

83.06.09.A

Śrīla Śrīdhara Mahārāja: *Karmā-jñāna-anāvṛtam*. _____ [?] non cooperation, or renunciation. *Bhoga*, *tyāga*, and *bhakti*, three planes of life. The plane of *bhoga*, *bhukti* - *bhukti*, *mukti*, and *bhakti*, three planes of life. *Bhukti*, that of enjoyment. *Mukti*, that is renunciation. And *bhakti*, participation in the service of the higher. Three planes of life we have, we're to choose between. Gaura Hari bol. And *bhakti* two kinds, calculative and spontaneous. And there is bliss, automatic, there is bliss, not troubled movement, momentum troubled. An easy movement, free movement, automatic. Hare Kṛṣṇa. Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. We see that Tulasī Devī She's appeared here, for our devotional benefit. So in Vaikuṅṭha, and also Kṛṣṇaloka, Mathurā, Dvārakā, etc, what is actually - is Her service there of the same type, or does She have a different service in each place?

Śrīla Śrīdhara Mahārāja: Different in *vidhi mārga*, in details also. When a *smārta paṇḍit* he's in the plane of enjoyment, by the help of Tulasī he may try to satisfy Nārāyaṇa, and he may aspire after his lower aims of life. It may be used like that. That is offence to Tulasī Devī. The *māyāvādī* also after worshipping Nārāyaṇa with Tulasī, he may pray for emancipation, for *mukti*. That is also known. In *vidhi mārga*, in Nārāyaṇaloka, She's also there.

And Rādhārāṇī says, we find in *Garga-saṁhitā*, "That I got the favour of Kṛṣṇa only by the grace of Tulasī Devī." She says like that. So such an elevated position of Tulasī also we find from *Garga-saṁhitā*. "Tulasī's favour has given Me My closeness, intimacy with Kṛṣṇa." Rādhārāṇī says to Her *sakhī*. Tulasī.

Tulasī has got function in Vṛndāvana also. Danistha. Perhaps another name of Tulasī is Danistha? Tulasī.
Tulasī, Vṛnda, Vṛndārāṇī, Yogamāyā. The managing head of the managing department of Vṛndāvana.

Major Domo [?] Prabhupāda said. As if one lady who is at the head of the whole management of a family. Major Domo, means domestic. From domestic affairs the domo comes, and major means the head of it. So Prabhupāda sometimes used this word about Rādhārāṇī. "Rādhārāṇī is the major domo in the family of Kṛṣṇa."

Practically, but there are so many ostentatious arrangements, but the key in Her hand. Outwardly Yogamāyā is managing everything, but suiting to the taste of Rādhārāṇī must be. Otherwise it will be a failure. So Vṛnda Devī, Yogamāyā, Tulasī, are of similar nature. Tulasī Devī.

Bhakti Vijñāna Bhāratī Mahārāja: So in Dvārakā and Mathurā She holds...

Śrīla Śrīdhara Mahārāja: Everywhere.

Bhakti Vijñāna Bhāratī Mahārāja: Same.

Śrīla Śrīdhara Mahārāja: Everywhere She's - regards the Śālagrāma, wherever Viṣṇu there is Tulasī. There is a story behind. You don't know the story behind it?

Bhakti Vijñāna Bhāratī Mahārāja: About the curse?

Śrīla Śrīdhara Mahārāja: Yes, curse. _____ [?] curse.

Bhakti Vijñāna Bhāratī Mahārāja: I have some general...

Śrīla Śrīdhara Mahārāja: _____ [?] become a stone. And unless I become a stone and I won't be served without Your help, without Your touch."

Parakīya connection was there.

Bhakti Vijñāna Bhāratī Mahārāja: Our Guru Mahārāja wasn't very eager for the devotees to discuss that so much because possibility of making some offence.

Śrīla Śrīdhara Mahārāja: Oh. But it's all clear when you can think that He's the owner of everything. Here ownership all formal. Ha, ha. But may be misconceived.

