

82.11.14.A

Śrīla Śrīdhara Mahārāja: ...then some of the slaves say, "No we don't want liberation, we feel well as we are." Just the opposite thing, the slavery, they don't want to get out of the slavery. So human slavery, it is bad, but slavery to that Beauty, Reality the Beautiful. *Mokṣa-, laghutā-kṛt sudurllabhaḥ.*

[*kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhaḥ
sāndrānanda-višeṣātmā, śrī-kṛṣṇākarṣinī ca sā]*

[*"Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."]

[*Bhakti-rasāmṛta-sindu, Pūrvva*, 1.17]

After *mukti* also it is not easily attainable, after liberation from the misconception, then also it is hard to have Him, or Her, or anything. *Bhakti, sudurllabhaḥ sāndrānanda-višeṣātmā.* A furthest touch will make you fulfilled with high pleasure, ecstatic ecstasy. *Śrī-kṛṣṇākarṣinī ca sā.* The devotion proper is this, last effect you will draw Kṛṣṇa to your heart, that *bhakti, bhakti* is of such quality, *bhakti, Kṛṣṇa śakti, sevā, sevā, mudar* [?] Earnest hankering, exclusive hankering for Him, exclusive hankering, infinite hankering for Him, that can draw Him to you, Śrī Kṛṣṇa, this is *bhakti*, devotion proper.

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

Vidagdha-Mādhava: So Guru Mahārāja, how does one become exclusively desiring Kṛṣṇa when other desires are bombarding the living entity, material desires are coming, what to do? One knows the highest...

Śrīla Śrīdhara Mahārāja: That is to go in the positive then the negative will be far away. The positive, as much as we can make progress towards the positive, automatically the negative will have to withdraw, to go away. *Sādhu-saṅga, sādhu-śāstra*, no other thing, only the simple thing, our association with the *sādhu*. Association means with the *sādhu* that is with *sevomukhe*, surrendering to the positive then the negative automatically withdraws. As much as degree of surrender, confidence what the *sādhu* and *śāstra* says. The comparison, the Vaikuṇṭha, *bhakti*, Nārāyaṇa, Rāmacandra, Dvārakesh, Vṛndāvana. Earnest prayer.

[*viracaya mayi daṇḍam dīnabandho dayāṁ vā, gatir iha na bhavattah kācid anyā mamāsti
[nipatatu śata-koṭir nirbharam vā navāmbhas, tad api kīla payodah stūyate cātakena]*]

[*"O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the *cātaka* bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud."*]

[*Śrī Śrī Prapanna-jīvanāmṛtam*, p 118]

"Oh the Lord of the poor, poorest of the poor. *Dīnabandho dayām vā*. You are friend of the fallen, O friend of the fallen, You may do anything, may make or mar. I have got no other alternative but to want Your grace. Everything is tasteless my Lord. Please accept me, give me some sort of menial service to Your holy feet." The earnest deep prayer towards Him. No other alternative like *cātaka* bird, they never take any water, however pure, which has fallen on the earth, but only the drop from the sky..... "a drop of water, a drop of water." But the water may also come profusely from the sky, and thunder also may come to finish him, but no other alternative, either thunder or profuse water. "No other alternative but to pray for a drop of Your grace."

He's infinite, a drop nothing and it may save the whole world, and no other. That *sāraṇāgati*; that hankering, surrendering and hankering, and in that we can get grace, help from the associates of Him. They're our friends. In their association the hankering may be increased.

*[Śrīmad-bhāgavatārthānām āsvādo rasikaiḥ sahaj
sajāti-yāśye snigdhe sādhau sāṅgah svato vare]*

[“One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal.”] [*Caitanya-caritāmṛta, Madhya, 22.131*] & [*Bhakti-rasāmṛta-sindhu, 1.2.91*]

Always of the same line, *sādhu* in the same line, and superior to myself. In *sādhu-sāṅga* it has been recommended that in the same line, of the same type, of hankering, aspiration. At least holding some superior position, there I shall try to throw myself at his disposal. That will help me to the greatest extent.

