

85.06.08.A

Śrīla Śrīdhara Mahārāja: [Draupadī, in her] most dangerous moment, she's also remembering Gopalā-nandana, in *Mahābhārata*. *He rādhā dvārakā-nātha, he gopī-jana-vallabha*.

When Gopalā-nandana comes to see the *gopīs*, He becomes the maximum generous, covers everything under affection. All affectionate. Gopalā-nandana means all-affectionate. Everything comes within the boundary of His affection, cannot void anyone. But to reach to that standard that is difficult.

Uddhava says, "I want to be one of the grass and shrubs, grass in this place so that I can have naturally the feet-dust of these supernatural young damsels, the divine damsels."

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe. [From Narottama dāsa Ṭhākura's, *Manaḥ-śikṣā*, 3]

Internal aim towards that high, and externally we shall try to stick to the general service of the Lord.

Heta māli sece nitya śravaṇa-kīrttanādi jala [*Caitanya-caritāmṛta, Madhya-līlā*, 19.155, ?]

Latā will grow up to Vṛndāvana and it will catch the holy feet of Kṛṣṇa. But *māli's* duty will be to pour water into the root of that creeper.

*[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya] 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tābe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana*

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.153-4]

Heta māli sece nitya śravaṇa-kīrttanādi jala. And,

'prema-phala' pāki' paḍe, māli āsvādaya, [latā avalambi' māli 'kalpa-vṛkṣa' pāya]

["When the fruit of devotional service becomes ripe and falls down, the gardener tastes the fruit and thus takes advantage of the creeper and reaches the desire tree of the Lotus Feet of Kṛṣṇa in Goloka Vṛndāvana."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.162]

The fruit will come down, and from here the *māli* he'll taste that. This is the *kausāla*, the strategy. _____ [?]

Akṣayānanda Mahārāja: Strategy is the method of success, approach.

Śrīla Śrīdhara Mahārāja: The key to the process of action, the guiding principle there. Transcendental.

yā nīśā sarva-bhūtānām, tasyām jāgarti saṁyamī / yasyām jāgrati bhūtāni, sā nīśā paśyato muneh

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

What is night to particular that is day to another section. What is day to the phenomenal engagement that is night to the transcendental mentality.

...

[āmi - eka bātula, tumi - dvitīya bātula, ataeva] tomāya āmāya ha-i sama-tula

Mahāprabhu said [to Rāmānanda Rāya]: "I am insane, mad, *bāula - pāgala* - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class."

[*Caitanya-caritāmṛta, Madhya-līlā*, 8.291]

To Sanātana.

*[śuddha-prema-sukha-sindhu, pāi tāra eka bindu, sei bindu jagat dubāya]
kahibāra yogya naya, tathāpi bāule kaya, kahile vā kebā pātiyāya*

["Unalloyed love of Kṛṣṇa is like an ocean of happiness. If someone gets one drop of it, the whole world can drown in that drop. It is not befitting to express such love of Godhead, yet a madman must speak. But even though he speaks, no one believes him."] [*Caitanya-caritāmṛta, Madhya-līlā*, 2.49]

[See also *Caitanya-caritāmṛta, Madhya-līlā*, 2.83]

"It is not to be expressed outside, not to be divulged. Still, the *bāulas*, the eccentrics - so called, they cannot check their ecstasy, they give vent, *bāule kaya*. And *kahile vā kebā pātiyāya*. And who are there who will have faith in their words, in their presentation? Though sometimes they cannot check them but to express like volcano, but where are those that will come to believe it? No! It is not so easy to understand, to have faith, to believe it. This expression.

ye lāgi kahite bhaya, se yadi nā jāne, ihā va-i kibā sukha āche tribhuvane

["For fear of them I do not wish to speak, but if they do not understand, then what can be happier in all the three worlds?"] [*Caitanya-caritāmṛta, Ādi-līlā*, 4.236]