Bhakti Vijñāna Bhāratī Mahārāja: I also found that Bhaktisiddhānta Saraswatī Ṭhākura had written in one Bengali article regarding Tulasī Mahārāṇī. He was saying it was impossible to enter into the Vaiṣṇava world without Her permission first. He was making that point very strong.

Śrīla Śrīdhara Mahārāja: Yes. Very intimate connection with Nārāyaṇa, it is written about Catuḥsana.

*tasyāravinda-nayanasya padāravinda-, kiñjalka-misra-tulasī-makaranda-vāyuḥ
antar-gataḥ sva-vivareṇa cakāra teṣāṃ, sañṣobham akṣara-juṣāṃ api citta-tanvoḥ*

["When the breeze carrying the aroma of Tulasī leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding."] [*Śrīmad-Bhāgavatam*, 3.15.43]

Catuḥsana, they were more addicted towards *akṣara*, non differentiated aspect of Nārāyaṇa. But they had some connection, used to visit Nārāyaṇa now and then. One day suddenly the scent of Tulasī mixed with some water having the touch of the holy toe of Nārāyaṇa entered forcibly into their nostrils, and began to move their heart wholesale. Tulasī was the cause there, and they were forcibly taken towards the devotional school from that *akṣara* stage. Tulasī.

Ha, ha, ha. Nārāyaṇa is finding Himself obliged to Tulasī. "I have disturbed Her chest mentality, so I'm an offender. So how to please Her?"

Though the background is otherwise. Everything belongs to Him, and has their fulfilment in connection with Him. But still, different types of adjustment, to produce different types of *rasa*, *vaicitra*, *lilā vaicitra*.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

*aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet
[ato hetor ahetoś ca, yūnor māna udañcati]*

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]

[*Ujjvala-nīlamanī*]

Self imposed ruling, rules, law, self imposed law. That is in the middle, Both parties, and between the boundary of law which is imposed whimsically at sweet will. The necessity of the characteristic of play everywhere, this *līlā. Līlā kaivalyam*. Gaura Hari bol. Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: But we see in the case of Śrīla Bhaktivinoda Ṭhākura, previously before worshipping Caitanya Mahāprabhu he had very strong affinity towards Rāmacandra.

Śrīla Śrīdhara Mahārāja: Who?

Bhakti Vijñāna Bhāratī Mahārāja: Bhaktivinoda Ṭhākura.

Śrīla Śrīdhara Mahārāja: Rāmacandra.

Bhakti Vijñāna Bhāratī Mahārāja: Yes. Before reading *Caitanya-caritāmṛta*...

Śrīla Śrīdhara Mahārāja: Yes. I had also like that. But that is, I have detected, the more attraction towards generosity. Kṛṣṇa - self consumer. Ha, ha. It's difficult to adjust with that temperament. But Rāmacandra *audārya*, generous, magnanimous. Mahāprabhu magnanimous. Rādhārāṇī magnanimous. Magnanimity, generosity, that is mainly seen in These characters, so some are more inclined to that. And Kṛṣṇa is a consumer, so easily to have connection with Him, it is difficult to particular type.

Bhakti Vijñāna Bhāratī Mahārāja: What about yourself Mahārāja? You had affinity towards Rāmacandra or These other personalities?

Śrīla Śrīdhara Mahārāja: You see, Kṛṣṇa's star is Rohiṇī, and that is my sadaka. My star is Pushya, one and same with Rāmacandra. And Kṛṣṇa's star is sadhan, means to end. And Mahāprabhu's star Purvaphalguni, is my kshema, what's good, that may be kept stored. And Rādhārāṇī's star Jyestha is my sampada, my resources, wealth. Rādhārāṇī. I'm satisfied with that. Ha, ha, ha.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Mahāprabhu - I shall get also through *Bhagavad-gītā, Bhāgavatam*. They're all the greatness about Kṛṣṇa. So He's the Svayaṁ-Bhagavān, at the centre of all, all controller, all these things. And especially *Gītā*, that will draw me towards that direction. And

Mahāprabhu will maintain that, He's the keeper, that nothing may be disturbed, may be lost. He's the storekeeper. And Rādhārāṇī is resources above, high. My aim is to, any day or other, is to get Her service. That is the highest aim. And Mahāprabhu is protecting.

