

87.02.19.A

[00:00 - 15:45 ?]

Śrīla Govinda Mahārāja: [15:50 - 17:35 Leads the congregational singing of the *mahā-mantra*]

...

Group discussion: [17:40 - 20:00 ?]

Śrīla Govinda Mahārāja: Pañca Dravida Mahārāja wants to take connection with Your Divine Grace. But this time if you do it, then maybe hampered _____ [?]

Śrīla Śrīdhara Mahārāja: I don't like that they'll accuse us _____ [?] that we're trying to influence their men. Specially at this time we should try to help the whole institution.

Bhakti Sudhīra Goswāmī: But Mahārāja, if they'll not take your direction then how can we help them?

Śrīla Śrīdhara Mahārāja: We're not going to help in their line, but still there in the background that sort of help we shall accept. 'What Swāmī Mahārāja did that is nothing.' If such rumour is spread over the country that will also firm our position.

...

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: *Śrī Guru And His Grace*. For devotees, because of so much turmoil or problems with Guru, that book is very important for them. But they also like *Golden Volcano* for Mahāprabhu's conception.

Badrinārāyaṇa: And *The Hidden Treasure*.

Bhakti Sudhīra Goswāmī: Mahārāja. Kavirāja Goswāmī gives, tells of Mahāprabhu dancing at *ratha-yātrā* as 'golden mountain.' He describes Mahāprabhu's dancing as 'golden mountain rolling on the ground.'

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: But you have given *Golden Volcano Of Divine Love*.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: A volcano is also a mountain. But a volcanic mountain is a very intensified conception.

Śrīla Śrīdhara Mahārāja: Golden Volcano of Divine Love. Love and lava, any common root in the language?

Bhakti Sudhīra Goswāmī: I didn't find it.

Śrīla Śrīdhara Mahārāja: Lava and love.

Bhakti Sudhīra Goswāmī: I looked.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Both is automatic and fiery, drawing from unknown quarter. Golden Volcano. Name also is in this way.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Govinda Mahārāja: Same books name is very nice, and also last book is supreme.

Badrinārāyaṇa: Like a sandwich - *Search For Śrī Kṛṣṇa...*

Bhakti Sudhīra Goswāmī: *Śrī Guru And His Grace, Golden Volcano.*

Śrīla Govinda Mahārāja: And another book will come Mahārāja immediately through Sudhīra Goswāmī Mahārāja. What's the name of that book?

Bhakti Sudhīra Goswāmī: *Subjective Evolution Of Consciousness.*

Śrīla Śrīdhara Mahārāja: Subjective evolution appears objective...

Badrinārāyaṇa: To the ignorant.

Śrīla Śrīdhara Mahārāja: ...to the ignorant, that is who conceive themselves as subject.

Badrinārāyaṇa: Yes. Heavy misconception.

Śrīla Śrīdhara Mahārāja: The Absolute embracing the finite in its highest position, in the supreme most position. When Infinite embracing finite that is His supreme position of generosity, magnanimity, and in all forms. 'Greatness gifts knows no bounds.' Generosity knows no bounds when embracing finite. That is the nature. *Aprākṛta*, as if one of finite, and being controlled by finite. Absolute appears to be controlled by the finite. Yaśodā, Nanda, *gopīs*, as if they're subservient. That is the highest position of Him. This is our solace, our consolation also, to the extreme, that the Infinite can be controlled by finite. So benevolent, so kind, so great. Infinite under finites control. Ha, ha, ha.

Devotee: Inconceivable.

Śrīla Śrīdhara Mahārāja: Inconceivable. But we'll be careful to say that Nanda, Rādhārāṇī, They're all finite people like us. But apparently appears to be under control of finite. That is the highest position. Appears to be embraced and controlled by finite. And everyone wants that position, that plane, where Absolute is controlled, apparently, by His own paraphernalia, apparently finite. Very sweet, very, very sweet, the most sweet position.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

The Rūpa, Sanātana showed the Great Absolute Govinda as a jewel in the palm. This, that, they dealt in such a way. And Sanātana Goswāmī he told Kavirāja Goswāmī, everyone that, "What is our meanest position, and we're dealing the family matters of the Absolute in Vṛndāvana. Such queen, this queen is of that temperament, that queen this rather. But what is this? Being a negligible, mean finite substance we're going to remark in the family matters of the Highest Supreme?" He says that, "Someone is interfering with my hand and forcibly writing, it is not I that am writing." Sanātana Goswāmī has said. Kavirāja Goswāmī,

ei grantha lekhāya more 'madana-mohana' [āmāra likhana yena śukera paṭhana]

["Actually *Śrī-Caitanya-caritāmṛta* is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot."] [*Caitanya-caritāmṛta, Ādi-līlā, 8.78*]

"I'm only instrumental. They're controlling us to write in such way. Otherwise it is impossible for a finite being like us. We're going to say, dealing about the harem, and which queen is of which type, and how they're dealing with Govinda. All these things is impossible. But we're only instrumental, someone forcibly making me write." Sanātana Goswāmī says.

And Baladeva [Vidyābhūṣaṇa] says, "They both, the Absolute as if a jewel in their own hand, palm, and dealing like see this side, that side, this side, in this way they're playing with the Absolute. What this? Is it possible?" Their devotion is such.

