

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

83.6.21-24

Devotee: this is referring to Rādhārāṇī.

Guru Mahārāja: It is within that verse?

Devotee: *Ārcanacanch* (?), Yes.

Guru Mahārāja: And that you have finished?

Devotee: Yes, I have finished. It is being typed now.

Guru Mahārāja: Now it is a new thing? What is this?

Devotee: Yes. This is a verse which I cannot understand. Is the *Guru* in the form of a *gopī* or Rādhārāṇī?

*tvam gopika vrsaravets tanaya anti kesi
seva adi karani guroh nija pada padme
dasyam pradaya kuru mam braja kanaya
sri radha anghri sevana rase sukinim sukabjay ?*

There's a Bengali translation here

Guru Mahārāja: *Sukabjay* means

(Guru Mahārāja and the devotee(s) speak Bengali) Bengali translation?

Devotee:

*hey seva adikari ananda ambuddhi gurudeva
apni vrisabana nandaniya nikatay avatiti gopika ?*

Guru Mahārāja: Then?

Devotee:

*ama ke apna nija pada padme dasya pradam koriya
braja kanaya sri radha pada padma seva rase suki korana ?*

So the question is that *gopika*, what is *gopika* ? Is it referring to Rādhārāṇī?

Guru Mahārāja: Yes.

Devotee: To Rādhārāṇī.

Guru Mahārāja: *Sakhī, gopika, gopika manjari, gopika Lalita*, only They are *gopika, tvam gopika*, any of Them. It is not fixed, according to the inner tendency of the disciple, s/he will be grouped in a particular camp of service. And there, who will be the leader of him, *Guru* is meant there, my guide, my principal guide in my service. When I have attained the highest position I shall be in the *mādhurya-rasa* and they're all helping the service of Rādhārāṇī, and there are also different departments in which I am posted, the head of that department is my *Guru*. "You are *gopika*, you are Rādhārāṇī's servitor, and you make me happy by giving facility for my service towards Rādhārāṇī." That is the purport.

"You are always nearby *Vṛsabhānu, ujar (?)*, Rādhārāṇī. You are always under Her direct service. And You please give me the facility that I can render the service and maybe accepted in the group for Rādhārāṇī."

Devotee: The *sevā adi karani guru*, that refers to the expertise of the *Guru* ?

Guru Mahārāja: *Sevā adi karani, tvam gopika vrsaravets tanaya anti kesi* ?

"You are always adjacent to Her, O my Gurudeva, you are always adjacent to *Vṛsabhānu's* daughter Rādhārāṇī." Then?

Devotee: *sevā adi karani guroh nija pada padme*

Guru Mahārāja: "You are entrusted with responsible service for Her. There you may be allowed to partake there in your service. You are engaged in the service of Rādhārāṇī and you engage me also in that service where by which you are giving supply to the service of Rādhārāṇī. You engage me there."

Tvam gopika vrsaravets tanaya anti kesu, You are always nearby the great lady leaders of Rādhārāṇī, *anti kesu*, you always have engagement in the service. And please give me to partake in that service. And which is so sweet and *rasabjay*, and the lotus if it *rasabday* then the ocean of ecstasy, and *rasabjay* that is very beautiful, ecstatic lotus of divine feet. Which is very sweet feet like lotus of Rādhārāṇī. You are sporting service there and please give me chance to be accepted there."

That is the prayer, *tvam gopika vrsaravets tanaya anti kesu*

Devotee: That's clear. There was, yesterday you were

Guru Mahārāja: The difficulty is that the position of *Guru* varies. According to one's innate nature of service, the immediate leader, he says as *Guru*. So *Guru* is generally *rūpānugā*, we must serve under the direction of Rūpa Mañjarī. Rūpa Mañjarī is the leader of the junior school of the *gopīs*, she is the leader of the junior section.

Devotee: Junior section?

