

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

Śrīla B.R. Śrīdhara Swāmī: ...can be satisfied with those members of the mortal world. I must seek the truth, internally, happiness. Virtue is its own reward. We shall be virtuous, that does not mean for something else, virtue is its own reward. That I am in the real path of searching the truth, that is its own reward. With this capital we must go forward. Can you follow?

Devotee: Yes, goodness for goodness sake.

Śrīla B.R. Śrīdhara Swāmī: I am searching after truth, eliminating falsehood, dismissing sense of falsehood. That is the reward. Virtue is its own reward.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: I find myself and many of [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj's disciples who have left ISKCON have tremendous difficulty trying to...

Śrīla B.R. Śrīdhara Swāmī: According to your sincere conscience you will choose your companions. What can one do other than this? A sincere seeker of the truth can only do that. According to his own choice of conscience he will associate, find out, select association.

Devotee: It's so hard to regain *sādhana*.

Śrīla B.R. Śrīdhara Swāmī: No other alternative, otherwise I must be a cheater of myself. Near to my conscience I shall select my association who will be able to help me on this long journey.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

And selection only search after truth, that must have the first consideration, not any other thing, that I will get some name, fame, or money, or power. All these things must not come in consideration when we are searching a real companion, only the truth, not for anything outside, capital, temptation, or wealth. *anyābhilāṣa, karma, jñāna*.

[*anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā*]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [Bhakti-rasāmṛta-sindu, 1.1.11] + [Caitanya-caritāmṛta, Madhya-līlā, 19-167]

Neither power, nor rest, idleness, nor any fleeting desire, trifle things, neither trifle acquisition, nor an organised acquisition, or idleness or salvation that enters into zero. To be reduced to be zero.

Nitāi Gaura Gadādhara. Nitāi Gaura Hari bol! Nitāi Gaura Gadādhara. Advaita. Śrīvāsa.

Devotee: When a devotee notices, how does a devotee rid himself of weeds that have crowded his creeper?

Śrīla B.R. Śrīdhara Swāmī: I don't follow.

Devotee: Once a devotee realises certain weeds that have surrounded his creeper of devotion, so how does he make progress and strength to overcome such weeds?

Śrīla B.R. Śrīdhara Swāmī: By self analysis, by self analysis from time to time he'll find out whether he's being misguided by any other ulterior motive, thing, self analysis, and what are they?

*atyāhārah prayāsaś ca, prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyam ca, ṣaḍbhir bhaktir vinaśyati*

["One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) *atyāhāra* - eating more than necessary or collecting more funds than required; (2) *prayāsa* - over-endeavouring for mundane things that are very difficult to obtain; (3) *prajalpa* - talking unnecessarily about mundane subject matters; (4) *niyamāgraha* - practising the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scripture and working independently or whimsically; (5) *jana-saṅga* - associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness; and (6) *laulyam* - being greedy for mundane achievements."] [*Upadeśāmṛta*, 2]

These six are detrimental to devotion proper. In *Upadeśāmṛta*, just as before I told that this is contributing to devotion, and this will diminish the devotion.

Atyāhārah means whatever we get to collect that, and to also feed one's own self for feed, fat. Not only by this food, but whatever I get I want something, I want a portion of that thing, not that temperament.

Prayāsaś ca, in Bhaktivinoda Ṭhākura's Bengali translation of this there is *visaya prayāsa*, for some false errand, enthusiastic attempt for some undesirable, false scent, *prayāsaś ca*.

Prajalpa, and the slackness in the mind and to discuss anything and to enter into the discussion of anything and everything. One may read the newspaper, the present topics, the war topics, and some other unnecessary things which happen around. To abuse the rein of our self-control and to allow to enter into the discussion of anything and everything outside what we get, *prajalpa*.

Niyamāgrahaḥ, and to give extra attention, abnormal attention to any particular rulings. Rulings are always meant for some stage, and after passing that stage that ruling is no longer applicable to me, another ruling I shall have to mark. So in particular, just as suppose in the Ekādaśī day we must fast, wholesale, without taking any drop of water, to be very much firm to such ruling. The general rule is I must keep my body fit for the service of the Lord, so to take something, some water, at least some *sankalpa*, I must not be very strict, over strict to a particular rule, ruling, so that the general law will be hampered, *niyamāgrahaḥ*.

Jana-saṅgaś ca, and to be very approachable to the public persons, for politics, sociality, this and that, the poor feeding, all these, so many conceptions of ideal are there all around, and to allow to be chased, or to be captivated, captured by them, *jana-saṅgaś ca*.

Laulyam ca, and *laulya* means the very softness of the nature. Whatever I get I want to note that. I am going to the market and something is, 'Oh, everything is trying to capture my attention.' So many things, hundreds of things we find and if anything and everything comes to capture my attention, that is *laulya*, weakness of the heart, or weakness of our promise, or our object of life. Whatever I find I engage myself in that. In the market, or anywhere and everywhere, everything is attracting my attention. We must save ourselves from these natures.

