyā, Subhadrā Devī?

Śrīla Śrīdhara Mahārāja: Where?

Bhakti Cāru Swāmī: No, isn't she?

Śrīla Śrīdhara Mahārāja: No.

Bhakti Cāru Swāmī: No, she's not that?

Śrīla Śrīdhara Mahārāja: When I used to write *Prapanna-jīvanāmr̥tam* I had to think very deeply, and at that time I came in this position, that who; what will be the relation of Baladeva and Yogamāyā? I found within myself that Baladeva must be master of Yogamāyā. But I did not find it anywhere in the scripture. But anyhow, after calculating in the environment, analysing, I came to that they must have some connection. Yogamāyā is also making arrangement about Kṛṣṇa *līlā* and Baladeva is also doing. So Their relation must be very intimate. And perhaps Yogamāyā must be as if the wife of Baladeva, Balarāma. That was, that conclusion came to me. But then later on I found that Jīva Goswāmī he has also expressed such opinion, that Yogamāyā and Baladeva, similar. And Vṛnda Devī also very akin to them there conducting the affairs, Yogamāyā. Yogamāyā especially in the female circle,

Śakti, Balarāma, and Baladeva in the outer rather, male circle, something like that. But they two are the second layer. First layer only feeling His own ecstasy.

sukha-rūpa kṛṣṇa kare sukha āsvādana, [bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa]

[“Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.158]

And when extension begins we find the Balarāma and Yogamāyā. They're making arrangements for that transaction of Kṛṣṇa. *Rasāmṛta murtih rasa*, He's tasting Himself. *Rasa* is tasting Himself. *Cit rasa*, not this mundane *rasa*, the subject, and *rasa* is object. When *rasa* is Himself the subject, the highest subject, He's tasting Himself. *Sukha-rūpa kṛṣṇa kare sukha āsvādana*. Then it will gradually extend itself, or Himself, and we find Baladeva, facsimile of Kṛṣṇa. And Baladeva and as direct approach to Baladeva to the *mādhurya rasa*, is in the science of *rasa* it is not admissible, so He should extend Himself as Yogamāyā, His special potency Yogamāyā is going to perform. And another representation, delegation of Baladeva is the younger sister of Rādhārāṇī, Anaṅga Mañjarī.

Bhakti Cāru Svāmī: Anaṅga Mañjarī.

Śrīla Śrīdhara Mahārāja: Yes. Baladeva as Anaṅga Mañjarī, He is there participating in the service of Rādhārāṇī. And Yogamāyā is managing externally, management in the hands of Yogamāyā, we find that way.

Bhakti Cāru Svāmī: Anaṅga Mañjarī is actually an expansion Balarāma, or a manifestation?

Śrīla Śrīdhara Mahārāja: Manifestation, His representative in that *rasa*, for that particular way. With that *abhimāna* of Balarāma He cannot enter, the science of *rasa* does not allow, the laws of *rasa*, fine importance. So He has to go there as Anaṅga Mañjarī. We are told there. And as Yogamāyā potency the management department, extension, that is meant by Yogamāyā. All second hand, first hand Kṛṣṇa, then second hand helping Kṛṣṇa *līlā* from outside.

Dhīra Kṛṣṇa Mahārāja: But didn't Balarāma return to Vṛndāvana and dance *rasa* with the *gopīs*?

Śrīla Śrīdhara Mahārāja: Yes. That is separate. That is the group is a separate one.

Devotee: A separate group of *gopīs* were there.

Śrīla Śrīdhara Mahārāja: A separate group of *gopīs* with whom Baladeva, Balarāma showed *rasa*. The Goswāmīs, their interpretation and inner understanding says Balarāma makes *rasa* externally, but He's making *rasa līlā* of Kṛṣṇa within His heart. Ha, ha. Within His heart He's making *rasa* of Kṛṣṇa. His position is such, the wholesale dedicated position, dedicated personality to be faithful cent per cent to the central satisfaction.

[?] His very constitutional position is such, He cannot do otherwise. That is His very nature, intrinsic nature. So all leading towards the satisfaction of Kṛṣṇa, the key is in His hand. Ha, ha, ha. And the master is autocrat. Ha, ha. “But don’t be jealous of Me. I am friendly to you. You are all My own. Don’t be afraid.”

*ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]*

[“-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death.”]
[*Bhagavad-gītā*, 9.24]

*bhoktāram yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdam sarvva-bhūtānāṁ, jñātvā mām śāntim rcchati*

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

“Your anxiety will subside when you come to understand that everything is in My hand and you are My friend, and not foe. I’m in friendly relation with you all. But I’m all in all. Then you will find real peace at your heart. I’m all in all, but I’m your well wisher, I’m friendly to you.”

When you come to realise this then you will get real peace. Otherwise you will have worry and no finishing of worry. The worry will finish only then, that who is controlling the whole, my interest is represented there for favourable consideration. He’s my friend. My representation is there, the cause is there, so no any miss-justice, no apprehension of any misdeed, miss-justice. Then only we can find peace within us. *Bhoktāram yajña-tapasāṁ, sarva-loka-maheśvaram*. The great master of all that we can conceive, *sarva-loka-maheśvaram*, and *bhoktāram yajña-tapasāṁ*, and He’s the recipient of everything, to the farthing, goes to Him only. And He’s friendly to me. *Suhṛdam sarvva-bhūtānāṁ*, not only myself but all real interest represented there in His consideration. *Jñātvā mām śāntim rcchati*, he can only attain real peace in heart. That my interest is insured in the highest quarter of management; then only, “Yes, I have no worry, no anxiety.”

Gaura Haribol. Gaura Haribol. Gaura Haribol. But we find so many signs of impressions, anxiety, worry, in the *līlā*. That is something else. That is something else. It should not be reckoned with the life of this plane. And that will come under this category:

bahye viṣajvāla haya, bhitare ānandamāya, [krṣṇa premara adbhuta carite]

[“The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 2.50]

That union in separation: that is the highest form of union. Union in separation: that is the highest form of union. That cannot be assailed and challenged under any circumstances.

Bhitare ānandamāya, bahye viśajvāla haya. Apparently the painfulness but the inner position is more ecstatic intensity. *Bahye viśajvāla haya, bhitare ānandamāya.* The whole thing is like this. We are to understand and follow it with particular attention, intelligence, and really only to be intelligible by faith only, *śraddhā, buddhi-grāhyam atīndriyam.*

*[sukham ātyantikāṁ yat tad, buddhi-grāhyam atīndriyam
vetti yatra na caivāyam, sthitāś calati tattvataḥ]*

[“The *yogī* remains satisfied in the Lord alone, having directly seen the Supersoul by dint of his purified heart, and he experiences that happiness which is eternal, perceptible by the divine intelligence of the soul, and devoid of contact with the senses or sense objects; he never deviates from the intrinsic nature of the soul.”] [Bhagavad-gītā, 6.21]

No precedence will come to prove, but faith can only go; no verification. No verification but faith alone can enter that domain. Infinite, if our faith, how much capacity our faith, tiny people as we are, how much is our faith? What may be impossible in this universe that our faith will be deceived that is a very tiny measurement, our faith, how much expansion we may boast to have? The infinite. So why should we be very miserly in our faith? That is suicidal. Faith will go first then the research comes. In this world also the faith goes, the intuition goes first then comes the research in this mundane world. So faith, unbridled faith must be allowed in all those:

*acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayed
[prakṛtibhyaḥ param yacca tad-acintyasya lakṣam]*

[“That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension.”] [Skanda-Purāṇa] & [Mahābhārata, Bhīṣma Parva, 5.22]

Verification, *tarkeṇa yojayed*, reason must be allowed to enter there. It will fail to enter, gross becomes, makes mastery over grosser things, of his experience. There may be so many planes where he cannot venture to peep into it, their reason, drawn from several mundane affairs, reason. So *śraddhā*, *śraddhā*, *grāhya*, *śraddhāmaya* ‘yāṁ loka, *Upaniṣad* says, where no rhyme and reason can be applied, that *Upaniṣad* says, *śraddhāmaya* ‘yāṁ loka, there is a plane where only your *śraddhā* can enter into, and nothing of your other parts, however efficient you may think them to be, *śraddhāmaya* ‘yāṁ loka. *Rūpa mayo* ‘yāṁ loka, the ear cannot demand to enter into. And *śabda mayo* ‘yāṁ loka the eyes cannot hope to enter into that. So *śraddhāmaya* ‘yāṁ loka, it is the jurisdiction of *śraddhā*. The other senses or intelligence based on that experience they cannot...

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