The life is rare and it is transient. Any moment I may go, any moment I may be finished, and this chance may not recur again, this human, this atmosphere may not. So try to perceive, conceive the position, that valuable position of the present time, this may not come again.

So this point, and Śukadeva Goswāmī says to Parīkṣit, “One week, that is enough, wonderful thing.”

“I have only one weeks life, then I will be finished. In this short time please give me some instruction that I may be saved. Oh, one weeks time is enough. Wonderful thing.”

“We have passed so many, so much time from time immemorial we are having our life but not utilized. But if properly utilized one second is sufficient Mahārāja, such is the thing, so try to utilize the point at your disposal in the moment.” *Varam muhūrttam viditam*.

*[kim pramattasya bahubhir, parokṣair hāyanair iha
varam muhūrttam viditam, ghaṭate śreyase yataḥ]*

[“Imperceptibly, many, many years pass uselessly in the life of a person intoxicated by mundane pleasures. Better if only for a moment he realises that he is losing valuable time, for he may thus become serious to attain his eternal benefit.”] [*Śrīmad-Bhāgavatam, 2.1.12*]

There are so many mountains, so many trees, long life, long, long life, what of that? Unmindful, inattentive to ones own interest, long, long life no value. But only properly understood one moment properly utilized it will produce immense crops, good result. *Muhūrttam viditam, ghaṭate śreyase.*

The example of Khaṭvāṅga Mahārāja, [*Śrīmad-Bhāgavatam*, 9.9.42] only one that had asked the gods, "Will you tell me how long I'm to live?"

"Only one moment."

"Then you all go. You cannot give me my desired result. Who can do? Nārāyaṇa can only, fulfil, then you all go." He engaged himself wholly in Nārāyaṇa and surrendered to His holy feet and he achieved his desired result.

Śukadeva is giving this example. "We must be particular of our valuable present moment."

Act, act in the living but trust no future, however pleasant. Let the dead past bury its dead. Act, act in the living present with heart within and God overhead. [Henry Wadsworth Longfellow, 1807-82, U.S. poet]

*karmaṇy evādhikāras te, mā phaleṣu kadācana
[mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]*

[“I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties.”]

[*Bhagavad-gītā*, 2.47]

Hare Krṣṇa. Gaura Hari bol. Gaura Hari bol.

Bhāgava: I am very much afraid to write, because I see...

Śrīla Śrīdhara Mahārāja: Afraid, pray to the higher entity.

Bhāgava: I'm having so many material desires. But at the same time I see when I go out and I speak to people about Krṣṇa, and sweetness of Krṣṇa, how much they're enjoying, so I'm thinking even though I have no qualification...

Śrīla Śrīdhara Mahārāja:

bhārata-bhūmite haila manusya-janma yāra, janma sārthaka kari' kara para-upakāra

[“One who has taken his birth as a human being in the land of India should make his life successful and work for the benefit of all other people.”] [*Caitanya-caritāmṛta*, Ādi-līlā, 9.41]

Yes it is laudable that you want to do good to others, but before that you properly try to understand what is good, then you distribute. It is very good to treat a patient but you must know at least what is treatment, then go, it is beneficial. Hare Krṣṇa. _____ [?] One who is

not properly adjusted, how will he venture to adjust others? Know what is adjustment proper, where is my place in the adjustment, in the absolute adjustment, and then it will say what is your duty.

In the time of the second great-war, the riders [?] building, a soldiers dress was posted, engraved, and just below it is written "Just put on this dress of the soldier and the dress will say to you what to do, what will be your duty."

