

82.12.27.B

**Śrīla Śrīdhara Mahārāja:** ...from the centre, all sides, flowing from the circumstance, as if we have to say, that is, it is infinite in character.

**Devotee:** So where is Ayodhyā Dhāma?

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

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

**Śrīla Śrīdhara Mahārāja:** Vaikuṅṭha is situated where?

**Devotee:** Beyond the Virajā.

**Śrīla Śrīdhara Mahārāja:** 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 consorhood is found, husbandhood is found in Dvārakā.

According to the measurement of the *rasa* we're 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, alone. But in Dvārakā, thousands of queens, they can render service to the Lord in a more sweeter way, in Dvārakā, *bahu-vallabha*. Here, *eka-patnī-vrata-dhara*, Rāmacandra.

[*eka-patnī-vrata-dhara, rājaraṣi-caritaḥ śuciḥ*]  
[*sva-dharmam gr̥ha-medhīyam, śikṣayan svayam ācarat*]

[Lord Rāmacandra took a vow to accept only one wife and have no connection with any other women. He was a saintly king, and everything in His character was good, untinged by qualities like anger. He taught good behaviour for everyone, especially for householders, in terms of

*varṇāśrama-dharma*. Thus He taught the general public by His personal activities.”] [*Śrīmad-Bhāgavatam*, 9.10.54]

And there, *bahu-vallabha*, opportunity has been allowed to numerous in the service of *mādhurya-rasa* there, in Dvārakā. *Bahu-vallabha*, more gracious, more liberal, more generous, to allow service of Him in a different, sweeter form. In this way we're 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 Mahārāja, the understanding that I have is 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 Śrīdhara Mahārāja:** Virajā, yes, Virajā. Material world means the world of exploitation, and it ends in Virajā. Exploitation vanishes there in Virajā. And then, Brahmāloka, the soul proper, without its innate nature, only cover of the soul, something like, Brahmāloka. 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 Ayodhyā, and then, from there, in Dvārakā, then in Vṛndāvana.

**Devotee:** So, we hear that in...

**Śrīla Śrīdhara Mahārāja:** We find the highest position in Rādhā-kuṅḍa, very fine development there, gradual in Vṛndāvana also degree of development. And we're told that Kṛṣṇa is wholesale open to play, to finish, in Rādhā-kuṅḍa. *Sankucīta prasāda*, the fullest extension, fullest expansion is found in Rādhā-kuṅḍa. The highest generosity of giving Himself to the servitor. The servitors get in Rādhā-kuṅḍa the opportunity of service to the fullest extension, highest degree.

*vaikuṅṭhāj janīto varā madhu-purī tatrāpi rāsotsavād  
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ  
rādhā-kuṅḍam 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-kuṅḍa 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?" [Upadesāmṛta, 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's found there only, and 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're to attend.

*Yuta mali sece nitya śravaṇa-kīrtana-adi-jale* [Caitanya-caritāmṛta, Madhya-līlā, 19.152 & 155]

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-nityadi*. These practices are in the background and overhead, and we must try to nurture the creeper from our level, 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 Śrīdhara Mahārāja:** So you talk of Brahmā not Brahman?

**Devotee:** Brahmā.

**Śrīla Śrīdhara Mahārāja:** Brahmā is personal and Brahman is impersonal.

**Devotee:** Yes, personal Brahmā.

**Śrīla Śrīdhara Mahārāja:** Brahmā, there will be one occur, Brahmā.

**Devotee:** Yes, Brahmā.

**Śrīla Śrīdhara Mahārāja:** Brahmā, you're talking of him?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** 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's in charge of the whole interest of this created, material world. That is Brahmā. And he's a mortal being, Brahmā, he's a *jīva* soul. The first Brahmā, first creator was represented by Nārāyaṇa Himself, Puruṣāvātara 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, viriñcatām eti [tataḥ param hi mām  
avyākṛtam bhāgavato 'tha vaiṣṇavam, 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:** So after Brahmā performs austerities, I've heard that the *jīvas* enter a *vasana maya deha* [?]

**Śrīla Śrīdhara Mahārāja:** Who?

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

**Śrīla Śrīdhara Mahārāja:** *Jīvas*, there are so many *jīvas*, there in 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 into this material world. He's not party, he's 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 Śrīdhara Mahārāja:** System, to look after, how from Brahman *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 in his hand.

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

**Śrīla Śrīdhara Mahārāja:** Brahmā is not the cause.

**Devotee:** He's not the cause.

**Śrīla Śrīdhara Mahārāja:** 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 *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 Mahārāja, what is meant by the *unmukhīni vṛti* of *prakṛti*, our relationship with *prakṛti*? For the *bhakta*, *prakṛti* is...

**Śrīla Śrīdhara Mahārāja:** I don't follow. *Prakṛti* means nature.

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** What do you want to say?

**Devotee:** So I've read in the *Upaniṣads* that for a devotee, they're the helping hands of *unmukhini vṛti*. I don't know what that means.

**Śrīla Śrīdhara Mahārāja:** *Unmukhini vṛti* of *prakṛti*.

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** Then, *unmukh* towards what? *Unmukhini vṛti* towards?

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

**Śrīla Śrīdhara Mahārāja:** *Prakṛti* means here nature, the internal nature of *jīva* soul 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 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, piercing through everything, pervading everything. The most graphic, widest, and most efficient, most tasteful, in all respects it is of the highest type. But we're floating above with the gross estimation of the world.

sarvatah krsne murti kari janmal se deketai pai jal arkini 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've connected this to the machine, so the connected heart, the soul is connected there. So surpassing the circumstance, only he's seeing that, and hearing that, crossing all these covers, it 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'm 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're not master of our own. But so many prejudices they're manipulating our senses. And we're 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 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 deketai pai jal arkini armarl [?] andhibata yat kuyar visaya dulyi te [?]

*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. Who are you, Bhargava?

**Parthamitra:** Parthamitra.

**Śrīla Śrīdhara Mahārāja:** Parthamitra. And?

**Bhargava:** Bhargava.

**Śrīla Śrīdhara Mahārāja:** Bhargava. Today Vidagdha is not here?

**Devotee:** No.

**Śrīla Śrīdhara Mahārāja:** 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 Śrīdhara Mahārāja:** 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've found in some literature that some saw that Mahāprabhu walked over the ocean and disappeared. Some say He entered into Jagannātha Temple. Other days He used to have *darśana* of Jagannātha from a little far away, from Garuḍa Stambha, but that day...

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