We're afraid of expressing the truth. We should not express it here and there, everywhere. We should rather be, have control in our tongue. But if we say we're afraid that it will be

misunderstood, but they at all do not care to know it, beneath dignity, to try to attempt to understand, to search meaning in our words. Then we're relieved in one sense. *Ye lāgi kahite bhaya, se yadi nā jāne, ihā va-i kibā sukha āche tribhuvane.* Kavirāja Goswāmī. It will be accepted and misused, mishandled, but they do not care at all. And we're safe there. In one sense, that is our safety, that they do not know. They won't come to this, to give any attention. So though we express it incautiously, but they won't care for it, we're safe from that standpoint.

So Kavirāja Goswāmī's call. *Piye viṣa-garta-pāni. Pāiyā amṛtadhunī, piye viṣa-garta-pāni.*

*[pāiyā mānuṣa janma, ye nā śune gaura-guṇa, hena janma tāra vyartha haila
pāiyā amṛtadhunī, piye viṣa-garta-pāni, janmiyā se kene nāhi maila]*

["Anyone who attains a human body but does not take to the cult of Śrī Caitanya Mahāprabhu is baffled in his opportunity. *Amṛtadhunī* is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of material happiness instead of the water of such a river, it would be better for him not to have lived, but to have died long ago."] [*Caitanya-caritāmṛta, Ādi-līlā, 13.123*]

The water of the nectarean river - the nectar flow is there, one side. And another, the drain water. In human life, coming in contact with Śrī Caitanya and His followers, one can have taste of the nectar drink. But if he misuses this and engages himself in this material exploiting taste, then he's drinking drain water. *Janmiyā se kene nāhi maila.* He's missing such a great chance. It would have been better that, after birth, he should have died, should have passed away immediately after birth.

Caitanya Avatāra has come and - Oh! Now, what is the, what will be the name of your next book? As I suggested?

Bhakti Sudhira Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: *The Search For Kṛṣṇa, Reality The Beautiful*, from one side. And another, *The Search Of The Lord For The Fallen*. And that is in a mad loving mood. You fix what will be the expression, the purpose is this. Search For Kṛṣṇa, Reality The Beautiful, and the opposite, Lord is coming here to rescue His own servants. Lost, home lost, He has come to rescue the home lost, that have lost their home. He has come in search for them, with great, mad affection. With mad affection He has come down to search the home lost and to reinstate them towards home. One short expression to that thought, that just the opposite. He's also coming, they're searching, and He's also coming to search His own servants, who are home lost servants, come to enquire, to reinstate, to rescue. What will be the concise thought of this, the opposite.

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

Home lost servants, partners, they're His partners of the work, of the *līlā*. Home lost partners searching together, what will be.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

That will be to introduce Mahāprabhu to the world, this way. That Golden Volcano is one side. Practising Himself He's giving the guidance, what to do, where to go, how to approach. That is one thing. Another, before that He's come to search the home lost servants of His own. To reinstate, and also with, like a _____ [?] with war importance, or something, ke? _____ [?] War emergency, with war emergency type relief work. Relief work with war urgency, He's come to look out affectionately for every lost servant and to reinstate home. And that is our consolation that we may come under it, under His search, we may fall within His search.

Akṣayānanda Mahārāja:

kutas tvā kaśmalam idaṁ, viṣame samupasthitam [anārya-juṣṭam asvargyam, akīrti-karam arjuna]

["O Arjuna, why has such illusion overcome you at this critical moment? This is unbecoming a noble man (Āryan). It is an obstacle to the attainment of heaven, and a destroyer of good name and fame."]

