

83.11.12.B

**Śrīla Śrīdhara Mahārāja:** What is the meaning, purport of *bhargo*?

**Akṣayānanda Mahārāja:** Hmm.

**Śrīla Śrīdhara Mahārāja:** *Bhargo vai vṛṣabhānuja-ātma-vibhava-eka-ārādhana-śrī-pūram*. Very beautiful.

*Bhargo vai vṛṣabhānu*. There is *bhānu* which shows us by light. And Rādhārāṇī is the daughter of Vṛṣabhānu. So *bhānu*, Sūrya, that *bhānu śabda* has been selected. *Bhargo vai vṛṣabhānu, savitur vareṇya bhargo. Vṛṣabhānu-jātma-vibhava*. Her personal extended self, *vaibhava*, which means comes out as resourcefulness, or extended self, *vaibhava*. *Prābhava* is the central representation, and *vaibhava* is the outer extension of a thing. So *bhargo vai vṛṣabhānuja-ātma-vibhava, vṛṣabhānuja, Śrī Rādhā*, Her internal self extension, *bhargo*. The *svarūpa śakti*, the very gist is Rādhārāṇī, and the whole *svarūpa śakti* Her extended self. Do you follow?

**Akṣayānanda Mahārāja:** Yes. *Śrī-pūram*.

**Śrīla Śrīdhara Mahārāja:** *Ārādhana-śrī-pūram, ārādhana*, what is Her characteristic, that She's worshipped Herself, *ārādhana*. *Ārādhana-śrī*. Śrī, Lakṣmī, the gist, *śobha*, beauty. The beauty of Her serving and it is \_\_\_\_\_ [?] the city, the town of Her beautiful service. That is the country, abode, of Her beautiful service. That is the whole *svarūpa śakti* means that.

Just as from the sun when the light ray is coming, so She's the Person, *Mahābhāva*. *Rasa-rāja* and *Mahābhāva*, from the extension of *Mahābhāva* this *svarūpa śakti*, the *bhargo*. *Bhargo* means extended self of *Mahābhāva*. *Mahābhāva* means *ārādhana, ārādhana-śrī*. Śrī, Lakṣmī. Rādhārāṇī is also called Śrī, Her *śrī*, Her *śobha, śrī* means *śobha*, the beauty. The beautiful extended self of Rādhārāṇī that is whole *bhargo*, the whole area. She's the gist and this is the extended self. And what is the nature, that is all serving, and *vaibhava, śrī, vaibhava*, it is meant by that. *Ārādhana-śrī-pūram*. She has developed this whole area of *bhargo*, has developed Herself into such beautiful area of *svarūpa śakti*, and thereby She serves Her Lord. All these necessary things have been sprung up from Her to help Her in Her serving Her Lord, they all come out. The very gist is She, *Rasa-rāja Mahābhāva*. *Mahābhāva* when all these *svarūpa śakti* is in a concise form it is *Mahābhāva*, Rādhārāṇī. And when Rādhārāṇī wants to serve She extends Herself in different ways.

Kṛṣṇa something, and Baladeva, Rādhārāṇī, Yogamāyā, and then Vṛndāvana, all these things, Nanda- Yaśodā, other *rasa*. Some contribution of Baladeva, and some contribution of Rādhārāṇī. In this way the whole thing is evolved there to help the service of Kṛṣṇa. It is told that from *sandhīnī śakti* all this up to *vātsalya rasa*. And *mādhurya rasa* only reserved for Rādhārāṇī. And the other *rasa* there is Yogamāyā she has been introduced as the potency of Baladeva. And Baladeva in another self He has been the sister of Rādhārāṇī. In this way They're serving, one side Baladeva, another side Rādhārāṇī. But when that is taken into one, only *Rasa-rāja Mahābhāva*. *Rasa-rāja's* contribution is Baladeva in that way, and Rādhārāṇī's contribution in this way, and then the combination of Both in different *rasa*, in this way whole thing is evolved. *Sandhīnī* mainly represented by Baladeva, and *saṁvīt* the enjoying mood by Vāsudeva Kṛṣṇa, and *hlādinī* the enjoying aspect, enjoyer and enjoyed aspect is represented by Rādhārāṇī. The paraphernalia of

