

85.11.17.B

**Śrīla Śrīdhara Mahārāja:** ...position, but combination, the meeting point of the two, where They meet. Where They, in Their own *līlā* when They're forgetful of Their Own Selves by the intensity of Their closer connection, They're forgetful in Their Own identification, who are They.

And here, Madhusūdana Saraswatī, the latest *māyāvādī*, he has taken advantage of these things. O, here He's just meeting again to Brahman conception. They forget Their own special conscience when united. So much intensity of Their pleasure forgets Their own individual conception. Here coming to that Brahman conception, one. That is *līlā*, *taṭasthā*. The positive, negative meeting point, plane is *taṭa*, margin.

Hare Kṛṣṇa. Person, *tadīya madiya, tada*. That gentleman, writer of *Advaita Siddhi*, the modern *māyāvādī* scholar's production, *Advaita Siddhi*. A Bengali man whose name is Madhusūdana Saraswatī. He has accepted *Bhāgavatam* in the stage of divine love, there three conditions. In the first plane I am His, I belong to God, to Kṛṣṇa. The second, He's mine. And the third, I am Himself, I am He.

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** *Tadīya*, I belong to Him. *Madiya*, He belongs to me. And then last, I am Him, I'm with Him. This *vipralambha*.

**Devotee:** Bhaktivinoda Ṭhākura said that Madhusūdana Saraswatī he's like a wolf in sheep's clothing.

**Śrīla Śrīdhara Mahārāja:** Pointed out with some trouble. Viśvanātha Cakravartī has given some indulgence to that man. But Bhaktivinoda Ṭhākura is very shrewd. Śaṅkarācārya did not accept *Bhāgavatam*. But this Madhusūdana Saraswatī accepted *Bhāgavatam*. In the introduction of his *Bhagavad-gītā* he has tried to bring this *bhakti* cult, this *yoga*, and this *Vedānta* all in a similar level.

When the *yogīs* in *samādhi* continue supernatural experience, that is of three kinds. First, sometimes in that trance he comes out himself. The second, in that trance, if he's forcibly roused then he'll come, otherwise he'll be there in that trance. And the third section, he's always there, and he can never be roused to bring to this plane, he's always there.

This gentleman says, *visnu bhaktasya katyate*, in that stage *nirvikalpa samādhi*. *Savikalpa, nirvikalpa. Savikalpa* two sections, and *nirvikalpa* when they'll never be disturbed, always in that consciousness. That gentleman says at that time he may be told as Viṣṇu *bhakta*. He has dived so deep he cannot come out. *Visnu bhaktasya katyate*. They're always in consciousness of Viṣṇu.

But it is not clear, supposing the same thing, same element. But Viṣṇu *bhakti* is always the worshippable and worshipping, two aspects there. Superior, positive, negative, servant and the Master. The Lord and the servant. Without that no devotion can be. So he's taking the advantage of this *śloka* of Rāmānanda Rāya, the last *śloka*.

*pahilehi rāga nayana-bhaṅge bhela, anudina bāḍhala, avadhi nā gela  
nā so ramaṇa, nā hāma ramaṇī, [duṅhu-mana manobhava peṣala jānī'  
e sakhi, se-saba prema-kāhinī, kānu-ṭhāme kahabi vichurala jānī'*

*nā khorñjalun dūtī, nā khorñjalun ān, duñhukeri milane madhya ta pāñca-bāṇa  
ab sohi virāga, tuñhu bheli dūtī, su-purukha-premaki aichana rīti]*

[“ ‘Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually grown, and there is no limit to it. Now that attachment has become a natural sequence between Ourselves. It is not that it is due to Kṛṣṇa, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as *manobhava*, or Cupid. Kṛṣṇa’s mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, though Kṛṣṇa might have forgotten all these things, you can understand and bring this message to Him. But during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid’s five arrows were Our *via media*. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf, because if one is in love with a beautiful person, this is the consequence.’]

