

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

[Start of SCSMGLOBAL MP3 dated 82.01.25.B]

Śrīla Śrīdhara Mahārāja: Proper knowledge is not possible under them. Why you have come, to speak to whom? Is it imagination? Your coming, your endeavour to refute Buddhism and to establish that *nirviśeṣa brahma*, it has got no meaning? To whom you have come to preach if that is not real, the problem has no reality? Then why so much trouble you are taking, for which? It is also imagination?

Akṣayānanda Mahārāja: Madhvācārya told.

Śrīla Śrīdhara Mahārāja: Rāmānuja also: Rāmānuja was the first great opponent of Śaṅkarācārya was Rāmānuja, then Madhva comes. Rāmānuja's refutation was very strong and based on sound basis, sound foundation.

Then this *karma-kāṇḍa*, "The God can come, God can help, all these, the Ganges, the Vighraha and all these things all... Then what is the necessity for you to energize so much? All fictitious, your feats, no necessity, it is suicidal. You have come to do nothing? You are come to correct the error, but error is there, error must be there. And the error or misconception has got some sort of reality, otherwise what is the necessity of refuting so much, spending so much energy. *Māyā* is there; *māyā-nitya*, *jīva-nitya*, individual soul and *māyā* this is *nitya*."

The basis is that *taṭasthā-jīva*, possibility of committing error, misconception. *Anuta prayukta*, *anu caitanya*. Freedom not perfect, defective freedom: that is the cause of this illusion. Prison houses must be there, because the possibility of doing misdeed is in the ordinary peace loving subject. The possibility is there. The possibility of disease is there, so hospital, the medicine, the diet, all these things are necessary. The possibility is there, because weak, freedom is weak, limited.

Māyā is not necessary for the Absolute. But for the relative position, the differentiation, this *māyā*, measurement is necessary. Division, distribution, when there is many, it is necessary. There is one, not necessary. There the *māyā*, the same, that serves. The law of the country: the law of the country one and the same. The law helps the law abiding, and the law punishes the law disobeying. One and the same law: protection for the good, and suppression for the bad, one law. Law means to divide rights. One and the same law: providing for protection for the good and the other aspect punishment for the bad. So, the *śakti*, *svarūpa-śakti* helps the good, and the *māyā-śakti* punishes the bad. The purpose is one law. Good rule. Good rule means this. So *śakti* is serving the purpose of the Lord, and necessarily it has got two aspects.

paritrāṇāya sādḥūnām, vināśāya ca duṣkṛtām
[*dharma-saṁsthāpanārthāya, sambhavāmi yuge yuge*]

["I appear in every age to deliver the saintly devotees, to vanquish sinful miscreants, and to firmly establish true religion."] [*Bhagavad-gītā*, 4.8]

Two aspects, He comes with two aspects, everything with two aspects: one aspect for the good, another for the bad, one thing. He's also like that. He comes here also with that purpose, a combined purpose.

The conception of unity is not a stale non-differentiated, but *viśiṣṭādvaita-vāda*. Śaṅkarācārya *kevalādvaita-vāda*, *kevalādvaita*, oneness, unity, oneness. Rāmānuja says, “One but differentiated one, not non-differentiated oneness, differentiated one: one no doubt, but one with specification and differentiation, one, *viśiṣṭādvaita*. Pantheism and Panantheism.

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Then in the higher sense, highest realization, that matter is also conscious, because, *yato vā imāni bhūtāni*, because coming from the Lord. In the beginning we learn that it’s dead matter, and the living entities motivate, but then in the higher realization also living.

Śrīla Śrīdhara Mahārāja: Living, that *śanta-rasa*. The glass, the stone, the earth, the wood, in its so many innumerable, specific colours, the matter, the *cetana* is there, *śanta-rasa*.

Akṣayānanda Mahārāja: And the flute?

