

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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[Some of this MP3 is unclear, but clearer on the cassette tape recording 4/5-3-81]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Śrīdhara Mahārāja, what about, we have heard that if the spiritual master becomes ill, that is due to the sins of his disciples.

Śrīla Śrīdhara Mahārāja: It may be in some cases, not always, not always. To a certain extent it is there, according to the position of the Guru.

Jiva guru asisya hoile para sri visisya karma phala niya harijan [?]

It is encouraging to know for the disciple, it is encouraging for them. But from the absolute standpoint it depends upon the position of the Guru. And totally it is not wrong. Have to try to underline it. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol!

...

What is the meaning of the word 'thanks'? I always, whenever you depart, at the time of departure this word is always used. But I have not got a very good idea about such word, thanks.

Devotee: Expressing gratefulness.

Śrīla Śrīdhara Mahārāja: Gratefulness.

Devotee: We feel grateful we are given.

Śrīla Śrīdhara Mahārāja: Thanking is an expression of gratefulness. Then it shows, just like gifts, *dhanam*. *Dhan* presupposes that one is owner, proprietor of a thing. So thanking presupposes the existence of a second party. Is it not?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: We're a separate party, we get something, and in return express our gratefulness, a separate party. We are all one party of Mahāprabhu. Ha, ha, ha, ha. It does not send good impression in me, my heart, thanking, gratitude.

Devotee: What should be the real sentiment?

Śrīla Śrīdhara Mahārāja: Something like we are highly benefited, or something like that, some expression _____ [?]

_____ [?]

What expression should be accurate and nice? Ha, ha.

Dhīra Kṛṣṇa Mahārāja: One in the position of a disciple, he should try to make some repayment to the spiritual master.

Śrīla Śrīdhara Mahārāja: Repayment to his master?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I say otherwise. I shall say one must not think that his possession of property or person, but they're all properties of my Guru, servants of my Guru. That should be the vision. Even we heard our Guru Mahārāja to say that, "The whole work I should have done. It is my duty to do everything for my master, but I can't do, I am unfit. So Kṛṣṇa has sent so many to help me. They're also my Guru come to help me in my work." So our Prabhupāda used to see his disciples as Guru in the right plane. And he told that, "When I chastise a disciple, that is my artificial temperament." *Pralāpita vakra.*

Mahāprabhu also told to Sanātana, "Whatever I am talking to you it is all My *pralāpa*. *Pralāpa* means a madman's speech. I don't know really the meaning of all these expressions but I feel so much that Kṛṣṇa, to grace you, He's passing, sending these flows through Me. What I say that I know everything and I can teach you, this is My *pralāpa*. That I am superior to you, this is My *pralāpa*. That I am outside Myself, beside Myself."

"But in the real life you are all my Guru, you have come to help me in my futile attempt of service to my Guru or Kṛṣṇa." *Amnayiki* [?] and *vekhivekiki* [?] And by *vekhivek darśana* at least we shall consider these are all servants of my Guru or Kṛṣṇa. I may be a leader, leader of the clan, leader of the group, maybe. My Guru Mahārāja has appointed me to lead this group, but they're not directly under me to serve me. They're the servitors of my Gurudeva or Kṛṣṇa; in that way we are to see. Hare Kṛṣṇa. Am I clear?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: That will be more real thinking, on the way. Hare Kṛṣṇa. It is awkward to think that they're my servants, or something like my property, *īśāvāsyam*.

*[īśāvāsyam idam sarvaṁ, yat kiñca jagatyām jagat
tena tyaktena bhuñjīthā, mā grdhaḥ kasya svid dhanam]*

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

Kṛṣṇa is everywhere. Everything belongs to Kṛṣṇa and His own. I am not still claiming to be, to become one of His own, at the bottom of our heart, but still, what I can do, whatever little capacity I have got I must utilise in the service of Kṛṣṇa as I am ordered or expected by my Guru. That will be the solace and consolation from my activity.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare.
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

...

[?]

Śrīla Śrīdhara Mahārāja: Where is that Rāmānuja now?

Devotee: I don't know.

Śrīla Śrīdhara Mahārāja: He became a hippy?

Devotees: Ha, ha, ha, ha. I think so. I don't know him.