Guru Mahārāja: Yes. The senior section sometimes they cannot enter where Rādhā-Kṛṣṇa are alone there. The senior section they keep aloof and the junior section can enter there to render confidential service at that time. So junior section, in one way, they hold the highest benefit, so *rūpānugā, rūpānugā sampradāya*. And Rūpa also, they're also under Lalitā, but Lalitā's a little senior so sometimes senior friends they can't go to the camp where Rādhā and Kṛṣṇa are the only two there. So the junior section can approach, just them. So the most confidential circle, the leader of the most confidential junior circle is Śrī Rūpa, so *rūpānugā* means Rūpa *Guru*. Our *Gurudeva* is one and the same with Rūpa Mañjarī in *mādhurya-rasa*.

Also it may be in the *sakhya-rasa*, Śrīdama, Subala, (in the immediate that is group?) *Guru* conception will go and there vanish in Subala, or Śrīdama, or Baladeva, in *sakhya-rasa*. *Dāsyā-rasa* also, in *vātsalya-rasa* also.

In this way the leaders are in a particular position and according to my inner capacity he will be identified and fixed there. And I shall have to do my service under his direction. That is my *Gurudeva*. They're all *Guru*, everything is *Guru* there, but the special leading officers just over me will be mainly my *Gurudeva*. Otherwise all *Guru*, on all sides they're our *Guru*, they're all helping me to Kṛṣṇa's group. Who is he who can help me to Kṛṣṇa consciousness, Kṛṣṇa's service, he's *Guru*, his work. *Guru*'s function is to help Kṛṣṇa consciousness, Kṛṣṇa's service. Everything, even a tree, a sand dust, that also all reminding me there, but the main *Guru* will be the leader where I am posted and the permanent guiding officer, they're main *Guru* stands.

And our *Guru Mahārāja* told: "If we can cast a glance a little higher then we can see that *Guru* is Rādhārāṇī, one and the same."

"I don't care to know about others, but I know if I can have a deeper vision of my *Gurudeva*, I can see her identified as Rādhārāṇī."

More spacious, more developed, is almost focused in (..... ?) Rādhārāṇī perfectly focused in the heart of my *Gurudeva* fully."

That is relative, all relative position.

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

Devotee: Getting ready to discuss it and then we close the conversation.

Guru Mahārāja: Yes. What is that point? Why you're searching for that point? That is mentioned about *Prakṛta-sahajīya-sata-dusani*, but really I meant that *Caitanya-Upaniṣad*. What is that point?

Devotee: I was just wondering in the English how to express this *upakaran* ?

So here is the Sanskrit, this is Bhaktivinoda Ṭhākura's Sanskrit commentary. *Caranāmṛtam* is the name, *Caitanya-caranāmṛtam* is the name of his *tika*. So here he says:

*etena mantrena jivasya bada darsa tyaga cinmoya vrndavana lila
upa carana tva prapti tad anantaram rasadi parama*

Guru Mahārāja: After this it is clear?

Devotee: No, the problem is how to express *lila upa carana tva prapti* in English.

Guru Mahārāja: *Lila upa carana tva prapti*.

Devotee: He's not actually in *līlā*.

Guru Mahārāja: *Lila upa carana*, that is the age, the colour, the dress. "I am such and such. I am in that position to serve. I am required in that particular office to serve in a particular department. And the necessary dress, the age, and other figurative ornamentation of one's own self in soul, that is *lila upa carana*, to get that.

Devotee: Just like in *siddha-praṇālī* the *ekadāsa*

Devotee: Utilised in *līlā*.

Guru Mahārāja: To be befitting the *līlā*, the dress, one's own conception of the self befitting the *līlā*. All these I am, gets all these things, necessary.

Devotee: Now there's another way, but another thing here is simple, but it says:

jiva eva sat karasa caranam

Guru Mahārāja: What is the paraphernalia?

Devotee: It is referring to the *jīva*, *jaḡad*, and also *māyā*.

Devotee:

*yat kincita sambutom te saram tat karja misyate
tat karanam param jiva sadak saram iti rtam
jiva eva sat ?*

Guru Mahārāja: *Jiva eva sat*, it is eternally existing. Then *karasya karanam*, the *kara*, what is always changing, *kara* means changing aspect of the world. The *jīva* is there within. *Yayedam dhāryate jaḡat, taṭastha śakti, māyā śakti,*

Devotee: So the *cetana* of the *jīva* is maintaining the *dhāryate jaḡat* ?

