

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

[Start of SCSMGLOBAL MP3 dated 82.02.18.C_82.02.20.A]

Śrīla Śrīdhara Mahārāja: I have written a poem about Prabhupāda, *praṇāma mantra*.

Gaure ganga tate [?] The land of Gaura, ganga tate, on the banks of the Ganges.

Gaure ganga tate brajavidā navadwīpe tukur mayāpuri [?]

In this Bengal, the Gauradesa on the banks of the Ganges.

Ganga tate brajavidā [?] Or para Braja, which is identified with Braja, Vṛndāvana, which is separate or double expression of Vṛndāvana Himself.

Brajavidā navadwīpa [?] New Vṛndāvana, or secret Vṛndāvana, gupta Vṛndāvana, or para Vṛndāvana.

Mayāpuri, in the village of Māyāpur.

Sri caitanya mata prakasa baro, who established there Śrī Chaitanya Maṭha.

Jive kulyanadhi, for the highest benefit of the *jīva* at large.

Jive kulyanadhi gaure ganga tate brajavidā navadwīpe tukur mayāpuri
sri caitanya mata prakasa baro jive kulyanadhi

What is the only good of *jīva*, that was within his mind and for that he established Chaitanya Maṭha in Māyāpur.

*śrī siddhānta-sarasvatīti viditau [gauḍīya-gurv-anvaye
bhāto bhānur iva prabhāta-gagane yo gaura-saṅkīrtanaīḥ
māyāvāda-tiṅgilodara-gatān uddhṛtya jīvanimān
kṛṣṇa-prema-sudhābdhi gāhana sukhaṁ prādāt prabhuṁ taṁ bhaje]*

[“In the great Gauḍīya Vaiṣṇava teachers’ line,
as Śrīla Bhaktisiddhānta Sarasvatī he’s renowned.

Like the radiant sun in the morning sky,
he appeared to rescue all souls swallowed by
the all-devouring impersonal philosophy.

By spreading the teaching of Lord Gaurāṅga
to sing the holy name of Lord Kṛṣṇa,

he gave all the chance to dive in the ocean
of love for Śrī Kṛṣṇa, the Supreme Person.

Śrīla Bhaktisiddhānta, my lord, divine master –
at his feet do I pray to serve him forever.”

[Translation from *Śrīmad Bhagavad-gītā*, The Hidden Treasure of the Sweet Absolute]

Śrī siddhānta-sarasvatīti viditau. And he was known by Bhaktisiddhānta Sarasvatī here. *Gauḍīya-gurv-anvaye.* In the lineage of the Gauḍīya Vaiṣṇava his name is Bhaktisiddhānta Sarasvatī. *Gauḍīya-gurv-anvaye, bhāto bhānur iva.* He expressed himself. No! He shined like a sun in the morning. He shined like a morning sun. *Bhāto bhānur iva prabhāta-gagane, rūpānuga pujita,* and worshipped by the followers of Śrī Rūpa Goswāmī. Bhaktisiddhānta Sarasvatī, he came and established Chaitanya Maṭha on the banks of the Ganges, Māyāpur, in Gaudadesa, what is a separate facsimile of Vṛndāvana, and in the name of *guru-paramparā,* in the spiritual lineage as Bhaktisiddhānta Sarasvatī he was shining like a morning sun and being worshipped by the followers of Rūpa Goswāmī. *Rūpānuga pujita.* Sūrya *upāsana* is done by Rādhārāṇī. Rādhārāṇī is worshipper of Sūrya, outwardly, *bhānu-kāṇḍa,* all these things: Vṛṣabhānu, in the line of Sūrya, his father's relation. So *bhāto bhānur iva prabhāta-gagane,* the morning sun mild ray, sun ray. *Rūpānuga pujita,* and all the true followers of Rūpa Goswāmī they surrounded him with their veneration and materials to worship him.

Rūpānuga janera jīvana, in Prabhupāda's own language in the *guru-paramparā.*

*mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya
[rūpānuga janera jīvana viśwambhara priyaṅkara
śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana]*

[“Mahāprabhu Śrī Caitanya is non-different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśwambhara (Śrī Caitanya).”] [*Śrī Guru-paramparā*, 6] [*Songs Of The Vaiṣṇava Ācāryas*, p 90-2]

Mahāprabhu śrī-caitanya. Who is none but Rādhā-Kṛṣṇa combined. *Rūpānuga janera jīvana.* He's the very life of these followers of these sections of *rūpānuga.* *Viśwambhara priyaṅkara, śrī-swarūpa dāmodara.* And the very favourite of Viśwambhara, Mahāprabhu, Swarūpa Dāmodara, and *śrī-goswāmī rūpa-sanātana,* and both those Goswāmī brothers known by Rūpa and Sanātana the name was given by Mahāprabhu Himself, Rūpa Sanātana.

