

82.11.08.C_82.11.09.A

Śrīla Śrīdhara Mahārāja: ...*guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja* [*Caitanya-caritāmṛta, Madhya-līlā*, 19.151] _____ [?] the conscious attempt begun, getting connection of a real Guru, the agent. Agent also of different sections. Hare Kṛṣṇa. Hare Kṛṣṇa. And in Gauḍīya Vaiṣṇava also different sections, the *śanta, dāsya, sākhyā, vātsalya, mādhyura*. We're told Śyāmānanda Prabhu first got initiation from *sākhyā-rasa*. Then by the special will of Rādhārāṇī he was converted to *mādhyura-rasa*. But this is not very cheap, very rare, from one *rasa* to another *rasa*, to be transferred.

Aranya Mahārāja: Mahārāja, was that due to his already inherent tendency?

Śrīla Śrīdhara Mahārāja: *Sukṛti*. Tendency. It may be possible. Just as we find in Gopa Kumāra, in Sanātana Goswāmī, passing through various stages towards Gauḍīya Vaiṣṇava, up to *sākhyā-rasa*.

Parvat Mahārāja: You mentioned, Viraha Prakāśa Mahārāja was asking, you mentioned something that he was initiated into *sākhyā-rasa* and then transferred to *mādhyura*. What is this initiation entail?

Akṣayānanda Mahārāja: What is the process of initiation in different *rasa*? How is that process of initiation conducted?

Śrīla Śrīdhara Mahārāja: *Mādhyura-rasa* all complete. *Sākhyā-rasa* is also there. So sometimes we fail to detect within us that my real tendency for which? It may be uncertain in the beginning, but gradually by association, when the fine thing will awake, then we may know it is not mere *sākhyā* but another kind of *sākhyā, sākhyā* plus something. It may come in that way. And vague, we could not detect what it is. Confidential relationship, service, but *sākhyā-rasa* so confidential, and when that part is predominating one may think that confidential service I want, not very regardful. Then again from there the inner awakening may show that no, he's not satisfied there. It may go on in this way.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: It's possible as it is told in many cases, that the *sarveśa* was absorbed by the *gopīs*. Drona absorbed in Nanda. And Kṛṣṇa also, so many Avatāra absorbed. So such a thing. Just as a man is captured with a ghost, and with some godly influence, something like that. _____ [?]

Akṣayānanda Mahārāja: Rāmānanda Rāya.

Śrīla Śrīdhara Mahārāja: Rāmānanda, both Arjuna and Viśākhā. Some say Arjuna. *Sākhyā-rasa*. And when he's got vision more deeper, they say within Viśākhā. Arjuna is external. External appearance is like Arjuna, but if we - as Mahāprabhu was seen, a *sannyāsī*, then He was seen...

rāya kahe, — prabhu tumi chāḍa bhāri-bhūri, mora āge nija-rūpa nā kariha curi

[Rāmānanda Rāya replied, "My dear Lord, please give up all these serious talks. Please do not conceal Your real form from me."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.278*]

āpane āile more karite uddhāra, ebe kapaṭa kara, — tomāra kona vyavahāra

["My dear Lord, by Your causeless mercy You have appeared before me to grant me liberation. Now You are playing in a duplicitous way. What is the reason for this behaviour?"]

[*Caitanya-caritāmṛta, Madhya-līlā, 281?*]

Then Mahāprabhu had to come out. "Yes. It is very futile and ludicrous for Me to keep up My real acquaintance. And hardly your case. If I try to conceal, but by the force of your devotion you can pierce through that coating and know Me."

Bhakti yadī tene yanti bara _____ [?]

Rasa-rāja mahābhāva dui eka rūpa [*Caitanya-caritāmṛta, Madhya-līlā, 8.282*]

Rāya putting the question. "First I saw you as a *sannyāsī*, but now I find You to be that young *gopa* boy Nanda Kīśora. What is this?" He asked. "And also I see something very wonderful, that another golden figure of a lady is just by Your side. And Her lustre has covered Your whole body. The *śyāma*, the blue colour has been covered by the lustre of that golden doll which is just on Your side."

