

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.09.21.B_81.09.22.A

Śrīla Śrīdhara Mahārāja: Union in separation, that is proper union with the infinite. And to come in concrete union, that depends upon Him, that is very rare. So *jīva*, jurisdiction of the reach of the freedom of the *jīva* is union in separation. Not the question of intensity. In *sādhana* also union in separation, *bhāva bhakti* also, *prema bhakti* also, union in separation; this is a common ground for the *sādhaka*. But if gone deeper found when real union takes place at least once, then the separation will be very, very intense, very, very intense. It'll also have no limit, type in different *rasa*. The degree depends on that classification of union. The deepest union is possible only in *mādhurya-rasa*. That makes one mad, almost mad, *mahābhāva*, a madness in the highest sanity, mad insanity. In the highest form of sanity, there is madness. It is opposite, *mahābhāva*.

[Bengali (?) for approximately thirteen and a half minutes [?]]

“Please take me along with Him. I can’t tolerate Your separation.”

When Rūpa Goswāmī Prabhu was taught in Allahabad, in Prayāga, confluence of Yamunā and Ganges _____ [?] “Please take me along with You. I can’t tolerate Your separation.”

Mahāprabhu told, “You are always with Me and what I say you do that then it will really be your presence with Me.”

It meant that to be physically near is not properly near; nearness in the mentality. If we want to have association with a superior then only by obeying them we can retain our position nearby. Not by any other physical or mental way. Only as a waiting servant, whatever the instruction comes, ready to do that. That is the means to be in the association, spiritually, nearness of distant, not in the sense of miles in the physical plane. That is calculated by *anugatam*, submission. Submission is the way of measurement whether he’s near or far. The measurement is, the unit is of such character.

Sada sange acar tumi punascar ascaj nilacale [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Physically far away, spiritually very close. And physically very close, but physically near, but spiritually may be far off. To live in the same plane! Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, I have one question from the *Caitanya-Bhāgavat*. So in the *pratha madyai* [?] there is descriptions of *Madhya-kaṇḍa*. So in one verse it is being described about *maha-laki* [?] So it says:

madhya kanday rukmini veshay narayana nachilin sthana pilo sarva bhakta gane [?]

So in the *vibriti*, Śrīla Bhaktisiddhānta Saraswatī Ṭhākura he has written:

Rukmiṇī devī maha laki ar sri krsna vaidhi padi mahishi, then, *tini jagat mata* [?]

Now the question is, then Śrīla Bhaktisiddhānta Saraswatī Ṭhākura writes:

Darana poshen lila moy paramata, atta tatta armatri tatta armatrito vitra parkas kori [?]

So I couldn’t really figure out how to express that into English. He says:

Darana poshen lila moy paramata [?]

That’s all right, then the next line:

atta tatta armatri tatta vitra parkas kori [?]

So exactly what that implies?

Śrīla Śrīdhara Mahārāja: A mixture of two planes. Generally Rukmiṇī is connected with Dvārakeśa. But Paramātmā is Kṣīrodakaśāyī. Gaura-Nārāyaṇa when He came to preach the *yuga dharma*, Hari *Nāma*, that is the duty of Kṣīrodakaśāyī, Paramātmā. Paramātmā is always in connection of the *jīvātmā*, to supervise his activity, and watch, and inspect him as guardian, though indifferent. But always the guardian's eye, vigilant eye is there, and that is Kṣīrodakaśāyī.

And Vṛndāvana dāsa Ṭhākura he has expressed his opinion that Mahāprabhu was Avatāra of Kṣīrodakaśāyī. That is Gaura-Nārāyaṇa. But Kṣīrodakaśāyī Viṣṇu is Paramātmā. And for the nurturing, for the sustenance of the *jīva's* interest Kṣīrodakaśāyī is entrusted, His function. So Kṣīrodakaśāyī and Paramātmā have got some interest to help the *jīvātmā*. This is the general rule, general way.

Now, how Rukmiṇī who is connected with Dvārakeśa comes in this field that is the difficulty. And there is of course, Nārāyaṇa came with His own potency. But they should not command any respect in that *līlā*. Viṣṇu Prīya, Lakṣmī Prīya already gone, disappeared, Viṣṇu Prīya was there. But she was not in position to become mother to all these *parśada* devotees, for the purpose of this, for the interest of the *līlā*. It was not possible to take her, for her to take the position of the mother ostentatiously.