Rūpa-priya mahājana, jīva, then the favourite of Rūpa is Jīva, as well as Raghunātha. And *tāra priya kavi kṛṣṇadāsa,* then the next step the Kṛṣṇadāsa Kavirāja, the writer of *Caitanya-caritāmṛta,* he's connected with Raghunātha. Then *kṛṣṇadāsa-priya-bara, narottama sevāpara,* though Kṛṣṇadāsa's Guru was Lokanātha but Prabhupāda saw that the *dara,* the current from Kavirāja coming to Narottama Ṭhākura, the similar current, the *raga-marga.* *Narottama priya* then Viśvanātha Cakravartī then it came, Baladeva [Vidyābhūṣaṇa], Viśvanātha Cakravartī then Baladeva [Vidyābhūṣaṇa], Jagannātha [dāsa Bābājī]. Then Bhaktivinoda Ṭhākura, in him he could trace that the same current of the same high quality in Bhaktivinoda Ṭhākura. And then Gaura Kiśora Bābājī Mahārāja also added.

And he says, “I have got always eternal aspiration to serve the Holy Feet of Rādhārāṇī.”

śrī-vārṣabhānavī-barā, sadā sevya-sevā-parā, tāhāra-dayita-dāsa-nāma

And that person's name is Dayita dāsa, *dayita-dāsa-nāma.*

Esab harijan [?] “And I am trying to do the service to this lineage to satisfy my Guru, Gaurāṅga, and Rādhā-Govinda.”

In this way he’s giving his own, the knowledge of his position there.

We’re to follow that, the spirit, and not the form we find there. The physical connection has been ignored, and the flow of the pure knowledge that has been traced there in Guru *paramparā*. And we’re to believe. If we’ve got faith in such thing then we’re a real follower of Gauḍīya Maṭha and its creed.

If we have: the *sahajiyās* they attack us, “Oh, they have no Guru *paramparā*. They’re all lost. Who will care for that? They have no guardian, guardian-less. They’re all mushrooms. Gauḍīya Maṭha Guru was a mushroom. No lineage to be traced. What are they?” That is their kolahul [?] their loud noise.

The *śāstra* is there, the development, Rāmānanda Rāya, then other *śāstra* collected by that *Sat-Sandarbha* through which we are to understand the *Bhāgavata*, *Mahābhārata*, *Gītā*, and all the *śāstra*. And where is the substance we are hankering that, where the goods are, that goods shed. The real goods shed, we want to purchase a ticket surrounding the goods shed. “It’s located here.” The *Gītā* says, the *Bhāgavata* says, the *Mahābhārata* says, *Caitanya-caritāmṛta*, and that has the approval with our heart.

Kriyatām yadi kuto 'pi labhyate [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.70], wherever it is available, in whatever market it is available, deposit the money, purchase at once. No haggling of the price, bargaining, in a tedious way, no, wherever you find it purchase at any value wherever you find. And *Bhagavad-gītā* gave the stress, such valuable thing, in *Mahābhārata* and in *Bhāgavatam*, here and there, “Oh! Such valuable thing is possible. It is existing, then wherever you find it purchase it at once. No cost is more for that.”

Gaura Haribol. Gaura Haribol. So I like to stop here today. What’s the time?

Akṣayānanda Mahārāja: Twenty to ten.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: Jaya Om Viṣṇupāda Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpāda A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja come?

Akṣayānanda Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Dhīra Kṛṣṇa Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. What's the time now?

Akṣayānanda Mahārāja: Just eight o'clock.

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja's plan of Purī University, is it in progress?

Jayatīrtha Mahārāja: Yes. We have the deed now for the land. That's in our possession now. And I've been arranging in England some means for collecting funds.

Śrīla Śrīdhara Mahārāja: For that.

Jayatīrtha Mahārāja: I want to collect two *lāks* of rupees per month towards the construction. That's my preliminary goal. So then we want to draw the designs and so forth. Anyway, of course I can't do anything, but if I get your blessings. If you like such a program then it will work out alright.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. The Government there are sympathetic, more than Bengal?

Jayatīrtha Mahārāja: Yes. In fact I know the Chief Minister there, Mr. Panyaika. He's very fond of Śrīla Prabhupāda, and we had a long discussion with him some, about two years ago in Delhi, and at that time he encouraged us directly to do something in Jagannātha Purī. He said that, "Why your Society hasn't done anything in Purī? Purī is more important to Mahāprabhu than Navadvīpa."