*atyāhāraḥ prayāsaś ca, prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyam ca, ṣaḍbhir bhaktir vinaśyati*

And,

*utsāhān niścayād dhairyāt, tat-tat-karma pravartanāt
saṅga-tyāgāt sato vṛtteḥ, ṣaḍbhir bhaktiḥ prasidhyati*

["To endeavour for spiritual life with enthusiasm, to be certain that the Lord will give His Grace, and therefore to patiently continue to render devotional service. By following the practices prescribed by the saints, to give up the company of those who are averse to devotion, and to tread the path which has been chalked out by the true Vaiṣṇavas; these six practices will go a long way to help us be successful in our spiritual life."] [*Upadeśāmṛta*, 3]

...increases, and here it decreases, decrease and increase by these practices. And also there are some others.

*vāco vegam manasaḥ krodha-vegam, jihvā-vegam udaroprastha-vegam
etān vegān yo viśaheta dhīraḥ, sarvām apīmām pṛthivīm sa śiṣyāt*

["A sober person who can control the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world."] [*Upadeśāmṛta*, 1]

Vāco vegam, that some, not to get control over our speech, our speaking, speaking nature. Anything and everything I speak and then I repent, 'Why did I say so? I should not have told that thing, only to pain the heart of that gentleman.' *Vāco vegam*. When the force comes from within to say something I can't control. I may abuse a *sādhu*, also sometimes straight forward. 'I'm straight forward, I can say anything and everything to anyone and everyone.' And that should not be, we must try to control our, the force coming out in the form of speech, talk. We must have some control, balance. We shall try to keep up the balance of our mind. *Manasaḥ*, mental waves, sometimes some idea, the rush of some idea overtakes me and manipulates me to anything and everything.

Then, *manasaḥ krodha-vegam*, I abused someone, or by pressure I used to take something which may not be proper diet to me, out of greed I took something, or I took something more, what was not necessary for my health, so *krodha-vega*, these rough speeches.

Jihvā-vegāṃ, what is very tasteful, I am a servant to that, slave to the tastefulness. Whatever is tasteful, it may be detrimental to my health, but I cannot control my tongue. I shall try not to be a prey to my tongue, the slave of my tongue, *jihvā-vega*.

Udara-vega, to feed more. *Jihvā-vega* means what is palatable to the tongue, and *udara* means to feed ones own full belly. Otherwise we think, 'No, I have not eaten.' What is necessary that sort of food we should take, and that amount of food we should take, what is necessary to keep up the health, *udaroprasṭha-vegāṃ*. Then ones earnest desire to be united with the, for the men the women, for the women the men, that is also a great tendency within us. We should try to check that sort of tendency. That is mental, that is not even in the soul, that is only in the mind, and that is the worst cause of our wandering in this world. Even from the tree to the demigods this sort of tendency is flowing, and we must be very cautious not to be prey of such flow, such flow. It is a universal and very powerful flow, and we shall try our best to keep aloof from the flow of that plane as much as possible.

Etān vegān yo viśaheta dhīraḥ, one who can control all these animal tendencies, *sarvām apīmāṃ pṛthivīm sa*, he can control the whole world. *Pṛthivīm sa śiṣyāt*, one who is master of his own self, his own mind, he can be master of the world. Otherwise, in other words, whatever he likes he can do. He can make fair progress towards his ideal. All these things are recorded for our benefit and caution, in *Upadeśāmṛta*, that was given by Mahāprabhu through Rūpa Goswāmī to us in details. We shall be very much cautious about all these animal tendencies within us. We are rather slave to them. These different types of mentalities, they're masters, and I am their slave. And we must be independent of all these masters.

kāmādīnām kati na katidhā pālītā durnideśās
[teṣām jātā mayi na karuṇā na trapā nopasāntiḥ
utsrjyaitān atha yadu-pate sāmpratam labdha-buddhis
tvām āyātaḥ śaraṇam abhayaṃ mām niyuṅkṣv ātma-dāsyē]

["O Lord, for so long I have obeyed the unending, wicked dictates of lust, anger, greed, madness, delusion, and hatred, but they never took pity on me, and I have felt neither shame nor the desire to abandon them. O Lord of the Yadus, after all this, I am leaving them behind. At last I have found my genuine sanity: I am surrendered wholly unto Your lotus feet, which are the abode of fearlessness. Please now engage me as Your personal servitor."]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.16]

These are my lords and they're using me as their slave, and such a helpless life I am leading here. In the name of a human being I have got so many shameful tendencies within me that an animal also may not come to that lower standard. So this is our, if with self-analysis, our real nature will be like this, shameful nature within. The enemies are within, not outside. And again within that the Lord is there in the heart, the conception, the rein, the kingdom of Lord again more deeper. So we have got that consolation and hope and prospect. More powerful, the agents of the Lord.

Only we must give a bond and try to keep up our promise, then the help will come from that deeper plane and will drive away all these superficial enemies that

are dancing like demons on the surface of our mind. They must be driven away. And help will come from within if we seek, if we cooperate, if we invite them really, then those *sādhus*, the agents of the Supreme Lord will come and drive away all these things. These demonic demonstrations on the surface of the mind will be driven forever. And we'll have happy engagement in the service of the Lord. We'll be free from all these demonic masters. That is not a cheap gain, achievement.

Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: The process is to recognise the defect and then to pray to Paramātmā?

Śrīla B.R. Śrīdhara Swāmī: Yes, Paramātmā, to *Guru*, that is more, to *Guru* and devotees, to Mahāprabhu, Nityānanda Prabhu, Kṛṣṇa. To pray to Nityānanda Prabhu, that should be most fruitful. His incarnation is meant only for the fallen. Easily we can get His help, Nityānanda Prabhu, the Lord of the fallen, the chosen Lord of the fallen, Prabhu Nityānanda. *Guru* Nityānanda.

Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Guru Mahārāj, there is one story in the Bible where Christ is hearing complaints from the Pharisees, from the priests. They're complaining His disciples are not following certain regulations, certain observances, some austerities. So Christ told them, "When the bridegroom is present the wife is not required to fast."

Śrīla B.R. Śrīdhara Swāmī: Not required to?

Devotee: Fast.

Śrīla B.R. Śrīdhara Swāmī: That means that is for service. We must take the service is all important, and fasting is not the end of life, service is the end of life, and when service is there and we shall take food properly, anything and everything, to keep me fit for the service. So this analogy means that. That mere austerity has no value. Austerity which is necessary for the service, for the positive engagement, that sort of austerity withdrawn from the evil to make fit for our attempt towards positive. So austerity is not its own object. So austerity is withdrawal from the negative side.

Service is all important, so *yukta-vairāgya*, for the proper service, whatever will be necessary we should take that much from the fund of Kṛṣṇa. Everything belongs to Kṛṣṇa and we must take food, clothing, whatever is necessary as much as to satisfy Him.

The *gopīs*, not only in the case of food, but in the dress also. What Kṛṣṇa likes, they will dress in that way. That is not luxury. Otherwise it will be luxury to satisfy our own self or other persons. But it must be regulated to one aim, what Kṛṣṇa likes. Their dressing means according the criterion, the liking of Kṛṣṇa, they will dress and not rich and not poor. They're not servants of poverty or wealth, well to do, but servants of Kṛṣṇa's sweet will.

So here also, the meaning goes to that side. The bridegroom is there, to serve, to satisfy him, that is the general duty of the wife. So wife must not go to

practice austerity. She will take sufficient food so that she may be well fit for rendering the greatest service to her lord, analogy, the value of analogy.

Devotee: But after the bridegroom has gone...

Śrīla B.R. Śrīdhara Swāmī: Bridegroom, naturally in *viraha*, *vipralambha*, when they're in *viraha*, *vipralambha*, they won't like to feed then, not to dress then, it is natural. Always feeling the pain of separation. So not well feeding and well dressing and any other things are palatable to them, to a chaste lady, labour.

The Lord is Kṛṣṇa, engaged persons to satisfy Him we shall do anything and everything. Whatever we feel as necessity, freely we shall tackle that. But when He's absent then we cannot but be in a repenting mood. In a repenting mood nothing will be tasteful to us, all these things, a natural thing. *Viraha*, *viraha* and *miran*, the *miran*, the union is joyous and the separation is sorrowful, painful. But it is applied in the ordinary case and we apply in the case of Kṛṣṇa, the only Lord of the soul. The Lordship is not to be located anywhere and everywhere. But He's the only Lord of our heart. And for His satisfaction we shall do anything and everything, for His satisfaction. For the least satisfaction of Him I shall do anything and everything freely. But when He's not here then everything is dark to me, I can't see even, I can't hear even, I can't go, everything, the movement also being stopped, it may be according to the position.

He will be engaged deeply in abusing his own fate. "I am such a distressed, ill-fated person. Kṛṣṇa has deserted me." In this way he'll enter into abusing his own self, his own fate. What to speak of taking food, and the dressing, and going on a pleasure trip, all these nonsense in heart. It is like that.

Here also the practice in *varṇāśrama*. When the woman has got her husband she's allowed to take food and dress in any way she likes, but when the husband dies they generally practice austerities. Because that serving connection.

When you are supplying service to Kṛṣṇa you are thriving in your trade. You can spend money amply. But when no demand of that side the markets stand still, market not current, so you cannot spend your money like anything, you must be miser because the market's closed, no transaction. The consumer is there and you are to supply for His consumption. So you can handle anything and everything profusely, and at the same time in the intermediate position you are also, can enjoying all these things indirectly.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

At the cost of Kṛṣṇa, His servant, He's not bankrupt, but His connection, that is all in all, everything. So austerity is not a thing which is much recommended, much valued, in the *sampradāya* really, in the ideal. But as long as we are not in the Kṛṣṇa conception that He's the only enjoyer, as long as we are enjoyers, so we are to control. And not control from the negative sense by fasting and penances, but by Kṛṣṇa *prasāda*.

taro bhukta sagranda vasu lankarja [?]

By the positive engagement, by taking *prasādam*, in both food, clothing, everything. Everything we must try as remains of Kṛṣṇa. Anyhow to intense our connection with Kṛṣṇa, that is what is necessary, that is positive. And by negative, if we try by negative means then again with greater interest we will be prey to the reaction.

indriyani jayan tasu nirahara manisuno
bhaja tad rasanam tam hiranya sabhadya te [?]