So first adjustment, we must have our proper position and then the insinuation will come what is my duty. What is known as *sambandha-jñāna*. To know who are you and then *abhidheya*, and what is my end, and how to attain that end. This will be proper energising otherwise anyone can do anything and he'll be reaping the results of his deeds. So first *sambandha-jñāna*, who am I? Where am I? And what I should be? What I am? What I should be? What should be my position? And from there, then that environment will say, "This is your duty", and I shall have to do that. Not that I shall be an Alexander, I shall be a Hanumān, like that.

If you want cowboy, with the company of Krṣṇa, it will think that it is so happy to become a cowboy, duty of a cowboy. Rabindranath Tagore has got one song, I heard from someone, "That I don't want to be a famous leader of the country, but rather I want to be a cowboy in Vṛndāvana in the jungle. That is very happy to me than to be a famous leader of the world. I don't want the glory of being a great leader of the world, but a simple thing, a cowboy under the guidance of Krṣṇa, very friendly."

Something, the ghost of ambition may leave you. Hare Krṣṇa. Hare Krṣṇa. But as long, and it is also possible one where his real place, he will dedicate his activities and approach, according to his stage, it is also, maybe, but as a lower stage.

*yataḥ pravīttir bhūtānāṁ, yena sarvam idam tatam
svakarmaṇā tam abhyarcya, siddhim vindati mānavāḥ*

[“A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all).”] [*Bhagavad-gītā*, 18.46]

By the result of my past *karma*, I'm floated somewhere, and something I'm finding around me and to try to give that towards the Infinite I may make progress to Him, from my lower position. So,

yat karosi yad aśnāsi, yaj [juhoṣi dadāsi yat / yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam]

[“O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me.”]

[*Bhagavad-gītā*, 9.27]

“Whatever you do, whatever you eat, everything connect with Me and go on.”

That is also a position according to ones present position, he may begin who cannot understand the high things, but,

*sarva-dharmān parityajya, [mām ekam̄ śaraṇam̄ vraja
aham̄ tvām̄ sarva-pāpebhyo, mokṣayiṣyāmi mā śucah]*

[“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]

Last *śloka*, and one Bāl Gaṅgādhar Tilak he has written in his note [in his commentary of *Bhagavad-gītā*, 18.66] that in the last *śloka*, Bhagavān Krṣṇacandra, in a golden pot He has served nectar.

“Where ever you are, leave your duty, your position, place of duty, immediately come to Me. Everything will be fulfilled, the whole fulfilment will come to you. If you come to Me the whole fulfilment of your life will come to you. But it does not matter at present where you are posted, it matters little. You may be a soldier, you may be a priest, you may be a dacoit, anyone, but if you leave your position and come to My feet, your aspiration will be perfectly fulfilled.” The clarion call in the last of *Bhagavad-gītā*.

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

The call of Gaurāṅga, call of Gaurāṅga. With flood of tears appealing to the people, Mahāprabhu dancing appealing to the people. *Apan gada mala* [?] When He will take *sannyāsa*, the previous evening, devotees do not know He’s going, He’s leaving Navadvīpa for all. But naturally He attracted many of the devotees to come for the last time. And unconsciously they flocked, many devotees crowded there, and everyone taking a garland, and the garland He’s putting to His devotees, what is offered to Him, taking off and putting on the devotees. *Apan gada mala* [?]

“You My friends, this garland friends, take the name of Kṛṣṇa in eating, in sleeping, in doing, where ever you are take the name of Kṛṣṇa. This is My last, My earnest entreat to you all. Take the name of Kṛṣṇa. Whatever you are engaged in it does not matter. Take the name of Kṛṣṇa, My last appeal to you all.

Apan gada mala [?] Eating, sleeping, or waking, every time try to utilize taking the name of Kṛṣṇa, anyhow try, utmost, to come to Kṛṣṇa, this is My heartfelt appeal to you My friends, no other.”

