

83.11.11.C_83.11.12.A

Śrīla Śrīdhara Mahārāja: ...shows the, proves the helplessness of the other influence of the environment. When volcanic energy comes out it transfers everything and all have to accept it helplessly. Something like that. It is not preaching, but it can give instruction of a very valuable type, converts the heart direct unconsciously. "Yes, this is *the* thing." Uddhava surrenders. A devotee of Uddhava's position, he had to surrender immediately to that volcanic force coming out, oozing from the heart, unconsciously coming out. "What is this?" Beyond the conception of our scientific knowledge. In this way.

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

Gaura Hari. Nītāi Gaura Hari.

So the general class I like to close here. But any particular enquiry I'm to attend that.

...

Śrīla Govinda Mahārāja: *Gāyatrī svarupartha vaicitra* _____ [?] *Gāyatrī svarupartha vaicitra*.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. _____ [?]

Śrīla Govinda Mahārāja: You have done translation of *nikhila-bhuvana-māyā-chinna-vichinna-kartrī*, that *śloka*?

Akṣayānanda Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: But it's already done?

Akṣayānanda Mahārāja: Two.

Śrīla Govinda Mahārāja: Two.

Śrīla Śrīdhara Mahārāja: Done and signed. _____ [?]

Akṣayānanda Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?] It is not possible to explain word to word.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: And if you do word to word explanation that is not must be correct. There is so many thinking, so many *siddhānta*, so many *bhāva*.

Bhakti Sudhīra Goswāmī: Concentrated.

Śrīla Govinda Mahārāja: Concentrated there.

Śrīla Śrīdhara Mahārāja: The banyan tree in the small seed.

Devotees: Yes.

Śrīla Govinda Mahārāja: And *Gāyatrī* also that type. Hmm. *Śrīmad-Bhāgavat* says *artho 'yam brahma sūtrānām*. *Brahma sūtra* a great and _____ [?]

Śrīla Śrīdhara Mahārāja: _____ *Garuḍa-Purāṇa*. *Artho 'yam brahma sūtrānām, bhāratārtha-vinirṇayaḥ*.

Śrīla Govinda Mahārāja: *Artho 'yam brahma sūtrānām, bhāratārtha-vinirṇayaḥ*. Eighteen *lākh śloka* _____ [?] One *lākh* of *śloka* in *Mahābhārata*.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: And *gāyatrī bhāṣya rūpo 'sau*, and *Gāyatrī* only one *śloka*. One *śloka* of *Gāyatrī* equal to one *lākh śloka* of *Mahābhārata*.

Śrīla Śrīdhara Mahārāja: *Artho 'yam brahma sūtrānām, bhāratārtha-vinirṇayaḥ*. It is the very gist of the *Vedānta-sūtra, brahma sūtrānām, brahma-sūtra, Vedānta, bhāratārtha-vinirṇayaḥ, Gāyatrī bhāṣya rūpo 'sau*.

Śrīla Govinda Mahārāja: *Vedārthaḥ paribrimhitaḥ*.

Śrīla Śrīdhara Mahārāja: _____ [?] *Artho 'yam brahma sūtrānām*.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: *Gāyatrī bhāṣya rūpo 'sau*. So *Gāyatrī's* meaning must come to *Bhāgavatam*, or the equivalent. *Gāyatrī* and *Bhāgavatam* is one and same. *Gāyatrī bhāṣya* is the _____ [?] elaborate...

Akṣayananda Mahārāja: Elaborate commentary.

Śrīla Śrīdhara Mahārāja: Elaborate commentary. *Śrīmad-Bhāgavatam* is the elaborate commentary of *Gāyatrī*. So the meaning of *Gāyatrī* must have come to the line of *Bhāgavatam*. How that is possible? The steps in between that should be supplied, that by these steps from *Gāyatrī* it is coming to *Bhāgavatam*. What is the meaning of *Gāyatrī*? *Gānat trāyate*. It is a particular kind of song by which we can get our salvation. *Gāyatrī* _____ [?] Gives us relief, emancipation. And *Gāyatrī* is called *Veda-mātā*. And *Gāyatrī* has produced the whole *Veda*. First *om, omkāra, praṇava*, then *Gāyatrī*, then *Veda*, then *Vedānta-sūtra*, then *Bhāgavatam*. The meaning, the purpose, is running that way. So *Gāyatrī* must have to mean *Bhāgavatam*, that Kṛṣṇa conception of Godhead is the highest. *Gāyatrī* must have to say so, it is there, and how to get out Kṛṣṇa conception from *Gāyatrī*? That is the problem, that is the object before us, how to extract *Bhāgavatam* that is the Kṛṣṇa conception from within the womb of *Gāyatrī*. It must have to prove so. The *Gāyatrī* must have to say that there is Kṛṣṇa consciousness within her womb. That should be drawn out.