And because Mahāprabhu had some connection within from that Kṛṣṇa Avatāra, so from there some delegation came from some higher level. It was not practical for Viṣṇu Prīya to do the part, to play the part of the mother of the devotees. So because she was connected with Kṛṣṇa *līlā* in this special Avatāra, special Kṛṣṇa, Svayaṁ-Bhagavān Kṛṣṇa, so for necessity the potency from the higher level came to help.

And *vātsalya* cannot be traced in Lakṣmī Devī in Vaikuṅṭha. Lakṣmī Devī, she has got not any son or daughter, so no filial affection is displayed there, in Nārāyaṇaloka. So necessity in Dvārakā; Rukmiṇī is mother of Pradyumna etc., so that potency of Kṛṣṇa had to come down to play the part of Viṣṇu Prīya because circumstance did not allow her. She was too young, and the ordinary environment was not favourable to accept her as mother in this play.

So to give a divine characteristic, crossing Lakṣmī Devī because no filial affection there, so Mahāprabhu had to connect with the Dvārakā potency and Rukmiṇī Devī had to appear in that arena. And Mahāprabhu Himself took her garb and also some display of her majestic affection, affection mixed with having the body of some *aiśvarya* so that people in general have some respect for the same.

So Rukmiṇī, is shown that though He's playing the part of Gaura-Nārāyaṇa but unconsciously, consciously sometimes yet He's more than that comes to the field. Unknowingly, only following His sweet will, the potency of higher plane are coming to help Him in His *līlā*. He wanted to perform a particular type of *līlā*. And it was not possible within the jurisdiction of His present form of the order of Nārāyaṇa, so Kṛṣṇa *līlā* had to give, supply some potential energy to come down and perform the *līlā* smoothly.

And also Mahā-Lakṣmī is superior to Lakṣmī Devī. Sometimes Lakṣmī Devī in Vaikuṅṭha also is called Mahā-Lakṣmī, but still Rukmiṇī Devī's position is higher than that of Lakṣmī in Vaikuṅṭha. It is *aiśvarya* and that is nearer approach to Svayaṁ-Bhagavān. Dvārakā position of Kṛṣṇa is superior to Vaikuṅṭha.

*vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād
[vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kunḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ]*

[“The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṅḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṅḍa, which is situated at the foot of Govardhana Hill?”] [*Upadeśāmṛta*, 9]

Madhu-purī, Vaikuṅṭha and Madhu-purī midway there is Ayodyā and Dvārakā. So as Mahāprabhu is concerned with Kṛṣṇa and not with Rāmacandra so much, so Dvārakā potency came to help Mahāprabhu in His Gaura-Nārāyaṇa *līlā* where *vātsalya-rasa* was thought to be necessary. *Vātsalya-rasa* is not to be found in Vaikuṅṭha. *Vātsalya-rasa* begins from Ayodyā, Dvārakā, Braja, for necessity of *vātsalya-rasa*. And so it is not found in Vaikuṅṭha. From a higher region it had to descend to help His *līlā* for the time being. So it was the function of Paramātmā for the welfare of the *jīva*.

Rukmiṇī Devī is above Kṣīrodakaśāyī and Lakṣmī-Nārāyaṇa, Mahā-Lakṣmī. Or she may be called Mahā-Lakṣmī. But *vātsalya-rasa* is there which is not found in Kṣīrodakaśāyī, nor in Vaikuṅṭha Nārāyaṇa. So *vātsalya-rasa* means to go higher. And when that higher connection will come to this lower by the special will of Śrī Gaurāṅga who is within Kṛṣṇa and without, *yuga* Avatāra, Kṣīrodakaśāyī. Do you follow the ontology?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Then you are to adjust. King came to visit a place of a district magistrate. Local people gave an application to the king which is under the function of district magistrate, “Please help us in this way.” But the king found that magistrate jurisdiction is not here. So he used some special power. And above magistrate, from above function, he, because he’s a king he is not limited to the power of magistrate so he utilised his free will and what is not in the jurisdiction of the magistrate he did that for the application of the local people. Do you follow?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Something like that, because he was king. So Mahāprabhu as He was Kṛṣṇa, He easily could invite Rukmiṇī in the field where Rukmiṇī was not necessary. Do you follow?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: In this way it was managed. Do you follow?

Akṣayānanda Mahārāja: Yes.

Bhāratī Mahārāja: So He’s showing two functions, potion...

Śrīla Śrīdhara Mahārāja: *Dharana* potion - that is to look after the welfare of the *jīva*. And that is the function of Kṣīrodakaśāyī, the Paramātmā.

