

85.11.30.B

**Devotee:** ...is it somehow more subtle than the physical plane that we're on now? Or is it also a grossly physical world like this, or is it somehow more subtle than this world?

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Badrinārāyaṇa:** He says that, "Is the world of the moon, is it a subtle world, or is it physical like this world?"

**Śrīla Śrīdhara Mahārāja:** Moon is physical, but everything has got its subtle conception. Physical existence also it has got, but as we're concerned that is spiritual. This world, our conception of anything, that is a part of our experience, our feeling, that is spiritual. So everything is spiritual. And in the conception of spiritual there is gradation. Our idea about the stone, idea about the fire, is not one and the same. But our feeling about the stone, about the fire, about the air, they're the part of our consciousness. We know that, beyond that we have no capacity to understand. All spiritual.

**Devotee:** Now, for example, on the earth planet there are beings that are ghosts that we cannot see, although they're physical.

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Devotee:** So I'm just wondering if on the moon they're sort of like a ghost, where we would not be able to see them although physical.

**Badrinārāyaṇa:** Mahārāja, on the earth the persons, the beings, the entities can be seen.

**Śrīla Śrīdhara Mahārāja:** I don't follow. On the earth?

**Badrinārāyaṇa:** Yes. We can see each other.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Badrinārāyaṇa:** But on the moon, are the bodies made of subtle substances that we can't see? Are there persons living there, residing there, but we can't see them?

**Śrīla Śrīdhara Mahārāja:** Yes. Generally the mental system, Piṭṛloka, they're devoid of body, but they've got subtle body for enjoying. The body that we have experience in our dream, in the mental world, but that is also a part of our consciousness, of different type, this material and the subtle. The Piṭṛloka that means subtle, that is the mental system. The body that we meet within our dream, that body lives in Candraloka, moon. And that classes of mental body which have affinity for the earthly enjoyment, they're again to come back here.

**Devotee:** Thank you very much.

**Badrinārāyaṇa:** One other question he has. The question is, "*Jñāna, bala, krīya*, does that correspond to *sat, cit, ānanda*?"

**Śrīla Śrīdhara Mahārāja:** Yes.

**Badrinārāyaṇa:** How?

**Śrīla Śrīdhara Mahārāja:** Thinking, feeling, and willing. *Jñāna, bala, krīya, ca*. Thinking, feeling, willing. *Sat, cit, ānanda*, this triple, *jñāna, bala, krīya, ca*. Thinking, that is *jñāna*. Willing is *bala*. And feeling, that is *krīya, hlādinī. Saṁvīt, sandhīnī, and hlādinī. Jñāna* is thinking, feeling, willing, in English philosophy. Thinking is *jñāna*. *Bala* means willing. And feeling is *krīya, hlādinī*.

**Devotee:** Sometimes its given as *jñāna, krīya*, and istcha [?] And also sometimes its given as *jñāna, krīya*, and dravya [?] So istcha [?] I can understand as corresponding to will, or *bala*. I don't understand how dravya [?] corresponding to *bala*.

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Badrinārāyaṇa:** Sometimes they say itcha [?] *jñāna, krīya*. And sometimes the word dravya [?] is used for *bala*.

**Śrīla Śrīdhara Mahārāja:** Ask him to say clearly.

**Badrinārāyaṇa:** Dravya.

**Śrīla Śrīdhara Mahārāja:** Spelling?

**Badrinārāyaṇa:** D,r,a,v,y,a.

**Śrīla Śrīdhara Mahārāja:** *Dravya* is extension of willing, *sandhīnī*, material. *Dravya* means material, generally that comes from *sandhīnī. Sat, cit, jñāna, ānanda, hlādinī, krīya. Vilāsa*, pastimes.

What books has he read? What are the books? Swāmī Mahārāja or outside?

**Badrinārāyaṇa:** *Caitanya-caritāmṛta*?

**Devotee:** I haven't read that yet, I'm just starting that.

**Badrinārāyaṇa:** Guru Mahārāja is asking what books you've read.

**Devotee:** *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*.

**Badrinārāyaṇa:** Swāmī Mahārāja's *Gītā* and *Śrīmad-Bhāgavatam*.

**Śrīla Śrīdhara Mahārāja:** Both, translated by Swāmī Mahārāja?

**Badrinārāyaṇa:** Yes.

**Śrīla Śrīdhara Mahārāja:** Not outside?

**Badrinārāyaṇa:** Not outside, no.

**Devotee:** Do the three *guṇas* correspond in a lower sense to those *jñāna, bala, kṛiyā*?

**Śrīla Śrīdhara Mahārāja:** Partially.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** As a perverted reflection.

