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Śrīla Śrīdhara Mahārāja: ...Bhagavān, controlling everything with His majesty. Some who are caught by the majesty they live there in that in carrying current. In the lower position the majesty controlling everything, charm also there is majesty, for splendour, grand, all these things. Then if we can pass away that we can find the sweet plane, the land of mercy, love, affection, spontaneous relationship. That is *paravyoma pāya, tabe yāya tad upari goloka-vṛndāvana*.

*[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-carāṇa'-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]

More deeper relationship with the prime cause. The cause is beautiful and they're controlled by the affection and love. The land of love. Vṛndāvana. *Paravyoma pāya, tabe yāya tad upari goloka-vṛndāvana*. There the grand, the majesty, all these things come lower. *Bhagavān bhajanīya-guṇa viśiṣṭha*. [From Śrīla Jīva Goswāmī's *Bhakti-Sandarbhā*] Who is the centre? What is the real characteristic of the centre? He's charm. He can capture everything. The taste, the inner existence within us, the taste, that is captured by Him. If anyone comes in connection he wants to surrender to Him something, that beautiful. Attractor, all attractor by His beauty and charm, and the peculiar nature of love and affection. The charmer of everything. That is the real acquaintance of the centre. Bhagavān means not *aīśvarya*.

*aīśvaryasya samagrasya, vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva, ṣaṅṅāṁ bhaga itīṅgana*

["Bhagavān, the Supreme Lord, is thus defined as "He who is inseparably replete with the six inconceivable qualities of wealth, power, fame, beauty, knowledge and renunciation."]

[Viṣṇu-Purāṇa, 6.5.47]

Bhaga means these six things, and one who is a possessor of these six things He's Bhagavān. What is there? *Aīśvarya*, majesty. *Aīśvaryasya samagrasya*. *Vīrya*, power. *Yaśasaḥ*, fame. *Śriyaḥ*, beauty. *Jñāna*, knowledge. And *vairāgya*, indifference. Who can command all these things as His potency, He's Bhagavān. As Nārāyaṇa, the controller of the hemisphere. But if we like to dive deep into His nature we shall find He's the charmer. The main qualification in Him that whoever comes in His connection he surrenders to Him, and His charm. He forgets his own self in His service, self forgetfulness to totality. Becomes as one in His family, does not want to maintain his separate existence. Wants to enter into His own family matters, not any separate interest wants to keep. That is Bhagavān.

*[vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam]
brahmeti paramātmēti, bhagavān iti śabdyate*

["Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

Brahman, all accommodating, *vidūra-kāṣṭhāya*, the background of everything, Brahman. Paramātmā, the all controller Who's controlling from within. Whatever we can conceive He's within that and from there He's controlling, Paramātmā. And Bhagavān, Who is the object of our life, fulfilment of our life is Bhagavān. In the first stage the creator, the sustainer, and the destroyer, everything in His hand. And in His inner self we find He's eternal and He's the centre of love and affection. He's Kṛṣṇa, all attractor, and giving satisfaction to every atom in this world. We're concerned with that. Mahāprabhu specially recommended that aspect of the Supreme. To approach in a proper way. Kṛṣṇa. Vṛndāvana.

An artificial quarrel between Śrīvāsa Paṇḍita and - Śrīvāsa Paṇḍita began to talk much about the majesty of Nārāyaṇa. And Svarūpa Dāmodara came to remind him, "Śrīvāsa, you don't remember the Vṛndāvana majesty? Every particle of sand, every tree, every creeper, can produce so many majestic worlds you're talking of, Vaikuṅṭha. In a part of Vṛndāvana so many Vaikuṅṭhas are found. *Kalpa-taru*. The majesty they neglect. In Vṛndāvana they're fond of simplicity, simple beauty, that is far more tasteful. They're disgusted with your majestic and grand conceptions of things, this gold, the jewellery, and other grandeur, they hate it. They're hankering and living a very simple life with the trees and the creepers. But those trees and creepers if they like they can create so many gems and jewels and gold and other grand things. Their inherent power is such that they can create your Vaikuṅṭha, Paravyoma, but they do not like. The simple life is there and they relish it very much in Vṛndāvana. The land, the creeper, the river, the mountain, all these natural things they relish very much. It is not that they're in want of this grandeur and grandness, but above it."

...

Hidden treasure is coming from Hamburg to Calcutta. Jaladuta, the name of the ship, Jaladuta, that carried Swāmī Mahārāja to the west. It is expected to reach Calcutta very soon with twelve hundred hidden treasures. Sweet Absolute in *Gītā*, Sweet Absolute, background of *Bhagavad-gītā*. *Gītā-amṛtam*. Why *Gītā* is *amṛta*, *Gītā-amṛtam*? Nectar. All the *Upaniṣads* like so many cows. And the cowboys are milking milk. And Arjuna he's mere calf. And the scholars they're to drink that milk. Nectar drawn from the *Upaniṣad* by the cowboy *gopāla-nandana*. Cowboy is milking the cows and producing the milk to the devotees for their drink. That is *Gītā*. Hidden Treasure.