Guru Mahārāja: Yes. *Pravisya, jaram-pravisya* (?), this mortal representation is making possible the *jīva* entering into that.

*mama yonir mahad-brahma, tasmin garbham dadhāmy aham
sambhavaḥ sarva-bhūtānām, tato bhavati bhārata*

("O Bhārata, material nature, known as *pradhāna*, is the womb into which I cast the seed (in the form of the individual soul which is born of the marginal potency). From that place, all beings headed by Lord Brahmā are generated.") (*Bhagavad-gītā*, 14.3)

*apareyam itas tv anyām, prakṛtiṁ viddhi me parām
jīva-bhūtām mahā-bāho, yayedam dhāryate jagat*

("O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual's fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine.") (*Bhagavad-gītā*, 7.5)

So *para-śakti*, inferior *māyā-śakti*, that *para-śakti* enters into *māyā-śakti* and makes this mortal world possible to move. The *jīva* is *sat*, the *jīva* himself is *sat*, which means eternal, and this *para* is changing, mortal, and *jīva* enters into it and makes this mortal world possible. *Jīva eva sat karasya karanam*, within this *kṣara*, it is within and making it possible. Otherwise it is all dark, unknown and unknowable. Only *jīva*, a spark is there, so this changing world is possible to be known and recorded, researched, anything, because one drop of consciousness is within. Otherwise it is all dark, unknown and unknowable. If *jīva* soul is taken away from this *kṣara* it is all matter, no trace. Only a spark is carrying all these changing aspects of the world, *kṣara*. *Kṣara* means *sat*, *akṣara* is *jīva* and *akṣara*'s touch in the *kṣara* making this world possible to move.

*akṣaram brahmā paramam ?
para devito ham akṣara devito stama ?*

"I am beyond this *kṣara* and *akṣara*, both."
Akṣara is *jīva-tattva* and *kṣara* is *prakṛti*, *prākṛta* world.

Devotee: Just one word which I also cannot find in the dictionary, *āvartayati*.

Devotee: *nityam āvartayati*.

Guru Mahārāja: Always revolving.

Devotee: *Punar punar karana*.

Devotee: Repeating.

Guru Mahārāja: Yes, *punar punar*, up and down

*ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
mām upetya tu kaunteya, punar janma na vidyate*

("O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth.") (*Bhagavad-gītā*, 8.16)

Going up, down, up, down, in this way, *āvartino*, revolving.

Devotee: Ah, *āvartino*, I see, ok, it was mainly that.

Guru Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.
Nītāi Gaura Hari bol!

.....

Devotee: from one Bengali gentleman. He told me that there's only one place in the world where there is no *bhumi-kampha* (?), earthquake, and he said that is in Kashi. Is that true?

Guru Mahārāja: No.

Devotee: No, ha, ha, ha, ha.

Guru Mahārāja: In that great Bihar *bhumi-kampha*, perhaps in the 1933 or so, a great earthquake centring in Bihar, and including Benares. At that time some of our Godbrothers were removing the Deity from one hired house to another, at that time a great earthquake came. One of my Godbrothers he described that: "We all fled. Mahāprabhu was kept on a stool, a small table, there Mahāprabhu was kept. And at that time suddenly in the afternoon a great earthquake came and we all fled from the house and went to the street." And he told that: "I thought that the small table Mahāprabhu was kept standing on must be moved and broken to pieces." He told, "But I wondered when I came back that Mahāprabhu was wonderfully standing there." A great earthquake in Benares.

Devotee: 1933.

Guru Mahārāja: In 1933. And there is a song of course, *bhumi-kampha-abay* ?
"When the day of great doom will come near." At that time all those things will happen, there in that song, *bhumi-kampha-abay kashi kashi tirtha dhāmi*. Then the

brāhmaṇas will be like *śūdra*, then so many opposite characteristics will be seen and *bhumi-kampha* will attack *kashi dhama*. And a great, what is impossible, that will come to happen and the last day will draw in.

Devotee: Earthquake is most inauspicious sign.