By controlling other senses we cannot really control them all, until and unless we control our tongue. The tongue is the key point and if we can control the tongue then all other senses are automatically controlled. And how to control the tongue? If we abstain from food, the tongue, that will increase, the tongue's capacity, tendency, will increase to taste more. Then how to control? You can control all your senses by abnegation, negative side, but with the exception of your tongue. If you go to control the tongue from the indirect direction, the appetite of the tongue will more and more increase. And until and unless you can control the tongue, whenever tongue will begin taking food, all other senses will be ruined. Then what is the solution? Only to take *prasādam* of Kṛṣṇa and thereby to control the tongue.

*śarīra avidyā-jāl, joḍendriya tāhe kāl, jīve phele viśaya-sāgore
tā're madhye jihvā ati, lobhamoy sudurmati, tā'ke jetā kaṭhina saṁsāre*

*[kṛṣṇa baṛo doyāmoy, koribāre jihvā jay, sva-prasād-anna dilo bhāi
sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa gāo, preme ḍāko caitanya-nitāi]*

[O brothers! This material body is a network of ignorance, and the senses are one's deadly enemies, for they throw the soul into this ocean of material sense enjoyment. Among the senses the tongue is the most voracious and uncontrollable; it is very difficult to control the tongue in this world.

O brothers! Lord Kṛṣṇa is very merciful and has given us the remnants of His own food just to control the tongue. Now please accept that nectarean *kṛṣṇa-prasāda* and sing the glories of Their Lordships Śrī Śrī Rādhā and Kṛṣṇa, and in love call out, "Caitanya! Nitāi!"]

Very hard to control the tongue, and that is the key point. *Kṛṣṇa baṛo doyāmoy, koribāre jihvā jay, sva-prasād-anna dilo bhāi*, so Kṛṣṇa has graciously sent His remnants, and you take, 'Oh, this is the remains of Kṛṣṇa.' And that will control the tongue, take towards Kṛṣṇa *prasāda*, and all other senses will be automatically controlled, the *Bhāgavatam* says.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

.....

Śrīla B.R. Śrīdhara Swāmī: Problem not yet solved, fully, is it not? Some talk with you. Make some engagement and some free talk, and then definite, accordingly, considering the circumstances and with some restrictions it may be applied. Then I shall have to ask some questions and then I can give my

final verdict. In which way and how restricted way we can utilise our capacity for the service of the Lord.

Hare Kṛṣṇa. Hare Kṛṣṇa.

.....

Śrīla B.R. Śrīdhara Swāmī: ...everything for His service, that is very laudable. But some restriction for some particular case and that may be considered and fixed, what sort of restriction and how much. That may make my position safe and not risky.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari.
Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Question?

Devotee: Yes Guru Mahārāj. I have heard in my readings that Kṛṣṇa's will, the will of Kṛṣṇa, consorted with speech, or *śabda-brahman*, which formed the seed which became Brahmā.

Śrīla B.R. Śrīdhara Swāmī: What do you say? Will of Kṛṣṇa combined with...

Devotee: Consorted with the *śabda-brahman* and then became the seed which later became Lord Brahmā.

Śrīla B.R. Śrīdhara Swāmī: Kṛṣṇa's will, will generally represented by Baladeva, energy, will, at the back of every existence. Will, thinking, feeling, willing. Willing is a fine energy which supplies for the existence of everything. So Kṛṣṇa's will, that is the root of everything, but that will is not temporary but it is eternal. So the appearance of everything is also eternal, eternal, coexistent with Kṛṣṇa, coexistent with Kṛṣṇa. That is, at the back the existence of everything there is the will of Kṛṣṇa. And more explicitly known as Baladeva, willing, thinking mainly representing Kṛṣṇa, and feeling representing mainly Rādhikā, *hlādinī*, sentiment, emotion. And thinking mainly representing Kṛṣṇa. All inter-mixed, but the principal nature is like that. So the will of Kṛṣṇa, that is Baladeva's *sandhīnī-śaktī*, that is at the back of everything to support, maintain its existence. So not only Brahmā but everything, everything. Will, thinking, feeling, willing, *sat*, *cit*, *ānanda*, *satyam*, *śivam*, *sundaram*. *Jñāna*, *bala*, *kṛiyācara*, in *Upaniṣad*. *Jñāna*, *bala*, *kṛiyācara*, *jñāna* - Kṛṣṇa, *bala* - Baladeva, and *kṛiya* means *vilāsa* - Rādhārāṇī, these three aspects of the one *advaya-jñāna*, Absolute. In this way we are to understand.

Not only Brahma, Vaikuṅṭha, etc, Vṛndāvana, Goloka, everywhere, the energy, the highest principle from which energy is coming, that has generally got recognition as Baladeva, and here, Nityānanda, in Navadvīpa. And Navadvīpa has also got representation eternally in Goloka, in one part. Vṛndāvana and Navadvīpa of same value, one is pastimes within a group, and another place, in Navadvīpa, it is being distributed to the fallen. That is the difference. *Rasa*, the ecstasy, is of the same value, same value. One is distributing, offering to others, another which is enjoyed among a particular group, selected, that is in Vṛndāvana, *mādhurya-rasa* and *audarya*. And the gist is the same in both the

places. The quality of the ecstasy, that is equal, equal rank, equal value, generally, but here with a tinge of magnanimity. Kṛṣṇa.

