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Śrīla Śrīdhara Mahārāja: ...“What is that? What we receive in its, our internal joy, how, why, that, of higher value is that?” Kuntī says. “The external danger, the external difficulties, that is nothing. I invite that. But if external troubles bring along with You, Your recollection, Your presence, Your sympathy for us, and that is so high, we’re not ready to give up that for this material comfort.”

So, so many, they hate this external joy. Just as an ordinary *sādhaka*, a man of little independent nature, independent nature of the world, he won’t like a kingdom, or any fame, all this is disturbance he will think. He wants to retire in a cave and to think about the Lord. But all these material prosperity is thought to be opposite, tasteless and enemy to him.

And Parīkṣit Mahārāja putting such question to Śukadeva Goswāmī. “The worshippers of other demigods, they are found to live very happily in this world. But the devotees of Nārāyaṇa, Viṣṇu, they have to undergo much penances and difficulty here. What is the cause?”

Direct this question was put to Śukadeva and Śukadeva’s answer came straight.

“The demigods, they’re masters of this world, mundane world. And when they’re propitiated they give these mundane things to them. And Nārāyaṇa, He’s the king of the spiritual wealth and He gives His dealings with spiritual substance, not this mundane. This money, this men, this fame, popularity, all these things have got no value there. There, value is serving spirit. The *ātmā prasāda*, the satisfaction of the soul, and that is given there, and so they do not like these things to be received, so such is the condition.”

Hare Kṛṣṇa. So Dhāma, our Mādana Manohara Prabhu, he says that, “Vṛndāvana is very favourable. At least there, when we wander in the street, the people do not come to insult us. But here if we go to bazaar, this _____ [?] anything, if seen they come to bite us, like a tiger, just like animals. _____ [?] Animals of two kinds, some meek and some are curious. _____ [?] *himsā*, just like that animals _____ [?] But Vṛndāvana of course is free from such trouble, so I think I should live in Vṛndāvana.”

Badrinārāyaṇa: Vṛndāvana has the biggest demons.

Śrīla Śrīdhara Mahārāja: But we must be attentive to our highest attainment. In Vṛndāvana our attainment here may be externalised, may be comfortable, but internal process is difficult. But here if we can collect a ticket from here, Nityānanda Prabhu, Mahāprabhu, then Vṛndāvana is within our fist, and that highest position and of purest character. So the trouble here is ultimately to pay us in cash for the highest goal, Navadvīpa. And especially this place, *aparādha-bhañjan-pāṭ*, all types of crime was forgiven by Mahāprabhu when He came here, back. After *sannyāsa*, after His tour from the south and conquering the scholar section, the typical, Sārvabhauma, and the rich section, that is the King Pratāparudra, in His glory of a victor when He came to visit His mother land, so to say, with such a magnanimous heart He came. All the previous animistic persons, they fell on His feet. There, a general amnesty was ordered for them, all absolved, from all sorts of crime.

kuliyā-grāmete āsi’ śrī-kṛṣṇa-caitanya, hena nāhi, yā ’re prabhu nā karilā dhanya

["At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all."] [*Caitanya-Bhāgavata, Antya, 3.541*]

No one was there who was not satisfied by His grace. Gaura Hari. Gaura Hari. Gaura Hari. The obstacles may be removed and they get the grace of Gaurāṅga and the Rādhā-Govinda combined. They're the dispenser, then when combined, both the parties are propitiated in one place, then everything is got by Them. Nothing _____ [?]

*yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāsīḥ
tathā tathot sarpatī hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāsīḥ*

[Prabodhānanda Sarasvatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service."]

[*Caitanya-candrāmṛta, 88*]

As much as we get, can acquire the grace of Gaurāṅga, automatically we shall find within us the grace of Rādhārāṇī. And negative, and the highest quantity and quality, negative character, both, which can draw the *rasa, raso vai saḥ*. The ecstasy can be drawn for the followers, with maximum quantity and quality, in *mādhurya rasa* by Her. Quality is such, of wonderful type.

Vasudeva says, "How could I live if I could not get the taste of something higher, a higher fulfilment of life? It was impossible for me to live _____ [?] But now when He has come to found such a tasteful thing, without this, how could I live? _____ [?] eternity." But still, such a wonderful expression comes from his lips. "If I could not get this, then how could I live?" So much fulfilment of life of such high degree, he has tasted there. It is impossible for anyone to contain his life without the taste of such highest thing, highest prospect.

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]*

["What great insurmountable, unsurpassable loss would we have faced in our life, if Śrī Gaurāṅga had not appeared before us on this earth? How could we bear our unfulfilled, empty life without Him? Who in this world would have described the super excellent transcendental glory of Śrī Rādhikā, Who is the last limit of divine love and devotion for the Supreme Lord Kṛṣṇa? Without His grace, who would be able to know the super excellent devotional path that gives entrance into the transcendental realm of the ambrosial ecstasy of Vṛndāvana? Who would be able to attain the mood and taste of the topmost devotional ecstasy of the young damsels of Vraja?"]

