

82.10.12.B_82.10.17.A

Śrīla Śrīdhara Mahārāja: ...*ajñāna raja te nato isvata mato* [?]

...*kemone dharitām de*. The scholarship of Śukadeva, the scholarship of Śrī Gaurāṅga, that has helped to certain extent to establish this, that love is above knowledge. Śukadeva, who is admitted on all hands that he's the highest attainment of the knowing section, of the learned, he's almost unanimously admitted by the scholars that he holds the highest position. And when he comes to inaugurate, that love is above, divine. And when Mahāprabhu He also showed His scholarship to the then existing scholars that His intelligence excels that of all, scholarship exceeds all. And He came with the tidings of love divine. Then it was easy for the ordinary man to try for that, 'that yes, it is the highest.' So Vasudeva Datta says,

*yadī gaura nā hoīta, tabe ki hoīta, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipīna mādhuri praveśa cāturi sāra
baraja yuvatī bhāvera bhakati śakati hoīta kāra]*

"If Mahāprabhu did not appear in this Kali-yuga then how could we tolerate our life, how could we sustain our very life? What He has given, the very gist of life, the very taste, charm of life. Without that we think it is impossible for anyone to live in this world. Such a thing has been invented, discovered by Gaurāṅga. If He did not come, then how could we live? It is impossible to live devoid of such holy precious thing as love divine. *Prema-rasa-sīmā jagate jānāta ke*. How could we know that Rādhārāṇī stands above all in the world of love divine? All things we have got from Him and then we think that life is worth living. Otherwise to live was suicidal. Now we feel just such. *Jagate jānāta ke*."

In this human life we have got some sort of connection with that anyhow. But still we're passing our days in wild goose chasing, how long of our time we can devote for the quest of such thing. So many things which are not so very important are encroaching on our time and energy, can't concentrate us only for this holiest prospect. We're not to be blamed less than those that have got no trace. They have got their solace, they do not know. But we are more punishable, knowing somewhat we're passing our days idly. What explanation we have got to give to our masters? 'You knew certain extent, still you used your energy, you wasted your energy. What will be the explanation for us? More condemned. *Heno rādhā-paricaryā yākara dhana, bhaktivinoda tā'r māgaye caraṇa*.

*[rādhā-bhajane yadi mati nāhi bhelā, kṛṣṇa-bhajana tava akāraṇa gelā.
ātapa-rahita sūray nāhi jāni, rādhā-virahita mādharma pūjaye sa ajñāni.
kavāhi nāhi karavi tākar saṅga, citte icchasi yadi vraja-rasa-rāṅga.
rādhikā-dāsī yadi haya abhimān, śighra-i mila-i tava gokula-kān.
brahmā śiva nārada śruti nārāyaṇī, rādhikā-pada-raja pūjaye māni.'
umā ramā satyā śacī candrā rukmiṇī, rādhā-avatār sabe āmnāya-vaṇi.]
heno rādhā-paricaryā yākara dhana, bhaktivinoda tā'r māgaye caraṇa.*

[“If your desire to worship Śrī Rādhā is not awakened,
worship of Kṛṣṇa is ultimately useless.

Just as the sun is not perceived without sunlight,
 similarly I cannot accept Mādhava without Śrī Rādhikā.
 One who worships Kṛṣṇa alone has imperfect knowledge and
 one who disrespects Śrī Rādhikā, is simply conceited and full of vanity.
 Never associate with such a person if you at all desire the
 transcendently delightful pastimes of Vraja, to appear within you heart.
 If you consider yourself to be a maidservant of Śrī Rādhikā,
 then you will very soon meet Kāna (Kṛṣṇa) the Lord of Gokula.
 Even Lord Brahmā, Lord Śiva, Devārsi Nārada, the personified *Vedas* (*Srutis*)
 and Lakṣmī-Devī honour and worship the dust of Śrī Rādhikā's lotus feet.
 The Vedic scriptures (*āmnāya*) declare that Umā, Ramā, Satyā, Śacī,
 Candrā and Rukminī are all the expansions of Śrīmatī Rādhārāṇī.
 Bhaktivinoda whose only wealth is the service of Śrī Rādhā Ṭhākuraṇī
 humbly begs the shelter of Her lotus feet.”]

[*The Songs Of Bhaktivinoda Ṭhākura*, p 129-131]

[Bhakti Nandan Svāmī's *Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 35-6]

[*Collection of Śrīla Śrīdhara Mahārāja's quoted ślokas from his books*, 386]

To serve those that can serve Her, that is the way to go to Her vicinity, serving the servants,
 servants. *Rādhikā-dāsī yadi haya abhimān, śighra-i mila-i tava gokula-kān*. Your fate is assured of
 success about getting the grace of Kṛṣṇa if you can think yourself as the servitor in the group of Śrī
 Rādhārāṇī. Your future is insured, if anyhow you can be counted in the group of the servitors of Śrī
 Rādhikā.