[*Caitanya-caritāmṛta, Madhya-līlā, 8.194*]

Here that man comes. “In that consciousness of continued separation, just as I’m not conscious that He’s a man and I’m a lady. Forget that. *Nā so, nā hāma ramaṇī. Duñhu-mana manobhava peṣala jānī*’. But something between Us that has connected and We cannot get out of that. Some pleasing sensation, unnatural and inexplicable, and un-feelable, that brings Us together.” But that is for the time being, again They’re separate. It comes to Mahāprabhu. Svarūpa Dāmodara says,

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād  
ekātmānāv api bhuvī purā deha-bhedam gatau tau  
[caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam  
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam]*

[“I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord’s internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa.”] [*Caitanya-caritāmṛta, Ādi-līlā, 1.5*]

Kṛṣṇa and Rādhā cannot be separated, one presupposes another. *Rādhā kṛṣṇa-praṇaya-vikṛtir*. Who is Rādhā? The love of Kṛṣṇa transformed in particular way. *Rādhā kṛṣṇa-praṇaya-vikṛtir*. Kṛṣṇa cannot exist without Rādhā. Relatively He’s there, if there’s Kṛṣṇa there must be Rādhā. The Moieties, our Guru Mahārāja told, two Moieties, *praṇaya-vikṛtir*. Kṛṣṇa means, presupposes Rādhā. The whole demand of Kṛṣṇa, the enjoyer, is only to be supplied by something and that is Rādhā. And they’re eternally connected with Kṛṣṇa.

So really They’re One, and They’re Mahāprabhu. In particular time, in particular *līlā* in Vṛndāvana They became separated, They became two. *Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir*. A particular potency, the highest potency of Kṛṣṇa, so She’s One with Kṛṣṇa. They’re One. The potency cannot be separated from the possessor of the potency. When seen wholesale, then Mahāprabhu. So for particular *līlā* we find Him separated in Vṛndāvana with Their own

paraphernalia, separated. Again They're combined in Mahāprabhu here. What will be the position? Searching Himself.

Just as I gave in that poem [*Prema Dhāma Deva Stotram*], *naumi gaura sundaram*. What should be the real conception of the Absolute? *Sat, cit, ānandam*. The *ānanda*, the *sundara*, that is the highest symptom embracing other, that feeling and existence, they must be there. *Ānandam*, that is the leading thing. And what is the *ānanda*? *Ānanda*, dancing Himself. *Ānanda* means full in Himself, and that is expressed in His dancing nature, *nṛtyam*. And also we expect that is not confined in Him. He wants to convey to others, so *kīrtanam*.

Apa bhajanam [?] He's distributing Himself. *Ānanda* means dancing, and *kīrtanam* means self distribution. So the Absolute must have such symptom. *Ānandam* and *kīrtanam*, dynamic character, *kīrtanam*, He's self distributing. The *ānanda*, feeling Himself in His fulfilment and distributing, so *nṛtya* and *kīrtana* both combined, the Absolute combined when one, it is *ānanda*. And it is dynamic self distributing nature, Mahāprabhu.

Then sometimes become separated as Rādhā-Kṛṣṇa and with Their paraphernalia They began. And here also searching Himself, Kṛṣṇa and Rādhā combined, when searching Himself. "Who am I?" *Ātmānusandan*. And as much as He's searching and getting and dancing in madness in ecstasy. So becomes combined, not *brahman*, *nirviśeṣa-brahman*, but Mahāprabhu Himself. The Absolute, He's fulfilment, He's dancing, and He's distributing to others all His parts, inner, outer, everywhere, it will come to the conception of Mahāprabhu.

So *Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād, ekātmānāv*. So They're One and Same. None can exist independently of another. But in some time previously in Vṛndāvana conception They separated Themselves and showed particular pastimes.

*Ekātmānāv api bhuvī purā deha-bhedam gatau tau*. They separated, expressed Themselves in separate ways. They showed how is Their relationship, *purā deha-bhedam gatau tau*.

