

85.09.17.B

**Śrīla Śrīdhara Mahārāja:** *Kupyāsum punḍarīkam nāyānam.*

*[tasya yathā kupyāsum punḍarīkam nāyānam evam akṣini] [Chāndogya-Upaniṣad]*

How the eye of the Lord, Lord's eye is like the lotus, and lotus is the colour of the buttock of a monkey. In this way the Yādavaprakāśa was explaining that Vedic mantra. Rāmānuja was a small boy, he was serving on the back of his professor, two or three drops of tears fell on the back of the professor, Yādavaprakāśa. Yādavaprakāśa, he turned his neck and found Rāmānuja weeping, shedding tears.

"Why, you have any pain, sudden pain on you body?"

"No."

"Why then you are worried?"

"By hearing your explanation of the Vedic literature."

"Why? Ācārya Śaṅkara has given this meaning and you don't have any reverence for him? Can you give any other interpretation?"

Rāmānuja told, "If you order I shall try."

"Yes, I give you chance to you, you explain how?"

Then Rāmānuja told: "Kopi, kore, kon means water. Pi, pan, kore, that is drinking. *Kupyāsum, kopi, punḍarīka* means lotus. Lotus that is seated on the stem by which it drinks the water. That is fresh lotus, which is still having it's seat, not plucked out, but still sitting on the stem. Stem, kopi, means kon, pi... pivote, anena, by which one drinks water, that is kopi, not monkey, here. But the lotus is already seated in the stem and getting food. Such fresh lotus is compared with the eyes of the Supreme Lord."

Then Yādavaprakāśa saw that that boy in future, he will be a great enemy of the Ācārya Śaṅkara. And he tried his best, afterwards a man was prepared even to attempt to over the life of Rāmānuja, but could not do anything.

Now, this time, Yādavaprakāśa is called by the king to cure his daughter attack, supposed to be attacked by the ghost. Yādavaprakāśa went and tried.

Then the ghost within the daughter, the princess, he told by the mouth of the princess, that: "I won't care this scholar. He was only in his previous birth he was a mongoose, and by chance taking the *ucchiṣṭham*, the remains of the Vaiṣṇava, he has become *brāhmaṇa* this life. But still not a pure *brāhmaṇa*, so I do not care for him. But he has got one disciple, Rāmānuja by name, young boy. If he comes and touches by his feet dust on my head then I shall go away, I will be saved and I shall go away.

Then Yādavaprakāśa wanted to concealed the fact, but the king was very anxious. "Oh, who is the boy, your disciple? Please send him, please send him. Let us try, my daughter is at stake."

So what to do? He was compelled to send Rāmānuja, and when Rāmānuja gave the king took the feet dust and put, then the *brahma-datri* came out, a *brāhmaṇa* ghost. "I'm now delivered from my past bad activities, I'm going away, going away now, I'm blessed." In this way occasion was finished, the ghost went away.

Next, another incident came. That he was an out and out Śivaite. He gave announcement in his kingdom, that, "Śiva is the highest God, not Nārāyaṇa, or any other." And that was throughout his

kingdom, within his kingdom, that announcement was given, "If anyone wants to oppose he must come here and say what is his say."

Then none opposed him. Everyone knew he's a very bad tempered king, so no *paṇḍit* ventured. Then when all came back, "Yes, all have accepted that Śiva is the highest God."

Then one of his court men told him, "O, these ordinary *paṇḍits* they have given their sign, but not a bona fide Vaiṣṇava has given any sign."

"But who is a bona fide Vaiṣṇava?"

"Rāmānuja Ācārya. If you get his sign, then of course you may think that the whole of your country has accepted Śiva as the Absolute."

"Then call for Rāmānuja, he must have to give his sign."

Then persons went to fetch Rāmānuja. They could also understand previously that force is coming to capture them there, and if they cannot acknowledge then they may be punished in any way.

Then, Rāmānuja had one pupil, very favourite, and near relative as well as disciple, one Kūreśa Āḷvār. He told Rāmānuja - Rāmānuja was in saffron, in *sannyāsī* dress, as a *sannyāsī* - that, "They will come and capture you. What to do? If you leave, all our Vaiṣṇava faith will leave. But he will kill you then everything will go."

Then what to do? They advised him, "Take the white dress and go out. And give your *sannyāsī* garment to me. I shall go to represent you there."