Dhīra Kṛṣṇa Mahārāja: He was not known by most of the devotees because that was many years ago.

Śrīla Śrīdhara Mahārāja: Yes. He came and within a year he left perhaps. He was not very intelligent but anyhow came, chance coincidence. But Acyutānanda was intelligent. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. The Tamal Kṛṣṇa and others they're engaged in the meeting?

Dhīra Kṛṣṇa Mahārāja: Yes, beginning.

Śrīla Śrīdhara Mahārāja: Caru Swāmī, has he come?

Dhīra Kṛṣṇa Mahārāja: Bhakti Caru Swāmī, no he has not returned yet from Calcutta. Today maybe he's coming.

Śrīla Śrīdhara Mahārāja: And Bhāvānanda and, no, Sarvabhāvan, he was sick I heard. You don't know about him?

Dhīra Kṛṣṇa Mahārāja: I don't know if he's recovered from his sickness.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Then new friend from Mexico.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So, Mahārāja, could we ask you a question?

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: I hope it is *lokā hita*.

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

Dhīra Kṛṣṇa Mahārāja: But even if our questions may not be *lokā hita*, your answers are always *lokā hita*. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Ha.

Dhīra Kṛṣṇa Mahārāja: *Lokānām hita-kārano*.

Śrīla Śrīdhara Mahārāja: *Lokānām hita-kāmyayā*.

Dhīra Kṛṣṇa Mahārāja: Caitanya Mahāprabhu, He said, "I feel like a fool. My Guru Mahārāja told Me, 'Tomāra mūrkhā, You're foolish.' So I don't even know what is the proper question to ask."

Śrīla Śrīdhara Mahārāja:

[*prabhu kahe — śuna, śrīpāda, ihāra kāraṇa*] / *guru more mūrkhā dekhi' karila śāsana*

[Śrī Caitanya Mahāprabhu replied to Prakāśānanda Sarasvatī, “My dear sir, kindly hear the reason. My spiritual master considered Me a fool, and therefore he chastised Me.”]
[*Caitanya-caritāmṛta, Ādi-līlā, 7.71*]

mūrkhā tumi, tomāra nāhika vedāntādhikāra / 'kṛṣṇa-mantra' japa sadā, — ei mantra-sāra

[“ ‘You are a fool,’ he said. ‘You are not qualified to study *Vedānta* philosophy, and therefore You must always chant the Holy Name of Kṛṣṇa. This is the essence of all *mantras*, or Vedic hymns.”] [*Caitanya-caritāmṛta, Ādi-līlā, 7.72*]

In Benares in the assembly of the Māyāvādīns, Mahāprabhu gave His confession like this when they accused, “You belong to our clan. You are disciple of Keśava Bharati. He’s one of the members of the Śaṅkara *sampradāya*. You took *sannyāsa* from him. We are here all stalwarts of the *sampradāya* but You don’t come to us, You don’t meet us. Not only that we hear that You sing and dance and do so many things. And You do not engage Yourself in the serious discussion and meditation of *Vedānta*. What is this? But seeing Your figure, Your appearance, I can’t think that You are a hypocrite or a designing man. Your figure expresses as clear as transparent fires, a lustre coming from You. Now we want to know why You do these things, dancing, chanting, and don’t do meditation and discussions about *Vedāntic* ontology.”

Then Mahāprabhu told that, “My Gurudeva wanted Me to go on chanting the Name of Kṛṣṇa. And he told, in Kali-yuga, general people they’re of less merit, they’re not fit for the discussion of *Vedānta*, such a profound thing. So go on chanting the Name of the Lord.”

“All right, it is not bad to take the Name of Kṛṣṇa. But why do You dance and sing and do all these things?”

Then Mahāprabhu told, “When such sentiments and feelings came in Me I put it to My Gurudeva, ‘What is this? When I take the Name of the Lord such feelings and sentiments come in Me.’ Then Gurudeva told Me, ‘Yes, You are very fortunate that You have got all these signs in Your mind and body.’ And with this he quoted passages from *Śrīmad-Bhāgavatam* [11.2.40].”