Our Guru Mahārāja also told, “Don’t delay, a little delay I am making, why? There’s a fire, I extinguish the fire and come. No, no, no, no necessity of extinguishing the fire, the fire may burn the whole world, it does not make any harm to you, the smallest harm to you. Rather you will be saved if the burned world gets out of your mind. All your inner necessities in the holy feet of Kṛṣṇa, none can satisfy your inner hankering but Kṛṣṇa. *Akhila-rasāmrta-murtiḥ*. All the *rasa* you are aspiring after, whole is His holy feet. And all this world let them be dissolved to zero, can’t, you are not affected at all. You will be saved from this misconceived world. If it is gold, vanishes, burn to ashes you will be saved, but it is not so easy to burn the world of your present enjoying concept to ashes. It is very hard to burn this world to the finish, it is catching you like witch.”

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

As much as we can give ourselves to the holy feet of Śrī Gaurāṅga, automatically we shall find we are in the service of Rādhārāṇī. The highest negative potency that can draw the maximum *rasa* from the positive Kṛṣṇa. Beautiful, Reality the Beautiful. *Mahābhāva, rasa-rāja mahābhāva*. Full of ecstasy, ecstasy infinite and to draw that ecstasy for Herself for the world.

sukadu krsna koresh ukas taran bhakta gane sukaday te hladhini karan [?]

The main exacting machine of that *rasa* from Kṛṣṇa and to distribute to the world outside. Rādhārāṇī. The highest quality of *rasa*, drawn by Her, from that dynamo of all *rasa*, ecstasy, and it is for Her that *rasa* is drawn, and it is thrown outside..... *hlādinī* is Rādhārāṇī, particular potency, *hlādinī*, and it is due to Her that others may hope to have the taste of that very transcendental juice.

Gaura Hari. Gaura Hari. Gaura Hari.

And as much as we surrender to Śrī Gaurāṅga, automatically we shall find that we are placed there in that highest position, percolated by His energy, His instruction. Otherwise it is very difficult by direct approach, very, very, difficult. Many sort of misgivings will come and pollute us. But if we go under the guidance, go through, we can pass through, the instructions of Śrī Gaurāṅga then it will be very purest gain, and easiest, and maximum.

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

And this is the place where Gaurāṅga gave general absolve, to all the sinners, *aparādha-bhañjan-pāṭ*, this Kuliya.

kuliya-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-Bhāgavat, Antya-līlā*, 3.541]

Anyone who came for His mercy, granted. When He first came after five years from a *sannyāsa*, He came once again to visit this place, at that time and then He left and never came. That moment He came to His birth place once more, and at that time He was the most liberal, to give, to distribute this highest thing to all.

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

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

Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitai. Dayal Nitai.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Bhāgava: You have given such a high standard.

Śrīla Śrīdhara Mahārāja: Ha ha, If you feel it then I think you are fortunate if I can, I am sincere you know that to get these from our Guru Mahārāja I consider myself fortunate, fortunate. I feel that I am fortunate when I get such standard from my Guru Mahārāja. *Hṛdaye nābhya nujñāto*, hearts approval, this is also evidence. What is *dharma*, in *Manu-saṁhitā* it is written, what is *dharma*.

[*vidvadbhiḥ sevitāḥ sadbhīḥ, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas tam nibhodhata*]

["We can feel within our heart whether we are gainers or losers. That tasting machine is within us. As we progress in Kṛṣṇa consciousness, our *karma*, our connection with this material world, will evaporate in no time, and spacious knowledge will come to satisfy us. At that time, we shall feel the object of our life everywhere (*mayi dṛṣṭe khilatmani*." *Śrīmad-Bhāgavatam*, 11.20.30) [*Manu-saṁhitā*, 2.1]