Devotee: In Ayodhyā Dhāma...

Śrīla B.R. Śrīdhara Swāmī: And in *māyā*, this area of *māyā*, misconception, the Baladeva's perverted reflection is Mahādeva, Śiva, the master of *māyā*. What do you say?

Devotee: That you explained that Vṛndāvana Dhāma and Navadvīpa Dhāma, they're in Goloka. So I'm wondering, where is Ayodhyā Dhāma?

Śrīla B.R. Śrīdhara Swāmī: Goloka means full-fledged solid circle, Goloka, like a football, Goloka, solid circle, full-fledged representation of the whole. That means Goloka. And Vaikuṅṭha hemisphere is representing half of the Goloka, because the measurement by the *rasa*, two and a half we find in Vaikuṅṭha. A straight angle...

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Śrīla B.R. Śrīdhara Swāmī: ...and the centre, all sides going to the circumference, as in if we like to see, that is, it is infinite in character.

Devotee: Where is Ayodhyā Dhāma?

Śrīla B.R. Śrīdhara Swāmī: Ayodhyā Dhāma, between Vaikuṅṭha and Dvārakā. The *vātsalya-rasa* we find there, more than Vaikuṅṭha. Then again we are to go to Dvārakā where more developed form is this, *bahu-valabha*. Here Rāmacandra is approachable in *mādhurya-rasa* only by Sītā Devī, none else. But in Dvārakā, *bahu-valabha*, it is distributed to many, that opportunity is given to many, that opportunity of service of that particular type, *bahu-valabha*. Then from there to *mādhurya*, then from *mādhurya* to Vṛndāvana, Gokula, Nandagrama, Vṛndāvana.

Devotee: Is there an eternal planet called Ayodhyā? Where is it situated?

Śrīla B.R. Śrīdhara Swāmī: Vaikuṅṭha is situated where?

Devotee: Beyond the Virajā.

Śrīla B.R. Śrīdhara Swāmī: That is a part of infinite conception. Ayodhyā is also like that. Dvārakā, in the midway from Vaikuṅṭha to Goloka, *vātsalya-rasa*, the *janma-līlā* of the Lord is there. The service in *vātsalya-rasa* is found there in Ayodhyā first, but not in Vaikuṅṭha. In Vaikuṅṭha, no parents of Lakṣmī, neither of Nārāyaṇa, so no possibility of service in *vātsalya-rasa*, filial affection. That is to be found if we go more deeper, we shall find Ayodhyā. The *vātsalya-rasa*, the service as a son, the sonhood is found there in Ayodhyā first. And the consortherhood is found, husbandhood is found in Dvārakā.

According to the measurement of the *rasa* we are to measure the ecstatic supremacy. That is the criterion to measure the development of the theistic substance. More gracious to extend us service of new characteristic. Service, that *vātsalya-rasa* service, that opportunity not found in *Vaikuṅṭha*. But if we can go deeper, then we shall find the opportunity of serving the Lord in *vātsalya*, or filial affection, is found, it is something more. Here, the land of enjoyment, the land of exploitation, and there, rendering service, dedication. So the scope of greater dedication of the devotee is found deeper of *Vaikuṅṭha*, or higher, as you like to say, and there we find *Ayodhyā*. The Lord is more gracious there, more kind, benevolent, to accept His filial affectionate service from us. Greater chance has been granted there in *Ayodhyā*. Then again if we can go further we shall find that in *Ayodhyā*, only wife's service is limited to *Sītā Devī* only. But in *Dvārakā*, thousands of queens, they can render service to the Lord in a more sweeter way, in *Dvārakā*, *bahu-valabha*. Here,

eko patni badra ramacandra [?]

...and there, *bahu-valabha*, opportunity has been allowed to numerous in the service of *mādhurya-rasa* there, in *Dvārakā*, *bahu-valabha*, more gracious, more liberal, more generous, to allow service of Him in a different, sweeter form. In this way we are to understand the greater nature of the Absolute, greater aspect of the Absolute, more generous and higher to us. And that is enhanced in *Vṛndāvana* to the *gopīs* in the form of *parakīya*, crossing all the existing laws. Relationship with every atom is with the centre. He gets the supremacy over everything, society, scripture, and any other formality. It is Absolute, the connection, the connection with Him is Absolute, not depending on anything else. It is to be found there. But everything must be in a form of service, not of enjoyment here, then they will be *sahajiyā*. That is a reactionary of the worst type. South pole, north pole and south pole, such difference. One absorbed with vision in the centre and another in the last extremity of the extended position. Atom centred, atomic, and Absolute, atom centred and Absolute centred, opposite. Extreme localism and there the highest universalism. The difference is of the greatest difference.

Devotee: So Guru Mahārāj, understanding that there is a River *Virajā*, that there is a material world and beyond that the River *Virajā*, the river that separates the material world and spiritual world, *Virajā*.