*evam-vrataḥ svapriya-nāma kīrtiyā, jātānurāgo druta-citta ucchaiḥ
hasatyatho roditi rauti gāyaty, unmāda-van nṛtyati lokavāhyaḥ*

[When a person is actually advanced and takes pleasure in chanting the Holy Name of the Lord, who is very dear to him, he is agitated and loudly chants the Holy Name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.]

“When real devotion descends in the heart of a devotee then these signs must come in him, he will do these things. So You are fortunate enough that You have got that *prema*, Kṛṣṇa *prema*, the fifth end of life, You have got. And I am going on, in this way.”

Then the talk of *Vedānta* also came there. And Mahāprabhu told that the real purport of *Vedānta* is not impersonal, it is personal. And He established there that sort, that, “Why do you say that Brahma is the ultimate conception of the Absolute, impersonal. The signs in the *Vedānta*, *athāto brahma-jijñāsā, janmādy asya yato*:

*[janmādy asya yato 'nvayād itararās cārtheṣv abhijñāḥ svarāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ*

*tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakam satyam param dhīmahī*

[“O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.”] [*Śrīmad-Bhāgavatam*, 1.1.1]

“Everything coming from Him, everything is allowed by Him; that is preserved by Him, and everything enters into Him. So, these are the signs of *sarvīśeṣa*, not *nirvīśeṣa*. So many specific and differentiated characters are to be found there. It cannot be impersonal.”

In this way there was some talk. And a particular section they were converted.

And then the other day when Mahāprabhu after taking bath in the Ganges, went to see Bindhu-Mādhava, at Viṣṇu Mandir, and there He began to sing and dance nearby the *āśrama* of the Prakāśānanda. Then some students of his intimated that, “Caitanyadeva is dancing there and singing the Name of Kṛṣṇa. If you like to see that, come.” Then with all the disciples Prakāśānanda came to the adjacent *devastana* and there he found all these things. And he pressed, and it is told that he left the Māyāvādā School and became a disciple. He entered into Vaiṣṇava theory, that is *sarvīśeṣa* Kṛṣṇa is above all. Kṛṣṇa conception of Godhead is the highest.

And some say, we do not admit, that Prabodhānanda who wrote many things about Navadvīpa, Mahāprabhu, and *Rādhā-rāsa-suddha-niddhi* and all, and *Vṛndāvana-sataka*. Śīśir Kumār Ghosh, the Founder of *Āmṛta-Bāzār Patrikā* [a newspaper about Lord Caitanya Mahāprabhu] he was of that opinion that this converted Prakāśānanda was Prabodhānanda. And he was so much impressed and he got so much grace of Mahāprabhu that he produced all these literatures. But we are not of that opinion.

Prabodhānanda, in *Bhakti-Ratnākara* we find that Prabodhānanda was the uncle of Gopāla Bhaṭṭa, as a Tamilian *brāhmaṇa* and he was Prabodhānanda. And in Kṛṣṇa *līlā* he’s Tuṅgavidyā. So he cannot be *māyāvādī*. One who in Kṛṣṇa *līlā* was so important a figure he cannot be *māyāvādī*, Prakāśānanda, in any time.

But anyhow, the Prakāśānanda lost his position in the Māyāvādā School and entered into the Devotional School of Śrī Caitanyadeva and lived in Vṛndāvana the last days of his life past there taking Hari *Nāma*. He was the leader of the then *māyāvādā sampradāya* of Benares.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: So, the other day you were saying about the potential state of the *jīva* in the *brahmajyoti*, Brahmāloka. And then also you told about someone being in the spiritual world and reawakening their identity. You said their consciousness may have been scattered. They may have been a little mad and forgetful of their spiritual identity.

Devotee: Like crazy man, like someone whose crazy, delirious, you said.

Dhīra Kṛṣṇa Mahārāja: In the spiritual world, Vaikuṅṭha, you were saying, someone may be looked upon he became forgetful of his position and had scattered consciousness, or was like a madman, temporarily, for a short time. So how can we understand that the *jīvas* they're coming to the *mahāt-tattva* from the Brahmaloḥa, are they coming from *sāyujya* or *sārūpya*, or can it be...

