

87.02.21.A

Śrīla Śrīdhara Mahārāja: ...if ordered, you take food and do that _____ [?] As it is my duty to obey Guru Mahārāja so I'm taking food in Ekādaśī, because ordered, it's *vidhi* to me. What Gurudeva says, all standpoint of *rāga-mārga*. The service is all in all. *Vidhi* is of less, not important, it is non important factor. Service, that is everything, to satisfy Kṛṣṇa, whatever it may be. I shall have to obey that, to satisfy Kṛṣṇa. That is the only *vidhi*. The only *vidhi* that is ordered is to satisfy Him. Even at the cost of our life. That is *rāga*, that is *vidhi*, there *vidhi* merging in *rāga*. Whatever, to satisfy Him I shall do that. I do not know this or that, the rules, regulations of the scriptures. In the beginning, with reference I do that, but when I'm ordered to do something _____ [?] I shall be prepared for that. Anything may come. I must obey Gurudeva, in this way. But Guru must be real, in the beginning that must be selected. Otherwise the *sahajiyā*, the imitationist.

Aranya Mahārāja: Very clear answer Guru Mahārāja.

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: Is it *rāga-mārga*?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: _____ [?] considering your health, or you don't say? _____ [?]

Badrinārāyaṇa: If you say *rāga* then it's *rāga*.

Śrīla Śrīdhara Mahārāja: So in this way *rāga* is higher than *vidhi*.

Devotees: (Group laughter)

Badrinārāyaṇa: And you are higher than both.

Śrīla Śrīdhara Mahārāja: _____ [?]

Badrinārāyaṇa: Nine forty.

Śrīla Śrīdhara Mahārāja: That news finished?

Badrinārāyaṇa: Ha, ha. We got the news.

...

...Switzerland. Uttama śloka sannyāsī Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: Astrologer. _____ [?]

So *aprākṛta*, *prākṛta* *vat*, like the lowest position. The highest and lowest, the mean stages ignored. The noblest and greatest. Absolute becomes noblest and greatest when found embraced in the plane of meanest. *Patita-pāvana*. The *pāvana* when the worst *patita* he's purifying...

Badrinārāyaṇa: Rescued.

Śrīla Śrīdhara Mahārāja: ...is the highest, is the greatest, noblest phase. Shadow.

Badrinārāyaṇa: Form.

Śrīla Śrīdhara Mahārāja: Noblest. But form depends also on existence, presence. *Patita-pāvana*. One of the fallen, the three, liar, debauch, despot, three, dacoit, in that plane He's found, Absolute is found. He's mixing with them there, taking them up. So in that form fulfilled.

...
[07:47 - 08:28 ?]

Śyāmam eva param̐ rūpaṁ. Purī madhu-purī varā. Vayaḥ kaiśorakaṁ dhyeyaṁ. Ādya eva paro kṛṣṇa.

[prabhu kahe, — upādhyāya, śreṣṭha māna' kāya? / 'śyāmam eva param̐ rūpaṁ' — kahe upādhyāya]

*[śyāma-rūpera vāsa-sthāna śreṣṭha māna' kāya? / 'purī madhu-purī varā' — kahe upādhyāya]
[bālya, pauganda, kaiśore, śreṣṭha māna' kāya? / 'vayaḥ kaiśorakaṁ dhyeyaṁ' — kahe upādhyāya]
[rasa-gaṇa-madhye tumi śreṣṭha māna' kāya? / 'ādya eva paro rasaḥ' — kahe upādhyāya]*

[Śrī Caitanya Mahāprabhu asked Raghupati Upādhyāya, "According to your decision, who is the foremost being?"] [Raghupati Upādhyāya replied, "Lord Śyāmasundara is the supreme form."]

"Of all Kṛṣṇa's abodes, which do you think is the best?" [Raghupati Upādhyāya said, "Madhu-purī, or Mathurā-dhāma, is certainly the best."]

[Śrī Caitanya Mahāprabhu asked, "Of the three ages of Kṛṣṇa known as childhood, boyhood and fresh youth, which do you consider best?"] [Raghupati Upādhyāya replied, "Fresh youth is the best age."]

[When Śrī Caitanya Mahāprabhu asked, "Among all the mellows, which do you consider best?"] [Raghupati Upādhyāya replied, "The mellow of conjugal love is supermost."]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.101,102,103,104*]

That *śyāmam eva param̐ rūpaṁ*, the best figure is Śyāma. *Purī madhu-purī varā, purī, Mathurā-dhāma*, not in Dvārakā. _____ [?] in His young age, not in after age. *Ādya eva paro rasaḥ*, to serve Him with *ādya rasa*, that *mādhurya rasa*. *Śyāmam eva param̐ rūpaṁ. Purī madhu-purī varā. Vayaḥ kaiśorakaṁ dhyeyaṁ. Ādya eva paro rasaḥ*. In *mādhurya rasa* we shall serve Him, the young figure of Śyāma in Vraja-maṇḍala. Kṛṣṇa. Raghupati Upādhyāya told to Mahāprabhu.