And Kṛṣṇa is attracting, calling through *Gītā* especially. In *Gītā* we can easily understand that Kṛṣṇa is in the centre. He's above all. *Sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66] "Many, this *yoga*, the *jñāna*, the *karma* - I'm the centre, I'm over." That is drawing towards the centre. And Mahāprabhu comes to maintain that. And Rādhārāṇī is the highest end of life. If any day, any time I can reach there. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That is my aim. I was, by the, my mother's first child lost. So for the second child, myself, Rāma Kavach. There is a fashion that taking the Kavach the child may not die. So with that object Rāma Kavach was taken by my mother, then I was born. And I found from the childhood the portrait of Rāmacandra, Sītā, Rāma, Hanumān. And that Rāma Kavach was daily read by my father. From my childhood I heard that Rāma Kavach. Many mantram, in the midst, Rāma Kavach also daily he's reading. So some naturally child attraction was that side. Not so much towards Kṛṣṇa, child. But when it came to Mahāprabhu, then my attraction towards Rāmacandra diminished, and it came to Mahāprabhu fully. And from there necessarily Rādhā-Kṛṣṇa. And apparently some apathy for Vṛndāvana *līlā*, but through Mahāprabhu, when approached, then no question of any wrong there. Though I remember that when in the month of Kārtika, *Bhāgavatam* was read, and sometimes we used to attend *Bhāgavatam*, in a very grand atmosphere in childhood. Something mystic, grand, mystic, and hopeful thing I used to find there. Hare Kṛṣṇa. In *Bhāgavatam*. A grand and sweet thing, unapproachable. The highest conception. Something like that. *Śrīmad-Bhāgavatam*. The tone of *Śrīmad-Bhāgavatam* is most commanding. After all the scriptures written, the last treatise coming from Vyāsadeva with that tone. To harmonise, to lord it over all the advices in the different *śāstras* as previously given out. In that authoritative tone *Bhāgavata* is going on. A most authoritative tone *Bhāgavata* over all the revealed scriptures. Demolishing all possible thoughts against it.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: So Mahārāja. In Śrīla Bhaktivinoda Ṭhākura, from what you just said, you said you detected generosity in Śrīla Bhaktivinoda Ṭhākura. And you were also interested in Rāmacandra as a small child that is there.

Śrīla Śrīdhara Mahārāja: Yes. First interest in Rāmacandra.

Bhakti Vijñāna Bhāratī Mahārāja: So that generosity in yourself that is being seen now.

Śrīla Śrīdhara Mahārāja: Where? Yes it is there, but higher type of generosity is also existing, that came to me. Apparently what is seen to be in the character of Kṛṣṇa as consumer, as exploiter, it is not so. That is hard to understand, difficult to understand. That what apparently we see aggression in Kṛṣṇa's character, that is really not aggression.

Bhakti Vijñāna Bhāratī Mahārāja: Higher generosity.

Śrīla Śrīdhara Mahārāja: Higher generosity. That is also a type of service, because in the higher stage no exploiting temperament may remain, may exist. That is my idea. Everything there is in the mood of service. And what is seen apparently as aggression that is not aggression proper. That is also expected by the aggressed party, drawing that sort of spirit of aggression. So it is not aggression. Hare Kṛṣṇa. It seems like that but really it's not so. Aggression means causing some disturbance to the other party but it's not present there. It's desirable from that side. So really, this is also a kind of service. Apparently aggression but really that is service, and it is not undesirable. All these things. Hare Kṛṣṇa. Hare Kṛṣṇa.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Nitāi.