And though reluctant in the beginning, ultimately Rāmānuja had to accept that proposal. And he changed his dress, gave it to Kūreśa and took his white dress and then passed through the area. They besieged the town, Śrī Raṅgam. Passed through, white dress, came to capture Rāmānuja, he's a *sannyāsī*, red dress, saffron. So Rāmānuja safely passed away.

And they came and captured Kūreśa and took him to the court. The king in the court asked, "Who is the highest God, Śiva or Viṣṇu?"

Then in a sporting way, the Kūreśa answered that, "Kak seems to be bigger than śiva."

Kak, in the southern section in Keral there is a process of measurement. Four śiva, śiva means when, like one cup, so measuring cup, so four cups which is known as śiva makes one kak, another measurement.

So Rāmānuja told that, "Kak is greater than śiva." He sarcastically told, answered that way. The four śiva makes one kako, the measurement of the crops.

Then the king was very much enraged. "Eh! He has come to cut jokes with me. Oh, this fellow saved my daughter one time, so I won't take his life. But take off eye balls and leave him." That was the order.

So at once the two eyes were taken away from Kūreśa, and he's left in the mango garden outside the town. Then gradually his own men came, friends came and took him there, did not mind.

"And that boy once saved my daughter, so I should don't do anything more."

At that time Rāmānuja about twenty years the whole of Industan he wandered. He went to Kashmir, and there he got old commentaries on *Vedānta*. He has mentioned in his book, Dravida, Tanka, Bodhayan, the old commentaries on *Vedānta* he collected from Kashmir and other parts of northern India. He came to Navadvīpa, went to Purī, and then again Krimikanta died.

That is also an incident. Krimikantha came himself to Śrī Raṅgam again with his force, to see whether any conspiracy is going on against Godhead of Śiva there in the Vaiṣṇava camp, the Śrī Raṅgam. Then suddenly at night he was roaming and one gentleman came and with a dagger wounded him on the throat. And then he was seriously wounded and his own people carried him

to the capital, and in that wound there was a germ. And he was named as Krimikanta, Krimi means germ, and kanta is throat. And he lived, his name was Krimikanta, then he left the campaign against the Vaiṣṇava. And Rāmānuja went and preached Vaiṣṇavism.

So ghosts cannot stand before Kṛṣṇa consciousness, Viṣṇu consciousness. No separate evil representation.

*Abhadrāṇi vidhunoti.*

*śṛṅvatām sva-kathāḥ kṛṣṇaḥ, puṇya-śravaṇa-kīrtanaḥ  
hr̥dy antaḥ stho hy abhadrāṇi, vidhunoti suhṛt satām*

["Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted."] [*Śrīmad-Bhāgavatam*, 1.2.17]

Whatever undesirable, *abhadrāṇi*, whatever ungentle, awkward things are within us, they're all brushed aside by Kṛṣṇa consciousness. As when the sun rises all sorts of darkness have to retire. All misconceptions, different types of misconceptions in the world of misunderstanding, and misleading, and separate interest. When we successfully merge ourselves to the universal interest of the whole organism, that is Kṛṣṇa consciousness of the Absolute. Kṛṣṇa consciousness I merge, I throw myself into Kṛṣṇa consciousness, all separate consciousness have to retire. And they're all so many parts of misconceptions, separate consciousness, the result of separate consciousness, the hitch between this and that, so many. But when I prepare and I throw myself for the universal flow, all selfish agents will have to retire once for all. They can't, no interest they can't find there in the ocean of Kṛṣṇa consciousness, nothing. It is so harmonising, so forceful, so accommodating, and so purifying that nothing can stand against that, Kṛṣṇa consciousness.

*Śṛṅvatām sva-kathāḥ kṛṣṇaḥ, puṇya-śravaṇa-kīrtanaḥ, hr̥dy antaḥ stho hy abhadrāṇi.*

This is all *abhadrā*, ungentle things. They cannot have any stand in our heart. Heart will be captured by Kṛṣṇa Himself gradually. And His men, His agents are wandering here, there, everywhere, and they won't tolerate that what is dedicated to Kṛṣṇa that will be again influenced and captured by the unholy agents of the misunderstood world.

"So, surrender to Kṛṣṇa, take His Name. I'm Yours. None will venture to approach the property of Kṛṣṇa. What is Kṛṣṇa consciousness, what you have heard about Kṛṣṇa, the Absolute, the all-forceful, none can challenge Him, His authority. So, surrender to Kṛṣṇa, and Kṛṣṇa's property none can encroach. It is very self evident thing. And keep yourself, anyone will come and try to capture, forcefully take position. Your, our property, anyone can come and take forceful position. But Kṛṣṇa's property none will venture to capture. So surrender."