High talks from the low level. High talk from the low level. Nitāi. Nitāi.

Once, long ago in Vṛndāvana, Bon Mahārāja's bungalow he has got one underground room.
 There I was explaining that Rādhārāṇī's, *pradhana gopī*, Rādhārāṇī's talk with Uddhava. I was
 explaining. Kṛṣṇadāsa Bābājī was only amongst the audience.

After I finished it Kṛṣṇadāsa Bābājī told, "You are *the* expert. None can explain these passages in
 such a deep way." Bābājī Mahārāja told, he appreciated my high, "In his high hankering, in the
 school of Mahāprabhu." he told. But now I have lost his company. He told that, "None can explain
 this so deeply as you have done, in the whole of our mission, realised in this way." The talk of
 Rādhārāṇī, *Bhramara-Gītā* to Uddhava.

Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Gaura Hari bol. Mahāprabhu Gaurāṅga Sundar. Gaurāṅga Sundar.

In my verse dedicated to Bhaktivinoda Ṭhākura there was one, the last.

*śrī-gaurānumataṁ svarūpa-viditaṁ [rūpāgrajenādṛtaṁ
 rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitaṁ
 jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
 śrī-rādhā-pada-sevanāmṛtaṁ aho tad dātum īso bhavān]*

[“What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only
 to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa

Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *Śrī-rādhā-pada-sevanā*: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy." [Śrīmad-Bhaktivinoda-viraha-daśakam, 9]

Sanctioned by Gaurāṅga, Mahāprabhu, and which properly understood by Svarūpa Dāmodara. *Rūpāgrajenādṛtam*. Which is adored by Sanātana. *Rūpādyaiḥ pariveśitam*. Which was served by Rūpa Goswāmī with followers. *Raghu-gaṇair-āsvādītam sevitam*. Raghunātha with his followers tasted that fully and enhanced, *sevitam*. *Jivādyair abhīrakṣitam*. And Jīva Goswāmī supported that thing from quoting the scriptures from different places, Jīva and his party. *Śuka-śiva-brahmādi sammānītam*. And which is admitted by Brahmā, Śiva, Śuka, Uddhava, respected by all there. What is this? *Śrī-rādhā-pada-sevanāmṛtam aho*. That the highest nectar of our life is the service of Śrī Rādhikā. *Aho!* Wonderful. Bhaktivinoda Ṭhākura, you are master to allow them to to us. *Aho tad dātum īso bhavān*. You are in a position to bestow that thing to us all, the highest gift ever known to the world. It is at your disposal Bhaktivinoda Ṭhākura.

Prabhupāda was very much satisfied, and I thought that was only from that Prabhupāda called me before his departure to hear the *Rūpa Mañjarī Pada* song from my lips.

He told that, "Bhaktivinoda Ṭhākura himself has written, made him write this *śloka*."

Very much appreciated, remarked. So Gurudeva was satisfied before his departure by that only poem. After that I have written so many, composed so many poems. But only one poetry to Bhaktivinoda Ṭhākura in Sanskrit I wrote, due to his presence, lifetime, and he gave appreciation. That is my solace. Hare Kṛṣṇa. Verified.

Nitāi. Nitāi. Nitāi. Gaura Hari bol. Nitāi Gaura.

Could not speak anything to you today but I have spoken so much.

Akṣayānanda Mahārāja: I think you have silenced us forever, from what you have spoken.

Śrīla Śrīdhara Mahārāja: Mahāprabhu put His palm on the face of Rāmānanda. Do you remember?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: "No more." *Mukha acchadila*. Put His palm on the face of Rāmānanda. "No more. And this is My home, My home, My room I have got. I'm in My home and in My own room. What more I want? Journey stopped."

Vidagdha-Mādhava: Guru Mahārāja, devotees are travelling all over the world to hear such high talks from Your Divine Grace.

Śrīla Śrīdhara Mahārāja: We think we carry, but it is prearranged, something. It will go to those that deserve. And one who goes, he's also conscious of the fact. We're instrumental. If He likes it will spread to the selected and making us bearer. He's free, freedom is only with Him, in the real sense. And we're all vehicle, agents. Still from our plane we shall view like that, that is we shall try to carry it to every corner of the earth for the best benefit of the people. We cannot but feel such tendency, this is the nature. At the same time we shall think that we're all instrumental, of the higher agents.