I heard that Jīva Goswāmī has given such a meaning, but where I could not find. I heard only that Jīva Goswāmī has given a meaning of *Gāyatrī* leading to Kṛṣṇa consciousness. But I could not find that anywhere. Anyhow the tendency awakened in me to take the meaning, to draw the meaning of *Gāyatrī* towards Kṛṣṇa consciousness, and I did in that way. The basis is *gānat trāyate*. The general meaning of *Gāyatrī* we find, by singing which we can work out our emancipation, our liberation. Now liberation must have a meaning in the positive line. Liberation not only to be free from the negative side, but,

muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ

["Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies."] [*Śrīmad-Bhāgavatam*, 2.10.6]

The definition of emancipation proper in *Bhāgavatam* we find that some positive attainment. Not only to attain freedom from the negative side, that is the, apparently it seems like that, *mukti*, liberation, emancipation. But *Bhāgavata* has given the positive. Until and unless we get our positive, highest position, possible to get, *mukti* is not effected. We cannot - mere withdrawal from the negative side cannot be said *mukti*.

Self-determination, as says Hegel. *Mukti*, our object of our life is self determination. We must have to determine our normal function in the organic whole. Not mere emancipation from the negative side, but our participation in the positive function, which is considered to be the highest attainment of us. That is in the domain of service. That is *gānat trāyate*, *trān* means positive attainment to the final stage, *trān*. *Mukti*, *svarūpeṇa vyavasthitiḥ*, we're to take that, one thing. And *gānat*, and that is some musical sound. *Gān* means not mere sound but with musical touch, *gān*. That is there. Then music draws Mahāprabhu's *saṅkīrtana* - gets the touch, and the flute of Kṛṣṇa. We find there sound and music.

So now we're to go to analyse what is *Gāyatrī*. Om, the *bīja* mantra which contains everything within it. Then, *bhūr*, *bhuvah*, *svah*, *tat*, *savitur*, *varenyam*. *Bhūr*, where we are, the world of our experience, that is *bhūr*, the world of our perception.

Bhuvah, which is at the back of that, our mental acquisition. The effect of our mental acquisition takes to our present position of experience. That we're here in the world of our experience, it is not accidental existence, but we had to acquire such position by our previous *karma*. And the previous *karma* area that is called *Bhuvahloka*, that is the mental sphere. And this physical sphere only an outcome of that. The present world of experience is the product of our previous mental impulse. *Bhuvah*.

Then *Svahloka*. Mental means what to do, what not to do. What I like, what I dislike. Concerning this *saṅkalpa*, *vikalpa*. *Saṅkalpa* - I like this, I don't like that. That is the sign of the mental world, our liking or not. *Svahloka* means *Buddhiloka*, the plane of decision. You may like this but don't do that, then you'll be loser. That faculty, reason, that is *Svahloka*.

In this way, in this mundane world there are different planes, seven planes. *Bhūr*, *Bhuvah*, *Svah*, *Mahā*, *Jana*, *Tapa*, *Satyalo*. This negative side, they have got these seven planes of life. From this *Bhūrloka* up to *Satyalo*, where the creator *Brahmā* he lives, the master of the whole world of experience in the negative side, he lives in *Satyalo*. And *Catuḥsana*, who holds the highest

position of the saints, they also live in Satyaloka. Sanātana Goswāmī has given description of all these seven plane of life in the negative side. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka. The seven layers of life in the material world from gross to subtle, Sanātana Goswāmī in his *Bṛhat-Bhāgavatāmṛta* he has given some sort of conception there, Satyaloka. Up to Satyaloka, there finishes this negative side, *guṇa māyā, sātya, rāja, tāma*, three *guṇa* of *māyā*, and their combination, permutation, has produced this world, and it ends in Satyaloka.

Then begins Virajā, the verge of equilibrium in the negative side, Virajā. Then the verge of positive world equilibrium that is Brahmaloaka. Then real world of reality, that world of dedication and service, the soul proper begins there, Vaikuṅṭha. Śivaloka, devotee Śiva, and then Vaikuṅṭha. In this way it develops into Kṛṣṇaloka, Vṛndāvana.