[*Bhagavad-gītā*, 2.2]

Śrīla Śrīdhara Mahārāja: *Viṣame*. Uncommon circumstance. Exceptionally uncommon extraordinary circumstance, *viṣame*. Not ordinary general circumstance, but it's exceptionally dangerous, opposite circumstance.

kutas tvā kaśmalam idaṁ, viṣame samupasthitam / anārya-juṣṭam asvargyam, akīrti-karam arjuna

"*Anārya-juṣṭam*. This is not accepted by the man of standard civilisation. *Anārya-juṣṭam asvargyam*. And it won't give any future prospect. *Akīrti-karam*. And neither it will give any name, fame, in this world. Neither this world nor other world, none is accepted by the standard civilised person. *Kutas tvā kaśmalam idaṁ*. Such a mean type of mania has caught you Arjuna, it does not behave you, befitting you, your position."

*klaibyaṁ mā sma gamaḥ pārtha, naitat tvayy upapadyate
kṣudraṁ hr̥daya-daurbalyaṁ, tyaktvotiṣṭha parantapa*

["O son of Kuntī, give up this cowardice, for it does not become you. O great hero, cast off this petty weakness of heart, and arise for battle!"] [*Bhagavad-gītā*, 2.3]

"Awake, arise!" Like Milton, as Satan suggests. "Awake, arise, from such *tāmasic*, such ignorant program, what you have accepted. Like a womanly program you've got, trying to follow, cowardly. The program what you say is nothing but cowardice." Ha, ha.

Arjuna already told a good thing, in our calculation. "Rather I shall eat begging, that I collect my food by begging in the street, than to kill these persons whom I revere so much. From the connection of my body, or from my education - Droṇācārya, Bhīṣma, we should revere them, and we're showing reverence to them. And today I shall wound them with weapon and kill them? Eh? What is this? I can't understand such religion, I can't follow. Rather I shall beg from door to door for my living. I can't do this. Please. And my valour is only to kill these revered persons of my own, so that I'm a big hero? Is this reason to kill ones own revered superiors? I can't."

Outwardly of course this is very justifiable decision. But how that was?

"This is body connection Arjuna, selfish connection. But religion, *varṇāśrama* is based on higher principle of life. This is all weakness, this body connection. You are not this body. You must get out of this body consciousness. So stern and hard practices must be undergone to get out of this. What you say, this is only body connection. 'This is my own, this is my Guru, this is my ____ [?] all worldly consideration. But religion is above that, to get out of this body connection wholesale. *Klaibyaṁ mā sma gamaḥ pārtha, naitat tvayy upapadyate, kṣudraṁ hṛdaya*. This is only weakness of your heart. *Tyaktvottiṣṭha parantapa*."

aśocyān anvaśocas tvam, prajñā-vādāms ca bhāṣase / gatāsūn agatāsūms ca, nānuśocanti paṇḍitāḥ

["O Arjuna, you are mourning for that which is unworthy of grief, and yet speaking words of wisdom. But the wise lament neither for the living nor the dead."] [*Bhagavad-gītā*, 2.11]

"What is this? This killing and being killed is of lower consideration, material experience. But *ātmā*, you, your soul, is created for higher plane of life. This body consciousness consideration, good, bad, all false. Good, bad, in body consideration in the plane of exploitation, it is all false. You're to give up wholesale, and then you'll awaken in the kingdom of soul.

Klaibyaṁ mā sma gamaḥ pārtha, naitat tvayy upapadyate. It does not benefit you. *Kṣudraṁ hṛdaya- daurbalyaṁ*. This is all sure weakness of your heart. *Tyaktvottiṣṭha parantapa*. Give up them wholesale and raise yourself above this level of 'This is mine, this is others' all these things. This is poor consciousness. You must be above. Religion is above that, pure religion. This is all false here, from separate consciousness, all grown from separate consciousness, good, bad. But separate consciousness even, that must be given up forever. The universal flow, that must be adopted. The absolute good, and from that the centre, the absolute good, and there-from the flow is coming. And that must be found out and accepted. That is *līlā*. And that will feed everyone and give real health. This is all diseased condition. Ha, ha.