service in Vṛndāvana that has been created by the combination of Baladeva and Rādhārāṇī. Baladeva in the line of Kṛṣṇa, and then Rādhārāṇī, and the mixture has produced the whole thing. And Yogamāyā she's under Baladeva, helping all these things from His side. But *mādhurya rasa*, Baladeva cannot have any direct approach, only He's represented there as the sister of Rādhārāṇī there, Anaṅga Mañjarī.

I thought when I was reading this Jīva Goswāmī's *Sat-Sandarbha, Bhāgavat-Sandarbha*, who is the husband of Yogamāyā? According to the arrangement I had in mind that only she may be connected with Balarāma as the things are shown there. And I found that Jīva Goswāmī has given that idea, that Baladeva is the husband of Yogamāyā. I was very much satisfied there that my line of thought is corroborated there. Things are in such way so how they'll connect with, so Yogamāyā how? Baladeva's function and Yogamāyā's function similar. Baladeva in the *mādhurya rasa* is in the background, and Yogamāyā comes in the front, and she makes management from a little distance. She prepares the stage, Yogamāyā prepares the stage for the play of so many servitors. So Baladeva's function is always the foundation, to keep up the foundation of this, that is the function of Baladeva. And there the players of both parties, Kṛṣṇa and Rādhārāṇī. And the foundation is supplied from the energy of Baladeva, mainly, *sandhīnī*.

*Sat-cit-ānanda. Ānanda - hlādinī*, that is Rādhārāṇī presenting. *Cit* means conception, feeler, consumer, enjoyer. And *sat - sandhīnī*, existence everywhere, that is Baladeva, *sandhīnī śakti. Jñāna, bala, krīya, ca*. These three principles have been admitted very broadly by the philosophers anywhere and everywhere. In the west also philosophers, feeling, thinking and willing. Willing represented by Baladeva. Thinking by Vāsudeva, Kṛṣṇa. And feeling sentiment represented by *hlādinī* side. *Upaniṣad, jñāna, bala, krīya, ca. Satyam, śivam, sundaram*, and this *sat-cit-ānanda*, three principles of the existence of the whole creation.

**Akṣayānanda Mahārāja:** Very wonderful explanation. Question?

**Devotee:** Yes. I was thinking if there's any relationship \_\_\_\_\_ [?] with the Trinity of the Christian?

**Akṣayānanda Mahārāja:** Bon Mahārāja, you have to interpret this question.

**Devotee:** He's questioning...

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Devotee:** Is there any relationship between what you have just explained of *jñāna, bala, krīya, ca*, and the Christian Trinity, Holy Ghost, the Father, and the Son?

**Śrīla Śrīdhara Mahārāja:** God the Father, God the Holy Ghost, and God the Son. God the Son is represented as Guru, maybe. And God the Father the creator. And God the Ghost comes nearby Brahman. Brahman creator, and God the Guru. God the Son, Christ has come to deliver the people, so God the Son representing Guru. And God the father the creator, guardian. And God the Holy Ghost that is something like Brahman, impersonal existence, Holy Ghost, Holy Spirit. And Who holds the superior position, there depends everything. If Holy Ghost is generally thought to be, to

hold the supreme position. Then Brahman, then the father this side, *sātya guṇa*, Nārāyaṇa, may be that Kṣīrodakaśāyī, or the creator Garbhodakaśāyī, something like, and *sātya guṇa*. And the Guru also representation of God, sent by Him to deliver the people towards that. It is hazy, not very clear.

We were told, I heard from Bon Mahārāja in Germany they made a drama. And they put God in a higher balcony, an old man with grey beard, and half visible half non visible position. And from there he's saying, giving some instruction, half hidden in the higher balcony. Representation of God was like that, a grey beard, aged, not very old but old, sober, and with grey beard, and half unseen, and giving instruction from there. "Do this, do this." In a drama they represented God like that.