Bhūr, bhuvaḥ, svaḥ, tat, savitur, varenyam. Bhūr, bhuvaḥ, svaḥ, that means it is only *dig darśana*. *Bhūr, bhuvaḥ, svaḥ*, the three mentioned, but it marks towards the seven strata, Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya. *Bhūr, bhuvaḥ, svaḥ, tat, savitur*. Now these *bhūr, bhuvaḥ, svaḥ* they're summarised in one, *savitur*. *Savita* means *sūrya*, sun. Sun means figuratively which shows, that is sun. Then these three gross and subtle stratas of world, or rather the seven different planes of negative world, has been shown by a particular thing. What is that? That is *jīvātmā*. Really sun does not show us the world, but really shows our soul, *prakāśa darśana*. *Savita sūrya prakāśa*, who really gives perception to the gross things, that is not the sun, really that is the soul. In *Bhagavad-gītā* you may find, *ekaḥ, kṛtsnam lokam imam raviḥ*.

*[yathā prakāśayaty ekaḥ, kṛtsnam lokam imam raviḥ
kṣetram kṣetri tathā kṛtsnam, prakāśayati bhārata]*

["O Bhārata, as one sun illuminates the entire universe, so does the knower of the sphere of action, the Supersoul, illuminate the whole universe (and the souls within it); and so does the knower of the sphere of action, the soul, illuminate the entire body."] [*Bhagavad-gītā*, 13.34]

Ātmā, soul, that is really expressing to us this world just like sun. He's in the centre, sun can show only the colour, but ear can show the sound world, other, touch world. So really in the centre the soul he really gives us understanding of the environment, world of perception. The perception is possible only because there is soul. Soul like the sun it is showing everything. *Tat savitur*, now summarised, Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya, all these seven stratas of our experience that is reduced to one, *tat*, that. And that is shown by whom? The sun, sun means here the soul. Soul means not universal soul but individual soul. Individual soul is the cause of his world. Not that the mind is in the world, but the world is in the mind. That [George] Berkeley [1685-1753] "World is in the mind." Everything is in the sun, whatever we see that is in the sun, sun can show. There is no sun everything is dark, nothing can be seen. So light is soul, and that is the subject, and the object is these seven planes of experience.

Bhūr, bhuvaḥ, svaḥ, tat, savitur, varenyam. Varenyam means *pūjya*, worshippable, venerable, reverential, *varenyam*. Our soul's venerable, it is coming - the objective side of soul - soul is the subject, then there is another domain which is to be venerated, to be worshipped by the soul. So Supersoul area, means that is *bhargo*. *Bhargo* means the energy which contains the Supersoul, super subjective area, *bhargo* means.

Dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahī. In *Bhāgavatam* [1.1.1] it is mentioned that, "What I'm going to deal with here, *dhāmnā svena sadā*, by whose own ray, *nirasta*, all these misconceptions are brushed aside. And in its own pristine glory it shows another world. I'm talking about that world."

So subject is the soul, and object all these worlds of mundane experience. And subject's venerable area that is - which is superior to the subject, soul, that is super-subjective area. *Bhargo* means more subtle than the soul, and holding more important position than the *jīva* soul, *jīvātmā*. That is Supersoul area, *bhargo*. *Bhargo* means in general *tej*, that is ordinarily light. And really it is Supersoul which can see, which can show everything more in detailed way. Just as x-ray can show us what ordinary eye cannot see. So that *bhargo* that is the *svarūpa śakti*, higher powerful light, and that can show even the soul also. Paramātmā *jātiya*.

Bhargo devasya dhīmahī. *Bhargo* belongs to whom? Belongs to Deva, *devasya bhargo, bhargo devasya*, pertaining to Deva. What is Deva? Deva means from derivative meaning we get Deva means who is very beautiful and who is playful. Two things we get from Deva. Deva means very beautiful, that is Reality The Beautiful, and also playful, playing, not a non differentiated substance, but is full of *līlā*. The *līlā* and beauty combined, Deva, and His *bhargo*, His domain is *bhargo* which is to be venerated by the *jīva* soul. What is that, *svarūpa śakti*, and that is the *vaibhava*, the extension of Rādhārāṇī. Rādhārāṇī, She holds the whole, the full service responsibility and energy to serve Kṛṣṇa. So *bhargo* is no less than the *vaibhava*, the extended body of Rādhārāṇī, containing everything for the service, that *mahābhāva. Rasa-rāja mahābhāva. Bhargo* representing *mahābhāva*, and Deva representing *Rasa-rāja*. Predominating Moiety, Predominated Moiety.

Bhargo devasya dhīmahī. We're addressed, "Come and meditate." Then what sort of meditation is possible there? Meditate in the sense of culture, cultivation, that is, show your process of veneration, worship. That sort of experience is possible there, *dhīmahī. Dhīmahī* not abstract meditation, it is *kṛṣṇānuśīlanam. Dhīmahī* means to participate in the spontaneous flow of the current of devotion there, to participate, *dhīmahī*.