Śrīla B.R. Śrīdhara Swāmī: *Virajā*, yes, *Virajā*. Material world means world of exploitation, and it ends in *Virajā*. Exploitation vanishes there in *Virajā*. And the, *Brahmaloka*, the soul proper, soul proper without its innate nature, only cover of the soul. Something like that, *Brahmaloka*. And then, *Śivaloka*, there the peeping of the service, very slight beginning of serving temperament in *Śivaloka*. Then, *Vaikuṅṭhaloka*, there is some sort of serving, restrained, as well as half, not full, in *Vaikuṅṭha*. And then, a little more in *Ayodhya*, and then, from there, in *Dvārakā*, then in *Vṛndāvana*.

Devotee: So, we hear that in...

Śrīla B.R. Śrīdhara Swāmī: We find the highest position in Rādhā-kuṇḍa, very fine development there, gradual in Vṛndāvana also degree of development. And we are told that Kṛṣṇa is wholesale open to prey, to finish, in Rādhā-kuṇḍa. *Sankucita prasāda*, the fullest extension, fullest expansion, fullest expansion is found in Rādhā-kuṇḍa. The highest generosity of giving Himself to the servitor. The servitors get in Rādhā-kuṇḍa the opportunity of service to the fullest extension, highest degree.

*vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ*

["The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, 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*, 8]

According to Mahāprabhu, Rūpa Goswāmī is writing this *śloka*. The gradation, how it develops, the opportunity of service in quality, how developing in Vṛndāvana area. Unreserved, His fullness is found in Rādhā-kuṇḍa to accept service, Kṛṣṇa. In other places also but a little narrowed. But wholesale open, He is found there only amongst the most confidential class, section, the most confidential section only found in Rādhā-kuṇḍa, Rādhārāṇī's own special group, confidential group. There, Kṛṣṇa is open wholesale. In other places more or less reserved, reserved, reserved. Service begins from Vaikuṅṭha, from Śivaloka Vaikuṅṭha, and it reaches its zenith in Rādhā-kuṇḍa. Very subtle thing, we are to attain:

*māli hañā kare sei bīja āropaṇa
śravaṇa-kīrtana-jale karaye secana*

["When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of *śravaṇa* and *kīrtana*, the seed will begin to sprout."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.152]

The devotional creeper will reach to that stage, but here, the owner of that creeper in his heart he will pour water into the root of the creeper. What is that? *Śravaṇa kīrtana*.

['*prema-phala*' *pāki*'] *paḍe*, *māli āsvādaya*
latā avalambi' *māli* '*kalpa-vṛkṣa*' *pāya*]

["When the fruit of devotional service becomes ripe and falls down, the gardener tastes the fruit and thus takes advantage of the creeper and reaches the desire tree of the Lotus Feet of Kṛṣṇa in Goloka Vṛndāvana."]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.162*]

These practices are in the background and overhead, and we must try to nurture the creeper from our level, by watering, by watering, etc. That is *sādhana, śravaṇa, kīrtana*. Culturing about Kṛṣṇa, cultivating with *sādhu-saṅga, sat-saṅga, saṅkīrtana, nāma-saṅkīrtana*, then the Śrī Murti, *ārcana*, then Vaiṣṇava *sevā, Guru sevā*, service of Gurudeva and Vaiṣṇava. These duties we shall try to perform, and internally our aspiration will rise up and up and up. And one day will come when by the association of that creeper we shall be taken over, taken up to that stage, but not hurriedly. Automatically, naturally, we should be taken there.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: How is it that just by bathing in Rādhā-kuṇḍa, just by taking the water of Rādhā-kuṇḍa, that we can get the benefit of developing one day that love for Kṛṣṇa?

Śrīla B.R. Śrīdhara Swāmī: Rādhā-kuṇḍa, Rādhārāṇī represented as liquid. So to bathe in that is to transform one's self wholesale and identify with the interest of Rādhārāṇī and nothing beyond. To take bath in the solution representation of Rādhārāṇī, that means to be converted wholesale Rādhā interest, not beyond that. No trace of existence beyond the interest of Rādhārāṇī, is what it means to take bath in Rādhā-kuṇḍa, the interest of Rādhārāṇī wholesale transformed.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

The highest fortune is there. No tinge of selfish interest but wholly identified with Her interest. That category, or that *cata* [?] of loving service, wholesale transformation is Her interest and not a tinge outside.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: I have heard that Brahmā, after austerity, and consorting with Vakdevī, or Icha *śakti*, that the...

Śrīla B.R. Śrīdhara Swāmī: So you talk of Brahmā not Brahman?

Devotee: Brahmā.

Śrīla B.R. Śrīdhara Swāmī: Brahmā is personal and Brahman is impersonal.

Devotee: Yes, personal Brahmā.

Śrīla B.R. Śrīdhara Swāmī: Brahmā, there will be one occur, Brahmā.

Devotee: Yes, Brahmā.