*Caitanyākhyam prakāṣam adhunā tad-dvayam caikyam*. Again Those Two separated parts has become One and the Same as Śrī Caitanya. *Caitanyākhyam prakāṣam adhunā tad-dvayam caikyam*.

*Rādhā-bhāva-dyuti-svalitam naumi kṛṣṇa svarūpam*. Inside Kṛṣṇa and outside Rādhā.

*[tābe hāsi' tānre prabhu dekhāila svarūpa] 'rasa-rāja', 'mahābhāva' — dui eka rūpa*

["Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms had combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya."]

[*Caitanya-caritāmṛta, Madhya-līlā, 8.282*]

*gaura aṅga nahe mora — rādhāṅga-sparśana [gopendra-suta vinā tenho nā sparśe anya-jana]*

["Actually My body does not have a fair complexion. It only appears so because it has touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of Nanda Mahārāja."]

[*Caitanya-caritāmṛta, Madhya-līlā, 8.287*]

“Rāmānanda, what you see, My colour is not yellow. But you see the halo of Rādhārāṇī I’m surrounded by. *Gaura āṅga nahe mora — rādhāṅga-sparśana, gopendra-suta vinā teṅho nā sparśe.* And you are sure that Rādhārāṇī does not touch anybody but Kṛṣṇa Himself, that Svayaṁ-Bhagavān, *gopa* Kṛṣṇa. Neither Nārāyaṇa or any other conception of Godhead. So Who I am you can ascertain now. *Gaura āṅga nahe mora — rādhāṅga-sparśana, gopendra-suta vinā teṅho nā sparśe anya-jana.*

*dekhi’ rāmānanda hailā ānande mūrccchite, dharite nā pāre deha, paḍilā bhūmite*

[Upon seeing this form, Rāmānanda Rāya lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground.] [*Caitanya-caritāmṛta, Madhya-līlā, 8.283*]

*prabhu tāṅre hasta sparśī’ karāilā cetana, sannyāsīra veṣa dekhi’ vismita haila mana*

[When Rāmānanda Rāya fell to the ground unconscious, Caitanya Mahāprabhu touched his hand, and he immediately regained consciousness. But when he saw Lord Caitanya in the dress of a *sannyāsī*, he was struck with wonder.] [*Caitanya-caritāmṛta, Madhya-līlā, 8.284*]

When he was roused he found, “O, a *sannyāsī* is sitting here.”

So *līlā* of different type coming closer then going far, of different type of pastimes. But we can’t have faith so much, we try to understand everything in terms of our intellectualism. Without getting the experience we want to satisfy our intellect. That is our defect rather. First surveying by intellect, then we want to let loose our faith. Intellect will survey first, and then our faith will be let loose.

Don’t send your servant to survey but go yourself, approach yourself to your Master, Kṛṣṇa.

Na kuti na dhuti na kuti na [?] Rādhārāṇī saying, “I did not send any representative. I did not try to approach Him by sending any representative first. We approached from other side, the innermost part of Mine, that connected Me with that innermost. This connection is not got by any representative negotiation. It’s not got by any negotiation by any representative, but automatic. \_\_\_\_\_ [?] Something common interest of both the parties, that occurred. That is innate, automatic, not acquired thing, but ever existing, automatic coming. Sometimes very suppressed, sometimes expressive.”

**Bhakti Sudhīra Goswāmī:** Mahārāja. But, you before, with *Golden Volcano*, when you were speaking about Jagannātha Purī and *Golden Volcano*, you mentioned also Uddhava kyari [kārair [?]

**Śrīla Śrīdhara Mahārāja:** Mentioned also?

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

**Bhakti Sudhīra Goswāmī:** Yes. In Vṛndāvana...

**Śrīla Śrīdhara Mahārāja:** Where is it mentioned? What’s mentioned?

**Bhakti Sudhira Goswami:** Yourself, you said that you thought that 'I will stay in Purī,' when you were thinking where to retire, Purī or in Vṛndāvana - it's called Uddhava kyari - [kārair [?]]

