

83.03.20.A

Śrīla Śrīdhara Mahārāja: ...that is difference in the temperament. Then, Kṛṣṇa of Vṛndāvana, Balarāma of Vṛndāvana. No presence of Pradyumna, Aniruddha. In Mathurā also, no Pradyumna, no Aniruddha. In Dvārakā there is Pradyumna and Aniruddha, and Kṛṣṇa, Balarāma already, but They're of different type.

Devotee: Does Rādhārāṇī...

Śrīla Śrīdhara Mahārāja: Rādhārāṇī has nothing to do with Pradyumna, Aniruddha. They're in Dvārakā. Rādhārāṇī is only in Vṛndāvana, there, Vṛndāvana Kṛṣṇa. Up to twelve years of Kṛṣṇa, the direct connection with Rādhārāṇī. After that, indirect connection, *viraha*. Viraha Prakāśa, your Gurudeva. Viraha Prakāśa of Rādhārāṇī for Kṛṣṇa. Meeting, very - one in Dvārakā, and another in *prabāsa*, ____ [?] in Kurukṣetra, from a meeting from far away, enter environment. And that's enhancing more separation pain.

But what's your question?

Vidagdha Mādhava: I can do it. As the Viṣṇu *Tattva* expansions are coming from Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: Viṣṇu *Tattva* is generally known, who is the particular function of Kṛṣṇa, that keeps the balance of the creation, helping as a saviour. Helping the good, and controlling the bad. That function of Kṛṣṇa is Viṣṇu *Tattva*.

Devotee: *Śakti Tattva*...

Śrīla Śrīdhara Mahārāja: Vistay dalan sistay palan [?] Sustenance of the good, and suppression of the bad. Sustenance and suppression, that is the function of Viṣṇu, in relativity with this world, the outer appearance.

Jaya idam visvam vyapnoti [?] Sometimes in the broader sense also used, that whatever is pervading through everything, everywhere, can be perceived everywhere. That is also a conception of Viṣṇu. Jaya idam visvam vyapnoti [?] He's pervading, permeating everywhere.

Badrinārāyaṇa: Mahārāja. He's asking if Rādhārāṇī also has Her partial expansions? Like Rukmiṇī?

Śrīla Śrīdhara Mahārāja: That is partial representation.

Devotee: That's not the question.

Vidagdha Mādhava: He's asking if the *śakti tattva* expands just as Viṣṇu *tattva*?

Śrīla Śrīdhara Mahārāja: Yes. One and same. Yes. Mahāprabhu says that, "Don't divide the *śakti tattva* into different independent parts. They're all one and same. But their function and presentation are different." In *Caitanya-caritāmṛta* we find, after advising Gopāla Bhaṭṭa's father, Vyeṅkaṭa Bhaṭṭa, then Lakṣmī Devī tried her best to have admission into the *rasa līlā* of Kṛṣṇa, but she failed. For that she's still seen to make penances in the Bilyavan [?], but she could not, she was

unfit. Whereas others, Daṇḍakaranya Ṛṣis, and the *śruti*, whose positions are inferior to Lakṣmī Devī, they got entrance into the *rasa līlā*, and Lakṣmī Devī could not."

To minimise the sorrow of the followers of Lakṣmī-Nārāyaṇa, Mahāprabhu says that, "Lakṣmī Devī in the form of *gopī* are serving, getting the advantage of serving Kṛṣṇa. And the *gopī* in the form of Lakṣmī is getting the chance to serve Nārāyaṇa. On the whole they're one and same."

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