Śrīla B.R. Śrīdhara Swāmī: Brahmā, you are talking of him?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Brahmā, he's represented as *karma-miśra-bhakti*, representation of *karma-miśra-bhakti*, the creator and master of this world of exploitation. Through him this *brahmānda*, this material world is created through him and he is in charge of the whole interest of this created world, material world. That is Brahmā. And he is a mortal being, Brahmā, he is a *jīva* soul. The first Brahmā, first creator was represented by Nārāyaṇa Himself, Purusāvātara Himself, but other Brahmās are generally recruited from *jīvas* according to qualification. If one *jīva* can perform this *varṇāśrama-dharma* purely for a hundred births then he can become a candidate for Brahmā's position, *svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān viriṅcatām eti*:

[*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān
viriṅcatām eti tataḥ param hi mām
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ
padam yathāham vibudhāḥ kalātyaye*]

["A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world."] [*Śrīmad-Bhāgavatam*, 4.24.29]

Hundreds of births if one *jīva* can perform this *varṇāśrama-dharma* satisfactorily, then he becomes fit for the position of a Brahmā, he's *jīva*.
And Brahman is another thing, Brahman, Virajā, Brahman, that is another thing. The most subtle conception of matter or material existence is Virajā, and the most distant conception of the spiritual existence is Brahman, meeting together, both marginal.

Hare Kṛṣṇa.

Devotee: After Brahmā performs austerities, I have heard that the *jīvas* enter a *vasana maya deha*.

Śrīla B.R. Śrīdhara Swāmī: Who?

Devotee: The *jīvas*, they enter into a *vasana maya deha* stage.

Śrīla B.R. Śrīdhara Swāmī: *Jīvas*, there are so many *jīvas*, so many *jīvas* there is Brahmāloka. Brahmā is qualifying himself to take the charge of looking after this development in the negative side with the *jīva* and their administration. But Brahmā is not the cause of the *jīvas* coming to this material world, he is not party, he is not responsible for the connection of the *jīva* soul with the matter. He's only an administrator with some charge.

Devotee: Does he give the *jīvas* [breath?]

Śrīla B.R. Śrīdhara Swāmī: System, to look after how from Brahma *jīva* is coming to this world, what gradation, mainly the administration he's looking after. But the cause of coming to this world is *jīva* himself. Brahmā is not the cause. Creator means he watches and helps the development in the material world, creation, *raja-guṇa* means creation. The civil department has attached that this culprit must get this sort of punishment and the man is brought into the jail, in the prison house. And the jailer's duty is to take the charge of the man from the outside department and to put in his function, 'go there, and this is your punishment, carry out this.' All this within the prison house. The jail superintendent, his creation means the development, to obey the order according to the civil department to engage them in this, gave them engagement, engage them in the practical activity of the punishment. Something like that. He's sent into *brahmānda* and he's connecting them with the particular cell, 'you remain here, get these blankets, take here food, and go and do your duty there. And if you can't do you will be punished in this way.' All these practical transactions are in his hand.

Devotee: When the *jīva* are born into the material world, does Brahmā give them [breath?]

Śrīla B.R. Śrīdhara Swāmī: Brahmā is not the cause.

Devotee: He's not the cause.

Śrīla B.R. Śrīdhara Swāmī: He can give the necessary shape of development, making arrangements, 'do this, do this, do this, as you deserve.' He's not master. Responsibility is with the *jīva*, the *jīva* is the culprit, and he's found by the judicious department and then he's sent to the, to Brahmā. "Give some engagement in your *brahmānda*. Begin with this and gradually developed in different departments. If you don't work carefully, if you do anything wrong, you'll be punished in a more severe way." All these things may come under the consideration of Brahmā, the creator of this world.

Actually, none is creator but the Lord, Nārāyaṇa. The creator of this world, that means according to the quality to give some engagement actual form in the material way, according to his deserve. As he deserves, so to give something according to his necessity, that is Brahmā. Brahmā is an ordinary *jīva*, in an officer class, and not responsible for the connection of the *jīva* with this material world. He's to carry out the order how to connect a culprit *jīva* in this world and to give engagement in this way, the outer show. But it is earned by *jīva* himself by his own intrinsic free will. Even the Lord is not interfering with the free choice of *jīva*. *Jīva*, for the suffering in this material world, *jīva* is responsible himself.

Devotee: Guru Mahārāj, what is meant by the *unmukhīni vṛti* of *prakṛti*, our relationship with *prakṛti*? For the *bhakta*, *prakṛti* is...

Śrīla B.R. Śrīdhara Swāmī: *Prakṛti* means nature.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: What do you want to say?

Devotee: So I have read in the *Upaniṣads* that for a devotee, who are the helping hands of *unmukhini vṛti* of *prakṛti*, I don't know what that means.

Śrīla B.R. Śrīdhara Swāmī: *Unmukhini vṛti* of *prakṛti*.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Then, *unmukh* towards what? *Unmukhini vṛti* towards?

Devotee: Towards Kṛṣṇa, that this helps one reach perfection of life.

Śrīla B.R. Śrīdhara Swāmī: *Prakṛti* means here nature, the internal nature of *jīva* souls towards Kṛṣṇa. That may come from *sukṛti* by the association of the *kṛṣṇa-bhakta* it may develop. First by *ajñāta-sukṛti* then by *jñāta-sukṛti*, and then it becomes *śraddhā*. *Unmukhini vṛti*, *vṛti* means nature of the patient, tendency towards Kṛṣṇa. And that may come, that is the contribution of the *svarūpa-śakti*.