"How could I drag on with my health, my body, if I could not have the chance of coming in contact with such most valuable thing? *Prema-rasa-sīmā, rādhāra mahimā, jagate jānāta ke*. How could we know that Rādhārāṇī holds the highest position, highest positioned lady, and Who is sometimes condemned by the public _____ [?] and She holds the highest position? Without this broad scholarly explanation, wonderful, full of peculiar knowledge, how it would be possible to come to have such impossible knowledge, impossible understanding, this is such? The highest position is there, crossing the directions of the scriptures, neglecting the society, neglecting the so-called superiors, to come to Kṛṣṇa. That is the highest in the face of connection of Kṛṣṇa, no scriptural, or no social, or no other moral sanctions are necessary. He's above all. The Beauty is Autocrat, Beauty does not care for any laws of the world in any way. Beauty is such, He does not care for any law. What good is there. And that is the ultimate thing, how could we know? How could we know?"

If Gaurāṅga did not come with His most generous example right here, to spread that skilfully, even to the scholars and to the other moralists and others. Your moral calculation how much, why limit Him in a particular meagre society morality it is. To God, your relationship with our own hearty master of our own heart. The moralists they will always come to judge, such noble connection we have got to be challengable. Our relationship with the highest authority to be challengable, by any law or any power or any opposition? It is so low, so mean. He's above all.

Gaura Hari bol. Nitāi. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

*bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna*

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

Nityānanda Prabhu gives rather another layer. Only His duty concentrated to take anyone, everyone to Gaurāṅga. Fall, make anything, everyone to fall in the feet of Gaurāṅga. Nothing more necessary. All else should be automatically done, the highest fortune he will attain. Only call and collect and fell in the feet dust of Gaurāṅga, nothing else is necessary. Whoever he may be, a Muslim, the lowest class people, not the scholarly, nor the moral and material purification, proud, not these things are necessary. Anyone, the form of the lowest type, to anyhow have connection with the feet of Gaurāṅga. All these disqualification, they may be returned in a second, the qualification. Such touch stone, Gaurāṅga. Such a touch stone. And anything He converts not only to any little type of jewel but the highest type of jewel. Touch stone which can convert anything to the highest type of jewel, such a touch stone. Anyhow to take under the feet of Gaurāṅga, whoever he may be does not matter. There the so called qualification and the so-called non-qualification, the difference is very meagre, in this world. Now qualified, the next minute he will be disqualified. So in this vicious circle, in this circle he's always moving. And now *brāhmaṇa*, he will become a beast, the next time a tree, then again he'll get the chance to become a god. In this way, so when holding higher position it has no value, permanent value. The next time he'll be here, and next time again he'll be there, everywhere, moving in such a circle, up and down. So no real value to this *saguṇa, sattva guṇa* _____ [?] That is the difference in this misconception, area of misconception. The conception of good and bad, both is wrong.

'dvaite bhadrābhadrā-jñāna, saba-'manodharma', 'ei bhāla, ei manda',-ei saba 'bhrama'

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caitanya-caritāmṛta, Antya-līlā, 4.176*]

This is good, this is bad; ultimately it is all false conception. So need not bother yourself with the consideration of good or bad in this plane. The good or bad, all false. So whatever you can find in whatever position, only take to Gaurāṅga. And He will take you to the highest position of the *nirguṇa* eternal life. How magnanimous.

*namo mahā-vadānyāya [kṛṣṇa-prema-pradāya te
kṛṣṇaya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ]*

["I offer *praṇāma* unto Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself. He has assumed the golden hue of Śrīmatī Rādhikā and is munificently distributing *kṛṣṇa-prema*."]]

Why? *Kṛṣṇa-prema-pradāya te, nāma, rūpa, guṇa, līlā*. Three in one, present. This is composed by Rūpa Goswāmī, this *praṇāma mantra* of Mahāprabhu. *Namo mahā-vadānyāya*, the most magnanimous, bow down your head to the most magnanimous personality, *mahā-vadānyāya*. Why *mahā-vadānyāya*? *Kṛṣṇa-prema-pradāya te*, He can take you within the circle of the highest favourite of Kṛṣṇa. *Kṛṣṇa-prema. Kṛṣṇaya*, who is He? He's Kṛṣṇa Himself. Not a mediator, not His agent, so there may be possibility of no achievement. He Himself has come to take you, as His agent. He Himself has come as His agent. *Kṛṣṇaya*. And what is His name? In the name of Kṛṣṇa-Caitanya. One whose duty is to produce consciousness of Kṛṣṇa, to produce Kṛṣṇa consciousness, produce His name. *Nāma, rūpa*, Kṛṣṇa is both *mahā-vadānyāya* and *līlā, Kṛṣṇa-prema-pradam. Nāma, rūpa, guṇa, līlā*, the fourfold nature of the absolute has been described here in the scriptures by Rūpa Goswāmī.