Gaura Hari. Gaura Hari. Gaura Hari. Who's there?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Rāma Rāma. Nitāi. Nitāi. Nitāi.

Ha, ha. Our Gurudeva used to say, "*Gītā* is the book in the primary class." Ha, ha, ha. "To be read in the primary section, *Gītā*. And *Bhāgavata* the structure over that."

...

...*pañca sid* [?] of the Buddha school, this *ahimsā* _____ [?] all these things, generally appreciated. The *pañca sid*, *ahimsā*, *sattya*, *daya* _____ [?] Once when I had a pilgrimage to Dvārakā, at that time I mentioned in that _____ [?] advertisement, that *pañca sid*, this was crushed in the wheel of chariot of Kṛṣṇa in *Bhagavad-gītā*. The *pañca sid*, it rolled over, *pañca sid*, in the material consciousness, *ahimsā*, *sattya*, all these things. In *Gītā* Arjuna represented

something like *pañca sid*. But *Gītā*, the wheel of the chariot of Kṛṣṇa, that crushed and passed over that, that this has no meaning.

If necessary we shall fight, but the aim of the fight, the object, aim of the fight will be something else, to go to the general flow, crushing all separate interests, extended separate interests. *Pañca sid* that is extended separate interest. Separate interest, that is a small and big. We're all mad with extended national patriotism, nationalism, socialism, all extended selfishness.

Nothing less than the whole, that is necessary, and that is there, positive. And that can come only from that world, and we're to submit and accept that. We're to enquire how that connection is coming from the infinite towards finite. That is through revealed scripture means that, it's coming from that.

"Accept Me, I'm so and so."

So *Veda*, *Upaniṣad*, that is the revealed scriptures are the only means, and the agents, the *sādhus*. And however greater, no empirical scholars will be relied on. No number of finite can make infinite. Infinite is of its own nature. We're to understand that and we're to, if possible, to give to the outside.

*vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
[hṛdayenābhyanujñāto, yo dharmas taṁ 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."] [*Manu-saṁhitā*, 2.1]

What is religion? That must have to come from up, from the Infinite Quarter. It may be extended to the finite, *vidvadbhiḥ*, *veda-vidbhiḥ*, who are proficient in the revealed scriptures. Revealed scripture is the basis, and no man-made scripture.

And Uddhava asking, "Why there is a jungle in the religious world? So many different types, different sections?"

"In the beginning, after *pralaya*, wholesale dissolution, when again this creation began. What is pure religion I advised it Brahmā the creator, and from the creator it came to different disciples. And according to their peculiar nature they understood in a different way. When they gave delivery there was some modification. In this way, *prakṛti-vaicitryāt*, the variety in the nature of the recipient, and from one to another, the disciplic order, the variety in the recipient, that has caused the different types of religious conceptions in this world. Now we have a jungle. In the beginning it was one, and it's object teaching, I was the object there, and I advised it to Brahmā the creator. First it was one, but gradually, for the difference between the preachers, mediators, it became different. Today there is a jungle. And also some sprouts came out from the soil in the empirical way. *Prakṛti-vaicitryāt* and *pāṣaṇḍa-matayo' pare*. *Pāṣaṇḍa-mata* means those who do not have any recognition of revealed knowledge and they produce something from this side, that is *pāṣaṇḍa-mata*. So, *pāṣaṇḍa-mata*, and twisted revealed advice - that combined has created the chaos in the world of religion. Someone lays stress to this penance, sometimes on *ceṣṭa* (duty), sometimes on reading scriptures, and some sections donation, relief work - all these different opinions, but in the beginning, it was one."

That is the explanation told to Uddhava by Kṛṣṇa Himself.

[evaṁ prakṛti-vaicitryād bhidyante matayo nṛṇām / pāramparyeṇa keṣāñcit pāṣaṇḍa-matayo 'pare]

["Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints."] [*Śrīmad-Bhāgavatam*, 11.14.8]

The general question was? Eh?