Vidvadbhiḥ sevitāḥ, those that are well versed in revealed scripture, they admit and they serve, the first symptom of religion. *Nityam adveṣa-rāgibhiḥ*. And what should be the symptoms of those *sādhus*? *Vidvadbhiḥ sevitāḥ*, who are established in revealed truth. *Sadbhir*, and approved by the *sādhus*. Who is *sādhu*? *Adveṣa-rāgibhiḥ*. Who has got no sympathy and apathy for the achievement we are in the midst of, that must be a sign of the *sādhu*. *Nityam adveṣa-rāgibhiḥ*. And *hṛdayenābhyanujñāto*. Your heart will approve inner most quarter. "Yes it is, yes I am getting satisfaction." That is also evidence, proof, response. "Yes I'm searching, such things I'm searching." The heart will say from within. So that when we get these things from our Gurudeva, Mahāprabhu, who else will think? "O yes heart's satisfactory thing, it is all eliminating, eliminating, elimination and acceptance, elimination and acceptance, progress means that, progressive, dynamic, yes, yes."

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

Vidagdha-Mādhava: So Guru Mahārāja, Jagāi and Mādhāi were delivered in this area?

Śrīla Śrīdhara Mahārāja: No, that is on the other side. Some say that Jagāi and Mādhāi was absolved in this Harichala [?] but we're to understand from Bhaktivinoda Ṭhākura that was on the other side in Māyāpura.

Vidagdha-Mādhava: So how is this part of Navadvīpa the very special place?

Śrīla Śrīdhara Mahārāja: Kuliyā. *Aparādha-bhañjan*, there is speciality here.

Vidagdha-Mādhava: There was some pastime, Mahāprabhu had one pastime here?

Śrīla Śrīdhara Mahārāja: Yes. When He came back from Purī after five years of *sannyāsa*, then He first came here, and He put up there in Vidyānagara with the brother of Sārvabhauma Paṇḍit. Vidyāvācaspati was the elder brother of Sārvabhauma Paṇḍit, and formal Guru of Sanātana Gosvāmī. He lived there in Vidyānagara, and Mahāprabhu came here, and He put up first there with Vidyāvācaspati. And so much rush of people to see Him that the whole place was full of human

heads. Even those that are coming from other side of the Ganges, the whole Ganges filled up with human heads.

It is described in, I thought it is a little hyperbole. But when I found Gandhi then it came to my mind, if Gandhi can draw so many men to see him, then what of Mahāprabhu? They hold so much intense of love, the people fell madly, madly to see that great Nīmāi Paṇḍit who was, extraordinary scholarship, extraordinary beautiful figure. But still so many tantric *paṇḍits* were against Him, and He left this place to preach. "Now we lost that Nīmāi Paṇḍit, the whole Navadvīpa was dark without His presence. That Nīmāi Paṇḍit has come again to us in our midst." So people were mad to see Him. The whole area is drawn towards Him and all human heads _____ [?] And He came here and approached all the previous sinners who criticised Him, who did any mischief, they all came to be absolved. "Nīmāi Pandit is not a man, human being." So they came for confession and to get absolved from their sins here.

And then afterwards He went to His mothers house and for a second just stood at the gate of His own house. And Viṣṇu Prīya fell on His feet, at once He withdrew giving the wooden sandals to her, to worship, and He left.

And then He went to Rūpa and Sanātana and then again returned to Purī via Śantipura, and then gone to Vṛndāvana, and then again came back to Purī. And eighteen years continuously He lived in, first six years, there is so many coming and going.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi. Dayal Nitāi. Dayal Nitāi.

So we like to stop here today. Jaya Om Viṣṇu-Pāda... Any questions? Where is that Bhāgava Prabhu?

Dhīra Kṛṣṇa Mahārāja: He's here, he always has many questions.

Śrīla Śrīdhara Mahārāja: Many questions ready. Vidagdha Mādhava repeats the same question.

Bhāgava: I wanted to know the differences between the four *sampradāyas*, the Nimbarka teachings, Viṣṇusvāmī...

Śrīla Śrīdhara Mahārāja: Details you want to know, then you are to consult *Gauḍīya*, previous *Gauḍīya*, there you'll find in details. Its previous *Gauḍīya-patrikā* in our Guru Mahārāja's time, there these have been out in details, that point there. In what part I can't remember, but it was out in the *Gauḍīya-patrikā*, weekly paper during our Guru Mahārāja's time.