[pahile dekhilun tomāra sannyāsi-svarūpa,] ebe tomā dekhi muñi śyāma-gopa-rūpa

[Rāmānanda Rāya then told Lord Śrī Caitanya Mahāprabhu, "At first I saw You appear like a *sannyāsī*, but now I am seeing You as Śyāmasundara, the cowherd boy."] [*Caitanya-caritāmṛta, Madhya-līlā, 268*]

tomāra sammukhe dekhi kāñcana-pañcālikā, tāñra gaura-kāntyē tomāra sarva aṅga ḍhākā

["I now see You appearing like a golden doll, and Your entire body appears covered by a golden lustre."] [*Caitanya-caritāmṛta, Madhya-līlā, 269*]

"What is this mystery? Please express, reveal it to me, what this is."

gaura aṅga nahe mora — rādhāṅga-sparśana, gopendra-suta vinā teñho nā sparśe anya-jana

["Actually My body does not have a fair complexion. It only appears so because it has touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of Nanda Mahārāja."]

[*Caitanya-caritāmṛta, Madhya-līlā, 287*]

"My real colour is not yellow. *Pita aṅga nahe mora*. Only the contact of Rādhārāṇī has given this colour to Me. *Pita aṅga nahe mora - rādhāṅga-sparśana, vrajendra-suta vinā teñho nā sparśe anya-jana*. And you know it for certain that She does not touch anyone but that Vrajendra Nandan. So now you can ascertain who am I. It is for you to find out."

Gaura Hari. But what are these things? Where are we, what is given to us for understanding as our highest prospect. The attraction for this we may acquire some day or other that we may hope that we can reach that stage, and to accepted by Them in Their service confidential. Gaura Hari bol. Gaura Hari bol.

pūjāla rāgapāṭha gaurava bāṅge, [mattala sādhu-jana viṣaya range]

["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."]

[Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]

The very tenor of all the attempts of our Guru Mahārāja was revere the *rāgapāṭha*, and aim to the lower stage, and keep it always on your head. That is the highest goal, but it is not so easy, not for us. When that will be gracious to take us in we may go. But we cannot leave vicinity. We should never go out of the vicinity, nearby position. We shall try our best to maintain the vicinity.

om tad viṣṇo paramam padam sadā, paśyanti suraya divīva cakṣur ātatam
[*tad viprāso vipanyavo jāgrvāmsāḥ, samindhate viṣṇor yat paramam padam*]

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Rg-Veda*, 1.22.20]

The *Rg-Veda* is the first conception of the revealed truth, the substance, and the principal mantram there. *Tad viṣṇo paramam padam sadā, paśyanti suraya*. The higher realised they always see over their head the *param pada* of Viṣṇu like the sun, or like a big eye. His leg, His holy feet can see, and that is spread over our eye, the guardian's eye of Viṣṇu over our head. We shall conceive always that we are under the holy feet of Viṣṇu, of Nārāyaṇa, of Kṛṣṇa, the whole domain. That is spreading on our head and we are holding lower position.

We must have a consciousness of the transcendental world, but never think that I have already attained it. It can never be attained by anyone in a direct position. Indirect position. My master, whenever he calls me I can go in, otherwise I'm outside. Mainly the connection is like this, man and master. Master and servant. Whenever he presses the calling bell I am there, otherwise my place is outside. Something like that we shall think of us, the servant and they can call, so we wait outside. Prepared always hankering to be utilised in their service, but our place is not there. *Vibhinnāmsā jīva haya śakti cedanam* [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. *Pūjāla rāgapāṭha gaurava bāṅge*. That confidential service of different types we are to adore from far off.

sakhyāya te mama namo 'stu namo 'stu nityam, dāsyāya te mama raso 'stu raso 'stu satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, Rādhā-dāsyam, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhyā*. Rather, I shall tend always to do the lower service, *dāsyā*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher

service - 'No, you are no longer to serve there; now you must serve in this higher category.'"]
[*Vilāpa-kusamāñjali*, 16]

And we shall always be regardful towards that *rāgapāṭha*, the service of love. Any time, in any age, if I can get the chance, even for a moment, I'll be blessed forever. But it is not so cheap, then I shall become a *sahajiyā*, according to Prabhupāda. When I think I have got it, it shows I'm satisfied with the shadow and not reality, shadow.