Hare Kṛṣṇa Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

...

I was trying to understand what he wants us to do. _____ [?] Mahāprabhu's *śrāddha* has been finished. _____ [?] Those that came to join the festival, they're all going away. At that time, our Guru Mahārāja sitting in a chair, he's addressing the disciples, that are going. _____ [?] "You gave me assurance that you will engage yourself in Kṛṣṇa *bhajana*. _____ [?] I have entered into the connection of you all because you gave me assurance that you will do service of Kṛṣṇa. Now after coming for few days here, you're all going away to your previous engagement. _____ [?] That means you are deceiving me. _____ [?] If anyone says that, 'there is fire, it is burning, let me stop the water, quench the raging fire, and then I'm coming.' _____ [?] How intense he's finding in the service of Kṛṣṇa, indispensability of the service of Kṛṣṇa. _____ [?] The whole world may burn to ashes, _____ [?] no harm to you. _____ [?] If you're saved from the connection of this world material, then you're saved. But it is very difficult to get out of the charm of this material world. _____ [?] Back to home.

_____ [?] All *māyā*. Everything is illusion. Go to the truth, the real conception of your comfortable home on the feet of the Divine Lord.

om tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam
[*tad viprāso vipanyavo jāgrvāṁśāḥ, samindhate viṣṇor yat paramaṁ padaṁ*]

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Rg Veda*, 1.22.20]

Viṣṇo paramaṁ pada. That is the real position, the holy feet of Viṣṇu. The *paṇḍita*, the theistic scholars, they're always attentive of that *paraṁ pada*, of that holy feet of the Lord, to serve. No other engagement.

sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpēbhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Such a bold statement we never find anywhere. "Give up all your duties at once. _____
[?]
mām ekaṁ. Only one, Myself, come to Me, I shall relieve you from all difficulties." _____
[?]
Who can say this, who is the exclusive master of our...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] No such bold position who can utter these words that, "Give up all your duties immediately. Come to Me. I shall compensate all your difficulties." None has.

Bāl Gaṅgādhara Tilak, Maharashtra _____ [?] He has written under the commentary under this *śloka*, _____ [?] *sarva-dharmān parityajya*.
_____ [?] "Wherever he may be, in whatever position, if he comes to Me, at once I shall welcome." Such a great hope we have, like nectar. In a golden pot, the nectar has been served here by the Lord. You drink it and be saved. "From any time, any position, whatever bad, severe position you are in your concept, give up everything, any moment and come to Me and I shall embrace you."

What more do you want? Who has said this? So we want to go towards that friend who's giving assurance that any moment I may go, wherever, I am welcome there. And if I delay, I'm traitor to my own self. Really speaking we're deceiving our own selves, we're all deceiving, self deceiver. That is our position. Neglecting our own wealth, neglecting our Lord. Material wealth, how can it help us? The Lord is our wealth. The Master of everything, He's our wealth. What fortune we have got. So He says that, "You will find peace when?" _____ [?]

*bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā mām śāntim ṛcchati*

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

_____ [?] The one who is the master of the whole, He's my friend. My best interest is represented there. When I can realise that, then I can find peace in me. O, whatever will happen, that must have sanction from the authority and the highest authority is my representative, my guardian, He's my well wisher. So I have no apprehension.

Suhṛdaṁ sarvva-bhūtānāṁ, jñātvā mām śāntim ṛcchati. "I'm all in all. But when you can come to understand that I'm all in all but I'm your friend, not foe, then only you can have real peace in your mind."

Why should I bother. The final arrangement is in whose hands, He's my friend, my highest benefit is well represented there. Why should I bother? Then *śāntim ṛcchati*, he will get real peace in his heart. No disturbance necessary, only this sort of understanding is to be acquired and that can be acquired with the company of the *sādhus* and the scriptures, that is necessary. Our duty is to come to such level of consciousness that He's my friend. The Lord is my friend, He's my well wisher, most bosom friend. There cannot be such a great friend as we can find in Him. So much friendship, impossible anywhere to have. Only to get such understanding, that is necessary, the whole *sādhana* is covered here. Try to understand this absolute truth, the situation here, that you are safe, that you are quite safe. That realisation is necessary. And through *sādhu-saṅga* and good scriptures attending, we can,

sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya [sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.120]

All our duty is covered here, to understand, the ultimate reality is friendly to us. And whom we think our friend, they're not friendly. _____ [?] Ha, ha, ha, ha. It is all for the best. Ha, ha, ha, ha, ha. No complaint. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Back to God, back to home.