Guru Mahārāja: All the opposites have been collected there.

Devotee: He had related one story about one *gayaśura*, he had mentioned some story about *gayaśura* in relation

Guru Mahārāja: No, that is some other thing altogether when he is describing the last stage of Kali. When the Kali-kala will come to its full bloom then all these impossible things will come to happen. There is a song like that. All the undesirables will come to happen. Hare Kṛṣṇa. Hare Kṛṣṇa. Then the Kalki Avatāra will come and finish the reactionaries.

Devotee: This is another thing I can't understand. In this *Kalki-Purāṇa* by Śrīla Vyāsadeva, it gives the historical reference to when the *Kalki-Purāṇa* was spoken. So it was spoken after the third seating, between Śukadeva and Parīkṣit Mahārāja. Right after that period, then Mārkaṇḍeya Ṛṣi comes in and then Śukadeva Goswāmī relates *Kalki-Purāṇa* in his presence. So does that mean that what is in this *Kalki-Purāṇa* is going to happen or is it a description from a previous *kalpa*, *yuga*, how to take it?

Guru Mahārāja: Yes, both may be possible, and the previous scripture with some new addition Śukadeva may say to him. One who can see the future, with that addition and the past modified, he may deliver to Mārkaṇḍeya.

Devotee: So these things may be taken that they are *going* to happen or in a *general* way it's taken?

Guru Mahārāja: Generally it happens like that with little modification. Every day you get up from your bed, you go to the latrine, then you come and take some breakfast, and then the newspaper, or something, this general habit. But there will be change also, not exactly copied every day, but general thing and with some new addition. So *kalpa*, Brahmā's day means one *kalpa-ved*, almost similar things are going to happen but with little change. Already the copy of the previous day, the routine, the previous day's routine generally repeated but with little change every day. Hare Kṛṣṇa.

Devotee: People in the Western world will not know what to think about the *Kalki-Purāṇa*. It will be a very good preaching tool.

Guru Mahārāja: Ha, ha, ha, ha. Distraction. They know the condition of the world after the atomic war. What is Kalki, ha, ha, ha, they will think that they're prey to that inevitable history. They may try their best not to throw atom but some force will come

and utilise them or make them instruments to help that general force and they can't help withdraw it. So some other force is there, ha, ha, that will create, use them, utilise them as an instrument and create the destruction of Kalki, general destruction. The path when it's full thing is seen that is mutual exploitation, intense exploitation amongst them, that mutual intense exploitation will come to such a degree that it will burst, it will combine and burst, and then some reaction will come again. As the resultant of exploitation, the individual or provincial or national, whatever it may be, the resultant of the tendency of exploitation of one another, that will come to meet and create a disaster which is inevitable. We will be helpless instrument there.

Hare Kṛṣṇa.

Cinamasta, there is one *līlā*, she is beheaded and with her hand she is has held the head and the blood oozing, coming, and in her face she is drinking.

Devotee: Kali?

Guru Mahārāja: No, Cinamasta, one of the *līlā* of the Devī.

Devotee: Durga?

Guru Mahārāja: Durga, Cinamasta, she is drinking her own blood. How? The beheaded head is in her hand and the blood oozing and it is falling at her face, in her mouth, and she is drinking.

But this civilisation is suicidal, the knowledge, the Einstein, the Newton, they have given so much invention and that is being utilised to devour this whole creation. Suicidal civilisation, reactionary, so connect you with the Infinite Good. All activity, all movement must be guided by the central interest, not any provincial or local interest, then clash is inevitable, clash is inevitable if you try to look with any provincial benefit, welfare. Nothing less than the Absolute Centre should be the point of our guidance. So Kṛṣṇa consciousness, Kṛṣṇa consciousness, nothing less than the Centre where no consideration of provincialism, all universal. Put food to the stomach, the whole body will be fed, that theory. Put water to the root, the whole tree will be fed.

Yasmin tuṣṭe jagat tuṣṭam priṇite priṇito jagat, By satisfying Kṛṣṇa, the whole universe becomes satisfied, for one who is dear to Kṛṣṇa is dear to the whole universe.