*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāragaḥ
sarvva-vedānta-vit-koṭyā viṣṇubhakto viśiṣyate
[vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate]*

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [*Hari-bhakti-vilāsa*, 10.117] & [*Bhakti-Sandarbha*, 117]

From the section of *jñānī*, the salvationist, that, "So 'ham, I'm the highest entity," from there to accept the service of the higher, then it is very, very difficult, so *koṭyā*. *Sa mahātmā sudurlabhaḥ*. It is easy from the sphere of *karma* to connect association with the devotees. But when once we enter into the domain of renunciation, and "I am the highest Brahman," then from that position it is very, very difficult to connect with the position where I shall be taken and enlisted as servant. "I'm master of the whole existence. I'm monarch of all I see." From that egoistic position it is very difficult to have and accept service. So,

*bahūnām janmanām ante, jñānavān mām prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ*

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."] [*Bhagavad-gītā*, 7.19]

And here, *vedānta-vit-koṭyā viṣṇubhakto viśiṣyate, vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate*. *Ekāntyeko* means above law. "Only He's my master. I'm His servant." This consciousness, to fulfil His desire to satisfaction, to obey His orders. Only one law, no other law, *ekāntyeko*. Whatever He will desire I'm to fulfil that. He's autocrat, above law. Law comes from Him. No question of justice, that is above the area of justice. Justice presupposes so many parties and divisions of interest amongst them. But He's autocrat, no law. And He's master, I'm servant, I'm slave, He can make or mar. With that idea to be submissive and to be subservient to that highest entity. *Ekāntyeko viśiṣyate*. The highest group, *kāma-rūpa* group, as Kṛṣṇa desires they respond in such a way, without caring anything. The *śāstra*, the *sādhu*, the *samājī*, nothing else. So-called religious consideration is not present there, crossing that.

Naham dharme na _____ naiva kama baho yad yad _____ bhavati bhagavan purna karmani rupam
[?]

Etat partham na maho matam janma janma mameti tat padam bhojo yata niscara bhakti rasa taru
[?]

Dharma, artha, kāma, mokṣa, all four ends eliminated. Only devotion, and that also not calculative, not dependent on splendour and power, but automatic. *Ekāntyeko viśiṣyate*.

*manuṣyāṇāṃ sahasreṣu, kaścid yatati siddhaye
yatatām api siddhānām, kaścin mām vetti tattvataḥ*

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara."] [*Bhagavad-gītā*, 7.3]

*[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ]
tato mām tattvato jñātvā, viśate tad-anantaram*

["By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty. Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is non-different from Mine."] [*Bhagavad-gītā*, 18.55]

"Enters into My family. Enters into Me. I'm not Brahman there - Parabrahman, I have got My own family, enters."

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṃ pratipadyamāno, mayātma-bhūyāya ca kalpate vai*

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."] [*Śrīmad-Bhāgavatam*, 11.29.34]

Ātma-bhūyāya ca kalpate. "He's considered as Me, *ātma-bhūyāya*. He's absorbed in Me. And what is this Me, what is I? That I'm a family man, with My paraphernalia. Not like the *nirviśeṣa-brahman*, or *ekala* [?]-*vasudeva*. After Brahman conception, then *ekala-vasudeva*, then Nārāyaṇa, then Rāmacandra, then Dvārakeśa, Mathureśa, Brajeśa, gradation. *Brahma-bhūyāya ca kalpate*. And this *ātma-bhūyāya ca kalpate*, Sanātana Goswāmī says, *viśate tad-anantaram*. Apparently the bird entering the jungle, but that does not mean the bird is ended, ends there. He has got his nest, family, he's enjoying the company. So enters into this, disappearance from the outside, but that does not mean that it is finished. Enters, and there it remains, enjoys His own higher interest. So Sanātana Goswāmī has explained *ātma-bhūyāya ca kalpate*, "That I give recognition to them as My own, enters My family life. That is *ātma-bhūyāya ca kalpate*."

martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me

tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai

What is *ātma-bhūyāya*? That is to analysed.

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

Śrīpad Yājñavalkya Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: I also thought in the beginning that today I shall take leave.