So how's swimming? Aranya Mahārāja. Swimming is contributing to you anything?

Aranya Mahārāja: O, wonderful.

Śrīla Śrīdhara Mahārāja: Wonderful. Then, you have received a telegram? How to deal with that?

Aranya Mahārāja: The telegram is in regards to one building that I...

Śrīla Śrīdhara Mahārāja: That is also wonderful.

Aranya Mahārāja: Yes. Very good.

Śrīla Śrīdhara Mahārāja: Wonderful promise.

Aranya Mahārāja: Yes. And I was enquiring about some more rooms and if the man would rent them at a reasonable price.

Śrīla Śrīdhara Mahārāja: You may ask him to wait for some time if possible. Send another reply, and when Mahārāja comes consult with him also and take some time. _____ [?]

Aranya Mahārāja: He told me that they want to rent, they're putting some advertisement in the newspaper, so I should contact them as soon as possible.

Śrīla Śrīdhara Mahārāja: So waiting is not possible?

Aranya Mahārāja: Some think he's anxious to rent them. Anyway we already have...

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...at night no shelter, he's _____ [?]

Badrinārāyaṇa: Bael [?] tree.

Śrīla Śrīdhara Mahārāja: _____ [?] and that was the day of Śiva ratri, and at night he _____ [?] fell on the Śiva liṅga there happens to be one there. And Śiva was very much pleased and gave him boon.

This, or anything else?

Badrinārāyaṇa: Anything else?

Śrīla Śrīdhara Mahārāja: Something more? _____ [?]

Badrinārāyaṇa: And some water.

Śrīla Śrīdhara Mahārāja: And water from where?

Badrinārāyaṇa: From his drinking water.

Śrīla Śrīdhara Mahārāja: Drinking water?

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: Also fell with the leaf, on the head of the Śiva liṅga.

Badrinārāyaṇa: Then, at the last part of the night Śiva appeared to him.

Śrīla Śrīdhara Mahārāja: And also he had to pass the whole night sleeplessly. And the last part of the night?

Badrinārāyaṇa: Śiva appeared, a short part of the night, Śiva appeared, and told him, gave him *darśana*. In this way he got *mukti*, love, not *bhakti*, *mukti*.

Śrīla Śrīdhara Mahārāja: _____ [?] Just as sun and ray. So Kṛṣṇa and His Brahma dana, *brahma sāyujya*.

*yad arīṇāṁ priyāṇāṁ ca, prāpyam ekam ivoditam
tad brahma-kṛṣṇayor aikyāt, kiraṇārkopamā-juṣoḥ*

["Where it has been stated that the Lord's enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun."]

[*Caitanya-caritāmṛta, Adī-līlā, 5.36*] & [*Bhakti-rasāmṛta-sindhu, 1.2.278*]

In this *śloka* as explained by Rūpa Goswāmī. The demons killed by Kṛṣṇa they also got Him, and the devotees also got Him. But there's a great distance, difference between the two. One will be parked in the halo, and another amongst His friends in home.

*yad arīṇāṁ priyāṇāṁ ca, prāpyam ekam ivoditam
tad brahma-kṛṣṇayor aikyāt, kiraṇārkopamā-juṣoḥ*

Kṛṣṇa. Kṛṣṇa. Śivaloka.

Badrinārāyaṇa: Vṛndāvana dāsa Ṭhākura, he describes Advaita Ācārya as Sadāśiva. And Kavirāja Goswāmī he describes as Mahā Viṣṇu. Then? One and the same?

...

Śrīla Śrīdhara Mahārāja: ...mixed with magnanimity, most desirable thing, universal necessity. Most fundamental, independent of all bad or crooked conceptions of life. Sweetness, which is attracting all of us from the bottom of our heart. And where that is being distributed very generously, this is Navadvīpa Dhāma, where the highest desirable things of the heart were distributed to one and all in most generous way. Navadvīpa means that. And to be connected - you know or may not know, but anyhow to come in connection with such thing is a great success in our life.

Life we see in different ranks, of insects, trees, birds, fishes, human beings. Then up [demi]gods in different positions life is said, it is only wandering, and wandering, searching for something. And search is not finished until we come home. We're home seeker, where everyone will take care of me if I do not. That is home. Every atom will come to see, to look at my interest. I'm quite safe

there, just as a child in the mother's lap. Child can't know, or can't see his own interest, but motherly affection protects him in all respects. So we've got such a position. That is home, back to God, back to home. We have got our home, sweet, sweet home, and we must try to reach that...

...

...so if we're trying to go home we're normal. To be away that is abnormal. If we go for the interest of the home, that is to work for the home, for being in the home, one and the same thing. So from home, apparently that comes to preach abroad to look for recruitment. You're in home interest _____ [?]

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] All right. Take *prasādam*. *Prasāda* and this ordinary food is not one and the same. The *prasāda* that will...

...

All right. I feel old age, can't talk much, still I try as best possible.

Badrinārāyaṇa: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...father of Rāmānanda Rāya, Bhavānanda.