(Group laughter)

Jayatīrtha Mahārāja: That was his argument.

Śrīla Śrīdhara Mahārāja: Bengal he rejected and Purī he selected.

(Group laughter)

Jayatīrtha Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And Sārvabhauma, Rāmānanda, Pratāparudra Mahārāja, the then independent king of India, Hindu India, he submit, became His disciple. And when

conquering Orissa and South India He came back to Bengal, then Bengal came to appreciate Him, partially.

Devotee: Mahārāja_____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi Gaura Haribol.

So many small kings they're all Gauḍīya Vaiṣṇava of the influence of Pratāparudra, previously. Hare Kṛṣṇa. In Jagannātha Temple also the Vighraha, the _____ Gaurāṅga Mūrti is established within. But the devotees they do not like to worship Mahāprabhu in His *sannyāsa veśa*, in the dress of renunciation. Ha, ha, ha, *sannyāsa veśa*.

Here, those that are incorporated in His *līlā* of Navadvīpa, they take it as Dvārakā, *sannyāsa veśi gaurāṅga*, as Dvārakeśa. When Mahāprabhu has returned in Bengal and He's putting up with Vidyāvācaspati, Vidyāvācaspati's building there.

And Bhaktivinoda Ṭhākura he aspires from this Vṛndāvana from Ganges side, as if he's Rādhārāṇī with *gopīs* meeting Kṛṣṇa in Kurukṣetra, the Dvārakeśa. So Bhaktivinoda Ṭhākura he's meeting *sannyāsī* Mahāprabhu in Vidyānagara from far away, that he has met, the *gopīs* have met the Dvārakeśa and asking them to come again to Vṛndāvana. In *Bhajana-lālasā* we find in Bhaktivinoda Ṭhākura.

“When giving up that *sannyāsa veśa* You will come and join in Śrīvāsa Aṅgan, the *rasa-maṇḍala* of *saṅkīrtana*? There we will dance and chant with You the Name of Kṛṣṇa, Gaurāṅga at this. That is the acme of our hankering that we want to get back Gaurāṅga in Śrīvāsa Aṅgan, the *rasa-līlā-sthan*.”

Gaura Hari. Gaura Hari.

Aspiration, that, “He's taken *sannyāsa* and He's undertaking such painful practices of a *sannyāsī*. And we're here, we can't help. We shall serve Him in all possible ways. And for the public good He has accepted this *sannyāsa* dress. We can't tolerate that. The public activity, from private life He's transferred into public life.”

“Kṛṣṇa also so, from His private life of enjoyment in Vṛndāvana He went to do public service. Bhu bar varan [?] the fighting with the king, the depressing Jarāsandha, Śísupāla, all these things in political life He entered, leaving His free and usual enjoying life in Vṛndāvana. He has gone to render, to discharge His duty to the public. We don't like it. He must remain with us, along with us, and we shall enjoy His company, dance, sing, all these things. That is our desire.” That is their inner outlook is like that.

Jayatīrtha Mahārāja: So the residents of Navadvīpa see Purī as a kind of New Dvārakā, something like Dvārakā they see Purī?

Śrīla Śrīdhara Mahārāja: Dvārakā, Purī, and Jagannātha is also there, the Dvārakeśa. And Mahāprabhu from Dvārakā He: the Guṇḍicā is supposed to be Vṛndāvana, Nava-Vṛndāvana. And in the chariot He's taken from Dvārakā to Vṛndāvana, Mahāprabhu, that,

*priyaḥ so 'yaṁ kṛṣṇaḥ saḥacari kuru-kṣetra-militas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya sprhayati*

[Upon arriving in Kurukṣetra, Śrīmatī Rādhārāṇī said: “O My dear friend, now I am at last reunited with My most beloved Kṛṣṇa in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Kṛṣṇa. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī, where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvana forest.”] [*Padyāvalī*, 383]

“I am that Rādhā. He's that Kṛṣṇa. But the environment is not very favourable so I'm not happy. I'm taking Him to Vṛndāvana and there We'll be happy, in comfort, We shall live. And here in Dvārakā We're not in the proper mood. We can't come.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Jayatīrtha Mahārāja: Bhaktivinoda Ṭhākura was hankering to get his post within Navadvīpa Maṇḍala.

Śrīla Śrīdhara Mahārāja: Hmm?

Jayatīrtha Mahārāja: Bhaktivinoda Ṭhākura, when he was in the Government service he was applying for the transfer to come to this District, I believe.