**Devotee:** But does *jñāna* correspond with one mode, *bala*, to another mode? Or its not like that?

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?] Three perversion may come. \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Mere *vilāsa*, pastimes, the function of the potency. By which the Absolute distributes Himself to the environment. *Hlādinī-kāraṇa*.

*sukha-rūpa kṛṣṇa kare sukha āsvādana, bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa*

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [Caitanya-caritāmṛta, Madhya-līlā, 8.158]

*Kṛiyā* means the reaction of the service towards Kṛṣṇa, coming towards the devotees to satisfy them in return. His self distribution.

**Devotee:** I have another question. Is it appropriate for me to ask?

**Śrīla Śrīdhara Mahārāja:** What is that?

**Devotee:** One point of confusion for me has been that the *śāstra* describes the *brahmāṇḍa* as four billion miles in diameter. Now that corresponds perfectly with the modern idea of the solar system. So I'm just wondering, is the modern idea of the solar system the *brahmāṇḍa*? Or is that modern idea completely wrong?

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Badrinārāyaṇa:** Which *śāstra*?

**Devotee:** The *Śrīmad-Bhāgavatam*. Four billion miles across. Now that corresponds perfectly with the dimensions given of the solar system. So is it correct to understand the solar system as a *brahmāṇḍa*?

**Badrinārāyaṇa:** He says that, "In *Śrīmad-Bhāgavatam* the *brahmāṇḍa* is described as four billion miles in diameter. And the scientists they have measured the solar system as four billion miles in diameter. Are we to understand that the solar system is a *brahmāṇḍa*?"

**Śrīla Śrīdhara Mahārāja:** The whole experience is like hypnotism, whole, hypnotism. One may see something, another may see that very thing in another way. So as the centre likes us to see anything we're forced to do that. It is controlled from the centre. When Śukadeva he's giving description of the world, he got his experience from up, and he's describing in that way. And that is helping the distribution of His knowledge towards the world. So everything is controlled by the centre, from above. One particular thing I may see some way, you may see some other way. If He wills.

When Kṛṣṇa He expressed His Viśvarūpa all could not see. They're seeing Arjuna and Kṛṣṇa They're talking on the chariot. But Arjuna saw, and Sañjaya saw, *vyāsa-prasādāt*. "I could see by the grace of Vedavyāsa." [*Bhagavad-gītā*, 18.75] For giving proper information to Dhṛtarāṣṭra he was empowered. So vision differs according to the desire of the controller of sight.

If we're really to understand what is vision, or sound, every experience, it is controlled by the centre.

When Kṛṣṇa went to the assembly of Duryodhana, Dhṛtarāṣṭra, to try for a compromise between Pāṇḍava and the other party, Duryodhana's party, then Duryodhana came to imprison Kṛṣṇa, and Duḥśāsana came to tie Him with a rope. And Kṛṣṇa showed Himself in such a way that they could not trace Him, who He is. He took such a shape, a form there, that all began to praise about him.

At that time Dhṛtarāṣṭra, the blind man was there, hearing those praise of Kṛṣṇa he appealed to Kṛṣṇa. "I hear that You have taken such a beautiful form, all around are chanting in Your praise. Please grant me for the time being my eyesight, remove my blindness so that I can see You. For the time being remove my blindness."

Kṛṣṇa told that, "To remove blindness is not necessary to see Me. I say 'you see Me' and you'll be able to see." Without removing the blindness, by order of Kṛṣṇa, Dhṛtarāṣṭra could see Him. He told particularly that, "To remove blindness is not necessary to see Me."

The blind can see if He wills. So everything is controlled from the centre. "You see this in this way." "Yes, I see this way." Just as a hypnotist. When Śukadeva is giving description he's seeing the world in that way. And that was helpful to give delivery about the spiritual advices what he gave to the public.

Outside is not the cause, but cause is inside, of everything, is controlled from inside.

**Devotee:** So I want to thank you very, very much for...

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Devotee:** ...giving me some time.