Badrinārāyaṇa: Bhavānanda, yes.

Śrīla Govinda Mahārāja: Last night no difficulty to stay?

Devotee: No, no difficulty at all. It was very nice, was quiet.

Śrīla Śrīdhara Mahārāja: Connected with Tripurari Mahārāja?

Devotee: Yes, for long time, many years. Now we stay in his *āśrama*. Also Giri Swāmī...

Śrīla Śrīdhara Mahārāja: We're very, specially I feel too much dejected when I hear about the present stage of ISKCON. Because such a great extraordinary successful work he did for Swāmī Mahārāja. That is going to be disturbed so much it will hamper the cause of the whole Caitanya School, Gauḍīya School. So we like that ISKCON _____ [?] they may believe or not. It's for the dignity of the whole Gauḍīya Mission that ISKCON will thrive. _____ [?] Nitāi. Nitāi. Nitāi. _____ [?]

Such uncommon things generally cannot stand _____ [?] It's very sad that Jayatīrtha, Hamsadūta, they left. Then after that this sad news that Bhagavān dāsa and Bhagavān Mahārāja and Rāmeśvara, they're also stalwarts in the ISKCON. They have also left ISKCON. Very sad to me. A great drawback in the world, very suddenly it captured _____ [?] qualified men. ISKCON's stand is very deplorable. Anyhow, those who that are satisfied with the same quality of things they can't. The show of the thing is not the real thing. Back to God, back to home. The home taste, one who

has got that home taste there in the teachings of Swāmī Mahārāja, Mahāprabhu, they can't _____ [?] So home, sweet, sweet home.

We're to understand that neither power nor knowledge can satisfy us, but our heart. The solution of the heart question, that is the central question in every *jīva*, the solution of the heart. That is affection and love. That is the most important factor in us. *Jñāna śūnya bhakti*, independent of fleeting desires, or organised exploitation, or salvation, etc.

*anyābhilāṣitā-śūnyam, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanam [bhaktir uttamā]*

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19.167]

Kṛṣṇānuśīlana, that service to Kṛṣṇa. Service means He's for Himself, we're for Himself. We're not for us, we're property, He's the proprietor. We're to think in this way. He's the proprietor and we're mere property. No independence we have got. Our independence included in His independence, harmonised with His independence, never in discord. So organic whole. Just as food put into the stomach the whole body is fed. If we put food into the eye, into the nose, into the ear, into the waist, no. Put food into the stomach and the whole body will be properly nourished. So divest all of your energy to the centre, to Kṛṣṇa.

*yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopasākhāḥ
prānopahārāc ca yathendriyānām, tathaiva sarvārhaṇam acyutejyā*

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."] [*Śrīmad-Bhāgavatam*, 4.31.14]

Your energy should be at the disposal of the centre, then it will be properly utilised. And not in any other group or individual interest. Reality is For Itself and By Itself. Absolute is independent. Everything for Him, we're for Him. That is Absolute. That will be normal position.

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi drṣṭe 'khilātmani*

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

One of the general instructions in *Bhāgavatam*. That egoistic world should be dissolved. That seal, it is sealed, ego is sealed and the seal must be broken, and internal flow will come and that will understand its own soil. Then, no knowledge will be necessary, everything will be automatic. And no *karma*. Individual enterprise will vanish if the ball that the ego which is sealed by special

interest, that must be broken. And the flow inside will come and know its own soil. Home, everything got. No calculation, no knowledge is necessary, neither any power utilising necessary. All, everything will be automatic, always everything fully prepared for me. I'm one of that eternal factor in the world, *ānandam*. Hare Kṛṣṇa. Gaura Hari. And that was distributed by Mahāprabhu Śrī Caitanyadeva very clearly. The solution of the *Bhāgavata* only given by Mahāprabhu.

*yadi gaura nā hoīta, tabe ki hoīta, kemone dharitām de
rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
[madhura vṛndā vipina mādhuri praveśa cāturi sāra
baraja yuvatī bhāvera bhakati śakati hoīta kāra]*

[Vāsudeva Datta has said: "If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic *rasa* has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa's infinite consuming power. Rasarāj-Mahābhav - the *rasa* is there, and She is the drawer of that *rasa* from the storehouse. She has such negative capacity that She can draw out the *rasa* to the highest degree both in quality and quantity."]

This is to follow. The Predominating part and the Predominated, or positive and negative. We're in the negative side, predominated, and our chief representative is there eternally, Rādhārāṇī. That we're in consonance, in harmony with Her service. Mahāprabhu _____ [?] most generosity is there, most magnanimous gift with which He came to distribute. The highest attainment of our life, sweetest fulfilment of life. We're attracted by that, and try your best to attain that end of life, hopeful. By the Grace of Mahāprabhu _____ [?] Hare Kṛṣṇa. I can't talk much.

Devotee: Thank you very much Mahārāja.

Śrīla Śrīdhara Mahārāja & Badrinārāyaṇa: [32:50 - 37:00 ?]

.....