"I am everything of you. I am your home guardian. You are My family. All within My family. You are My own. I am yours. Such intimate relationship between us. Only misunderstanding has kept you far, far away. What enemy, is the misunderstanding, *māyā*, misunderstanding, misconception. And that is born of separate interest ego. Egos must be dissolved and you are at home. Only the ego has made you separate from Me. *Bhidyate hṛdaya-granthi*. And that ego, that black box, that must be broken, and you are with Me. And My men will do all these things, only your consent is necessary. You want, you try to want it sincerely, then everything will be done by Me. Only you consent, inner consent, sincere consent. I don't want to make you devoid of your freedom, then you are a dead matter, no concern. But you must be a living agent. At the same time you should give Me consent that I am everything in you. The black box I shall break it, and you will find where you are. *Śaraṇāgati*, surrender. My Yogamāyā will perform everything on My behalf, and on your behalf also. Only your consent. *Lauḷyam api mūlyam ekalam*."

*[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]*

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.70*]

To get Me the only price is *laulyam*, your sincere willingness, desire. *Laulyam, lobh*. Yes, I'm very tasteful. Yes, my taste is there really, inner taste, and consent accordingly. Only want and you will have. You want sincerely you will have. Everything will be done on your behalf from Me, by My persons."

This is *śaraṇāgati*, and this is the way to Kṛṣṇa. Very easy, very difficult. *Sahajiyā*, most natural, misunderstanding something, foreign misunderstanding, that is coming, going. But proper knowledge that is self evident, not to create, it is there all along. Only a shade has covered it, and shade will be removed, yes, it is there. *Laulyam api mūlyam ekalaṁ*. Only single price, what is that? Your sincere desire, inner taste.

"So you want Me, I'm at your beck and call. You are so dear, all so dear to Me. Between Me and other things the relationship is very sweet. But only misunderstanding, *māyā*, inconceivable, that has made us far, far, away."

Very peculiar. So the *ṛṣīs*, a group of *ṛṣīs*, they wanted to satisfy that misunderstanding. "You please be satisfied with me by my worship and clear off. Let me have my own." They tried to worship Śakti, the potency of misunderstanding. "Please clear off, be propitiated with me, and be clear, let me have my own." So Śakti *pūjā*, the worship of the potency of *māyā*, or misunderstanding, to satisfy her so that she may withdraw, and then I can have my own."

...

Śrīla Śrīdhara Mahārāja: ...same with him, but it may be easily approachable. Take that course, specially in Kali-yuga, unfavourable age. The Name, sound, nearest to you. Here, sound is the most subtle, for production of ether, most subtle. And there, sound is the most gross. Through sound we enter other aspects, so that is near to this gross world, sound. The colour is, as a figure is within the sound. And paraphernalia always in the land of sound. Then *līlā* within - sound in the outskirts, in *Vaikuṇṭha śabda*.

Namatsara vanu anta karuna sudhatham apikan sudje chanta karune rupasya svuranam bhavate [?]
Svurite charupe guna nama svaranam tato parikar vaisistam tato lilaya [?]

First sound, then figure, then quality, then paraphernalia, then the pastimes. And you will find yourself within that contact, the flow of duty. Kṛṣ - ṇa, the attractor of all. Absolute attractor. Sun attracting the earth and so many planets, and the whole solar system attracted by something. In this way in the gross world. In the conscious world also so many attractions externally, in the family, in the club, clan, nationality attraction. So attraction in the pure conscious world attraction, spirit attracting spirit, soul attracting souls. So attractor of everything, gross, subtle, spirit, everything, centre of attraction. Physically it is known attraction by the sun of the planets. And when that is spiritually thought that is the affection attraction with life becomes affection and love. Physical attraction, and the spiritual field, plane, that is love.

So all attractor giving the shape of the cosmos. Adjustment at the centre. The proportionate attraction give us the adjusted system. Attraction proportionately produce a system. Attraction, affection is itself tasteful, so attraction, the centre of our affection is automatically tasteful. Highest taste, centre of highest state, centre of all attraction means centre of the highest taste, automatically. Kṛṣṇa - ṇa, attracts and gives satisfaction as reaction. Attraction and affection.

Commonwealth. Ha, ha. British Commonwealth, that was the name. But the members of commonwealth strongly opposed that name, 'British.' "No. British word must be withdrawn, and only simple commonwealth." What to do? British objected that. So what was British Commonwealth previously, now that has become only commonwealth. So commonwealth, Kṛṣṇa commonwealth.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Commonwealth. All interest in one, adjustment system, friendly relationship with one another. Independence and also dependence together. Independent of service, individuality, keeping individual position to become one. To live in one system keeping individual independence. If individual independence gone then impersonalism, *māyāvāda*. But in Vaiṣṇava religion independence of personality is retained and still merged in common interest _____ [?] And that is not less important.