Śrīla Śrīdhara Mahārāja: So we are to say; I told the other day, *paśu-buddhim imām jahi*, we are always in the midst of consciousness. Consciousness is enough, but in different gradation of conception. Gradation of conception may be different, but it’s all consciousness, all eternal, *paśu-buddhim*.

tvaṁ tu rājan marīṣyeti, paśu-buddhim imām jahi
[*na jātaḥ prāg abhūto 'dya, deha-vat tvaṁ na naṅksyasi*]

[“O King, give up the animalistic mentality of thinking: “I am going to die.” Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed.”] [*Śrīmad-Bhāgavatam*, 12.5.2]

Enter or reinstate you in your own plane, what is such, without the help of this mortal element you can live, happily. ‘That is not non-differentiated world, and you have no individual representation.’ Not that. If a non-differentiated mass of consciousness can be admitted, then a system of consciousness should be admitted; what’s the harm?

Rāmānuja says that, “It is a system.”

Śaṅkara says, “There is only a mass, non-differentiated mass of light.”

Rāmānuja says, “No, differentiated light mass. That is the basis. Not non-differentiated. Not non-distinguishable.”

Hare Kṛṣṇa. Hare Kṛṣṇa.

And Mahāprabhu says *acintya bhedābheda*, everywhere relative, something common, something different, everywhere. Whatever point you may go to discuss, some common, some difference. Nothing is quite the same, identical, *bhedābheda*. And after all, that is not within your fist. That is commanded by the Supreme. The differentiated character; that is in the hand of the Supreme power, Supreme will. It does not depend on your whim.

Mahāprabhu. Gaurāṅga Sundara.

Akṣayānanda Mahārāja: Guru Mahārāja, in the many descriptions of Kṛṣṇa's flute in the *Caitanya-caritāmṛta*, what is the *rasa* of Kṛṣṇa's flute?

Śrīla Śrīdhara Mahārāja: Different *rasa*. One thing, that one tune is to *mādhurya-rasa* its idea is something; to the friends, the *sākhyā-rasa* it's something, to the cows another thing, to the gods in some other way.

*mallānām aśanir nṛṇām naravaraḥ strīṇām smaro mūrttimān
gopānām svajano 'satām kṣitibhujām śāstā svapitro śiśuḥ
mṛtyur bhojapater virāḍ aviduṣām tattvaṁ paraṁ yoginām
vṛṣṇīnām paradevateti vidito raṅgaṁ gataḥ sāgrajaḥ*

[“O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherdsmen; as an emperor to the wicked kings, as a child to His father and mother, as death to Kāṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena.”]

[*Śrīmad-Bhāgavatam*, 10.43.17]

He's entering the arena of Kāṁsa, and one is seeing, looking at Him in his own way. He represents everyone; satisfies everyone.

“Oh, He's mine.” Yaśodā says, “My boy!”

And the grownup *gopīs* say, “Naughty child.”

Friends: “One of our playmates.”

The cows in Vṛndāvana: *sva-pada-ramaṇam*.

Bhāgavata even says, “Whenever He is stepping His foot and Vṛndāvana, the Bhūmi says, “My fate is fulfilled, my fortune.” The very earth, the dust, they are also feeling as if the pleasure of *ramaṇam*, of the highest type, only by the touch of His foot, *sva-pada-ramaṇam*. *Vṛndāranyaṁ svapada-ramaṇam prāvīśad gīta-kīrtiḥ* [*Śrīmad-Bhāgavatam*, 10.21.5, *barhāpīḍam nata-vara-vapuḥ*] Wherever He's putting His footsteps, the Earth is, knows no, joy knows no bounds. The most intense type of ecstasy the earth is feeling by the touch.

The *mādhurya* personified, the *ānanda* personified, He is everyway and is corresponding to their own demand. The centre has got the peculiar capacity of correspondence, and demand the thirst of the whole paraphernalia; according to their capacity and their rank and their dignity it is distributed, they can receive the juice from there, *yo yaṁ śraddhā sa eva saḥ*, as one's capacity he can.