Akṣayānanda Mahārāja:

śrotavyādīni rājendra nṛṇām santi sahasraśaḥ, [apaśyatām ātma-tattvaṁ gr̥heṣu gr̥ha-medhinām]

[Śukadeva Goswāmī said to King Parīkṣit: "Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor."]

[*Śrīmad-Bhāgavatam*, 2.1.2]

Śrīla Śrīdhara Mahārāja: In *Bhāgavata*, _____ [?] when Kṛṣṇa is advising - that is *dharma*.

"Why so many opinions in...

...

*kālena naṣṭā pralaye, vāṇīyaṁ veda-saṁjñitā
mayādau brahmaṇe proktā, dharmo yasyām mad-ātmakaḥ*

["The Supreme Personality of Godhead said: By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahmā because I Myself am the religious principles enunciated in the *Vedas*."]

[*Śrīmad-Bhāgavatam*, 11.14.3]

Naṣṭā pralaye, vāṇīyaṁ veda-saṁjñitā. In the complete dissolution, everything finished, then *naṣṭā pralaye, vāṇīyaṁ veda-saṁjñitā, mayādau brahmaṇe proktā, dharmo yasyām mad-ātmakaḥ. Tato marīcādī,* and from there - Uddhava *Gītā*.

...

...difference in the conception of religion in the world. Without You, none can give proper answer to this question. So I ask You my Lord, explain to me why so many different conceptions of religion in this world."

Then Kṛṣṇa began to talk. "In the beginning it was one, and extended from Me to Brahmā, the creator. And Brahmā began to give vent to this conception and so many came as disciple. And

according to their peculiar nature they understood, little modified. Again, when they're delivering to their own disciples, there is some modification. In this way the modification of this world, and then some extra, opposite imitation has grown, mixing the two. Now there's a jungle. But it was one, and I'm the thing of the whole, I'm the aim of all religious conception. *Mad-ātmakah*. I'm the spirit of religion. *Dharmo yasyā*."

Vedaiś ca sarvair aham eva vedyo.

[sarvasya cāham hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanam ca vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham]

["I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his *karma*, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the *Vedas*. I am the author of the *Vedānta* - Vedavyāsa, the expounder of the knowable meaning of the *Vedas*. And certainly I am the knower of the purport of the *Vedas*."] [*Bhagavad-gītā*, 15.15]

"They're all wanting Me to show the object of their quest. *Raso vai saḥ*. Because I'm ecstasy, and everyone wants that, *ānandam, rasam*."

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

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Kṛṣṇa. Nitāi. Nitāi. Nitāi.

...

...come today?

Akṣayānanda Mahārāja: So we're told. He said he'll try to come in the morning.

...

Śrīla Śrīdhara Mahārāja: ...if Govinda Mahārāja is well, that Purī program during the chariot period.

Dayādhara prabhu, does he try to collect _____ [?] Only English?

Dayādhara Gaurāṅga: No middle acquisition.

Śrīla Śrīdhara Mahārāja: Only English will be your field? Or Sanskrit and Bengali?

Dayādhara Gaurāṅga: By the mercy of *sādhu saṅga* _____ [?]

Śrīla Śrīdhara Mahārāja: *Sādhu saṅga* you have published. Ha, ha.

Dayādhara Gaurāṅga: Not that *sādhu saṅga*.

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa.

Dayādhara Gaurāṅga: One Sikh gentleman I spoke with, I showed him *The Hidden Treasure*.

Śrīla Śrīdhara Mahārāja: Where?

Dayādhara Gaurāṅga: In Malaysia. And then we, I met with his family, and we spoke about many other things. He looked at *The Hidden Treasure* and he liked it, and then he set it down. And then as we got into other discussions and other business, then I noticed he again he had picked it up and he was reading very scrutinisingly. And then he began remarking how wonderful this book was. He's a Doctor in plant science, botany. And had not much - although a nice man, not much inspiration towards the spiritual side. But he remarked how wonderful this book was, how developed the syntax.

