

82.11.19.C

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Bhakti Sudhīra Goswāmī: Also, once you quoted Raghunātha Dāsa Goswāmī, about his feelings of separation, and how he was seeing Rādhā-kuṇḍa and Govardhana.

Śrīla Śrīdhara Mahārāja: Yes. Very painful, most severe. It is almost a parallel thought. The sun is burning. So the Govardhana, Rādhā-kuṇḍa, the mediators, one who taught me the transcendental greatness of these signs that have got very intimate connection with my Lord, they're withdrawn. The medium is withdrawn, next, nearest medium, will know that great reaction. He's there, and who connected that high thing with me, he's gone away. It is there. I can't get it. So Guru is such.

So many mediators there may be, but with the nearest mediator withdrawn. That vehement experience came to him. This dreadful expression did not appear from his mouth when he had experience of departure of Mahāprabhu and Svarūpa Dāmodara. There also some experience he had, tearing his hairs like a mad man. But still had some affinity for some future prospect in Vṛndāvana. He went to see Vṛndāvana. But when in mature condition the medium taken off, then that fierce condition he felt.

This is Rādhā-dāsyā, so he could give vent to Rādhā-dāsyā, is the highest. The higher form of negative, that draws substance from the positive, and distributes to us. That is the mood. It is there, but we can't have it. So the disappointment to the highest degree is Rādhā-dāsyā.

And our Guru Mahārāja told, "Our highest concern is with Rādhārāṇī, and because Rādhārāṇī feels intimacy with Kṛṣṇa, so we have concern with Kṛṣṇa."

So pure, that he was so faithful to the highest conception of negative substance, to clear out the dust of the negative substance. Our real connection with the high negative propensity. Without that, to have any direct with Kṛṣṇa, what we get in quality and quantity that is nothing. Ordinary people may think that they're getting much. But the real experts they consider that that is nothing. The quality and quantity we get through the medium of Rādhārāṇī, that is telescopic system, what we can see by microscope, by telescope. But what the ordinary eye sees is nothing. Some thing like that. Who has seen with a microscope or a telescope, he will curse his eye. "That I can't see. What is the necessity of this eye?" Something like that.

Devotee: Mahārāja. [0604 - 0648 ?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. So Rādhā-dāsyā comes out of that feeling.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hari Charan says, "You say something about the greatness of your Gurudeva."

Bhakti Sudhīra Goswāmī: We're going to speak in the temple.

Śrīla Śrīdhara Mahārāja: All right. _____ [?]

...

Bhāgava: ... I wrote something on Rāmānuja *sampradāya* and it came very easily.

Śrīla Śrīdhara Mahārāja: Rāmānuja?

Bhāgava: Yea. I wrote something very short on Rāmānuja *sampradāya*, Śrī *sampradāya*. But with Kṛṣṇa *līlā* there are things I do not understand. From the time of Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: You go through - have you gone through *Caitanya-śikṣāmṛta* of Bhaktivinoda Ṭhākura?

Bhāgava: No.

Aranya Mahārāja: That is not translated into English, Guru Mahārāja. *Caitanya-śikṣāmṛta* is not yet in English.

Śrīla Śrīdhara Mahārāja: Do you know Hindi?

Aranya Mahārāja: _____ [?] I don't think so. I think he just speaks English.

Śrīla Śrīdhara Mahārāja: It has been translated into Hindi long, long ago, I know that. And also Telugu, by Raghunatham _____ [?] Jagannātham. And Tikam [?] Singh in Hindi. But whether it is translated into English I don't know. It should have been done, because there we find comparison with this Vedic religion with the western different conceptions of philosophy. The Kant, the Hegel, the Spencer, Schopenhauer, all these, comparative study in *Caitanya-śikṣāmṛta*. In *Jaiva Dharma* the comparative study is confined to Indian conceptions of religions in different forms. But the western philosophy has been compared with these eastern theological ideas in *Caitanya-śikṣāmṛtam*.

Bhāgava: I wanted to know what the condition of Vaiṣṇavism was, or of Rādhā-Kṛṣṇa worship was like from the time of Kṛṣṇa's disappearance...

