

83.05.10.B

Śrīla Śrīdhara Mahārāja: ...can help them successfully, they're given recognition for permanent service, and taken away from this. In all classes, in the friendly section, in the filial section, every, not only in *mādhurya-rasa* but in all *rasa*, *śānta-rasa*, everywhere. That is the consideration.

Bhakti Vijñāna Bhārati Mahārāja: So Mahārāja, that means, you were explaining *vastu-siddhi* in *mādhurya-rasa*, so there's also *vastu-siddhi* in these other *rasas*?

Śrīla Śrīdhara Mahārāja: Yes, of course, every *rasa*, every *rasa*, every type of service.

Bhakti Vijñāna Bhārati Mahārāja: Can you give an example *sākhya-rasa* perhaps? Is there an example of that in the *Bhāgavatam*?

Śrīla Śrīdhara Mahārāja: It is not so clearly mentioned in *Bhāgavatam*. All these things are fine analysis in the Goswāmī *śāstras*. Just as Baladeva having His own *rasa-līlā*, but the Goswāmī he interprets in some other way. The *rasa-līlā* is only for Kṛṣṇa. And Baladeva is making *rasa-līlā* in His heart He's satisfying Kṛṣṇa with that *līlā*. He's not the recipient, Baladeva. This is the fine finding of the Goswāmī. Baladeva is doing everything to satisfy His Lord in friendly type, in a guardian type, though He is.

So this *mādhurya-līlā*, this *rasa-līlā*, as should be in the case of a Guru. Guru is accepting many respects from the disciple. But internally he's adjusting them with his own Guru *paramparā*, or Kṛṣṇa, receiving on Their behalf. If he fails there then he will have to come down.

The manager draws the rents from the subjects, but he must send everything to the king. In the midway if he eats something then he'll be liable and dismissed from his position.

So Baladeva is naturally representing Guru in all, so many *rasas*. His every nerve is trying its best to send everything to Kṛṣṇa conception. The whole life is designed and destined for Kṛṣṇa's satisfaction, then He's Baladeva. He's facsimile of Kṛṣṇa, Kṛṣṇa Himself, but of that type and who does everything for Kṛṣṇa, in all other *rasa*. And in *mādhurya-rasa* Rādhārāṇī holds the highest position. Direct satisfaction of Kṛṣṇa with Her own group. And Baladeva's case is all *sakhā*.

yat kinca tina guna mukhi katam kam [?] What to speak of Baladeva, even the worms, insects, the creepers, the trees, all meant, designed to invoke the satisfaction of Kṛṣṇa in different ways, that is Vṛndāvana. That special group with their whole heart, automatic, inspired whole heart, their business, their nature will be to contribute to the satisfaction of Kṛṣṇa from different positions. That is Vṛndāvana.

yat kinca tina guna mukhi katama kam, gosthay samastam vitat sadvananda mayam [?]
mukunda dvaitam lila nakulam param, sad nistham kirtam yat maya vandatay [?]

"I show my respect from here to all, the whole thing, every atom of Vṛndāvana. Even the sands in the banks of the Yamunā, *śānta-rasa*, so many devotees, there also that process, that *vastu-siddhi*, *svarūpa-siddhi*. What to speak of the friendly circles, everywhere that new recruitment in different *rasas*, in different positions of services, in this way."

Devotee: Guru Mahārāja. When Kṛṣṇa departed to Mathurā, the *gopīs* were very depressed. But it's said that...

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