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

**Bhakti Sudhira Goswami:** Mahārāja said *he* thought of staying there.

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

**Śrīla Śrīdhara Mahārāja:** Uddhava kyari - [kārair [?]]

**Bhakti Sudhira Goswami:** Isn't that the place of *Bhramara Gītā*?  
[*Śrīmad-Bhāgavatam*, tenth canto, chapter forty seven]

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

**Śrīla Śrīdhara Mahārāja:** Yes.

**Bhakti Sudhira Goswami:** So what we want to know...

**Śrīla Śrīdhara Mahārāja:** Volcanic eruption from Rādhārāṇī. From Rādhārāṇī the eruption came there in the face of Uddhava and others in midst of Her *sakhīs* came that eruption from Her.

**Bhakti Sudhira Goswami:** And Mahārāja once said that he would speak about this.

**Devotee:** But he didn't speak?

**Bhakti Sudhira Goswami:** No. So I'm asking him now if he can speak.

**Devotee:** Once, you gave us word that you would speak about *Bhramara Gītā*. But you have not spoken about that yet.

**Śrīla Śrīdhara Mahārāja:** I've not spoken about that?

**Devotee:** But before you already promised to speak about that.

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** *Bhramara Gītā*. The eruption. This \_\_\_\_\_ [?] action reminding you?

**Bhakti Sudhira Goswami:** Yes.

**Śrīla Śrīdhara Mahārāja:** Ha, ha. Eruption. So, furious.

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

**Śrīla Śrīdhara Mahārāja:** Furious curiosity, dreadfulness, in conception of Infinite, what is its position. So dreadful thing, what is its position in the plane of immortality? When things are immortal, or they cannot be harmed in any way, and if there's such volcanic eruption, what will be the position? Something like massage, massaging. Hare Kṛṣṇa. Challenge. When that Absolute Plane of love is challenged by the worst type of attack - reaction, then what becomes the natural effect? It is more intense and more paying. Courage, adventure, like adventure, courageous attempt pays more. Such handling of the thing pays pleasure. When pressure is put from affection then what will be the reaction?

When whipping coming from Yaśodā, motherly affection has been given pressure, and the reaction coming by whipping. How are we to look at it, the whipping?

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

**Śrīla Śrīdhara Mahārāja:** The volcanic, rudeness, cruelty, in the loving ocean if apparently these anti things come to disturb apparently what will be the result? It is more pressure, more juice coming out, higher type, so cruelty in sweetness. Sweetness in cruelty, that is the opposite thing, that is hypocrisy. But cruelty in sweetness, really sweet but apparently cruelty. To enhance if necessary, to enhance, to extract the sweetness out. Apparently cruelty but the bed is sweet to extract more juice where?

Rādhārāṇī. Rādhārāṇī is talking exploitation, cruel exploitation about Her Lord. He's so cruelly exacting from Her. And now also His apparent apathy, indifference to Her intolerable. She was very reluctant not to come out with Her internal feeling. And it is told that another drama was played at the same time. Kṛṣṇa taking the form of a hornet. She was moving there singing...

**Devotee:** Bumblebee.

**Śrīla Śrīdhara Mahārāja:** ...and trying to touch the Holy Feet of Rādhārāṇī. *Bhramara Gītā*. Rādhārāṇī did not want to contribute anything in that meeting, assembly, with Uddhava. The *gopīs* they're talking, She kept silent. But that bee moving there seeing and attempting to touch Her Feet excited Her. And She addressed the bee.

*madhupa kitava-bandho [mā sprśaṅghrīm sapatnyāḥ  
kuca-vilulita-mālā-kun̄kuma-śmaśrubhir naḥ  
vahu madhu-patis tan-māninīnām prasādam  
yadu-sadasi viḍambyam̄ yasya dūtas tvam īdr̄k]*

[The *gopī* said: "O honeybee, O friend of a cheater, don't touch My feet with your whiskers, which are smeared with the *kun̄kuma* that rubbed onto Kṛṣṇa's garland when it was crushed by the breasts of a rival lover! Let Kṛṣṇa satisfy the women of Mathurā. One who sends a messenger like you will certainly be ridiculed in the Yadus' assembly." ] [*Śrīmad-Bhāgavatam*, 10.47.12]