**Badrinārāyaṇa:** Mahārāja. He says, "I want thank you very, very much for giving your time."

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha, ha. Hare Kṛṣṇa. And thereby, what you achieve, by giving thanks?

**Devotees:** (Group laughter) One moment's association.

**Śrīla Śrīdhara Mahārāja:** This is not mine, this is coming from up.

Eko me pakaram justo guru sisye nivedite prasid bang mas tadvam yadya taso ariyanyaved [?]

A single word what the Spiritual Master gives to the disciple, there is no other possible wealth in the whole of the world's creation. By giving which he can be out of debt. That debt, a single word that comes from Guru to *śiṣya*, no wealth ever conceived that can be compensation or price to that one single word.

So what thanking will do there? A drop in the ocean. Everything is His. I cannot thank Him. By giving thanks I may not be cleared of the debt. "I'm also there." If I give me wholesale to him that also cannot clear his debt. "So I'm there." Our key is there, every key, key is there. So Guru, or the Spiritual Guide, is He.

*ācāryam mām vijānīyān, [nāvamanyeta karhicit  
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]*

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]

[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

He can give Himself. None can give Him to others. He's Absolute. Only He can give Himself. There's no other agent that can give Him. But whom He empowers, delegates that capacity, he can do on His behalf as His agent. So the scriptures have advised us to see the Ācārya as His representation. Who is Ācārya? Who can say properly about Him. *Śikṣā* Guru and *dīkṣā* Guru, all of same status. Guru is there where the dealing of the spiritual substance, there is Guru.

*śikṣā-guruke ta' jāni, kṛṣṇera svarūpa / antaryāmī, bhakta-śreṣṭha, - ei dui rūpa*

*[yadyapi āmāra guru - caitanyera dāsa, tathāpi jāniye āmi tānhāra prakāśa.  
guru-kṛṣṇa-rūpa hana śāstrera pramāṇe, guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe.  
ācāryam mām vijānīyān, nāvamanyeta karhicit, na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ.  
śikṣā-guruke ta' jāni, kṛṣṇera svarūpa, antaryāmī, bhakta-śreṣṭha, - ei dui rūpa]*

["Although I know my Guru is a servitor of Śrī Caitanya, I know him also as a full manifestation (*prakāśa*) of the Lord."] - ["According to the deliberate opinion and evidence of *śāstra*, the Guru is non different from Kṛṣṇa, because it is through the Guru that Kṛṣṇa bestows His mercy upon His devotee and delivers them."] - ["One should understand the spiritual master to be as good as I am," said the Blessed Lord. "Nobody should be jealous of the spiritual master or think of him as an

ordinary man, because the spiritual master is the sum total of all the demigods.”] - [“One should know the instructing spiritual master (*śikṣā guru*) to be Kṛṣṇa Himself. As Guru, Kṛṣṇa manifests as the Supersoul and as the best of devotees.”]

[*Caitanya-caritāmṛta, Ādi-līlā, 1.44-7*]

So from wherever that sort of knowledge is being imparted, it cannot but be His existence. The Absolute as distributing Himself. That is Guru. Guru means Absolute in the capacity of self distribution. That is Guru.

And a *paramahansa*, the wholesale realised soul, he sees everywhere his Guru. All is inspiring him for the service of Kṛṣṇa. Everywhere, everything is only advising him, helping him, reminding him about his Master and service. Surrounded by Guru.

But in our ordinary case we’re surrounded by *māyā*. *Māyā* means *mā - yā*, what is not, misunderstanding. And Guru means proper understanding potency, helps us for proper adjustment. Everything in the whole environment is helping me for proper adjustment, more and more intensified adjustment. That is Guru. I’m in the midst of Guru. All helping me for adjustment and to do my highest function. As in *svarūpa śakti*, they’re all my guardians, when I enter.

*vaikuṅṭhara pṛthivy ādi sakala cinmaya, [māyika bhūtera tathi janma nāhi haya]*

[“The earth, water, fire, air and ether of Vaikuṅṭha are all spiritual. Material elements are not found there.”] [*Caitanya-caritāmṛta, Ādi-līlā, 5.53*]

The whole plane is made of spirituality, consciousness, and they’re superior consciousness than myself. I’m *taṭasthā* consciousness, marginal. And they’re internal consciousness. All Guru. I’m to live in the midst of Gurus. By their guidance they utilise me for the service of Kṛṣṇa. It is their credit, that with a straw even they can serve Kṛṣṇa. I’m like a straw, a blade of grass, but it is their credit they can utilise the straw for the service of Kṛṣṇa. Such is my dependent position. *Svarūpa śakti*. The internal position of Kṛṣṇa is such, utilise everything, even a sand.