The sugar candy, if there's a boil on the tongue it's bitter, but normal tongue very sweet. One thing: according to the capacity of the receiver, it's tasted in different ways.

A man is working; his child will see him as a father, wife will see him in such a way, the servant will see, will look at him in particular way; the dog and others, creatures, they will take him in a particular way, according to their own *rasa*. The man is one.

So flute, the sound universal; it is touching the heart of the *gopīs* in one way, the Yaśodā also another way, “My child is safe.” And the *mādhurya-rasa gopīs*, “Oh, He's calling for us, intimating such news to us.” The *sakhas*, the friends, they'll be encouraged perhaps for their play arrangement. And the cows they will be benumbed, to see some sweetness; leaving their grazing they will look for the sound. In this way! Sometimes Govardhana

becomes liquid, the stone becomes liquid. The current of Yamunā goes up side, not low side current but is going up. Yamunā yan maihe [?] Sometimes Yamunā becomes condensed, the water condensed, and the stone melts. Stone melting and the water comes to be solidified. Such is the peculiar sound of different type.

The will, the God ordered, “Let there be water!” There was water. “Let there be light!” There was light. His will is the basis of everything. His will is working underground, everywhere. So it has been told that stone melting and the water solidified. It is also possible, what to speak of others. The sound, the capacity of sound is such. The flute, the energy, the will He’s expressing through it. It may be beautiful, it may be horrible, it may express itself in anything else. The prime cause of everything is there, centred, the central prime cause.

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

Jayapataka Mahārāja is here in Māyāpur, no?

Devotee: No, he’s in Thailand.

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Śrīla Śrīdhara Mahārāja: *Bṛhat-Bhāgavatāmṛta* by Sanātana Goswāmī. I got my idea from there, the gradation. Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar, Satya-loka. Then Virajā, Brahmaloaka, Śivaloka, Paravyoma, Goloka: in the middle Ayodhyā, Dvārakā. This gradation is represented there in an elaborate manner. How, how the gradation is going, from down, what is Bhūloka, what is Bhuvar? Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar, Satya, then Virajā, Brahmaloaka, then Paravyoma, and then Goloka.

In the comparative study of the *rasa*, just like I told many times previously, the gold is the mediator between different coins of the different nationality, so *rasa* is the common standard to measure different opinions of different philosopher’s ontological conceptions. The *rasa*, the *ānandam*, the *śuka*, that is the common standard of all. None say that I don’t want happiness. None say that I won’t to avoid misery. All are common there. And the common standard of measurement is *rasa*; how that *rasa* is developing, desirable *rasa* eliminating undesirable *rasa*.

Pleasure from the: the thief also when he steals he gets some pleasure. So there is gradation. And the one can give the whole thing, and get pleasure. But the difference between that pleasure: the plunderer and the giver, so qualitative difference. According to that the gradation has been allotted there.

Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar, Satyaloka, this is within *brahmāṇḍa*. Then, the land of, this is exploitation, the land of exploitation, the happiness out of exploitation. Then the happiness out of renunciation, of both kinds: Virajā the Buddhists and Brahma the Śāṅkarite. And then comes Śivaloka, according to Gauḍīya Vaiṣṇava, *Bhāgavatam*.

vaiṣṇavānām yathā śambhuḥ [Śrīmad-Bhāgavatam,12.13.16]

Rāmānuja eliminates that portion. Then Vaikuṅṭha, Paravyoma. Then the higher part of Paravyoma is Goloka, the full globe, and Paravyoma is something like hemisphere. The half of the *rasa* may be represented there. But full five *rasas* in its fullest conception is only found in Goloka. And midway we have to pass through Ayodhyā and Dvārakā,

Mathurā, Vṛndāvana, Govardhana, Rādhā-kuṇḍa, in this way. How the *rasa* is attaining its highest and higher and higher tastes, that has been traced there.