Śrīla Śrīdhara Mahārāja: Rādhā-Kṛṣṇa worship, Rāmānuja, Lakṣmī-Nārāyaṇa.

Śaṅkara, non-differentiated mass of consciousness.

Rāmānuja says, "No, it is differentiated, the mass of consciousness with differentiation and specification. Everything is true, this physical, or mental, or spiritual. The material, *adhokṣaja*, that is transcendental world, all true. But this is flickering, and that is permanent, eternal." And he says that, "If we deal with closer inspection we shall find that the mass of consciousness is personal, a big person. A small drop, point of consciousness is a small soul, insignificant *jīva* soul. And the huge consciousness is a huge person."

And He's Vāsudeva, or Puruṣottama. He's the support of Brahman. Brahman is the halo of His body as a whole, Vāsudeva. The person who is inside everything, and who includes everything in

Him, both. *Kṣaram atīto 'ham, akṣarād api cottamaḥ.*

*[yasmāt kṣaram atīto 'ham, akṣarād api cottamaḥ
ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ]*

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."]

[Bhagavad-gītā, 15.18]

"I'm above these two fold creations. One part of creation is changing, another unchanged. But *akṣarā* means which is unchangeable, and *kṣarā* means which is always changing. And I'm above these two substances. I'm Puruṣottama, I'm Vāsudeva. Not that stagnant Brahman, above that stagnant Brahman, and what is the misconception of the Brahman here, always changing, above that also, I'm personal."

Because consciousness means person. There cannot be any consciousness which is not person. A small point of consciousness, small personality, individuality. Without individuality no consciousness possible. Just as without the power of resistance no matter can exist, either positive or negative existence. Matter means occupying some space, or some energy, which can offer resistance to another. Some conceptions of matter. So the conception of consciousness unit means personal, cannot be impersonal. What is conceived to be impersonal, that will be hazy conception of the halo of that person. So *Gītā* says *Puruṣottama vada imam.*

*brahmaṇo hi pratiṣṭhāham, [amṛtasyāvyayasya ca / śāśvatasya ca dharmasya, sukhasyaikāntikasya
ca]*

Kṛṣṇa says: "I am the basis and original mainstay of the undivided divine vitality of the impersonal Brahman, which is immortal, imperishable and eternal, and is the constitutional position of inexhaustible nectar and the sweetness of the ambrosia of profound love divine."]
[Bhagavad-gītā, 14.27]

"I am the supporter of that Brahman conception." And in another place, *[yasmāt] kṣaram atīto 'ham, akṣarād api cottamaḥ / ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ.* "The best of all persons." In *Bhagavad-gītā*, Vāsudeva conception.

Above that Rāmānuja says, "If we look very distinctly, very carefully, then we shall find that that person has got a potency. And if we can analyse His potency then we shall find so many servants, and Lakṣmī Devī also, potency. The person has got his *śakti*, his potency. The consumer and something to be consumed.

When Vāsudeva, more closer inspection unfolds, He, aspects as serving and service taking, two aspects. *Puruṣa* who accepts the service, and *prakṛti* who is engaged in the service of *Puruṣa*. Lakṣmī-Nārāyaṇa. Closer inspection of Vāsudeva reveals that Nārāyaṇa is surrounded by His potential subordinates, and that is found in Vaikuṅṭha, and they're all engaged in service of Nārāyaṇa. It is Vaikuṅṭha.

And there we're told, two and a half *rasa*. The submission of the servitors to their Master, Nārāyaṇa, and before that submission first they have got their independent individuality, but with submission to Nārāyaṇa, that is *śanta-rasa*. And the further development, *dāsya-rasa*, when the active service is added to the submission then it becomes *dāsya-rasa*, the ecstasy of service in the transcendental realm. When confidence is added to that service it becomes *sākhya*, but full *sākhya*, friendly service, is not seen in Vaikuṅṭha. Because of the awe and reverence in the object of their service, so not very confidential, or simple.

"But as friends we hold equal position. If we play, sometimes we shall climb the shoulder of our Master, and sometimes we shall accept Him on our shoulder. We're equal."