Devotee: Swāmī Vivekānanda _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] What is the conception of our home, the love is there. _____ [?] Not to be buried down, as in slumber. _____ [?]
 _____ [?]
 Eternal slumber, that is not the end of life, cannot be. The life is joyous, *jivanta anandamoy*.
 _____ [?]

The difference between Rāmānuja and Śaṅkara is clear in an interpretation of *Upaniṣad*. In [*Chāndogya*] *Upaniṣad* there is mention in one place, [*tasya yathā*] *kupyāsum punḍarīkam nāyānam [evam aksini]*, in this way.

Śaṅkarācārya he's giving interpretation, *kupyāsum punḍarīkam nāyānam*. "His eyes, Bhagavān...
 _____ [?]
 "I'm not disregarding, not undermining the position of the Lord by, it is mere comparison, the eyes of Nārāyaṇa, they're like the red buttocks of a monkey."

Rāmānuja, at that time, he was doing some service of his Guru, Yādavaprakāśa. A boy Rāmānuja, he's massaging the back of the Guru, and a few drops of tears fell on the back of Yādavaprakāśa.

_____ [?] What is this, you're crying, you're weeping, what for, what's the cause?"
 Rāmānuja, shy, a boy, he can't express it. Guru is giving explanation of Śaṅkara's *tika*, commentary.

_____ [?] He was given pressure.
 "You must have to say why you are weeping."

Then he came out reluctantly. _____ [?]

_____ [?] "What do you mean? You have no faith in the explanation of the great Ācārya Śaṅkara? _____ [?] Can you give any other explanation?" _____ [?]

_____ [?] "If you order me, you are my Gurudeva, if you order me I may give some suggestion what I feel from my heart."

"Say. I order you. Yes, I give you permission."

Then Rāmānuja came out. "*Kupy*, not this monkey. _____ [?]
 Now, *kupyāsum*, and with the *padma*, the lotus which has got its seat in the, _____ [?] that means a fresh *punḍarīk*, fresh *padma*, _____ [?] *kupyāsum punḍarīkam*. *Punḍarīk* which is always, has got its seat in the...

Akṣayānanda Mahārāja: Stem.

Śrīla Śrīdhara Mahārāja: _____ [?], that sort of *padma*, not picked out and dried, but which is fresh for sitting on the stand of the *padma*, _____ [?] That *padma* can be compared with the eyes of Nārāyaṇa."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] *Kopi* is Sūrya. Sūrya is one name of *kopi*. Sūrya, the sun, he also drinks the water, absorbs water. So one of the name of the sun is also *kopi*. And here says the *kopi* by which the *padma*, the lotus, takes its food from the water, through which. And seated there, and it is fresh. And *that* is compared with the eyes of Nārāyaṇa."

Yādavaprakāśa could not ignore, his Guru could not ignore. _____ [?]
"This boy when grown up, he will smash the whole interpretation of Śaṅkara."

Then there began some conspiracy against, to kill the boy Rāmānuja. Śaṅkara had a mechanical explanation, dried scholarship, mechanical. And Rāmānuja full with life, living.

_____ [?]
If one is to approach for the university examination, Śaṅkara and Rāmānuja, these two types of explanations is to be studied. One has got hate for Rāmānuja, Śaṅkara is very favourite to him.

_____ [?] For the purpose of examination, he had to go through Rāmānuja, *darśana* also. _____ [?] Śaṅkara has demolished everything, all *karma-kāṇḍa*.

_____ [?] The highest conception of truth is non-asserting, non-differentiating, then how can any good thing can come to this world? This Ganges, this Śrī Mūrti, the scriptures, how can it come? Because the highest quarter of the truth, that is non-differentiated, that is inert. That has got no capacity to push something to this world. Truth cannot assert to come to this, then what is the hope of our future prospect? If truth cannot assert to come into the world of *māyā*, then no prospect we can have.

_____ [?]

_____ [?]
Real truth cannot assert itself to come within this misconception. Proper conception has nothing to do with the misconception, then how misconception can go? There is the defect in Śaṅkarācārya. Śaṅkarācārya has captured mostly the so called *brāhmaṇa* class.

And there are four Vaiṣṇava sections. Śrī, Brahmā, Rudra, Sanaka. Madhvācārya, Nimbarka, Viṣṇusvāmī and this Rāmānuja. They are Vaiṣṇava Sampradāya. They believe in the assertiveness and in almighty characteristic of the highest truth.

_____ [?] "What is this? This is most wonderful, absurd thing you say Sārvabhauma. Bhagavān, the Lord, is the master of *māyā* and the *jīva*..

.....