*yajñārthāt karmaṇo 'nyatra, loko 'yam karma-bandhanaḥ
tad-artham karma kaunteya, mukta-saṅgaḥ samācara*

"Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*)." (*Bhagavad-gītā*, 3.9)

*aham hi sarva-yajñānām, bhoktā ca prabhur eva ca
na tu mām abhijānanti, tattvenātaś cyavanti te*

("-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death.")

(*Bhagavad-gītā*, 9.24)

You will be saved if you devote your energy for My purpose."

You are saved, otherwise the provincialism, small or big group, and clash is inevitable, unavoidable. So you may worship other gods, demigods, that is also provincial interest, individual interest, group interest. So eliminate all sorts of group interest and only connect with the universal point. And that is beautiful and that is autocrat, there is beauty and there is autocracy. You must remember that. Whole sustenance and sacrifice also must be great autocracy. Sacrifice to an autocrat, that is not very easy, but the solace, the consolation is beautiful, is very easy also. If we are attracted by His beauty everything is possible. No difficulty to surrender to an autocrat if my interest is best represented there. The charm, the love, beauty, harmony, that is safe. This is Kṛṣṇa consciousness, *sarva-dharmān*, justification of this clarion call.

*(sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
aham tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ)*

("Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.") (*Bhagavad-gītā*, 18.66)

"Give up all duties and come to Me, I shall protect you." The meaning of this clarion call, "Give up all sorts of respective duties, local duties, and come to the absolute point. You will be saved." *Sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja*, "The whole one side, myself alone one side, give up all, come to Me alone, I am the key to this whole, to the existence of the whole thing. And what is Myself? Beauty."

Everyone wants beauty, *rasam*, *ānandam*, ecstasy. None will say that I don't want, you may profess, hypocritically you may pronounce, but that is not heart, heart can never say that I don't want *ānandam*, *sukham*, beauty, love, harmony. But that thing that everyone wants, what is the relief, the shelter of everything, that is autocrat, that does not hold any lower position to anything else, cannot, that is Absolute. But everyone wants He is absolute from the inner heart, not from the surface. *Rasi vai sah*, and also it's not power but beauty, love, not control.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol!

.....

Guru Mahārāja: *Kṣara, kṣarati ākṣara mayi putastha kṣarati yesas mayi ?*

Devotee: Unchangeable change and changeable change.

Guru Mahārāja: Ha, ha, ha, ha, ha. As relative.

Devotee: Where everything is dynamic, wherever something is dynamic it is changing always.

Guru Mahārāja: All the planets are moving and sun is fixed, but sun is also moving, all relative position. Sun is fixed, that is *ākṣara*, and they are *kṣara*, they are all moving, changing.

Devotee: *Kṣara* is gross material conception of consciousness, is it?

Guru Mahārāja: *Kṣara* is that which is connected with exploitation, moving to exploit, movement of exploitation, that is *kṣara*. And those souls that are under the influence of exploitation, they are called the *kṣara* group. And those that are above the exploitation, holding their position fixed, not to be removed by the exploiting tendency, they are standing still *ākṣara*, sightseer. And those participating in the exploiting energy, they who have become slave to the exploiting energy, they're all *kṣara*, *kṣaraḥ sarvāṇi bhūtāni*:

*(dvāv imau puruṣau loke, kṣaraś cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate
uttamaḥ puruṣas tv anyah, paramātmety udāhṛtaḥ
yo loka-trayam āviśya, bibharty avyaya īśvaraḥ)*

("In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord).

But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe.")

(Bhagavad-gītā, 15.16-17)

Everything whatever you find in the material world, all *kṣara*, all changing, moving, what is moving. And *ākṣara* standing still, stand still, *śakṣī*, only seeing what is going on, *śakṣī-svarūpa*. But sometimes they also get movement either this side or that side with the principal of dedication they again enter into Vaikuṅṭha and movement, then they're not *ākṣara*.

Devotee: This is our view that consciousness or spirit is the cause of matter. We say like this, consciousness or spirit is the cause of matter.

Guru Mahārāja: By consciousness this misconsciousness is matter, matter created from misuse of consciousness proper.

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