

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.09.10.A

Bhāratī Mahārāja: ...we went to the Sonar Mandir and we met the *pūjārī*. Very nice man! And he has proposition of raising one *lākh* and then they would give the Mandir for our usage... One *lākh* and they would give us the property there, Sonar Mandir.

Śrīla Śrīdhara Mahārāja: They'd sell?

Bhāratī Mahārāja: Yes. So he proposed that we raise between us one *lākh* rupees, and then he could use that, that could be used for purchasing temple and property.

Śrīla Śrīdhara Mahārāja: What about the money that was deposited in the bank more than a *lākh*?

Bhāratī Mahārāja: That he does not know.

Śrīla Śrīdhara Mahārāja: So Vinodini wants to sell the mother's temple?

Bhāratī Mahārāja: Yes. I think it's mainly her sister's husband is interested.

Śrīla Śrīdhara Mahārāja: Her sister's husband.

Bhāratī Mahārāja: He left with that intention, of raising funds for that purpose.

Śrīla Śrīdhara Mahārāja: For that golden plate covered temple?

Bhāratī Mahārāja: Yes. Very beautiful: very beautiful place.

Śrīla Śrīdhara Mahārāja: That is very cheap, one *lākh*, very, very cheap.

Bhāratī Mahārāja: Yes, very cheap. Mahārāja, maybe you could describe the history of those three temples the Anu Prabuj Mandir and Sonar Mandir.

Śrīla Śrīdhara Mahārāja: On the northern side of this temple Ranu Temple there is Anu Maṭha temple; that is old. And on the eastern side of this Ranu Temple there is the King's Temple; Ranu's husband's temple. Three Manipuri Temple's there.

Bhāratī Mahārāja: So the King of Manipura he first came to Navadvīpa. Then he built for his Queen later, the Rani Mandir was built later.

Śrīla Śrīdhara Mahārāja: Yes; latest. First Anu Mahāprabhu then Queen's temple, then Rani when the King married again the Rani came away from the King and she wanted to devote her whole life in the worship to the Deity. And with her own fund she constructed this temple. The King gave some opposition but could not oppose successfully. Anyhow Rani established.

_____ [?] These ordinary things in Vraja, then to cultivate the religious conception in other place: outside Vraja.

Bhaktivinoda Ṭhākura when he first discovered the birthplace of Mahāprabhu, according to the divine dream, in order to establish it in the public opinion he organised fairs with many shows and display and plays and festivals. And there the dancing of the birds etc, was shown, and many other things.

Then one man asked him, “Have you discovered this birthplace of Mahāprabhu to show to the people the dancing of the birds?”

He told, “Yes! To be fortunate enough to see the dance of the birds in the *Dhāma* of Mahāprabhu, that is a great fortune, we consider. That I am there with the consciousness of the *Dhāma* to remain there as an ordinary resident, inhabitant, that is considered to be a great fortune.”

And also [Raghunātha] Dāsa Goswāmī told in Vṛndāvana: “In Vṛndāvana, to speak ordinary things of the family matters that is more high, higher and higher, than to talk about religious things in other parts of the country. Adjustment, the deepest adjustment, I am one with the Vraja vāsīs. I am one of them. I have a permanent resident here.”

This consciousness: all the talk:

Yat kinca tina guna tikatham gosthe samasthan rtam [?]
sadva nanda mukunda dvaitam lilam purnam purnam [?]

“Whatever has got any accommodation in the area of Vraja, Vraja *Dhāma*, automatically everything in a serving mood, in serving force. Otherwise they cannot have any entrance into that plane at all. Anyhow to secure a position within that area must be the greatest fortune. Otherwise none can never secure any position there. Everything there, consciously or unconsciously engaged in the service of Kṛṣṇa, supporting His *līlā* somehow or other, in *Dhāma*.”

And our deepest position can help us to feel that, the truth underlying. No _____, no wave will have any clash. *Maya santusta manasa sadva sukham maya desa* [?]

All the waves that will come to us they will bring only good news. Only we fail to understand we are in such a plane of contest, but if you dive deep, *nirguṇa-bhūmikā*, then the *nirguṇa* plane, *satya, raja, tama*, three waves, that is clash of interest. Separate interests are engaged in clash, in different planes. *Guṇḍā, guṇḍā*, and the ordinary politician, politician and the *sādhu, sādhu*: contest in the three planes *satya, raja, sādhu, sādhu satya* approximately; politician, politician, *raja*. And the *guṇḍā, guṇḍā*, rowdy, rowdy, boisterous, that is *tama*. But if we dive deep, in the deepest plane if we can take our stand, then we shall see that everything is bringing good and auspicious news to us, the harmony. Then all this fight will seem to be business mockery like play, mock fight. These fights will appear to us as mock fight, not real fight. Because the interest for which the fighting is going on, that is baseless. And the suffering that is also temporary and not intense, not any permanent value, so the *ātmā* is not damaged by any external fighting. All this will help us to think that this is mock fight going on so we won't feel any disturbance for that. Kṛṣṇa is enjoying, all these mock fights, are enjoyed by Kṛṣṇa. And we also must partake into, take share in His enjoyment. It will come in that light. Hare Kṛṣṇa.

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Bhāratī Mahārāja: Mahārāja, sometimes we see that three things are mentioned together.

Sometimes we see that three different *tattvas* are mentioned together. That is *Śrī*, *Śrī tattva*, *Bhu*, and *Līlā tattva*. So what is the *siddhānta* of the Goswāmīs on those three?