And *dhiyo yo naḥ pracodayāt*, and what will be the result? The capacity of your cultivation will be increased. *Dāsa kare vetan, more deha prema-dhan.* We'll serve, and what remuneration we'll get, that more capacity and more willingness will be given to me to serve. It will enhance, what is the remuneration of the service, the serving principle, serving spirit is increased. Just as interest is added in the capital. In the bank I'm getting the interest. I do not draw the money but the interest comes and is added into the capital. In this way, *dāsa kare vetan, more deha prema-dhan.* We shall try to cultivate, that is we shall try to serve, to dedicate, and the dedicating principle will be increased ever and ever. *Dhiyo yo naḥ pracodayāt*.

This is the underlying meaning of the *Gāyatrī*. And then I have connected it - this *gan* which is begun in the beginning, that comes to *saṅkīrtana*, in the middle process. Gaura Hari. *Kīrtana* also meaning that is also song, and that is also improving us towards our highest goal, *saṅkīrtana*. So *kīrtana, Gāyatrī*, beginning, *brahma Gāyatrī*, that is coming to Gaurāṅga stage, is becoming Kṛṣṇa *kīrtana*. And then it's reaching Vṛndāvana, then the flute *kīrtana*, the sweet sound of the flute of Kṛṣṇa.

And Mahāprabhu's *saṅkīrtana* also trying to reinstate in our highest serving position. And when we enter the area of Vṛndāvana, there also the sound of *varṁsī*, flute, engages, helps to engage the servants in their own respective duty, gives excitement. The flute is sounding, and the *gopīs* and others they're being adjusted in their respective duty.

"Oh, sound, flute is there. He's coming from - or He's going." Or at night the *gopīs* will run to the Yamunā. And Yaśodā also hearing the flute, "My son is there. He's coming very soon." In this way they're - the sound of the flute are engaging the servants of respective position to mind their own business that is their service.

Kṛṣṇa kīrtana gāyatrī. Rādhāpadam dhīmahī. That is, all the services represented fully in Rādhikā. All others like branches they're part of Her. That is the *mukhya-rasa*, *mādhurya-rasa* is the *mukhya-rasa*, that is the combination of all *rasa*. So *rasa-rāja mahābhāva*. *Mahābhāva* represents the whole serving attitude. So it is reminding us and engaging us in our service. And what is the service? The service is to surrender ourselves to accept the suggestion of Rādhārāṇī, what to do. It will excite us to mind about Rādhārāṇī's feet, to obey Her orders. She's mainly representing the whole serving area. So to try to engage ourselves in Her service, that is Her order, to accept Her direction, and to obey Her. That is the service of Rādhārāṇī.

In this way the *Gāyatrīs* meaning has been drawn to Rādhā *dāsya*, the self determination. *Svarūpena vyavashitiḥ. Muktir hitvānyathā rūpam svarūpena vyavaṣṭhiḥ* [*Śrīmad-Bhāgavatam*, 2.10.6] In the meantime the partial representation in *vātsalya-rasa*, *sākhya-rasa*, there also in some other way it is a part and parcel of the *mukhya-rasa*, and they'll be set there. The *vātsalya-rasa* person they will also serve Nanda-Yaśodā, *sākhya-rasa*, Śrīdāmā, Sudama. But ultimately the whole thing in one conception it is included in Rādhārāṇī. So Rādhā *dāsya* has been drawn out from that *Gāyatrī*. That is the end of our life, cannot but be. If *Bhāgavatam* is the full fledged theism, from *Veda*, *Upaniṣad*, so many *śāstra*, all the revealed truth rises to its acme, to the highest position in the conception of *Bhāgavatam*, then also it may go to the - *Bhāgavatam* also teaches us that the highest realisation, self determination in the service of Rādhārāṇī. That is under Her guidance to serve Kṛṣṇa. And directly to serve, to give disposal, devote all of our energy at the disposal of Her. And She knows how to serve Kṛṣṇa. Direct we have got connection, Her service. In this way it has been drawn that side. The background is this. And that has been put into the stanzas, *śloka*s, Sanskrit. We're to follow in that line.

Now if you like you can line by line you may ask how step by step it is making progress towards that.