Vidagdha Mādhava: So Guru Mahārāja. If someone's feeling attraction for Rāma *līlā*, should he cultivate that or just forget and try to cultivate attraction to Caitanya *līlā* to Kṛṣṇa *līlā*?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhakti Vijñāna Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Just as Murārī Gupta he was eternal Rāma *parśada*, devotee of Rāma. But somewhat he had devotion sufficient for Mahāprabhu also.

And there was another, Anupama, the father of Jīva Goswāmī. He was also an eternal devotee of Rāmacandra. Rūpa and Sanātana both requested the third brother, Anupama, father of Jīva Goswāmī, "Oh, we're worshipping Kṛṣṇa, you also come to our fold, then we three jointly we shall go on with the worshipping with much, with great joy."

Then Anupama told, "I tried my best to leave Rāmacandra to come to Kṛṣṇa's side but I failed." And at last he told with his brothers, in appealing tone, "I have sold my head to the feet of Rāmacandra. I can't snatch it away from there. So you don't request me any longer."

It is just as Hanumān. Hanumān won't accept any other model of his worship but Rāmacandra. Even when he went in Kṛṣṇa *līlā* Dvārakā. Kṛṣṇa knew his heart, and He at once took the figure of Rāmacandra. Hanumān he's satisfied only with Rāmacandra, His figure, His *līlā*.

So He asked Rukmiṇī Devī, first Satyabhāmā then Rukmiṇī, "Take the position of Sītā, and I'm to take Rāmacandra's figure. Hanumān is approaching, he'll be highly satisfied, he does not like any other." And He had to.

In Rāma *līlā* also when Rāma and Lakṣmaṇa were caught by the tie of *nagapasa*, the snake. The snake tie was applied by - Rāma and Lakṣmaṇa. Then Parvan [?] came and reminded Them, "You remember about Garuḍa, Your eternal servant, You remember him. And as soon as he'll come the snakes will be off out of their own accord." And Rāmacandra did so, and Garuḍa came, and all the snakes disappeared.

Then Garuḍa came and wanted to do some service. Rāmacandra and Lakṣmaṇa were very much satisfied with his help. And Garuḍa wanted to see Kṛṣṇa. But there is Hanumān. Hanumān will be mortified.

So Garuḍa told, "No. I shall build a hut with the help of my big wings, and within that wings room You will show me that Kṛṣṇa Mūrti."

And that was done. Rāmacandra took the appearance of Kṛṣṇa Mūrti there.

Hanumān could detect from a distance. "Oh. In this *līlā* you have come as a trespasser. You have converted my Rāmacandra into Kṛṣṇa. All right, I shall also take the revenge in Dvāpara-yuga."

So in Dvāpara-yuga when Garuḍa was sent to get some blue lotus, and that was only to be found in Hanumān's tank. And there is a story - variegated nature. And then Garuḍa was caught by Hanumān within his armpit, and he himself took those blue lotus and came to Dvārakā. Garuḍa was there. And there was one Sudarśana. Sudarśana was rolling on the gate as a gatekeeper.

And when Hanumān wanted to enter - Sudarśana "Oh, let me first get the permission, then I shall allow you to enter."

"But who are you?" Hanumān put his finger within the *cakra* and suddenly made it very fat, and like a ring the *cakra* was tightly set there in Hanumān's finger. Garuḍa in the armpit and Sudarśana on the finger Hanumān entered. "Jaya Rāma. Jaya Rāma."

Then there was another. Satyabhāmā, she thought that she's the queen of the highest type honour.

Kṛṣṇa asked her, "You, Satyabhāmā, take the appearance of Sītā. Hanumān won't tolerate any other Mūrti. I'm taking the form of Rāmacandra."

But Satyabhāmā could not do so. So Satyabhāmā had to enter below the throne, to conceal her.

And Rukmiṇī came forward and she was asked, and she took the form of Sītā.

So Satyabhāmā, Sudarśana, and Garuḍa - three persons they were subdued, they had some pride perhaps. Hanumān came and with those blue lotus he worshipped the feet of Rāma and Sītā. "Jaya Rāma. Jaya Rāma."