God the creator, and God the Holy Ghost. I heard from one haji sahib Muslim, he told, "In the beginning there was some - light," in \_\_\_\_\_ [?] Farsi language. "First there was that light, and from there gradually everything came out." That is from Brahman conception, the origin.

I was told here was one big Indian scholar philosopher Brejan Shil [?] There was some worldly religious conference some sixty or seventy years ago in Italy. And from different parts the philosophers and the religionists they flocked there, and meetings took place. Now suddenly one day they declared, "Leave. No lecture," so all were not informed. So one Mr. Brejan Shil and some others they went there, but many could not come, the sudden declaration of the closers that all did not get information. Every day the subject is written on the board. That day it was written, "Nothing."

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** And Brejan Shil was the appointed speaker of that day, he began to talk about nothing.

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** He began from nothing, how from nothing something came, that was his point.

So from Brahman conception that is inestimable. So far no further we can go up to understand or make others understand. It is hazy, it is left unknown and unknowable, something, arosaja [?] That is the easy thing, to go to some extent and then to declare that, "We cannot see further, it is unknown and unknowable."

**Akṣayānanda Mahārāja:** Mahārāja. Is this your verse also?

Rg tatva syam tad visno paramam padam śruti matam muyanti yat suraya  
Drāṣṭā caksu eva pasadito maha sujeba dibya tatam  
Dhamna svena sada nirasta kuhakam satyam param sabditam  
Jyoti priti tanum hiranya purusam pasyanti tam suraya [?]

Also that is yours?

**Śrīla Śrīdhara Mahārāja:** Yes. And this is the main *sūtram* of *R̥g Veda*. And especially the *smārta* before they attempt to participate in any holy function they're asked to repeat this *mantram* and then to begin the work.

*om̐ tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam*  
*[tad viprāso vipanyavo jāgrvāṁśāḥ, samindhate viṣṇor yat paramaṁ padaṁ]*

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*R̥g-Veda*, 1.22.20]

First say, utter this, and then begin the work, any sort of work. And this is the *R̥g mantra* in the beginning, the very gist. And I tried to take out what is the purpose, the meaning of this. Then what is there? *Tad viṣṇo paramaṁ padaṁ*.

**Akṣayānanda Mahārāja:** Sruti matam muyanti yat suraya.

**Śrīla Śrīdhara Mahārāja:** Ah. *Sruti matam. Tad viṣṇo paramaṁ padaṁ. Sadā paśyanti suraya divīva cakṣur ātatam.* The general meaning is, *tad viṣṇo paramaṁ padaṁ, tat tvam tat*, ourselves and the outside. Outside combined in one is called *tat, tvam tat*, or *aham tat*. *Tat* is generally used for the superior unknown element. *Tad viṣṇo paramaṁ padaṁ*. Viṣṇu's *Param-pada*, what we have given to hear as Viṣṇu, yayedam visno vyapnoti, Who pervades everywhere, all pervading principle is Viṣṇu. And we're asked to think about His *Param-pada*, Who is all pervading principle to think of Him.

Before I approach to begin any duty I must have such conception first, and then begin any duty. That is, who are you, how to approach the duty? The object is this. You are approaching a particular duty, before this you utter this, that you have a conception of your own self, your position. Who are you and how to approach, this will help you to understand. *Tad viṣṇo paramaṁ padaṁ*. You're to think that the all pervading principle His *Param-pada*, His beautiful or principle *pada*, meaning His holy divine feet, is on my head. On my head that holy all pervading principle's feet is on my head. Feet is considered to be the lowest part, our head the highest part.