Śrīla Govinda Mahārāja:

*bhvādes tat savitur vareṇya-vihitam kṣetra-jña sevyārthakam
bhargo vai vṛṣabhānu-jātma-vibhavaikārāadhanā śrī puram
bhargo jyotir acintya līlana sudhaikārāadhanā śrī puram
bhargo dhāma-taraṅga khelana sudhaikārāadhanā śrī puram
bhargo dhāma sadā-nirasta kuhakam prajñāna-līlā-puram*

Śrīla Śrīdhara Mahārāja: From different aspects to approach what is *bhargo*. *Bhargo* you may say, either you may see in this way or in that way, all similar, in various ways it has been dealt, but all

one and same. Formerly you may see in these two, three, four ways, but materially it is the same thing, whatever you like.

Śrīla Govinda Mahārāja:

devasyāmṛta-rūpa-līla-rasadherārādha-dhīḥ prerīṇaḥ
devasyāmṛta-rūpa-līla-puruṣasyārādha-dhīḥ preṣīṇaḥ
devasya dyuti-sundaraika-puruṣasyārādhyā-dhīḥ preṣīṇaḥ
 _____ [?]

Śrīla Śrīdhara Mahārāja: *Dhīyo yo naḥ pracodayāt.*

[Śrīla Śrīdhara Mahārāja and Śrīla Govinda Mahārāja - 36:00 - 37:10 ?]

Śrīla Śrīdhara Mahārāja: The whole of the spiritual potency is represented by *bhargo*. And whose representation, whose extension, is the whole spiritual area? That is the *mula*, that is the *mahābhāva*, *sarvarasa*, *samaha*, *mukhya rasa*, that is going to hit Rādhārāṇī only.

Śrīla Govinda Mahārāja: _____ [?]

gāyatrī-muralīṣṭa-kīrtana-dhanam rādhā-padam dhīmahī
gāyatrī-gaditam mahāprabhu-matam rādhā-padam dhīmahī
dhīr ārādhanaṁ eva nānyad iti tad rādhā-padam dhīmahī
 _____ [?]

Śrīla Śrīdhara Mahārāja: *Dhī* means *ārādhana*. *Dhī* cannot but be explained in the terms of *ārādhana*, *pūjya*, *sevā*, loving service, that is to be understood by the word *dhī*. *Dhī* means _____ [?] With the help of intelligence what we cultivate, *dhīmahī*. *Dhīmahī* not experiment with the material thing, but our cultivation with the venerable fine intelligence, *dhīmahī*, *dhī*. *Dhī*, *anuśīlana*, not meditation but in the land of service, so it will have to mean that *cid anuśīlana*, that spiritual culture. *Dhī* means spiritual culture in that area. What is spiritual culture? The higher connection with only service is culture, cultivation only of service. Exploitation culture here, and in the middle no culture, and in the higher sphere culture means service. Cannot but be that conception. With serving temperament whatever we exercise our fine spiritual senses, or whatever we exercise our fine cult, that is *dhīmahī*. *Anuśīlana*, *dhyāna kare*, meditate. Meditate in the area of service that is service, cannot be otherwise. In the service area that meditation that is the exercise of our spiritual faculty, that is *dhīmahī*, and that cannot be but service there. In the serving area with our transaction with the highest the relationship, and our relation, and our activity, cannot but be service. Here exploitation and there dedication, the service. So *dhīmahī* means service. Then in the soul to soul, soul Supersoul, that relationship, that cultivation, cannot but be service. Not ordinary idle meditation of abstract things. That area without service no movement possible. So *dhī* means the spiritual exercise of our spiritual wealth, resources, that means service in that area. Here all cultivation is exploitation, and there all cultivation culture is service, on the other part. So *dhīmahī* means service, in the spiritual world. Not idle abstract thinking is *dhīmahī*, as we can conceive it here, *dhīmahī*, *dhyāna*, meditation.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Put question, where you can't follow, this portion is not clear, you can put question. Govinda Mahārāja _____ [?] Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: Mahārāja. That is your explanation on the *Brahmā Gāyatrī*. But so many verses are given, that *Kāma Gāyatrī*, these different mantras are given.

Śrīla Śrīdhara Mahārāja: Yes. *Guru Gāyatrī*, *Gaura Gāyatrī*, *Kāma Gāyatrī*, that is leading more towards Kṛṣṇa consciousness. Their help is not taken here, I forgot to take, to incorporate them. If I'm to incorporate them I shall get better position, that it cannot but lead towards that. Because if it must go towards that side, the *Kāma Gāyatrī*, *Brahmā Gāyatrī* and *Kṛṣṇa Gāyatrī*, the development from here it goes there, so it is a Grand Trunk Road.

Akṣayānanda Mahārāja: Mahārāja. This line, *bhargo vai vṛṣabhānu-jātma-vibhavaikārādhana śrī puram*.

Śrīla Śrīdhara Mahārāja: _____ [?]

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