Hare Kṛṣṇa. Gaura Hari. "Take the Name of the Lord, and, I'm Yours, I do not belong to anyone but You my Lord. Wholesale I belong to You."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. By our surrendering to Kṛṣṇa all sorts of undesirable things will have to retire, must have to retire. They have to leave their possession to Kṛṣṇa, the Absolute authority. Only we must write something, some document to Kṛṣṇa, "I'm giving it to You my Lord." None will venture whatever forceful possessions are they already, they'll have to retire with all their documents.

Gaura Hari bol. Gaura Hari bol. So exclusive Kṛṣṇa consciousness. "I belong to none but You my Lord. Even I do not belong to me, my ego." The ego of separate interest must be dissolved and

one will find that, "I'm Kṛṣṇa's, I belong to Kṛṣṇa. My inner self belongs to Kṛṣṇa. Only outer ego, that thinks I'm master of this world, I'm monarch of all I survey."

Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Go to Kṛṣṇa, Mahāprabhu. "Please accept me My Lord. What is this, that formerly I have devoted to You and these evil agents are coming and disturbing me? You do not take care of taking position of Your own property. I'm Your property. If anything wrong within my document, please correct it and accept."

So hearty transaction, and none will venture to encroach you. It will be considered as the property of Kṛṣṇa. Ha, ha. What to speak of a ghost, the Śiva, Durgā, powerful gods, they'll have to retire when anything offered to Kṛṣṇa. None can stand to fight against Him. Only our misfortune separated us from Him. Really we belong to Him, but this *māyā*, illusory conception of our false interest has taken us away from Him.

*Svarūpe sabāra haya, golokete sthiti.* My future adaptability, possible adaptability is only there, connection, though I'm in the marginal position from the beginning of time.

Gaura Hari bol. Gaura Hari bol. This is Navadvīpa Dhāma. Nityānanda Prabhu is the Lord of this Dhāma. And He voluntarily approaches every householder and says, "Indent Śrī Gaurāṅga within your heart. And what property you'll get you do not imagine, so rich you'll be in your life. Accept Śrī Gaurāṅga. My boys, accept Śrī Gaurāṅga. Install Him in your heart, and you'll be enriched beyond your conception, even in dream." So appeal to Nityānanda Prabhu.

And this place, *aparādha-bhañjan-pāṭ*, when after *sannyāsa* Mahāprabhu came here again, all the culprits of previous time fell on His feet, and they're all excused, they're forgiven. This is *aparādha-bhañjan*, all serious offences were forgiven when He came here in this Kuliya after *sannyāsa*. This is such a place, on the Ganges, the Govardhana of Vṛndāvana in concealed form.

Ask, pray to Nityānanda Prabhu, "Please offer me to Śrī Gaurāṅga. And I will get Vṛndāvana automatically, we're told by the experts. So please accept me, give me admission card. None will venture to encroach on me."

...

Tuṅga-vidyā has easily contaminated. Her ghost has come to you, and captured both of you.

**Anurādhā:** When she had high fever, when I went to Calcutta, and that night she had high fever, hundred and four, at that time he came, she said.

**Śrīla Śrīdhara Mahārāja:** But illusory play, illusory jugglery, jugglery of the mental face, nasty, a mental disease, a sort of mental disease. Whims, so many whims hunting in our, in subtle or in gross form, so many whims are hunting in our mental area. As much as Kṛṣṇa consciousness will take possession of our heart they will have to retire automatically. No other alternative they will have.

Our Guru Mahārāja told, "Only allow the Kṛṣṇa consciousness to land on your heart, and the Kṛṣṇa consciousness will capture the whole. None can stand against Him in any fight."

Kṛṣṇa consciousness is so generous, so broad, so powerful, so heart touching, that none can stand against Him when He wants to capture. Because the place is home, home comfort, home assurance, home affection assurance I'm getting. So all have to retire. Such is Kṛṣṇa consciousness. All proposals of all different prospect of life will have to retire forever when Kṛṣṇa consciousness

enters into that, in any part. It is such, such home, homely. A real Lord of heart, when He comes all foreigners have to go away, no other alternative there. He's such, Kṛṣṇa consciousness. All our inner demands, only He can satisfy. Every part of our heart demand is fully satisfied by Him only. So when He comes to enter, to take possession with the sweet relationship of every atom in our existence, all other possessors have to retire forever. He's such, Kṛṣṇa consciousness. The love is His weapon, sympathy, oneness. "I'm your own, so much own that you have never experienced that such one can become our own."