Where *māyā* and *jīva* is concerned the function of Paramātmā is there. Here Mahāprabhu what He is doing there, that is with the connection of *jīva* and *jagat*, *māyā*. So it is the function of Paramātmā. But He came to help the *jīva* in the function of Paramātmā, but what He wished He did not find in the jurisdiction of Paramātmā. So He went to Vaikuṅṭha but Vaikuṅṭha has got no filial affection, so He had to go to Dvārakā and from there invite Rukmiṇī within Him; and to finish the function. That was *anyataka*, that was a drama He was playing. Hare Kṛṣṇa.

Bhāratī Mahārāja: So the *atta tatta*?

Śrīla Śrīdhara Mahārāja: What is the spelling? What is the meaning?

_____?

Bhāratī Mahārāja: I think it means extensively on a wide spread way. It says...

Śrīla Śrīdhara Mahārāja: Extension; *atta tatta* means extended. It extended itself, Paramātmā, _____ extended himself to _____ and so it was not found in Vaikuṅṭha, He had to go to Dvārakā. *Attā tatta* for His extensive characteristic _____ When _____ that extension was necessary for motherly affection to foster them, so He had to go to Dvārakā, next nearest *vātsalya-rasa*. To take *vātsalya-rasa* from the store of Dvārakā, because it was not in Vaikuṅṭha, nor in Kṣīrodakaśāyī, Lakṣmī Devī. That is Lakṣmī and she has got not *vātsalya*, no son, no child. So, because *vātsalya-rasa* is necessary towards _____ it was extended to _____ and so _____ in the nearest store was in Dvārakā so Rukmiṇī had to come. Really the function of Paramātmā, but when _____ was necessary towards _____ nurturing, sustaining, so He had to go beyond Vaikuṅṭha to Dvārakā, the nearest store of *vātsalya-rasa*.

Bhāratī Mahārāja: So we can, in the English, in the second line it says:

Nachilan stana pilo bhakta gan [?]

So Lord Caitanya enacted as if He was feeding them.

Śrīla Śrīdhara Mahārāja: In the form of Rukmiṇī Devī, in the dress of Rukmiṇī Devī, He danced there. And whether His form of Rukmiṇī was genuine or not, to prove that perhaps, “Yes! I’m really Rukmiṇī.” And to prove that He invited the devotees to take, to suck the breast. “I am Rukmini.”

Bhāratī Mahārāja: But He kept His own form.

Śrīla Śrīdhara Mahārāja: And this is not only a show. There is substantial reality there, to produce confidence, to arouse confidence and strengthen in the heart of His devotees that He has got that supernatural position. When Caitanya Mahāprabhu, Gaurāṅga willed, He really, He could take the body of Rukmiṇī herself and not an ordinary imitation show.

Bhāratī Mahārāja: Mahārāja, why is Lord Caitanya sometimes referred to as Gaura-Nārāyaṇa?

Śrīla Śrīdhara Mahārāja: Generally Gaura-Nārāyaṇa because of the Yuga Avatāra. Every Kali-yuga there comes generally one Avatāra to preach Kṛṣṇa *Nāma saṅkīrtana*, at every Kali-yuga. But in twenty eighth *yuga*, once in a day of Brahmā, that Rādhā-Kṛṣṇa combined comes in that order. And Yuga Avatāra absorbed in Him.

Bhāratī Mahārāja: There's one other thing that came up here Mahārāja. There is one *lilā* here where Caitanya Mahāprabhu, He accepts the *tandula* [?] So two types of rice are there, there is *siddha* and also *atta*. So *atta* means hot but heated.

Śrīla Śrīdhara Mahārāja: *Siddha* means _____, *atta* means which is not boiled. From the paddy, the white rice is taken up, and the husk removed, without boiled. And the *siddha* means what is boiled once, then it is dried in the sun and then the husk removed, it is *siddha*. Generally here in Bengal and Orissa and perhaps Sind, they accept this boiled rice, *siddha chal*. That is more easily digestible, and also a little bigger in size, easily digestible. And the *atta*, which is not boiled but un-husked rice, small in figure and that is little, *gurupak*, not very easily digestible. So, but that is considered to be the purer type.

Bhāratī Mahārāja: So this is in Bengal, they use mostly *siddha*?

Śrīla Śrīdhara Mahārāja: *Siddha*.

Bhāratī Mahārāja: I saw they're boiling before.

Śrīla Śrīdhara Mahārāja: But in U.P. and others, other parts in Madras, they use *atta*. They hate this boiled rice *siddhajal*.

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