Śrīla Śrīdhara Mahārāja: I told that two kinds of *jīva* come to this world. One type they're already from Vaikuṅṭha. That is, by the necessity of the *nitya-līlā* of Kṛṣṇa they had to come here, as a part of *līlā*. And another by necessity, constitutional necessity, from Brahmaloḥa their balance, their stage of equilibrium is disturbed anyhow and movement begins in the Brahmaloḥa.

Dhīra Kṛṣṇa Mahārāja: So movement begins in the *brahmajyoti*.

Śrīla Śrīdhara Mahārāja: Ah, *brahmajyoti*, and then, by that influence of the movement, then the free will is started, began to move. But the general movement, the individual, it is *ākṣara*, *ākṣara* becomes *kṣaraḥ*.

[*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]

It was non-differentiated, differentiation begins. And then the, because it was really a conscious place, *jyoti* means consciousness, unit of consciousness, so differentiation and movement, that starts individual consciousness there. From unconscious, a plain sheet, when the specification begins, movement begins, then individual conscious units grow. And because it is consciousness it is endowed with free will. And by free choice from the buffer position, from the marginal position, they had to take one side, side of exploitation and side of dedication. By the choice of their free will they start, and in the result we see that some comes towards exploitation and some goes towards dedication. If we are to analyse to the extreme then we are to follow such trend of thought. *Anādi, anādi-bahirmukha*.

[*kṛṣṇa bhuli sei jīva anādi-bahirmukha, ataeva māyā tāre deya saṁsāra dukḥa*]

["The *jīva* souls are the marginal potency of the Lord. Though in reality they are servants of Kṛṣṇa, from time immemorial, they have been engaged in misconception, as exploiting agents."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.117]

Anādi means what has no beginning. Then why, after they enter the land of exploitation they begin to come within the form of thought, space and time? Before time, before the conception of this material time, the movement, so, *anādi*. *Anādi-bahirmukha*, first, *bahirmukhata*, *bahirmukha* means tendency towards exploitation. In the beginning the first tendency towards exploitation. And when it enters the exploitation area then it comes within the factor of time and space, of the mundane world, so *anādi-bahirmukha*. In this way some enters this side and some may go towards Vaikuṅṭha. In this way the equilibrium is disturbed and the movement, the dynamic character begins, of this world, in the negative side, that is the side of exploitation, the wrong side, the negative side, that of exploitation. And when they come to exploitation, enters the domain of exploitation, then the giving and taking in the negative land of loan, they really become losers. Apparently they think that by exploitation they will thrive, but really they become losers under the subjugation of the material consideration. Do you follow? Am I clear?

Dhīra Kṛṣṇa Mahārāja: Yes. But there's one thing that's confusing to me...

Śrīla Śrīdhara Mahārāja: Yes. What is that?

Dhīra Kṛṣṇa Mahārāja: ...was the other day about saying, you told about someone, Tamal Kṛṣṇa Goswāmī asked about someone entering Goloka or Vaikuṅṭha, some spiritual position. And you said that the others who are already there, they may be seeing that temporarily he was mad. So how is that possible?

Śrīla Śrīdhara Mahārāja: That is another side. When a *baddha-jīva*, a fallen soul...

Dhīra Kṛṣṇa Mahārāja: *Baddha*, conditioned.

Śrīla Śrīdhara Mahārāja:...conditioned soul, enters the unconditional area, then they do not make any distinction. That there the method of thinking is all of eternal. So they think that this friendship, the connection which at present we find within one another, that is eternal, that cannot be, but for some time it was not present, so, 'My friend, you are known to me, then why you were absent for so many days. My heart hankers for your company.' In this way they welcome them.

Devotee: That means that he was there before.

Śrīla Śrīdhara Mahārāja: The eternal aspect, when they meet, they think that we are eternally connected, but why for some time there was a bar between us?

Devotee: So that means before, the living entity was with Kṛṣṇa in the spiritual world, and then some separation...

Śrīla Śrīdhara Mahārāja: Only consider, when the eternal aspect is towards eternity, then that sort of conception comes. "That you were absent, and why? We can't ascertain. For a long time you left Me. How can you go on with your life, leaving Me, your bosom friend?" Kṛṣṇa also tells when a new friend comes after a long time, He says, "You, My friend, why, how you can, and where you can be moving, leaving Me here? I am feeling much pain for your separation. Now you have come it is very good." In this way he's received in that plane because for the eternal, and they think it is temporary. It seems like it was temporary in the eternal time. In the factor of eternal counting it is like that.