Our Guru Mahārāja told, "Where is *bhakti* to be traced, devotion to be traced? Where Absolute is controlled by the paraphernalia. There is devotion. Devotion is doing this, nothing, none can do this, only devotion can do it. The dedicating spirit can control Him, dedication to Him. Dedication and devotion is of such type wonderful thing which can control the Absolute by the finite. There is devotion."

Śrī-kṛṣṇākarṣiṇī ca sā. The highest gift of the devotion is this, that he can, with the power of playing with the Absolute, with Kṛṣṇa. Who is attracting all, He's controlled. The attractor of everything, and He's controlled by some wonderful thing, and that is devotion or dedication, or submission of service. That is die to live, a separate form of life is that. A dedicated life is a separate form of life. So to be servant means to be master. Ha, ha, ha. Die to live means so living that to become master of the Absolute. Die as a servant. In form it is service, but reality it's mastership, it gets control over the Absolute, it's such.

_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ah! The maidservants of Rādhikā, Kṛṣṇa is in their control. Ha, ha, ha.

"Oh. I want to see Rādhikā."

Lalitā says, "No, no time to see Her now. You come another time." Ha, ha, ha.

_____ [?] "That Absolute Kṛṣṇa is so boisterous, despot, He's also controlled by the maidservants of Rādhārāṇī." Kī jaya! Ha, ha, ha.

Bhakti Sudhīra Goswāmī: Jaya! Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura, Prabhupāda *kathā* _____ [?] Nowhere it can be found. The heart swells of Bhaktivinoda Ṭhākura and our Guru Mahārāja Bhaktisiddhānta.

_____ Kavirāja Goswāmī. _____ [?] What to speak about Rādhārāṇī. Ha, ha, ha. Is it possible? And Mahāprabhu has come to give that to the lost servant. Searching for lost servant. He has come to reinstate him just as all in that group. So devotion is a wonderful thing, which can control the Absolute. That is devotion.

The real purport of all the Vedic truth is such, is this. *Veda* gives you the revealed scriptures. And the *śruti* when allowed entrance into *rāsa maṇḍala* they wanted forgiveness. "That we could not express You in this way in the *Veda*." *Śruti*. "You are so high, so generous, and so ecstatic joy, we could not give vent to this idea to the public of so high position of You as we find You in *rāsa*. So we beg forgiveness my Lord. We could not give proper expression of You, though we've said that 'He's *rāsa vai saḥ*, He's all ecstatic.' But ecstasies of this kind, this way, nature, we could not understand and give vent to."

Beyond the achievement of Lakṣmī Devī also.

Mahāprabhu told to the Rāmānuja *sampradāya*, "My Lord is a cow boy, and your Lord is Nārāyaṇa, the king of the Vaikuṅṭha, as Infinite. But My Lord is only a cow boy."

"What of that? This cow boy, He's also an expression of Nārāyaṇa."

"No, but I've got some doubt. That Lakṣmī Devī who has the highest company of Nārāyaṇa, who enjoys the most natural company of Nārāyaṇa, She was unsatisfied and went to search for satisfaction in the *rāsa* banks."

"That does not matter. Nārāyaṇa and Kṛṣṇa one and the same."

"But She was not allowed. Who was the innermost *parśada* of Nārāyaṇa She was not allowed any entrance into the *rāsa* to see. And She had got, She made penances for that, but still She's not allowed. What is the reason?"

"Yes, that is something. I did not enter too deep into the matter. What is that?"

Then when he was puzzled, Mahāprabhu came out. "Kṛṣṇa is Svayaṁ-Bhagavān." And at the same time He told, "*Śruti* and Daṇḍakaranya *Ṛṣis* they were allowed, and Lakṣmī avoided. Because Lakṣmī wanted that in that form of Lakṣmī She'll partake in that, but that is not possible. They must have the attitude of the *gopīs*, then they may be allowed, only *gopīs* are allowed. *Śruti* and *Ṛṣis*, they accepted that *gopī* ego and then they were allowed. But Lakṣmī Devī did not do that, so maintaining Herself as Lakṣmī could not be allowed there. Kṛṣṇa Svayaṁ-Bhagavān, above Nārāyaṇa. The attendants of Nārāyaṇa they're hankering after the service of Kṛṣṇa but they're not considered fit for that."

Hare Kṛṣṇa. Gaura Hari bol. Radhe dasera krsna _____ [?] What to speak about Rādhā.
Kṛṣṇa. Kṛṣṇa. _____ [?]

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Bhakti Sudhira Goswami: There's also I think many devotees in ISKCON they're reading these books and getting some encouragement.

Śrīla Śrīdhara Mahārāja: Yes. Deeper things are dealt with there than Swāmī Mahārāja gave them. Not anti.

Bhakti Sudhira Goswami: Yes. Enhancement.

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Bhakti Sudhira Goswami: *Back To Godhead.*

Śrīla Śrīdhara Mahārāja: *Back To Godhead.* The name was?

Bhakti Sudhira Goswami: *Descent Of The Holy Name.* The article title was called *Descent Of The Holy Name.*

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