That full confidential service is not possible in Vaikuṅṭha because of the awe and reverential atmosphere of the place, grandeur, resourcefulness, infinite, all this, some sort of reverence and regard predominates there.

Rāmānuja says here, "It is finished, no further."

Śaṅkara ends in non differentiated mass of consciousness.

Rāmānuja says, "No, within that the potency and the owner of the potency. A person is there, the service also there. It is Vaikuṅṭha." So far Rāmānuja's philosophy. "And by *śaraṇāgati* we can attain Him." All these things are there, *śuddha-bhakti*, it is accepted as pure devotion. The service is the real nature of every person. They can thrive there, they can be quite natural there in that soil. And here abnormal life they're leading. This is according to Rāmānuja.

And Lakṣmī Devī, Śrī Lakṣmī, She's serving Nārāyaṇa with Her she-friends also there. And there are many males servants also there. In this way, the land of service. And that dignity, awe, reverence, respect, grandeur, that is the nature of that domain, that realm, transcendental, divine.

Bhāgava: Why is there differences between Madhvācārya and Rāmānuja? They fight sometimes.

Śrīla Śrīdhara Mahārāja: Rāmānuja says *viśiṣṭādvaita*. There, *jīva* and God's world, Rāmānuja's philosophy may be analysed in this way. *Para*, means that original conception of Godhead, Nārāyaṇa.

Vyūha, in Vaikuṅṭha many delegating aspects of Nārāyaṇa on all His sides, about twenty four. First delegation, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. And everyone of these four has got some, five, so altogether twenty four delegated aspects of Nārāyaṇa is found with all Their resources, Lakṣmī *sevā*, etc., *vyūha*.

And then *vaibhava*, the Matsya, Kūrma, Varāha. One aspect of Nārāyaṇa descends here in the mundane world for the protection of the good and the destruction of the bad. And to preach the truth, devotion, and save the truthful devotees. Matsya, Kūrma, Varāha, Nṛsiṃha. *Vaibhava Avatāra*.

Then he says another *Avatāra*, *para*, *vyūha*, *vaibhava*, *antaryāmi*, the Paramātmā, all permeating principle everywhere, within every atom. That is called as Paramātmā extension of Nārāyaṇa, as one aspect.

And *arcā*, the Śrī Mūrtis here and there we find that it is Nārāyaṇa also. To the most blunt headed He comes as if in material shape though He's not material. But to draw service from the most gross minded He appears in this Arcā-Mūrti, Śrī-Mūrti, Śrī-Vigraha, and accepts service in the physical plane. Then He will gradually draw them towards inner conscious service, inner conscious realm.

And this world is the outer cover of the Vaikuṅṭha, the spiritual world. And by *śaraṇāgati*, this surrendering, and by listening, and the service of the devotees have been given very much

importance in Rāmānuja *sampradāya*. The service of the devotees can take us in high speed to that Vaikuṅṭha. And *śaraṇāgati* is generally necessary to go up to *Adhokṣaja* realm.

And Madhva - there are short *ślokas*, one made by Madhva, another by Baladeva Vidyābhūṣaṇa.

Sri madhva traha tatvam harena paramam [?] I can't recollect those *ślokas*. In one *śloka* on the principle of Madhvācārya has been put _____ [?] *sriman madhva matay hari para tamo satyam jagat tat jato* [?]

According to Madhvācārya, *hari para tamo*, Hari is the highest God of all conceptions of gods. Different gods but Hari is the highest God. *Sriman madhva matay hari para tamo satyam jagat tat jato* [?]

And Śaṅkarācārya says, "This material world does not exist."

Madhva says, "No, this world does exist." *satyam jagat tat jato* [?] *vedo jīva gana* [?] There are differences in all the individual souls. All are not equal or identical or same. Every point is differentiated from another point of all the conscious atoms. They're all of different type, specific type, *vedo jīva gana* [?]

Hari _____ [?] But all of them are servants of Hari. *Nityocho harang gata* [?] And there is hierarchy, some in lower section, some higher." In this way. *madhva matay hari para tamo satyam jagat tat jato vedo jīva gana hari _____ nityocho harang gata* [?] That *sādhana* to get back Hari, only *śuddha-bhakti* is necessary. This is the conception. All other points I forget. It is there in the books. This is Madhvācārya. He puts great stress in the difference of *jīva* and Bhagavān, God and *jīva*. They're very, very different.