*Tad viṣṇo paramaṁ padaṁ. Sadā paśyanti suraya.* And the sury [?], that's the spiritual scholars, they always conceive in that *Param-pada*. How? *Divīva cakṣur ātatam*. In the sky, in the heaven, like a great eye it is there. His leg, His feet can see. His feet, His lowest part towards me is fully seeing what I'm going to do, like a sun. Just as sun is in the sky, so His holy feet - He's all conscious, His holy feet also conscious, and His holy feet is spread over my head like the sun, seeing everything. With this idea you approach. The guardian's vigilant eye is over your head. That all knowing and all pervading principle Viṣṇu His holy eye like a sun spread over your head. A vigilant eye always - whatever you're doing He sees that clearly. With this idea you approach to do any duty. Who are you? And you cannot conceal anything. Whatever you're doing the eye is there, guardian's vigilant eye, and which is all clear, as real as the sun over your head. *Cakṣur* means sun, and *cakṣ* means eye, and *divī* means over your head, in the sky. It's like that.

Now, what is the explanation statement?

**Akṣayānanda Mahārāja:** Drāṣṭā cakṣu eva pasadito.

**Śrīla Śrīdhara Mahārāja:** *Drāṣṭā cakṣu eva. Cakṣu*, what is the significance of the eye? Who can see, he's *drāṣṭā*, he's got subjective position, *drāṣṭā* means seer. He's the seer, that is subjective position he holds. The all pervading principle Viṣṇu as a subject, so with His subjective eye over your soul, and He's watching everything what you're doing or not.

**Akṣayānanda Mahārāja:** Pasadito maha sujeba.

**Śrīla Śrīdhara Mahārāja:** Like a great sun He's spread on the sky.

**Akṣayānanda Mahārāja:** Dibya atatam.

**Śrīla Śrīdhara Mahārāja:** *Dibi atatam, vistitam*, spread over the sky.

**Akṣayānanda Mahārāja:** Dhamna svena sada nirasta kuhakam satyam param sabditam. Jyoti priti tanum hiranya purusam pasyanti tam suraya.

**Śrīla Śrīdhara Mahārāja:** Ah. *Jyoti*, he can see, and *priti* like a guardian He's got sympathetic feeling towards you so He's watching your activity. So both the light and the *priti*, love, can be attributed there with guardian's eye, with sympathetic loving eye. With loving and piercing eye He's watching everything you do, so spread over the whole sky area as a seer, like sun. So concrete as the sun, and all covering with His light, with His ray. In this way.

And that is a principle *mantram* in *Ṛg-Veda*, the most primary revealed scripture, accepted by all nations. The most ancient revealed scripture is *Ṛg-Veda* in the whole of the world, *Ṛg mantra*.

**Akṣayānanda Mahārāja:** In this *āruhya kṛcchreṇa param padaṁ*, that is just below the feet of?

*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ  
āruhya kṛcchreṇa param padaṁ [tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ]*

[Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:]

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

But not...

**Śrīla Śrīdhara Mahārāja:** *Param padaṁ*. By ascending method they can rise, they can raise themselves up to *param pada*. But no *sukṛti* from the other world. So only to go to the limit of this world is not sufficient. The passport, but the visa is necessary to enter, it is like that. No arrangement of any visa, but they're with much difficulty went up to the no-man's-land that is the

verge of the country, but visa is necessary. No visa they'll have to come back home. From the last limit of the country they'll have to come home again, or anywhere. If he does something wrong then he won't come home, he'll hide himself anywhere and everywhere, he may be caught.

*Āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ.*

One gentleman told, "Your visa example is very much applicable."

**Devotees:** (Group laughter)

**Devotee:** Especially when it happens to you, Mahārāja. Once me and Viraha Prakāśa Mahārāja we were going from France towards Spain - no, from Spain towards France, then when we entered the train we had no visa.

**Śrīla Śrīdhara Mahārāja:** Our Vidagdha is suffering in that case very much, always going to Gayā and paying something and doctor issuing visa, a false visa \_\_\_\_\_ [?] Hare Kṛṣṇa.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Nitāi. Nitāi. Nitāi.

**Devotees:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa.

...

**Akṣayānanda Mahārāja:** So where else can anybody hear these things?

**Śrīla Śrīdhara Mahārāja:** Eh?

**Akṣayānanda Mahārāja:** What you speak, where else can anybody hear these things? There's no other place. \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha, ha.