Even Uddhava, the greatest devotee, he aspires after a life of a grass or a shrub in Vṛndāvana, so that he can get the feet dust of the *gopīs*. So even a straw, a drop of water, or a particle of sand in Vṛndāvana, all conscious, and all fortunate *jīva*, and they’re rendering service in *śanta rasa* there. And *dāsya, vātsalya, mādhyaya*, so many types of services there. But all serving, searching for the satisfaction of the centre. Properly harmonised there, even a particle of sand in the spiritual world is doing some service for the satisfaction of the centre. Nothing is useless, everything has got its utility, however of lower conception that may be.

That is Goloka, Vṛndāvana, sweet. The Absolute Sweetness, His every particle is sweet, and desirable. *Bhūmiś cintāmaṇi. Brahma-saṁhitā* [56] *Toyam amṛtam*. The water is nectar. And the creepers and trees they’re *kalpa-vṛkṣa*. They represent to satisfy the necessities of the devotees in any way they want. A novel conception beyond our expectation and our intelligence.

Kṛṣṇa. Kṛṣṇa. Vaikuṅṭha. Vaikuṅṭha means beyond limitation.

No measure, beyond measurement. Vaikuṅṭha. It cannot be measured. Everything of infinite possibilities. Vaikunthanātha, the Lord of the infinite. And His servant you are, so your prospect is limitless, everything limitless. You’re connected with that, to live in the infinite.

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

**Devotee:** The inhabitants of Goloka Vṛndāvana are unaware that they're situated in the highest perfection. This is a very interesting concept. They're unaware due to Yogamāyā that they're situated in the highest perfection. And this creates an atmosphere of sweetness for Śrī Kṛṣṇa. I thought maybe you could explain that a little more.

**Śrīla Śrīdhara Mahārāja:** Asking any question?

**Badrinārāyaṇa:** Yes. Making some comment.

**Śrīla Śrīdhara Mahārāja:** Who is he?

**Badrinārāyaṇa:** Dhanvantari. He has told that, "Previously you said, the inhabitants of Goloka Vṛndāvana are unaware of their perfected stage, of their perfection. They're unaware, they're covered by Yogamāyā and unaware of their perfection. And in this was they're receiving the highest *ānandam*, the highest bliss." He just wants to say that and hear your, some comment about that.

**Śrīla Śrīdhara Mahārāja:** He says that they're ignorant. *Jñāna śūnya bhakti* means ignorant. And how they can feel the highest ecstasy? This is the question? Eh?

**Badrinārāyaṇa:** Yes, yes, yes. That is it, yes. They're unaware of their perfected stage. They're unaware that Kṛṣṇa is God. And in this way they're experiencing the highest bliss.

**Śrīla Śrīdhara Mahārāja:** Ah. That is, what is his real point?

**Badrinārāyaṇa:** The real point is, he's heard you saying this.

**Śrīla Śrīdhara Mahārāja:** That there, *jñāna śūnya* means they have no knowledge, no feeling? He wants to say that? *Jñāna śūnya bhakti* means no feeling? Eh?

**Badrinārāyaṇa:** He wants you to speak more on that.

**Śrīla Śrīdhara Mahārāja:** Ha, ha.

**Dhanvantari:** This is creating an atmosphere of charm which is greater than the Vaikuṅṭha *vāsīs* who know...

**Badrinārāyaṇa:** Because of *jñāna śūnya bhakti* an atmosphere of beauty and charm and love is created, which is higher than Vaikuṅṭha.

**Śrīla Śrīdhara Mahārāja:** Then? The *jñāna*, the knowledge, has self interest. Knowledge means the feeling of self interest. That is - that vanished. And everything coming from the side of the Absolute. When our individual calculation of interest vanishes, and the whole thing comes from the Absolute side, we're best benefited. *Jñāna śūnya*. They completely surrender, and careless about his own selfish enjoyment, and wholly given to the disposal of the Absolute. There, in that stage

only, when self calculation of self satisfaction vanishes, and the Absolute flow is allowed wholly to embrace me, or to inundate me, I'm best benefited there. Selfish ego gives opposition to the dealing coming from the Absolute. Totally careless of their own selfish enjoyment in the service of the Lord.