Śaṅkarācārya says, *so ham*, "That is one and the same."

Rāmānuja says, "No, they're part of the body, but service taking and service giving, but in one system."

Madhvācārya laid much stress on the difference, that they're of another kind, that is *śakti*, *vibhinnāmśa*.

And Hari as *svarūpa-śakti*. *Svarūpa-śakti* and this is *taṭasthā-śakti*, in this way, different.

In this way there are so many other points of differences, but I forget them.

Bhāgava: Sometimes I hear the Madhvas and the Rāmānujas they fight, they're fighting with each other.

Śrīla Śrīdhara Mahārāja: Yes, sometimes, not so many, the fighting between the Madhva and Śaṅkara, that was very extreme. And sometimes Rāmānuja *sampradāya* was selected as umpire between them. Once, there was a very big battle between Madhvācārya's last disciple successor Akṣobhya, and Vidyanaya who was a stalwart in the Śaṅkara School. A great fight for long time. And Deśikācārya who was a scholar of the Rāmānuja section, he came to make compromise, we're told.

But Rāmānuja is also a Vaiṣṇava of pure type, because Viṣṇu, Vaiṣṇava, and devotion, *bhakta*, Bhagavān, *bhakti*. The Master, the servant, and the service in the middle. This is recognised by all the Vaiṣṇava *satvata sampradāyas*, with some different conceptions about the position of the Master and the servant, and how to serve. Rāmānuja laid stress in service of the devotee,

tadīya-sevā. The service of the Vaiṣṇava is greater than the direct service of Nārāyaṇa Himself. It gives concrete result, and that is a little vague, far off. And also *śaraṇāgati*, he laid stress in surrender.

And Madhvācārya, the difference between *jīva* and *Īśvara*, a great uncompromising difference between the two. The servitor class, the slave class, and the Master, has laid very much stress.

And also, *mukti*, _____ [?] According to the conception of Madhvācārya what is *mokṣa*, what is liberation, that is to get the service of the Divine Feet Viṣṇu. _____ [?]

And Viṣṇuswāmī, Śrīdhara Swāmī, they are also of the same faith, more stress towards the whole thing is one. Though the Master and the servant, and the relationship between them, but he laid stress on the oneness of the whole. And also the service must be of free loving nature, and not very rigid, strictly following the imposed control of the *śāstra*. More loving than *śāstra* control, or whatever you like, *viddhi*, the rules. Service should be more loving than following the rules and regulations. That is their idea, Viṣṇuswāmī. And Vallabha Swāmī in Gujarat they are found in great number.

And the Nimbarka *sampradāya*, another of the four, *dvaitādvaita*. They give both, something common and something different. And Rādhā-Govinda is the highest conception, and through love we must try to get His service. But they have given stress that not Rādhā-Govinda, they're married couple, not this *parakīya*. Not married ladies following their husbands and they deceive them and they go to serve Kṛṣṇa, this has not been accepted by the Nimbarka School. They're all married to Kṛṣṇa, and they have some *līlā*, in this way. That was *svakīya-vada*.

And Gauḍīya Vaiṣṇava, *parakīya*. And their nocturnal *līlā* has been described by Nimbarka. And Gauḍīya Vaiṣṇava's most important union is in daytime Rādhā-kuṇḍa, and some differences there. And they say *dvaitādvaita*, both oneness and difference. And Mahāprabhu gives a strict qualification, that that must be *acintya*, one qualification must be there. Only something common, something different, that is not the whole truth. Because the difference and the common depends on His sweet will.

"I am everywhere, nothing in Me. I am nowhere, everything in Me. I am everywhere, everything in Me. I am nowhere, nothing in Me."