Śrīla Śrīdhara Mahārāja: Yes. He, when after his retirement he wanted to go to Vṛndāvana and live there, but anyhow he went to Tarakeshwar for some business, and there he got a dream, twice, two nights consecutively.

“Where you are going, to Vṛndāvana? But in your own home there is some important service. You are to discover the real position of the birthplace of Śrī Gaurāṅga Deva. And you'll have to do that, you don't go to Vṛndāvana.”

Then he came and again took the service in Krishnanagar, he re-entered into the service, for the facility, for the advantage of getting, going through the records of the place. So there he began to be acquainted with the ancient records of the Gaura-Maṇḍala, and got one *Hunter's Statistics*. There he found just on the other side of the Ganges this Māyāpur, MYAPUR, in the *Hunter's Statistics* it was mentioned. And then also many documents of the transfer of land, old documents of the locality he collected. And there also there was 'Māyāpur.' And also in *Bhakti-Ratnakar* it was mentioned that, “In the Māyāpur keli was the birthplace of Śrī Gaurāṅga Deva.” And then he found that Māyāpur in the old documents, the transfer of land, in this way he found something like here the Māyāpur should be located.

Then he wanted, “If Mahāprabhu really wants to discover His birth site by me, let Him show me something of that type.”

So one day on this side of the Ganges in early morning, about three or four o’clock, on the roof of a house he’s taking *Hari-Nāma* and fixing his eye towards that Māyāpur, with the expectation if anything can be seen by his eyes, anything divine, then suddenly he found a flash of light on that side, and the *saṅkīrtana* going on. Then he attentively tried trace the position of the place, and then anyhow found that a palm tree is standing there. Then, that day dropped.

Again on the Svarūpa Ganga side on the roof of another building he was staring at that place taking Name, and then also suddenly some flash came, came and found that *saṅkīrtana* party. When he, the first day, after having his *darśana* in the morning he went to the place to trace whether that palm tree is there, and whether other trees are where, in this way he went to trace the land. With some experience he came out. And the next time when he saw from the Svarūpa Ganga side, then another flash, he had some experience of the place and he could locate approximately. And the other day he went there and fixed the position, and that was the nearby the high land, that was selected for the temple. In this way the Yoga-pīṭha was found out.

And he went out himself for collection to erect some building and to place Mahāprabhu’s Śrī Mūrti *pūjā* there. _____ State helped him a great deal, then this _____ the Vaiṣṇava State *zamīndār*. When he went to them for collection a lady was the proprietor. She read already the books, *Jaiva Dharma* and others of Bhaktivinoda Ṭhākura, and she was a Vaiṣṇava lady. She asked her manager, “My state belongs to Kṛṣṇa and His devotee has come. So what to give subscription, you forward all your income and expenditure and the whole paper to him, and ask him what the amount should be of subscription.” The lady told, “He’s a Vaiṣṇava and this is the state of the Lord. So when he has come he’s the owner of the state and let him sign how much and just show the income and the expenditure and leave the paper to him and ask him to sign how much.” That lady, famous lady, just as Sumati Morarji she managed to help Swāmī Mahārāja to go to the West, so this lady did so.

So anyhow that was done, nineteen, eighteen, ninety three or four, anyhow, sometime, that place was, the building was erected there perhaps and *sevā*.

Then he wished to hand it over to our Guru Mahārāja, Bhaktisiddhānta Saraswatī Ṭhākura. He was reluctant in the beginning but Bhaktivinoda Ṭhākura had to give some pressure. “That you don’t like to bear the trouble of the service of Mahāprabhu? Do you like to become a Māyāvādī, *nirviśeṣa-vādī*? You are seeking after your own comfort.”

Then Prabhupāda told this, “What to do? Then I had to come this side.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

When Gurudeva himself is saying about his weakness, how a disciple should look at him? He himself is expressing that he was so, and his Guru is correcting him. Guru is to show that my Guru is perfect, but still when he himself in his own mouth he says,

expresses that I have some defect, this defect, and I was corrected. How this should be taken by his disciple? Perplexed! Then of course the explanation is there, many times.

So, that (asura mohan?), then this childish play of Kṛṣṇa, that He's got so many defects His guardians are trying to teach Him. Then Mahāprabhu, the guardians, *vātsalya rasa*, all these things there are. In *Caitanya Bhāgavata*,

Misra kayhe putra kane mahe narayan tata pita daran kara sikhan [?]

In a dream when Jagannātha Miśra is chastising Nimāi, boy Nimāi, for His lesson, then one day he had a dream that, “You are punishing your boy, but do you know who is He? He's *siddha nidha*, all learning is within Him.”