From the other side, something comes from subconsciousness. That is intellectual zone, by calculation you're only getting, but something supplied from outside, some out knowledge, and gives me answer. Something like that. The egoistic attempt for self calculation, or interest of self acquisition and self gain, that is totally gone. And wholesale surrender, and all that is coming to him from the Absolute. There we gain the best, best gainer in that position. Unconditional surrender without searching, rather always very eager to sacrifice the ego for the satisfaction of the Absolute. Does not care for any loss and gain, no calculation arising from the tiny ego of ones own. But the Absolute ego is interfering wholly and dealing everything on His behalf. There we're the highest gainer. Do you understand? No, follow?

**Devotee:** Yes, I follow.

**Śrīla Śrīdhara Mahārāja:** No selfish calculation for his own satisfaction. No personal knowledge to utilise for his own gain. All given for the service with the greatest risk. Self effacement to totality, then whatever comes, all comes from the Absolute side, and there we gain the highest. Personal interest wholly merged into the Absolute interest, recklessly. When it's recklessly thrown into the Absolute, all personal interest, then it's *parakīya* in the *gopīs*, the highest reach of our gain. Recklessly thrown into the ocean of Absolute pastimes, particular ego, individual ego, then his highest gain he gets.

That comes from outside, as if from underground, or from the unknown quarter, it's coming and making him cheerful. Not from his own ego. *Ānandāmbudhi-varadhanam* [*Śikṣāṣṭakam*, 1] Carelessly thrown into the ocean of ecstasy, and only floating, carried by the current of the Absolute joy. No self consciousness. Self consciousness in the sense of acquiring his own blissfulness. Passive. Degree of negativity attracts the positive to that intensity. As much negative, attracting positive so much. No such assertion, that is in the positive, self assertion. Negative to give at the disposal of the positive.

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

**Devotee:** For whole lifetime.

**Śrīla Śrīdhara Mahārāja:** Eh? I can't hear.

**Badrinārāyaṇa:** He says, "That is sufficient to think about for a whole lifetime."

**Śrīla Śrīdhara Mahārāja:** To think about whole lifetime, yes, lives together, no end, no end. That is my master's property not mine. We're to think in that way. That is the property of my Gurudeva, of my Lord. Superior knowledge, that is part of my Guru, my Master, my Guardian.

**Badrinārāyaṇa:** Mahārāja. Bhakti-ranjan, Bhakti-sāra Mahārāja, can you explain something about his name meaning. Bhakti-ranjan, Bhakti-sāra.

**Śrīla Śrīdhara Mahārāja:** *Satyasya satyam ṛta-satya-netraṁ.*

*[satya-vratam satya-param tri-satyam, satyasya yonim nihitam ca satye]  
satyasya satyam ṛta-satya-netraṁ, [satyātmakam tvām śaraṇam prapannāḥ]*

[The demigods prayed: "O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation — creation, maintenance and annihilation — You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favour, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore You are known as *antaryāmī*, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection."]  
[*Śrīmad-Bhāgavatam*, 10.2.26]

In *Bhāgavatam*. The substance of the substance. The life of the life. *Bhakti-sāra*. The very inner substance of the devotion. And that can satisfy *ranjan* which can satisfy all different types of devotion. Or can satisfy all through devotion, by distributing devotion, *ranjan*. *Ranjan* means to satisfy others, by a particular colour, by showing a particular colour to attract the outsiders, *ranjan*, by devotion. And who is he who can do so? The very life of life, the devotion of devotion, that very central thing of devotion. *Sāra* means the inner substance, *sāra*. Just as in a wooden trunk we find in the middle portion a very stiff, than the outer portion of the wood. The inner portion that is *sāra* we're told. So internal substance of everything is called *sāra*. The inner substance of the devotion in general which can colour all by the dint of devotion. That is Bhakti-ranjan, Bhakti-sāra. That kind of potency of the Lord. Not independent existence but a particular potency of the Lord which has got such qualification. That will be the meaning.

And that will be his ideal, to aspire after that ideal, to acquire that position in life, that will be...

.....