Can you conceive? So that means it depends on His sweet will. Where and how much He's different from others, and how much He's one and the same with others. It depends on Him, so *acintya*. It is inconceivable distinction and simultaneously existing between the *jīva* and the *jagat*, and the *dhāma*, Vaikuṇṭha. Everywhere this *acintya bhedābheda*, something common, something different. And that cannot be within the estimation of the *jīva* or anyone. It fully depends on Him. This is Gauḍīya Vaiṣṇavism, Mahāprabhu, *bhedābheda, acintya*.

Bhāgava: So He can empower a *jīva* - so He can take ordinary *jīva* and empower him tremendously.

Śrīla Śrīdhara Mahārāja: Yes, *śaktyāveśa* He can do. He can design and destine. He's independent in His design, and also He can destine, everything subordinate to Him.

Bhāgava: The *parakīya-rasa* was not known before Mahāprabhu?

Śrīla Śrīdhara Mahārāja: Yes. It was there in *Bhāgavatam*, in many *Purāṇas* also. And Mahāprabhu when He came He gave a clear mood to that, practically, that is supporting. Not that He took for Himself such practice. He was of an Ācārya nature. He did not accept any others married girl. But Kṛṣṇa did it and He supported that fully. That is the highest position of our service. When we are ready to risk - the highest risk we take for the service, crossing the rules and regulations in the society, and so-called religion. We admit His autocracy over everything, above law. No partition or demand on His right. His right is exceptional and supreme - to have recognition of that, even crossing the rules of the scriptures and also the laws of the society, one takes so much risk, and that is the highest dedication for the Absolute Good.

This is the conception underlying the Bhāgavata School, the Vṛndāvana School. And that was supported by Mahāprabhu perfectly, scientifically. That His right can never be challenged by anyone's right. His right over everything is absolute, in the highest sense. No law can enter and can plead any deviation from that point. He's above all. Laws come from Him. Law is there where it is to decide things between two or many, then law, justice, comes into existence.

And where is oneness, all belonging to Him, everything for Him, this Hegelian philosophy. "He's for Himself. Everything is for Himself, and He's also for Himself, not sub servant to anything else." So fully to realise this and to obey that, that He's the authority above law. His ownership over us, His claim over us is absolute, not to be considered from any point outside. This recognition is the highest recognition of the fact that He's for Himself, and everything for Himself.

Do you follow?

Bhāgava: Yes. He's above the law.

Śrīla Śrīdhara Mahārāja: Above all. So His claim over everything above all. No consideration, no argument, no complaint can come in that realm. No law can come to decide the right of His claim to anything and everything in this world. To have full faith and full regard and full preparedness for His service crossing everything else, that is *parakīya*.

In another sense *parakīya* means the circumstance has got some demand on me. Keeping it outside to my free choice to be taken up and to be given to my Lord of heart. The circumstance has come clean over me, so outwardly I'm admitting so-called claim, but internally my free choice I take out and I offer to my Lord of heart. That is also another aspect.

Do you follow?

Bhāgava: Yes. After the time of Kṛṣṇa there was a gradual increase in - there was decrease, and then Buddhism came. Was there a Vaiṣṇava conception around the time of the Buddhists, or was it finished at that time?

Śrīla Śrīdhara Mahārāja: The growth of the development of theism in this plane came to its highest point when Kṛṣṇa descended here. You will find in *Śrī-Kṛṣṇa-saṁhitā* by Bhaktivinoda Ṭhākura. You should read, go through that book. And then it reached the acme, the highest point, during Vṛndāvana *līlā*. And then it began to degrade, and there was some chaos, Buddhists came.

And you don't think only about the social necessary development from outside, that everything coming out of necessity from the fossil. The sweet will of the Lord is playing, is the cause of every play, and is under and over all sorts play the supreme sweet will.

So after that Buddhists came and preached about *ahimsā*, *śanta-rasa*, because we may think that this *parakīya* question may degrade the whole thing. And that may be just as like *sahajiyā* that may be imitated by many and lose their fortune. So anyhow, the change in the age began after it reached the zenith, and then decline in the necessary revolving of this worldly law. Going up and going down, in this way, cyclic order, the Satya, Tretā, Dvāpara, Kali. So Buddhist came, and then came Kali to finish all, their boisterous, atheistic movement from this extreme position...

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