_____ [?]

I could not give vent to that idea from within. But now you have reminded me _____ [?]

Śrīpad Yājñavalkya Mahārāja: _____ [?]

Akṣayananda Mahārāja: Instead of ending...

Śrīla Śrīdhara Mahārāja: Possible strain may be in this old body and mind. So I stop here. That I'm an onlooker, you may go on. _____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. _____ [?]

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

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. _____ [?]

...

[om ajñāna-timirāndhasya jñānāñjana-śalākayā, cakṣur unmilitam yena,] tasmai śrī-gurave namaḥ

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

[Śrī Guru Praṇāma]

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca, patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ

["I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls."] [Śrī Vaiṣṇava Praṇāma]

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te, kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

["I offer my respectful obeisances unto You, O most munificent incarnation! You are the Supreme Lord Śrī Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden colour of Śrīmatī Rādhārāṇī, and are more magnanimous than any other incarnation, even Kṛṣṇa Himself, because You are bestowing freely what no one else has ever given - pure love of Kṛṣṇa."]

[Śrī Gaurāṅga Praṇāma]

*dīvyad-vṛndāraṇya-kalpa-drumādhaḥ, śrīmad-ratnāgāra-simhāsana-sthau
śrī-śrī-rādhā-śrīla-govinda-devau, preṣṭhālibhiḥ sevyamānau smarāmi*

["In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them."]

[Rūpa Goswāmī's *Abhidheyādhideva Praṇāma*]

Radha dhana sthitam yante sridam _____ puna laksanam _____ [?]

*mukam karoti vācālaṁ panghum langhāyate girīm, yat kṛpā tam ahaṁ vande śrī gurun dīna-
tāranam*

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [*Bhavārtha Dipikā, maṅgala stotram, 1*]

Vaiṣṇava Ācārya Bhakta Vṛnda. [24:30 - 26:20 ?]

*Vaiṣṇavānāṁ sahasrebhyaḥ. Satra-yājī viśiṣyate. Satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāraḡaḥ.
Sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate, vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate.*

*[brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāraḡaḥ
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate
vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate]*

Taṭasthā _____ [?] [27:03 - 29:33 ?]

*bahūnāṁ janmanām ante, jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ*

[29:45 - 31:55 ?]

*ātmārāmās ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim, ittham-bhūta guṇo hariḥ*

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."]

[*Śrīmad-Bhāgavatam, 1.7.10*]

[32:08- 38:50 ?]

Vaiṣṇava *sevā*, he's a servant, but not to supply the ordinary mortal things of pleasure for this worldly person. _____ [?]

The Lord says that, "My servant, his position is also respectable like Me. He serves Me, at the same time to acquire the position of being served. So Viṣṇu, Vaiṣṇava, as much as I should be revered, to be worshipped, My servant he also holds such position, such claim. He's My part and parcel. He's a member of My family, and My family's purest of the pure."

They're all emanating purity, agents of distributing purity to the world. And purity is not only self abnegation but it can be acquired by self surrender, the higher purity. And service, not calculative, not actuated by any motive, but automatic, spontaneous service. Service of the beauty, beautiful, service of love divine. Not only service of power, but service of beauty, love, *sundaram*. *Satyam*, *śivam*, *sundaram*. *Sundaram* is the most original factor in this world ever discovered.

So Mahāprabhu and *Śrīmad-Bhāgavatam* preached about the worship of *sundaram* over *satyam* and *śivam*. Not mere unassailable eternal existence to be adored. Not mere consciousness of the material substance that is to be adored in appreciation of a new wonderful thing. But the fulfilment of the consciousness and the real existence of that highest substance that was given exclusively in *Śrīmad-Bhāgavatam*, and then by Śrī Caitanyadeva and His followers. We are worshippers of the beautiful, reality the beautiful, reality the love, reality the harmony. That is the highest quarter of the existence, and we're connected internally with that. So we must aspire after that scientifically. There is a particular method, and we are to follow. *Śāstra* is there, and living *śāstra*, the *sādhu*, is there. Under their guidance we can hope to attain such highest fulfilment of life.

_____ [?] *Gāyatrī, Veda, Gītā, Upaniṣad.*

_____ [?]

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