Then Kṛṣṇa asked him, "What is in your armpit?"

"Oh, that Garuḍa he went to disturb me, here and there, this and that, so many things."

"Oh. Leave him be."

"Then what is the ring?"

"That fellow was going round at the gate and did not allow me to enter. So I have taken him in this finger."

"Oh, yes. Leave them, make them free."

Then Hanumān told, "What is below the throne? What is it? There's some sound there?"

Then what to do? Satyabhāmā had to come out. _____ [?] That's the *līlā*.

Līlā, which cannot be measured by our reason. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Bhakti Vijñāna Bhārati Mahārāja: There was also one pretender Rāma *bhakta*. Wasn't there a story there was one pretender, he was a Rāma *bhakta*, he was taken to Śrīla Bhaktisiddhānta Saraswatī Ṭhākura. He had one leg, that gentleman.

Śrīla Śrīdhara Mahārāja: Oh, yes. _____ [?] in Andra, near Ello [?] There is the Rāmānanda Maṭha on the bank of Godāvarī. The district head quarter is Ello. There we found one gentleman who told that generally he's a devotee of Rāmacandra.

So much so that, "I can't see Rāmacandra. I can't bear His separation." After such statement he went to the rail line and to give up his life. Only one leg was cut off, but his life was saved. Then also he came out and he used to take the Name of Rāmacandra, and wander.

Then, he had a good name, in that locality, that "He's a great devotee of Rāmacandra. For separation he could not bear the separation of Rāmacandra, he went to give up his life." In this way.

When Prabhupāda, and we also with him, some local gentlemen came and asked, "There's a great devotee of Rāmacandra."

Prabhupāda called him near, he came. Along with us also when we're taking Hare Kṛṣṇa Hare Rāma, he was also jumping, in this way. But when taken nearby Prabhupāda asked, "You love Rāmacandra, make the God as Rāmacandra?"

"Yes."

"But under whose direction you like to serve Him?"

"No. I want direct service."

Then Prabhupāda let him off.

And when the people asked, "What type of devotee he is?"

He told, "Not a very good type of devotee. Not real dedicating, but imaginary, imagination. And the criterion is this."

So Mīrābāī also, though she has composed many songs, and she used to sing these songs about Kṛṣṇa in a very fervent way, but Bhaktivinoda Ṭhākura's line can't accept her as a very devotee of high order. Because she admits only towards Kṛṣṇa. So an ordinary man cannot have a real connection with Kṛṣṇa direct. If he really has crossed the line of *māyā* and entered into the domain of Vaikuṅṭha or Goloka, Ayodhyā, anywhere, in fact, then he must find His servitors.

If one says that, 'I'm well known to the king' but he does not have any connection with either the military or the management administration of any side, no service, no subordinate, but only connection with the head, with the king, that is generally taken as imagination. If really one can enter into that domain he will find the hierarchy, and his immediate head, a department, all these things. Only without caring anything, any paraphernalia, he will have direct...

...

[39:59 - 41:35 ?]

...however he may show his very emotional feelings and expressions towards the Lord. But no connection with the devotees in the eternal paraphernalia, then it is all imagination, not fact, not reality. That is a big thing to understand. The *raja* means with his paraphernalia. Bhagavān means with His *parśada*, of different type. And ignoring them to establish a relation with Him that is a very vague thing, not devotion proper, but it may be vague. One day with that attraction may take him, when they're really, then he will find, 'Oh.'" There are so many between him and the Lord.

[?]

By the grace of the Lord we can have the grace of the devotee. From different we can see, from distance we can see a vague thing. But approaching nearby we shall see there are many things near about. The mountain is seen from a distance like a cloud, but nearer approach we're seeing so many trees, creepers, etc. And again when very closer approach we shall see so many birds, human beings _____ [?]

So approach is very vague and of abstract type, when the paraphernalia eliminated and only connection. And Mirābāī, she's crying aloud in separation of Kṛṣṇa...

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