"You are such a hypocrite, you bee, such a hypocrite you are. You're friend of a hypocrite. *Kitava-bandho*. Or you are treacherous, you are a hypocrite. *Mā sprśaṅghrīm*. Don't try to touch My feet. You are mixed with the clear sympathy on your face for the anti-party. It is clear in your face, your moustache, the colour of your association with the anti-party. You have come from

another party, you are purchased. You are insincere. You can be purchased in the market. In ordinary market you may be a property of sale. But We're of another type, We're not going to the market. Our heart is not a commodity in the market. But your face and moustache show that you're a property of the market. So don't try to capture Me by your false attempt, diplomacy. *Mā spṛśaṅghrīm sapatnyāḥ. Śmaśrubhir naḥ.*"

She began to speak in this way, and came automatically with this about - in face of Uddhava - some heart flow, spontaneous flow from Her heart. "We hate to be commodity of ordinary market. And you are purchaser of the same, you can be purchased anywhere and everywhere." With this sentiment She began. "But We can't deny that He has got that peculiar quality and capacity which can never be found anywhere and everywhere. What to speak of Us, even Lakṣmī Devī Herself She has become His maidservant, what We consider it." In this way She began.

Hare Kṛṣṇa. He has got that Absolute position. So many good men, noble persons, Lakṣmī Devī, all running towards Him. Many families have been deserted, have transformed into a desert, when their leader guardian ran for Him. Gastalay gastalay valeche \_\_\_\_\_ [?]

*Dīnam utsrjya dīnā, bahava iha vihaṅgā bhikṣu-caryām caranti.*

*[yad-anucarita-lilā-karṇa-pīyūṣa-vipruṭ-, sakṛd-adana-vidhūta-dvandva-dharmā vinaṣṭāḥ  
sapadi gṛha-kuṭumbaṁ dīnam utsrjya dīnā, bahava iha vihaṅgā bhikṣu-caryām caranti]*

["To hear about the pastimes that Kṛṣṇa regularly performs is nectar for the ears. For those who relish just a single drop of that nectar, even once, their dedication to material duality is ruined. Many such persons have suddenly given up their wretched homes and families and, themselves becoming wretched, travelled here to Vṛndāvana to wander about like birds, begging for their living."] [*Śrīmad-Bhāgavatam*, 10.47.18]

"We cannot deny that He has got that special charm. So many noble persons deserting their own family, running towards Him, and wailing, crying. And made their own for some sky and like birds from this tree to that tree. In this way they are. He has got such a special, peculiar charm in Him. And We're the worst sufferers coming in connection with Him. We can't conceive of leaving Him, separating Him from His connection. But what about this? He has got, He can do, He can make or mar. We're only so many negligible persons to be treated by Him in such a way. So our misfortune."

In this way She erupted from within Her heart. With all these narrations, no possibility, no symptoms show of coming out of that attraction. Only blaming of their misfortune. All those that were revolt against Kṛṣṇa, in-spite of that no possibility of leaving.

"We're undone, come to such a position we cannot get out of this snare, this charm, so our life is hopeless. What to speak of all these things, bitter-sweet coating. Let us expect for the day when He'll put His sweet palm over our head. \_\_\_\_\_ [?] forever."

Eruption. So many things are there I forget. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. And They're not separate but One and Same. And Kṛṣṇa, action, reaction, Kṛṣṇa Himself in the mood of Rādhārāṇī began to flow such eruption. Can't stay, can't stand, can't stay, can't forbear. What to do? He's irreparable. Separation from the Infinite is also of Infinite characteristic. Everything of Infinite characteristic

there. Because Infinite so complete separation is not possible, we're within Infinite, so complete detachment is not possible for any part with the Infinite. All play, in dramatic play, positive or negative feelings, direct or indirect, this is the nature. Hungry and then satisfaction of filling belly, eating, inter connected, one enhances another.

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

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