Devotee: Our Śrīla Prabhupāda, he explained that originally we were all Kṛṣṇa conscious entities in the spiritual world. But because we were forgetful of that consciousness we came under the jurisdiction of matter.

Śrīla Śrīdhara Mahārāja: Brahmaloaka means forgetfulness of a number, a big number forgetfulness, and they're as if reserved in Brahmaloaka, the forgetfulness.

Devotee: So originally we were with Kṛṣṇa in the spiritual world.

Śrīla Śrīdhara Mahārāja: The two sections, and in *līlā*, sometimes they manage in such a way that some of them come here, they are not posted in Brahmaloaka, not detained in Brahmaloaka, but come here also, and then goes up again. That is the part of *līlā*. And another class that comes, that is posted in Brahmaloaka for a long time and from there it is coming this side, that side. So in two ways we find that *jīva* goes to Kṛṣṇa, Goloka, and mundane world.

Dhīra Kṛṣṇa Mahārāja: And in the, our Prabhupāda he had one book...

Śrīla Śrīdhara Mahārāja: Just as suppose, the imperial officers they come in the provincial, with some business they come in the provincial area, and goes back. This is one thing. And provincial officers may be promoted to imperial service. Something like that.

Dhīra Kṛṣṇa Mahārāja: Yes. Prabhupāda, he had one book called the *Kṛṣṇa Book*. It is the tenth canto of *Śrīmad-Bhāgavatam* in summary form. And in this one pastime, *līlā*, of Varuna stealing away Nanda Mahārāja, later in that pastime, Kṛṣṇa, He revealed, manifest to the inhabitants of Vṛndāvana the spiritual realm Goloka. And Prabhupāda says there that some of the associates of Kṛṣṇa were His eternal associates who descended with Him. Others, they were new men and He was giving them their first glimpse of the spiritual world.

Śrīla Śrīdhara Mahārāja: You see the *svarūpa-siddhi* and *vastu-siddhi* in our attainment of the highest order we are first to pass through the stage of *svarūpa-siddhi* and then *vastu-siddhi*. But *svarūpa-siddhi* is that we attain the fitness of a particular post fully. And *vastu-siddhi*, then we are engaged in that post. Suppose I have passed an examination of a district magistrate, IAS, ICS, that is one thing, that is an eligibility I have acquired. And *vastu-siddhi* means that I am posted in that practically. Then, after *svarūpa-siddhi*, to attain *vastu-siddhi*, for some recruitment, the eligible, the past hands, they get a chance to enter that Vṛndāvana. And there, in the *prapañca līlā* they first participates and after participating first in some *prapañca līlā*, then they are given passports to enter into the eternal *līlā* forever. Am I clear? No.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: For *svarūpa-siddhi* and *vastu-siddhi* and before attaining *vastu-siddhi*, that is eternal service there, these eligible persons they are to participate in the *prapañca līlā* where Kṛṣṇa has come down. In that particular *brahmāṇḍa* he gets the birth, and then after first participation in a *prapañca līlā* of Kṛṣṇa they comes in touch with the eternal *līlā* and then forever they're admitted into His eternal *līlā*, *vastu-siddhi*. So it will be like that. So it is said in that way.

Dhīra Kṛṣṇa Mahārāja: There's one *śloka*, it is in *Ādi-līlā*, *Caitanya-caritāmṛta* [5.36], and *Bhakti-rasāmṛta-sindu* [1.2.278], and *Laghu-Bhāgavatāmṛta* [1.5.41] of Rūpa Goswāmī.

Śrīla Śrīdhara Mahārāja: Yes. What is that?

Dhīra Kṛṣṇa Mahārāja:

*yad arīṇām priyāṇām ca, prāpyam ekam ivoditam
tad brahma-kṛṣṇayor aikyāt, kiraṇārkopamā-juṣoḥ*

[“Where it has been stated that the Lord’s enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun.”]

So there...