Śrīla Śrīdhara Mahārāja: The wonderful development may be traced in *Gāyatrī*, in nutshell, how from the beginning we can reach the highest zenith. *Gāyatrī*. In *praṇava*, *omkāra*, also. *Om* is the seed of *Gāyatrī*, and there the meaning is yes. *Om* means yes. One word, yes.

I thought how, why, how one word, yes, that can be the seed of every, seed of the highest good, how it is possible? Yes is the root that's containing the highest good. That means our inner quest. Everyone has got some inner search, searching for something. Searching for happiness, pleasure, *rasam*, *ānandam*. And in one word, what you are searching, yes it is. It is. In one word, the answer. The whole Vedic truth, revealed truth, when in most concise form it becomes Yes. That is a general reply to everyone. What you are searching that is. Yes, that is, go on searching. Encouragement. Yes. And from there *Gāyatrī* comes. _____ [?]

And this material plane, if you adopt this process it will take to the zenith of your hankering. *Gāyatrī*. And from the *Veda* it's coming to *Bhāgavatam*, *Upaniṣad*, *Veda*, *Upaniṣad*. Search after central thing, by knowing which everything will be known, by getting which everything will be got. That is the beginning, and that is coming to the fulfilment life in *Śrīmad-Bhāgavatam*, the ripe fruit, *rasam*.

The *līlā*, the pastimes of the, are in the centre. That is the acme of all our achievement. That section of pastimes of the Absolute, that is the goal. To participate, to understand and to participate and to have consciousness of the fact, that is the goal. That from yes, from yes it's going to the - going up, *rasa* dancing, generally. Yes means this *rasa* of Kṛṣṇa, *rasa* dancing is going.

In the beginning, yes, what you're searching for it is, it exists. And what is that? Come to enquire, and gradually you'll get. And in *Gāyatrī* in nutshell the connecting thread, from the lowest to the highest, *Gāyatrī*. Then the *Veda*, *Purāṇa*, and this *Bhāgavatam*.

*artho 'yam brahma sūtrānām, bhāratārtha-vinirṇayaḥ
gāyatrī bhāṣya rūpo 'sau, vedārthaḥ paribrimhitaḥ*

["*Śrīmad-Bhāgavatam* represents the real purport of *Vedānta-sūtra*. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic *Mahābhārata*, the great history of the world, *Śrīmad-Bhāgavatam* has come to give its real meaning. The mother of all Vedic knowledge is the *Gāyatrī mantra*. *Śrīmad-Bhāgavatam* gives the gist of *Gāyatrī* in a very

full-fledged way. And the supplementary truths of the *Vedas* are also found within *Śrīmad-Bhāgavatam*.”] [*Garuḍa-Purāṇa*]

It is mentioned there that it is the fulfilment. *Śrīmad-Bhāgavatam* is the fulfilment of all the revealed scriptures of different type. That is a harmonising *śloka*, poetry, passage, one harmonising stanza. *Artho 'yaṁ brahma sūtrānām* covers the whole *Vedānta*. *Bhāratārtha-vinirṇayaḥ*, the *Veda* is not approachable, understandable, to the ordinary section, so *Mahābhārata* has been created out of that. And the *Mahābhārata* is also here, included. *Bhāratārtha-vinirṇayaḥ*. And *Gāyatrī bhāṣya rūpo 'sau*. The mother of all the revealed scriptures is *Gāyatrī*, in short, *dig darśana*, it's only suggesting the direction. *Gāyatrī bhāṣya rūpo 'sau*. It's extensive commentary of that *Gāyatrī, bhāṣya rūpo 'sau. Vedārthaḥ paribrīṁhitāḥ*. The whole meaning of the *Vedas*, revealed scriptures, has been elaborated here. *Śrutibhir vimṛgyām*.