Śrīla Śrīdhara Mahārāja: Yes. *Śrī*, *Bhu*, *Līlā* is considered in the case of Gaura Nārāyaṇa. Śrī Lakṣmī, *bhu śakti* Viṣṇu Prīya and by *līlā Dhāma*: in this way they are serving Gaura Nārāyaṇa. It is told like that. *Śrī*, *Bhu*, *Līlā*. *Sandini*, *samvit*, and *hlādinī*; general *līlā* by *hlādinī*. *Jñāna bala kriya ca* in *Upaniṣads*. *Samvit*, *jñāna*, thinking, *bala*, willing; and *bala kriya ca*, *hlādinī*, feeling: thinking, feeling, willing; three potencies generally we find in the relativity of the infinite existence. Three phases - *sat*, *cit*, *ānanda*. *Satyam*, *śivam*, *sundaram*. The basis, the foundation, and the enjoyer and the enjoyed; the background and the pastimes of enjoyer and enjoyed. Predominating and Predominated Moiety, negative, positive, predominated, predominating: and the background Baladeva. In this way everything is analysed. *Advaya-jñāna*, when first we, for our, *asvadam* means for our understanding, when we want to see by analysis, then we come to analyse Him in three aspects. Thinking, feeling, willing, *jñāna bala kriya ca*; *sat*, *cit*, *ānanda*, *satva* representative of fossil, and the background. Though all conscious and he thinks of the enjoyer who wants to enjoy, and what is to be enjoyed, what he is searching for, the enjoyment, *rasa*, *raso vai saḥ*, three aspects of the one absolute whole. First division we find it in three ways, three forms to understand. Hare Kṛṣṇa. *Śrī*, *Bhu*, *Līlā*. Śrī Lakṣmī, *Bhu* Viṣṇu Prīya, and by *Līlā śakti* for the pastimes the whole paraphernalia has been... Hare Kṛṣṇa. *Śrī*, *Bhu*, *Līlā*.

Bhāratī Mahārāja: So *Bhu* is taken as Lakṣmī Prīya.

Śrīla Śrīdhara Mahārāja: Viṣṇu Prīya, as far as I remember the *Bhu śakti* represented by Viṣṇu Prīya. *Śrī*, *Bhu*. *Līlā*, the ground on which the play is shown, paraphernalia, the environment, comes from *Līlā*, the environment. Hare Kṛṣṇa.

Bhāratī Mahārāja: Viṣṇu Prīya's help is in which way; assistance in what way? The *Bhu śakti*'s assistance is in what way? These three are assisting, so *Bhu śakti* - the assistance there is in?

Śrīla Śrīdhara Mahārāja: Yes, assistant, to help in direct, indirect way, for the propaganda work. By separation, by accepting the show of the pangs of separation she helped a great deal for the propaganda. Her attitude, her ideal helped a great deal. Her penances, melted the hearts of many and did away with the jealousy or antagonistic feeling about Śrī Caitanya Deva, especially in this locality in Bengal, and thereby facilitated the preaching of Nityānanda Prabhu possibly here. So her character contributed much to propagate Mahāprabhu's Mission. Gaura Hari.

As a *sannyāsīn* He wandered the length and breadth of India and she pained up in one place was so intensely she used herself in the worship of Hari *Nāma*, Mahāprabhu. That also had a very valuable contribution, especially to the locality which was fully surcharged with anti spirit of Śrī Caitanya Deva. The whole *tantric*, the furious type of *tantric upāsanā* was in vogue here in this locality. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

So in order to understand that Dāsa Goswāmī's words that, "Speak ordinary words with the ordinary rural people of Vṛndāvana that will give us much more, draw for us, collect for us, much more spiritual wealth than to be engaged in other parts of the world with deep engagement in the talk of religious thoughts and others."

Bhāratī Mahārāja: That's very encouraging.

Śrīla Śrīdhara Mahārāja: Yes! Very encouraging, encouraging and also very far reaching knowledge is necessary, far reaching, *aprākṛta*. *Prākṛta vat no tu prākṛtam*. It is like very low nature of the creation world, but still it is the acme of the highest position of the theological world. Very rural, ordinary, *prākṛtam*, *prākṛta vat*, but not *prākṛtam*: the opposite. The highest reflected in the lowest position.

So much so that Mahāprabhu, He's advising Jagadānanda when he's going to Vṛndāvana. "Go there, always remain under the guidance of Sanātana Gosvāmī. Don't try to mix with the Vraja *vāsīs* very intimately. From a distance you will show honour to them but don't go to mix with them very intensely."

dūre rahi' bhakti kariha saṅge nā rahibā, tāñ-sabāra ācāra-ceṣṭā la-ite nāribā
[*Caitanya-caritāmṛta, Antya-līlā, 13.37*]

"Don't accept their habits of living."

For us: such instructions given to one of His *parśada bhaktas*, Jagadānanda. In *Caitanya-caritāmṛta* warning is given.

paścimera loka saba mūḍha anācāra, tāhāñ pracāriḷa doñhe bhakti-sadācāra

["The people in general on the western side of India were neither intelligent nor well behaved, but by the influence of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī they were trained in devotional service and good behaviour."] [*Caitanya-caritāmṛta, Ādi-līlā, 10.89*]

Rūpa, Sanātana preached there good practices. And they were very stupid and they did not know what real conduct should be. Hare Kṛṣṇa.

[From 23:00 Bengali (?) conversations until the end of the recording]

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