**Akṣayānanda Mahārāja:** No place.

**Śrīla Śrīdhara Mahārāja:** Ontological talk connecting with Mahāprabhu and Kṛṣṇa.

**Akṣayānanda Mahārāja:** Yes. No other place.

**Śrīla Śrīdhara Mahārāja:** Ontology. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Our Guru Mahārāja's lecture was of this type, ontology. About this what this Jyoti Mahārāja has expressed \_\_\_\_\_ [?] Mañjarī.

Guru Mahārāja told once that, "It is reality, it is not imagination. Of course it is the greatest fortune we seek after that, but it is not imagination. There is such real position, and we're all out only to attain that, but no imagination or concoction may deceive us. It is not so cheap. *Adhokṣaja*, the realm is *adhokṣaja*."

*vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara*

[Śrīla Bhaktivinoda Ṭhākura said: "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn."]

Whenever I apply any amount of carefulness to look after - vanishes. Out of His own accord He may come for some time. And what is that? The other day you told that it is such stage that when Mahāprabhu came down and He told Svarūpa Dāmodara, "You are all, eh?..."

**Bhakti Sudhīra Goswāmī:** Making noise.

**Śrīla Śrīdhara Mahārāja:** Making noise. Yes. Svarūpa Dāmodara and other devotees of that plane, that type, they're chanting Kṛṣṇa *Nāma* to draw out the consciousness in this world.

And their Kṛṣṇa *Nāma* was considered by Mahāprabhu when coming from that He told, "You are making noise, kali kolaha [?] You all dragged Me here, and I'm devoid of that sweet experience."

So Kṛṣṇa *Nāma* of Svarūpa Dāmodara is noise in comparison to that experience. So what high position that holds. How deeper, dive deep into reality, how far we're to dive to reach that stage of reality for our experience? The depth, the measurement has been given there.

"You are all making noise and dragged Me down here. I got that chance and missed it."

What is that, a farce?

Dekhi dekhi tine dinete nava stajaha [?] Whom I see, three conditions everywhere.

**Śrīla Govinda Mahārāja:** Every day.

**Śrīla Śrīdhara Mahārāja:** Conditions every day, every time, and, kamana sei balai kicha...

**Śrīla Govinda Mahārāja:** Kamana sei balai...

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] That I'm so big, so great, all these things. Hare Kṛṣṇa. That is to dishonour.

**Bhakti Sudhīra Goswāmī:** What does that mean Mahārāja?

**Śrīla Govinda Mahārāja:** Vṛndāvana Dāsa Ṭhākura, in *Caitanya-Bhāgavata*, Cāpāla Gopāla.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

That is not so cheap. So many incarnations. "I'm incarnation of Kṛṣṇa. I'm incarnation..." they're full of incarnation.

**Akṣayānanda Mahārāja:** Vishkishan [?]

**Śrīla Śrīdhara Mahārāja:** Vishkishan, so Ramkrishna, then Jagabandhu, then one Ballabh Brahmācārī, then one Anukula Ṭhākura...

**Akṣayānanda Mahārāja:** Avatāra asankiya [?]

**Śrīla Śrīdhara Mahārāja:** Asankiya, avatāra asankiya. Ha, ha, ha. \_\_\_\_\_ [?]

No recognition of any incarnation of God there. It is not so cheap, in the market, we can purchase in the market some Avatāra, go and purchase.

When we preached we told to the people, the public meeting, then when Kṛṣṇa was another Vasudeva

\_\_\_\_\_ [?] "I am Vasudeva."

**Devotees:** Pauṇḍraka.

**Śrīla Śrīdhara Mahārāja:** Pauṇḍraka. So Kṛṣṇa fought with him and finished to prove who is Avatāra. So let these Avatāra fight with one another and establish who is the real, then we shall consider their case.

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Here we close eh? *Vāñchā-kalpatarubhyaś ca...*

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