The most internal nature of the most original plane is such, to draw everything towards Kṛṣṇa. That is the most fundamental plane, most subtle plane everywhere. Just as ether is all pervading in every atom of matter the ether is present. In this way the most fundamental and most fine element is *kṛṣṇa unmukhini prakṛti*, *kṛṣṇa-śakti*, that everything is drawn towards Kṛṣṇa. That sort of fine flow in the deepest plane everywhere, and that is the most spacious, powerful, the innermost force, or tendency, in the whole world, the deepest plane is like that. Fundamentally it is drawing towards Kṛṣṇa, attracting, attraction of Kṛṣṇa, everything is attracted towards Kṛṣṇa. That is the deepest and finest and irresistible nature everywhere, *kṛṣṇa unmukhini prakṛti*, the flow is towards Kṛṣṇa, suppressed, *kṛṣṇa unmukhini vṛti*.

Centre, there to tendency to go towards the centre, to catch the centre carrying current, and that is the deepest flow everywhere. And all others are gradually external, external, external, in this way. In and out, everywhere, that is the highest substance of highest utility and value, everywhere, piercing through everything. The most powerful like x-ray, the ray can pierce through everything. So Kṛṣṇa consciousness everywhere, pervading everything. The most graphic, widest, and most efficient, most tasteful, in all respects it is of the highest type. But we are floating above with the gross estimation of the world.

sarvatah kṛṣṇe murti kari janmal se deketi pai jal arkinī armarl [?]

Everywhere this Kṛṣṇa consciousness is pervading but one can trace only if his eye is purified, can see everywhere, the dancing of Kṛṣṇa. "Oh, it is coming, the origin from Kṛṣṇa." Crossing all these covers, layers, through gross layers. His life, his very heart is connected, piercing through so many layers, carrying so many types of tidings, news. His ear is after that flute of Kṛṣṇa. Eye searching deep for Kṛṣṇa, Mahāprabhu. The heart is tuned there. As you have connected this to the machine, so the connected heart, the soul is connected there. So surpassing the

circumstance, only he is seeing that, and hearing that, crossing all these covers, he has no meaning. What we see that has got no meaning to him, neglected, inattentive, attention towards that thing. *Sarvatra*, he will find everywhere:

*yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati*

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [*Bhagavad-gītā*, 6.30]

"He's never lost in Me, and I am also never lost in him, who can learn to see Me everywhere." Whose mind does not relish anything else in the cover but connection given like this thread to Kṛṣṇa consciousness. It is possible.

andhibata yat kuyar visaya dulyi te kamana sei bara tattva vaiba deki te [?]

Whose attention is always attracted by so many dusts of the material world, how can he feel that universal song, or that universal representation, the play. Prejudices, dust of prejudices are playing with us. We are not master of our own, but so many prejudices they are manipulating our senses and we are not connected with reality but attracted by the apparent charm of this cover. This eye is not connected with soul proper, but will come with so many prejudices. And so our attention is diverted towards various things, missing the centre.

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

sarvatah krsne murti kari janmal se deketi pai jal arkini armarl
andhibata yat kuyar visaya dulyi te kamana [?]

Visaya dulyi te, eyes, if we throw some dust into the eye, so the prejudices are like dust. They're thrown to the vision senses and they feel those dusts. So depth of our sight should be improved not to see anything and everything. The general of one party he should look to the general of the other party, in fight, not a particular soldier, or particular tank, or anything else. But the general must look to the general, his brain, his brain. Then he can continue the fight. He won't see, offer the outer, the tank, the plane, the soldier, all these things, no. The general, the brain, how he's conducting. So the vision must pierce through all these grandeur to the brain, how he wants to design to move his soldiers. That is proper vision. As it is possible and useful so also our vision should not be led astray by the apparent side, we must go to read deeper, who is conducting all this show. That is proper vision.

Nitāi. Nitāi.

Śrīla B.R. Śrīdhara Swāmī: Who are you, Bhargava?

Devotee: Parthamitra.

Śrīla B.R. Śrīdhara Swāmī: Parthamitra. And?

Devotee: Bhargava.

Śrīla B.R. Śrīdhara Swāmī: Bhargava. Today Vidagdha is not here?

Devotee: No.

Śrīla B.R. Śrīdhara Swāmī: Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi.
Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: The disappearance of Lord Kṛṣṇa, what happened to Rādhārāṇī and the *gopīs*?

Śrīla B.R. Śrīdhara Swāmī: Ha, ha. You want to know the history, ha, ha, historical aspect. Very puzzling, not one thing, Mahāprabhu disappeared, some say that He entered Gopīnātha in, where Gadādhāra Goswāmī he was worshipping the Deity Gopīnātha. He saw that Mahāprabhu came and entered there. We have found in some literature that some saw that Mahāprabhu walked over the ocean and disappeared. Some say He entered into Jagannātha Temple. Others say He used to have *darśana* of the Jagannātha from a little far away, from Garuda Stambha, but that day...

End of recording, 26/27.12.82

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