So, the Temple [of Understanding] I told that there should be an exhibition, to the theological inquirers; that these are the stages, from down to go to the up. What is Goloka? That is to Kṛṣṇaloka and Navadvīpa and Vṛndāvana. And they have come down here to deliver us to take us from that stage. Scientifically, there position is there, and now in *prapañca* they have come here, as exhibition. The exhibition of the highest has come in the Earth to recruit us from that position; intermediate positions are such and such and such.

Consciously we are to, so no room for *sahajiyāism*, imitationist. These stages we must pass to attain that Goloka. And here, if we dream, remaining in the Earth I can dream of that, that is nothing. We have to pass these stages; then only our progress be genuine _____ the account, proper account. These are the layers we have to pass; and the acquaintance, the nature of the layer is such. Tapaloka, what is this, the characteristic is this. A man living in Tapaloka, his model, his idea is this, *Nava-yogendras* living in Tapaloka. Bhṛgu living in Maharloka; and their representation is such, their activity is such. So Svarloka, Indra, Brahmā, there is Svarloka. Mahar, Jana, Janaloka. Janaloka, something...

Devotee: Kumāras?

Śrīla Śrīdhara Mahārāja: Kumāras in Satyaloka, these *Catuḥsana*, in this way. Persons of such grade of devotion, they live in such a stage, strata, stages of a devotee.

Mahāprabhu says at once pass through these stages of exploitation and renunciation as a whole, then comes to Paravyoma, and from there come to Goloka. The calculative service, and then the spontaneous, loving service, and there's *śanta*, *dāsya*, *sākhya*, *vātsalya*. These are the things that are to be illustrated in dolls there. The theology, the Gauḍīya Vaiṣṇava theology should be represented in the temple in dolls, something like that.

Devotees: Dioramas.

Parvat Mahārāja: The inferior systems also should be represented? Like the lower planetary systems, hell, Pātāla, should also be shown, sinful reactions?

Śrīla Śrīdhara Mahārāja: That also may be shown. Yes, underground. If that is underground, then it will come to make us understand what is Pātāla.

Devotee: Like a spiral...

Śrīla Śrīdhara Mahārāja: Pātāla will be rather this demonic exploitation. But Bhūloka, that is a peculiar place where we can have a free choice, but other places, only meant to enjoy or to suffer the good or bad deeds, mainly. But in this human species, in Bhūloka, that is the gateway we can take, here some independent step. In other places we have got more or less no independence, generally. But particularly by the powerful will of the Vaiṣṇava and the Lord everything can be effected. But the general gait of the free will to adopt anything and to reject anything that is really meant in this *mānasa-deha* in Bhūloka.

Aranya Mahārāja: Something like a spiral staircase; the temple should be like a spiral staircase?

Śrīla Śrīdhara Mahārāja: Maybe in this way, that will be easy, easy for the onlookers: a few steps and then Bhūloka, a few steps Bhuvar. And their activities also to be acquainted there, they're doing *yajña*, and they're doing *tapasya*, and they're doing *Vedānta* analysis, in this way, some sort, what is given in *Bṛhat-Bhāgavatāmṛta* by Sanātana Goswāmī. From *sambandha jñāna*, from there, mainly, what is what, which is where. With that conception we can have a general idea of the whole system of Gauḍīya Vaiṣṇavism. What is what, what thought is to be placed where, systematic arrangement. Then the main explanation: renunciation and dedication. Dedication mainly of two kinds; calculative and spontaneous, and in renunciation two types; Virajā, Brahmaloaka: and the exploitation, the seven, from above. And the other, Pātāla, that is also meant to feel the consequence of the evil deeds, generally. Not so very important for the – that is a type of punishment, but for the enquirers not so very important.

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

You have taken *prasādam*?

Parvat Mahārāja: Yes we did.

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