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

In Dacca town, once a big building was known to the public, haunted by ghosts. So the college students, they took it, and make it their boarding. One day, one night they find, the college students, that their cook was cooking some meat and in a cauldron. One student suddenly came and found that the cook's head is within that cauldron in the fire. Then the college students left at once that boarding and fled away. That house was vacant. Then Gauḍīya Maṭh people went there to open a centre, that vacant, and in a good road. The road is public road, important road of the town, near college, heart of the city, and that room two story building is vacant. They wanted to hire that house.

And people asked, "Don't go there. The college students had to fly away. Evil spirit is haunting there."

"So let us see. No ghost can stand against Hari *kīrtana*, Kṛṣṇa *kīrtana*, so we shall try."

But they entered, took possession, and remained there for several years, but no trace of any ghost.

Here in Gayā also another ghost house of the Mohammedans. A big place, a big building, a very fair building, left, haunted by ghosts. That was also taken possession by Gauḍīya Maṭh, but no ghost.

Another in Madhupur also, one ghost haunted house, we went there. In Madhupur, everywhere I went, but at night for some time I was alone there only with a light and taking the name of Kṛṣṇa, but I did not find any trace of any ghost there.

Then another gentleman hanged here in this bamboo grove. And then that new blue house was told that some lived there. Don't, a ghost has entered, that man was hanged nearby. I went there, three days, three nights I stayed there, but no trace of ghost. They say before I came here in that bamboo cluster there was some heinous ghost. But I came here, I never found any trace of ghost. Now they say that no ghost lives here. Why? Hari Nāma, Hare Kṛṣṇa, the Kṛṣṇa consciousness cannot tolerate any evil action from the evil agents. Hare Kṛṣṇa.

So no ghost. It is concoction of our mental case, and that may help us in one way, to take surrender to Kṛṣṇa being afraid by their attack. Possible attack we may be encouraged to take the shelter of Kṛṣṇa more intensively. "Please save my Lord, this scare is coming to me." More closely.

Tumi bina karo nahi he Radha-raman. "O, Lord of Rādhā, Rādhikā. I'm Your property. You utilise, please utilise me in any service however it may, however mean and lower service it may be. Please give me some sort of service in connection of You. Nityānanda Prabhu You have come to rescue the fallen. I'm fallen of the fallen, please come and help me."

Gaura Hari. Gaura Hari. Gaura Hari. What ghost? It may be bigger in consideration with our ability, but it is nothing in comparison with the infinite power of Kṛṣṇa, Gaurāṅga, Nityananda;

nothing, no position. So tiny soul when we takes shelter into the biggest, then everything will have to go away, vanish. We're small, but our connection may be with the highest. That is the line by which we can avoid all undesirable things.

Our Guru Mahārāja once told in his lecture in Bombay, "The poor girl has nothing, she has got in possession, but if she's married to a prince, with that connection with the prince, so the kingdom can come under her command. Through the relationship with the prince, she can think that 'the whole kingdom is mine,' but she was on the street the other day. But this connection with the prince may make her think that 'the whole kingdom is at my command.' Such high position we may get if we get real connection with Kṛṣṇa. Through Him everything is ours. We do not care for any evil thing.

Hare Kṛṣṇa. So all right, I shall finish here.

...

...of the *brāhmaṇas*, to cure his fever, and the Kṛṣṇa's headache by the feet dust of the devotees, that medicine. So Absolute also in His *līlā* wants the help of the devotees. Cooperative, coexistence, direct-indirect, one. *Nvayād itarataś* [Śrīmad-Bhāgavatam, 1.1.1]

*ṛte 'rtham yat pratīyeta, na pratīyeta cātmani  
tad vidyād ātmano māyām, yathābhāso yathā tamaḥ*

["O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."] [Śrīmad-Bhāgavatam, 2.9.34]

Purī Mahārāja, do you know this verse?