*[āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauśadhīnām
yā dustyajam svajanam ārya-patham ca hitvā, bhejur mukunda-padaviṁ śrutibhir vimṛgyām]*

["The *gopīs* of *Vṛndāvana* have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of *Kṛṣṇa*, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in *Vṛndāvana*, so that I may take the dust of those great souls upon my head.”]

[*Śrīmad-Bhāgavatam*, 10.47.61]

Those revealed scriptures they're only searching after such thing that is the sweet pastimes of the highest good, highest ecstatic personality. So from the *Om*, yes, yes is going to *rasa lilā* of Lord. In the *rasa lilā* in *Bhāgavatam* it is mentioned that the *śruti*, the *Vedas*, they are begging forgiveness.

“We could not have any conception of such *lilā*, and we fail to give direction to this happy end of the Absolute Truth. We could not express, so we beg forgiveness. We could not follow and could not advise to the people that the *ānandam* is of this type. We could not understand and we could not make the others understand, so we beg forgiveness. When they participated in *rasa lilā*. Such things? The Absolute and the paraphernalia in a mad dance and singing, and so near and dear, and this class of ecstasy substance is distributed to the environment. It is such atmosphere. This is the highest. We could not, we failed to understand ourselves, what to speak of to make it known to others.”

Śrutibhir vimṛgyām. Vedas are only pointing out the direction. “Go this side. Go this side, this direction, you'll see. So far we're like gatekeepers, we can show this is the way, harem is this side. More than that we can't say.” The guide in the palace they assure some may say the harem is there, this side. This is the court, this is the police station, this is that, like a general guide.

*yadī gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhurī praveśa cāturī sāra
barāja 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?"]

If Gaurāṅga did not come, who other could come and inform us about the highest quarter ecstatic pastimes? *Jānāta ke. Yadi gaura nā hoīta, tabe ki hoīta, kemone dharitām de.* Then how could we keep our existence, maintain our existence? So much prospect we have got we did not know. So in vain we have dragged down our existence so far. Now we find so happy fulfilment there is waiting for our fate, for our fortune. Now think yes, our creation, our existence is real and desirable. Otherwise it's all dry and undesirable. *Tabē ki hoīta, kemone dharitām de.*

Prema-rasa-sīmā, rādhāra mahimā, jagate jānāta ke. Prema. We give two *paise* to another and we find much ecstasy in heart. Giving a *paise* or two, or some food morsel, all in reaction cycle. Giving some morsel to a mouth, to a body, what is not real representation of him, and what I'm giving that is not touching in the real plane of life. We're all thinking that 'doing this we're big men, we're generous hearted, we're patron.' Puffed up with our pride. But we did not reach the real plane of life at all. *Prema-rasa-sīmā.* Giving the self satisfaction of self distribution, that can reach so far, so high. By giving to others, how to give, what quality of giving is real gift proper? All these things we did not know at all. *Prema-rasa-sīmā. Prema.* That when we give, and what we get in reaction, that is *prema*, love. That is the ecstasy. By distributing as what we get as reaction. That may be in quality so high that such reaction may come, the *prema-rasa-sīmā*.

Rādhāra mahimā. And it is the acme of self giving is in Rādhikā only. How the self forgetful distribution to the Absolute Centre, how far it may grow, to what standard? It is we find only Rādhārāṇī. *Rādhāra mahimā. Jagate jānāta ke.* Then who will come with this secret of the transcendental world down in this mortal world, mortal plane, without Gaurāṅga? Anyone has done such? Hmm?

The noble, what is the real standard of a noble life, what is nobility? We're all suffering from mean consciousness. We do not know how to give us, what standard of giving is real gift. Self distribution, self forgetfulness, these big words, what is their real meaning? How far it may go up? Only the big words won't do. But the real meaning, how far it may reach? It may reach to Vṛndāvana.

.....