_____ [?]

Where is not to go, if you want to speak it to him, he will come furiously to oppose it.

'What do you say? Credulous people, credulity is very cheap to you. Whatever you get, you devour, swallow. It is a hard nut to crack, people. We have got our good intellect, our guide. We won't accept this weakness.' They'll come with their, who direct.

And there are some also who are hankering perhaps to hear, receive nectarine news. 'Oh, I was feeling something alike but it is there. Where is the source of such nectar? And who else are, that has tasted, I want to meet him, to be in their company.'

Rāmānanda Rāya was there and Mahāprabhu here. Sārvabhauma could not understand Rāmānanda, he ridiculed him. But when he got the taste, by the grace of Mahāprabhu, he could recognise.

"Oh. Only one person who's really fit for Your company, my Lord, is Rāmānanda Rāya. I attacked him many a time. I could not follow his high realisation. Now I request You please meet him, by Your grace I can't understand how high thought is that. I ridiculed him previously."

So they will ridicule, Sārvabhauma Paṇḍita will ridicule. But when by the divine grace he will come to know, then he will come to fall to the feet.

Mahāprabhu after finishing His southern tour, coming back, Sārvabhauma is pressing His feet. The old Sārvabhauma Paṇḍita is pressing the feet of Mahāprabhu _____ [?] boy to him and asking, "How You find? That is a land for the devotees of Rāmānuja, Madhvācārya."

"Sārvabhauma, I had an extensive tour, but I did not find a single Vaiṣṇava like you." Mahāprabhu told.

[prabhu kahe, — eta tīrtha kailuṅ paryaṭana] tomā-sama vaiṣṇava nā dekhilūṅ eka-jana

[The Lord told Sārvabhauma Bhaṭṭācārya, "I have travelled to many holy places, but I could not find a Vaiṣṇava as good as you anywhere."] [*Caitanya-caritāmṛta, Madhya-līlā, 9.356*]

"I could not find a single Vaiṣṇava who can be compared to you. But only with the exception of one, Rāmānanda Rāya. He gave Me much happiness. I met him and yes, I really was satisfied with his company and talk."

Sārvabhauma came, "So I asked Your Holiness to meet him."

"Only with the exception of Rāmānanda. So many Vaiṣṇavas, by name. But their heart's wealth, I did not find a single who is greater than you. That is you, My disciple. What you were before was nothing. But now you are so wealthy." In this way Mahāprabhu says that, "What I have given to you

that is matchless, Vaiṣṇavism in the whole of the creation. With the exception of Rāmānanda, he's My previous *parśada*, associate, eternal associate."

...

Devotee: _____ [?]

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja:

*yad ariṇām priyāṇām ca, prāpyam ekam ivoditam
tad brahma-kṛṣṇayor aikyāt, kiraṇārkopamā-juṣoḥ*

["Where it has been stated that the Lord's enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun."]

[*Caitanya-caritāmṛta, Ādi-līlā*, 5.36] & [*Bhakti-rasāmṛta-sindu*, 1.2.278]
& [*Laghu-Bhāgavatāmṛta*, 1.5.41]

So this *brahma sāyujya* can be easily attained, and be easily given.
Muktim dadāti karhicit sma na bhakti-yogam.

*[rājan patir gurur alam bhavatām yadūnām, daivam priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ
astv evam aṅga bhagavān bhajatām mukundo, muktim dadāti karhicit sma na bhakti-yogam]*

["Śukadeva Gosvāmī continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshipping Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."] [*Śrīmad-Bhāgavatam*, 5.6.18]

So to have His service, having admission in His own group, *ānukūlyena-kṛṣṇānu*, that is very rarely found. And this *brahma sāyujya, kiraṇārkopamā-juṣoḥ*, is that they go to only Brahma, that can be easily given. So if one is anti Kṛṣṇa, he's easily given, some connection with Kṛṣṇa and thereby easily attains the Brahmaloaka. It can be easily conferred. Because the Lord Himself had to deal with them by killing and giving some trouble, so as a reward they get that higher position, that Brahmaloaka. That is the verge, then Paravyoma, and *ānukūlyena-kṛṣṇānu-śīlanam*, both, that is above. And they come to Brahmaloaka. That is easily attainable. Again they can come from there, this side.

*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ*

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

'mukti, bhukti vāñche yei, kāhān duñhāra gati?' 'sthāvara-deha, deva-deha yaiche avasthiti'

["And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Caitanya Mahāprabhu asked.]