Śrīla Śrīdhara Mahārāja: *Kiraṇārkopamā-juṣoḥ* - Yes. That is a very important *śloka* and that harmonises many things, many opposite things harmonised there. It is said in the *śāstra* that whoever is, that anyone, *kama krodha vaya desa hi chadya dayo nipa bhavo stad gatim gata* [?]

It is mentioned in different places that who is killed by Kṛṣṇa he attains His *loka*. And also, by dint of *bhakti*, they also attain Him. Then the both is one and the same? If by that Kaṁsa, Śiśupāla, Rāvaṇa, Kumbhakarṇa, that was killed by Viṣṇu, they also attained Viṣṇuloka. And those that through the processes of the devotees, they by the process of devotion, they also attain Viṣṇuloka. Is this one and the same? Rūpa Goswāmī says no. Then, how is it said like that in the *śāstra*?

Yad arīṇām priyāṇām ca, prāpyam ekam ivoditam - in the scriptures we find as if the enemies killed by Kṛṣṇa and His friends, they both attain the same place. But it is not actually the same. It is just as sun’s ray and the sun is one and the same, so also, Brahmaloaka and Vaikuṅṭha one and the same. *Kiraṇārkopamā-juṣoḥ*, *ārka* and *kiraṇ*, there is difference. So *ārka* is original body, and *jyoti* is, *kiraṇ* means *jyoti* emanating from the sun. Both have been taken in the broader sense one and the same. So the enemies killed by Viṣṇu they enter into *jyoti*, and the devotees they enter the real zone, home. It is in a general way this statement is like that. *Kiraṇārkopamā- juṣoḥ*, *kiraṇ* and *ārka*. So *brahmajyoti* and Vaikuṅṭha is taken as one and the same, in this way it has been mentioned like that. But really there’s a great difference.

Dhīra Kṛṣṇa Mahārāja: So there in his *bhāṣya*, Prabhupāda, he said, he quoted Parāśara Muni speaking to Maitreya and he was saying that, “Do not think that Jaya and Vijaya in every millennium, *yuga*, that they are falling from Vaikuṅṭha to become *āśuras*, demons. We should not think that way.” So my question is this, are some Vaikuṅṭha *vāsīs* or the inhabitants of Vaikuṅṭha, is it possible for them to fall into this material contaminated world? This is unusual.

Śrīla Śrīdhara Mahārāja: There may be two things to be considered here. Jaya and Vijaya are Vaikuṅṭha *dhari*, *dhari* means gatekeeper, and Vaikuṅṭha’s gate, outside the gate there is non Vaikuṅṭha...

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: ...that is merely Brahmaloaka, or Śivaloka. So deviation from that place is not impossible. That is one thing. And another, those that have got some

engagement, but the; I told that there are two forms of falling by *līlā*. For *līlā*, like play, just as like Hiranyakas, everything is in Vaikuṅṭha or everything is in Goloka in the broadest sense. But Goloka means all accommodating, that Kṛṣṇa *līlā* accommodates everything but that loses its poisonous habit. Just as a heinous murder is one thing, and when in a play, in a drama it is being shown, it has not got such heinousness. Playfully it is relished by persons, but actually when it happens people will shudder. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: In a play, when it is found in a play, it loses its sting. So in the *līlā* of Kṛṣṇa everything may be accommodated but no sting will be there. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So everything, to maintain its dynamic character – just as Rūpa Goswāmī says, *ato hetor ahetoś ca, yūnor māna udañcati, aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet*.

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

[“The progress of loving affairs between a young boy and a young girl is by nature crooked, like the movement of a snake. Because of this, two types of anger arise between a young boy and girl — anger with a cause and anger without a cause.”] [*Ujjvala-nīlamanī*]
& [*Caitanya-caritamṛta, Madhya-līlā, 14.163*]

Just as a serpent when he goes, his natural movement is curved, not straight. A serpent never goes straight but in a curved way. So the natural flow of *prema*, of love, is in a curved way. *Ato hetor ahetoś ca*, with cause or without cause, *yūnor*, the lover and the beloved their *māna udañcati*, there sometimes without any cause, so many feelings, sentiments, the anger and earnestness they spring, *ahaitukī*, it is...

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