Surrender, total surrender, but still individuality is maintained. He may be a dust of a sand, or a creeper, whatever may be, an insect, worm, a tree, but individuality is there. But all towards the end, towards the centre. A system, so many parts, but joined in common interest - organic whole. Kṛṣṇa *śakti*, the potency and the owner of the potency, guide of the potency. Potency is enlivened when any service comes to it. Potency is utilised, gets energy to work, some service should be offered and then it will be active potency. Enjoyer, the guide, the enjoyer, that is the fulfilment of potency. Potency cannot stand itself independently, incomplete, it presupposes something else. Everything presupposes consciousness, what is potency, that is also a part of consciousness. *Ānandam*, ecstasy, *rasa*, joy, that is everything.

sukha-rūpa kṛṣṇa kare sukha āsvādana [bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa]

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.158]

The joyful Lord is experiencing His joyful life. The organic whole represented like that. The joyful Lord, very joyous, and He's experiencing His joyful pastimes. And we're all within that, we're also. In that harmony every part has got its duty, and at the same time the remuneration, fulfilment, in terms of ecstasy. And that ecstasy that again produces dutifulness, vice versa.

'dāsa' kari' vetana more deha prema-dhana.

“Accept my service and give me the remuneration that I can serve You more and more.”

That sort of remuneration, neither rest nor any special independent enjoyment. That is the normal organic whole. Every part is perfectly loyal to the centre. And the centre is also very benevolent, extremely benevolent to maintain the part, the system. Not only absorbing energy for Himself, He’s also distributing.

Just as the heart is drawing filthy blood from all parts of the body, and then again sending the flow of blood to every corner of the body. The flow of blood, pushing blood to every corner of the body, and again drawing and supplying, drawing and supplying.

So *ānandam*, the *rasam*, that is the remuneration, sending and drawing more energy, service _____ [?]

But this material example is rather suicidal to the spiritual conception of things, the spirit, and this is dead. Material example more or less blasphemy to the spiritual happenings. But only to make it in the way of understanding we’re using, material analogy. But material example is suicidal. We want to get out of the material conception of the world. It is automatic, it is self evident, spontaneous, life giving, charming, astonishing.

Kṛṣṇa. Kṛṣṇa is so full, absolute, and when He comes to give Himself totally to us, when He approaches us, for the lost servant - Search For The Lost Servant - becomes Mahāprabhu, Caitanyadeva. Kṛṣṇa searching Himself, and wanting to distribute Himself to the lost servant. He’s searching after the lost servant. “You are My own. Where you are?” The Absolute Sweetness is searching after His servants, disinterested parts. “Where are you? I’m here. Where are you? Where are you My friends, where are you?” In searching mood He becomes Gaurāṅga, searching. He Himself searching Himself in the mood of Rādhārāṇī. And searching His lost servants at the same time. “Come to Me.” He’s Gaurāṅga.

Our real necessity, we fallen souls, our more necessity is with Him. “My Lord’s searching for me so affectionately for lost servants.” So our more concern with Him, to join His campaign to help Him to search His lost servants. By taking the Name, through the medium of the sound, searching. Answer also coming through the sound. “Kṛṣṇa, yes, I am here.” The symptom when one is saying ‘Kṛṣṇa’ they can know such is such, “Oh, He’s here. Come, come.”

Śrī Gaurāṅga. The king in a position of a beggar. Who is the possessor of everything, He’s in need of searching His friends. Out to beg mercy from the servant. “Oh, let Me, come, come to Me. The king out of throne on the street, searching for the servants, lost, how it is. The object of search is such, himself has come down on the street, searching for his servants that are lost. What more we want? If we come to such a Lord, what more we can want if we have Him? So interested in me, my Lord, my fortune. Such a friend, where should we get?

And Nityānanda Prabhu is another step of development in that side.

Those that revolt, “We won’t go. We want to go to hit Him, to beat Him.”

He will be beaten, and with the blood oozing He will come to appeal. “Oh, does not matter you have beaten Me, but you come to My Lord. Take the Name. Come. No harm that you have given

Me a good thrashing, it does not matter. But you come, My Lord is searching for you, come, come.”

So revolting class, that is approached by Nityānanda.

“We won’t go home. If anyone comes with that proposal we shall give him a good lesson, teach a good lesson to him.”

To that section Nityānanda Prabhu is going, the rowdies.

Hare Kṛṣṇa. Hare Kṛṣṇa.

In Christ also we find a strong faith for the truth, unseen truth, though in not so developed form. The conception of what is the truth, not in a very developed form. But the faith something else, no interest in this world. Something noble, something high is there for which we can sacrifice very easily all our achievement here. Including so many affectionate relationships with this world we can all sacrifice for the attainment of the highest end of life. This is nothing. At every cost search for that. So a strong faith in his example shown.

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