[Rāmānanda Rāya replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept bodies like those of trees. And those who are overly inclined toward sense gratification will attain the bodies of demigods."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.257]

Rāmānanda Rāya, *'mukti, bhukti vāñche*, they get *mukti*. That is *sthāvara-deha*, that is *samādhi*, Brahmāloka. That is rather a curse to the devotee, to be eternally posted in Brahmāloka, that is a curse to the devotee, *brahma sāyujya*, that can be easily bestowed to the enemy camp.

Akṣayānanda Mahārāja: So the *tanmeyer* refers to the *sāyujya mukti*?

Śrīla Śrīdhara Mahārāja: *Tanmeyer* means *brahma sāyujya*.

Akṣayānanda Mahārāja: Yes, so this cleared the mystery.

Śrīla Śrīdhara Mahārāja: *Yad arīṇām priyāṇām ca*, the solution there given by Rūpa Goswāmī. *Aikyā* and *kiraṇa*, the sun and his ray, these persons enter into the ray, do not enter into the globe of the sun. *Bhukti mukti, muktim dadadi na ca bhakti yogam*.

"Whoever wants to get something from Me, I can easily give them *mukti*, salvation, go to Brahmāloka, I easily give."

A concentration camp, something, the enemies are sent to the concentration and there they're given some good dealings, that is there.

Akṣayānanda Mahārāja: Now he's asking a further question. He says, "Śrīla Prabhupāda, Swāmī Mahārāja comments, that Nārada is feeling deficient in the inspiration of being feelingly absorbed in Kṛṣṇa consciousness." On page thirty-seven.

Śrīla Śrīdhara Mahārāja: Where is that?

Akṣayānanda Mahārāja: It says, "Nārada's feeling deficient in the inspiration of being feelingly absorbed. From humility Nārada has made this remark, perhaps out of humility.

And he reminds us of Kṛṣṇadāsa Kavirāja Goswāmī's verse admitting his position to be lower than Jagāi and Mādhāi.

And also Śrīmatī Rādhārāṇī's feeling that any devotee who approaches Kṛṣṇa through Her is more exalted than She.

So should we understand that this is a statement of humility of Nārada? Or should we also accept the statement as factually true? So that *tanmoya* is explained, but should it be also the humility of Nārada Muni to say this?

Śrīla Śrīdhara Mahārāja: Humility.

Akṣayānanda Mahārāja: Perhaps we should get that book.

Śrīla Śrīdhara Mahārāja: This is explained that as much as we get the conception of the infinite, so much so we also feel us to be the smallest degree. The more we have conception of the infinite, the more we can feel ourselves to be the meanest and meagre. Do you follow?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That is not humility, that is not hypocrisy, but it is real feeling, because they're fully captured by the greatness of their adorable personality. In comparison to that, the more they have realised their infinite character, the more he sees himself to be lowest. 'I'm the lowest.' *Taṭasthā-vicāra*, but this is the relative position, *taṭasthā-vicāra*, impartial judgement we are to find that more that humility *dainya*, there is more devotion and more intimacy. As much as hunger, so much the health. The other day I told, the health depends upon the hunger. As much as hungry one feels, his health is so much better. Real, natural hunger, something like that.

Akṣayānanda Mahārāja: What is the *rasa sambandha* of Kavirāja Goswāmī?

Śrīla Śrīdhara Mahārāja: Svarūpa is Kasturi Mañjarī. Kavirāja is Kasturi Mañjarī and Rūpa Raghunātha.

Akṣayānanda Mahārāja: These questions are all clear now. *Yad arīṇām śloka* is cleared.

Śrīla Śrīdhara Mahārāja: Brahmaloaka means concentration camp for the enemy, give some comfort attack.

Akṣayānanda Mahārāja: Number one cell. They have first class cell and second class cell.

Śrīla Śrīdhara Mahārāja: Yes, Brahmaloaka _____ [?] They rather hell than this *sāyujya* that, Brahmaloaka I am one within.

Akṣayānanda Mahārāja: I never heard that verse. But there is one we heard, *kaivalyam narakayate* [?]

Śrīla Śrīdhara Mahārāja: *Kaivalyam narakayate*. So he enters *kaivalya*, that is considered to be *naraka*. Because that is incarceration for long, long time there, detention camp. And one *naraka* that

may be finished within a short time, and they have got chance to begin his life in a new way. But there long, long period concentration.

_____ *navanita choram* _____ [?]

Who's famous for His stealing the butter in Vṛndāvana, who is more famous for stealing the dress of the *gopīs*, and who has great fame for stealing the very heart of all the devotees. Everything He steals away of His devotee. So you are the greatest of the thief and I bow down to you. _____ [?]

dukula means cloth, dress. _____ [?]

.....