Then Jagannātha Miśra also answered in the dream, “The son, what to speak of being *siddha*, but even he may be Nārāyaṇa Himself, but still it is my duty.”

So this is what is *vātsalya rasa*.

Misra kayhe putra kane mahe narayan tata pita daran kara sikhan [?]

Yaśodā won't admit that, “My boy, he's absolute. No, no. People, they're jealous of me. I've got a good child. And they say no, this is not mine, He's so and so. I don't like these people. They're coming to spoil my child.”

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: This is *vātsalya rasa*, pure *vātsalya*, won't admit.

Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Jayatīrtha Mahārāja: Bhaktivinoda Ṭhākura has got his eternal residence in Godrum?

Śrīla Śrīdhara Mahārāja: I can't follow. Bhaktivinoda?

Jayatīrtha Mahārāja: Bhaktivinoda Ṭhākura has got his eternal residence in Godrum?

Śrīla Śrīdhara Mahārāja: In Godrum, yes. *Śvānanda-sukhada-kuñja*. Bhaktivinoda Ṭhākura installed there: first *Surabhi-kuñja* and then *Śvānanda-sukhada-kuñja*. *Śvānanda-sukhada-kuñja* is the name of the *kuñja* of Lalitā Devī in Vṛndāvana. And our Prabhupāda he established *Śvānanda-sukhada-kuñja* in Rādhā-kuṇḍa. *Śvānanda-sukhada-kuñja*'s position is on the north eastern corner of Rādhā-kuṇḍa in Vṛndāvana, the Lalitā Devī's camp there. And Bhaktivinoda Ṭhākura he constructed his house here and gave that name, *Śvānanda-sukhada-kuñja*. Just as here, and Prabhupāda afterwards he established in Rādhā-kuṇḍa *Śvānanda-sukhada-kuñja*, and gave the name *Braja-Śvānanda-sukhada-kuñja*.

That came to my mind in some doubt it came. The Vṛndāvana *Śvānanda-sukhada-kuñja* that is original and in Navadvīpa of course it was established afterwards. But that is already

Śvānanda-sukhada-kuñja and Prabhupāda with some qualification established here Śvānanda-sukhada-kuñja and gave an adjective Braja-Śvānanda-sukhada-kuñja, that is, *this is original, this is original*. Because his Gurudeva has expressed here Śvānanda-sukhada-kuñja, and Braja and Navadvīpa both eternal, whether this first and that second, or that first this second, that is in eternity, it cannot be considered in that way. Whether summer is first or winter is first, it is in a cyclic order.

So Svarūpa Dāmodara also has given, *deha-bhedam gatau tau, caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam, rādhā-bhāva-dyuti-suvalitam*._____ [?]

Devotee: *Rādhā kṛṣṇa-praṇaya*.

Śrīla Śrīdhara Mahārāja:

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedam gatau tau
[caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam]*

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.5]

They're one and the same but still They divided Themselves into two in Vṛndāvana, in Vraja. *Caitanyākhyam prakāṣam adhunā*. Again They have combined and come as Caitanya, *caitanyākhyam*. *Rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam*. So who is the first, who is the second: They're both eternal. Eternal means co-existent.

If you want to ask whether winter is beginning, or the summer beginning, or the autumn beginning, the rainy beginning: what should be the beginning? We are to answer that all developing, co-existingly developing, simultaneously developing into this present figure. From crude form it is coming out, simultaneously the whole thing together.

So it is eternal simultaneous, both *līlā*. So asks us to taste and allow others to taste. One who is tasting something, we're told that our tendency to express such sweet or good taste to others, that is also simultaneously grown, following our own taste. We cannot taste anything, good or bad, cannot taste or cannot do anything completely forgetful of our environment. Some sort of influence from the environment is always with us in our existence. The consciousness of the paraphernalia is indivisible in our own existence. The circumstance is also relative to our own self conception. We cannot conceive our position forgetful of the environment. It is not possible, so it comes to that. In our identification the environment's position is also inseparably connected. So we cannot be selfish. We cannot be selfish, independent of the environment.

We like our family. We like our country. We like the land. We like the *brahmāṇḍa*: this way. I'm a member and I have got my Guru, that *vātsalya rasa*, or *mādhurya rasa*, that friend *rasa*. In the seed everything is represented, so co-relative.

The law of relativity, that Einstein says, “We cannot divorce a particular, separate a particular thing from the environment. That thing plus something, some probability should be calculated with that, law of relativity.”

The law of relativity requires us to think of outside. So the enjoyment within, and the wish, the will of distributing the same enjoyment to the environment, both is eternal. One cannot be traced as the beginning in particular. So the magnanimous...

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