**Mādhava Purī Mahārāja:** It's one of the *catuḥ-śloka*s of the *Bhāgavatam*.

**Śrīla Śrīdhara Mahārāja:** Please explain this?

*ṛte 'rtham yat pratīyeta, na pratīyeta cātmani  
tad vidyād ātmano māyām, yathābhāso yathā tamaḥ*

*'Rtham ṛte yat pratīyeta.* What comes to our conception, and not the real purpose, the real truth, the apparent truth. *'Rtham*, not proper reading, proper meaning. Not proper meaning of the existence what comes to us, improper reading, improper meaning. *Ārtheṣv abhijñāḥ svarāt* [Śrīmad-Bhāgavatam, 1.1.1] *Ārthe*, the purpose, the purpose of the existence of anything and everything. The end of life, the purpose of life, fulfilment. Whatever is without that, does not hit that point; not the purpose of life, that is *māyā*. *Ṛte 'rtham yat pratīyeta. Ārtheṣv abhijñāḥ svarāt.*

*na te viduḥ svārtha-gatim hi viṣṇum, [durāśayā ye bahir-artha-māninaḥ  
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ]*

[Prahāda Mahārāja says: “Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.”] [*Śrīmad-Bhāgavatam*, 7.5.31]

*Ārthe* means the real meaning of the life, for which we’re meant, we’re created, the real object, the real engagement. *Ārthe*. *’Rtham ṛte yat pratīyeta*. Without the real purpose of life whatever comes to our mind, to us. *Na pratīyeta cātmani*. And what, that sort of conception is totally absent when we’re in full conception of *ātmā*, soul, in the spiritual realm, in the pure spiritual realm we can’t trace that. *Na pratīyeta cātmani, tad vidyād ātmano māyām*. And what we can find in the spiritual sphere, that is Yoga-māyā.

*nāham prakāśaḥ sarvasya, yoga-māyā-samāvṛtaḥ*  
*[mūḍho ’yam nābhijānāti, loko mām ajam avyayam]*

“By My own sweet will, remaining concealed by an illusory image, I am not manifest to anyone and everyone. Therefore, none of these foolish persons can ever really know Me as the son of Vasudeva, who am independent of mundane birth and ever-existent in My divine personal Śyāmasundara form of beautiful feature like a blackish rain-cloud.” [*Bhagavad-gītā*, 7.25]

There is Yoga-māyā, and here is Mahā-māyā. *Ṛte ’rtham yat pratīyeta, na pratīyeta*, makes us beside, leads us astray. The real object of life is avoided.

*ṛte ’rtham yat pratīyeta, na pratīyeta cātmani*  
*tad vidyād ātmano māyām, yathābhāso yathā tamaḥ*

That created that separate ego, separate interest, out-carrying current, and not centre-carrying current. Yoga-māyā, centre-carrying, towards the centre, towards Kṛṣṇa. Centre means central existence, the deeper, deepest existence. Truth of truth. *Satyasya satyam*. Have you read this *śloka*?

*satya-vratam satya-param tri-satyam, satyasya yonim nihitam ca satye*  
*satyasya satyam ṛta-satya-netram, satyātmakam tvām śaraṇam prapannāḥ*

“The demigods prayed: O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation — creation, maintenance and annihilation — You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favour, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore You are known as *antaryāmī*, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection.” [*Śrīmad-Bhāgavatam*, 10.2.26]

Do you know this *śloka*?

**Mādhava Purī Mahārāja:** No Mahārāja I don't.

**Śrīla Śrīdhara Mahārāja:** It is in the *Brahmā-stava*. When, just before the appearance of Kṛṣṇa, all the gods with Brahmā has come to chant in praise of Kṛṣṇa, *stava*. There it is mention, *satya, satya, satya*, different conception of truth from all standpoints.

*satya-vrataṁ satya-param tri-satyam, satyasya yonim nihitam ca satye  
satyasya satyam ṛta-satya-netram, satyātmakam tvām śaraṇam prapannāḥ*

So many conceptions of truth. Truth approached from different directions. What is truth? A variegated approach to understand what is truth? What is the conception of real truth? It is given there. *Satya, satya, satya*. And connection of the truth with Kṛṣṇa. Kṛṣṇa's connection with truth as we know it.

In Gayā Prabhupāda in some place explained this *śloka*, and new light are coming. I'm alone there, and no friend, no paper, I can't note it. But I feel so much uneasiness because I can't note it. I even cannot attend his explanation, puzzled, perplex. But what to do, no paper, no pencil, no other person. If I tried at least to keep it in memory, that would have also been something. But I was so embarrassed...

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