Very summary gist I can give to you. Nimbarka *dvaitādvaita*. Madhvācārya *śuddha-dvaita*. Viṣṇusvāmī *śuddhādvaita*. *Viśiṣṭādvaita* Rāmānujācārya. The original Ācārya of these four *sampradāyas*, Śrī, Śrī, Rāmānuja *sampradāya* coming from Śrī Lakṣmī Devī. Śrī Brahmā Madhvācārya *sampradāya* coming from Brahmā. Rudra from Rudra, the Viṣṇusvāmī *sampradāya*. Nimbarka coming from Catuhṣana *sampradāya*. The four *sampradāyas* spreading in this way and their philosophy is known, Rāmānuja *viśiṣṭādvaita* - Śrī *sampradāya*. *Śuddhādvaita sampradāya*, Viṣṇusvāmī and Śrīdhār Svāmī the renowned commentator of *Gītā* and *Bhāgavatam*, he belongs to *śuddha-dvaita*, and this Valabhi *sampradāya* also springs up from that, a branch from that

sampradāya. And the Nimbarka *sampradāya* Catuhṣana *dvaitādvaita*, *dwait* and *adwaita*, both, but not *acintya*.

Mahāprabhu's *bhed abhed*, and the necessary qualification is *acintya*. That demarcation is not in the hand of anybody, it is reserved with Him, the line of demarcation, *acintya*. What happens one time, we may not think that will happen every time, it depends on the sweet will of the ultimate reality. So whatever we find in general both common and different, and it is not a rigid thing, it depends on Him, He can change the line of demarcation, any time, anywhere, *acintya-bhedābheda*.

Dvaitādvaita, both *dwaitas*, very akin to Mahāprabhu, and their object of worship is also Rādhā Krṣṇa but that is *svakīya-vāda* not *parakīya*. Nimbarka and Gaudīya *sampradāya* different here, *parakīya*. So they have got that nocturnal *līlā* and not this *madhyāhna-līlā*, noon pastimes. Difference between Nimbarka they're more fond of *arcana*. *Arcana* means *pūja*, worshipping according to the scriptures, the *vidhi*, the law, rules, regulations is the principal thing. But in Gaudīya *sampradāya* that is with little slackness, with affection, love having the better part. The Vallabha *sampradāya* also *śuddha-dvaita*, they also do not like even to use the word *arcana*, they say *sevā*. Just as we do amongst us, *sevā*, *rāga-mārga*, with affection we shall serve and not according to the strict scriptural rules, in Vallabha *sampradāya*. Viṣṇusvāmī also and Rāmānandi *sampradāya* though spreading from Rāmānuja *sampradāya* but still deviation, we find in Tulasī dāsa, in Rāmānanda, more rigid in asceticism and tending towards salvation, liberation.

In *Parijar bhāṣya* of *Vedānta* we find from the Nimbarka. Madhvācārya has got *bhāṣya*. Rāmānuja has got his own *bhāṣya*, *Śrī-bhāṣya* by name. Then Viṣṇusvāmī also has got his *bhāṣya*. Śridhara Swāmī also there. Gaudīya *sampradāya* also *Govinda-bhāṣya*. These are different types of interpretations from *Vedānta*, *Brahmā-sūtra*, but all are theistic, these four and their branches they're all theistic.

Śaṅkara *bhāṣya*, we call it atheistic, because *jīva* soul in its highest position has not been accepted. Like Buddha, Buddha says with the dissolution of the mental body everything ends. Śaṅkara also says like that ultimately. The individual's conception of soul is imaginary, only it is remaining so long as he's in misunderstanding. Misunderstanding clears, gets liberation, no soul, individual. But there is one mass of light as Brahman, non differentiated, non specified substance, but it is, it is consciousness...

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