

Cc Antya 1. 149

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krame śrī-rūpa-gosāñi sakali kahila
śuni' prabhura bhakta-gaṇera camatkāra haila

- Roop goswami written two dram lalit madhav and vigadha mahadev.
- This incident happened in 1515 AD. LCM took sanyas in 1510. and in 1515 this meeting has taken place b/w roop goswami in nilachal and was thinking of writing pastime of krsna's vrajlila and dwarka lila but satyabhama devi appeared in his dream then he instructed that there would be two books
- Vigadha madhav deals with vrindavan pastimes and lalit madhav deals with dwarka pastimes.
- Lcm was proud of roop goswami. When lcm told roop goswami to read that verse about the glory of krsna to assembled devotees but roop goswami was very shy to read but then swaroop damodar goswami encouraged him and then he first offered obeisances unto them and then humbly starts telling the verse.
- How much joy he felt when he heard that word how much nectar is there in krsh and na.
- when we chant name of krsna that it appears to dance on tongue and we desires millions of tongue to chant hare krsna.
- When this krsna enters into the holes of ears than we desires many many ears so we need to keep hearing.
- When this name of krsna starts dancing in the courtyard of heart than our mind which is difficult to control that mind starts dancing in bliss and all senses which is inferior to mind they become inert.
- LCM is pleased and devotees are pleased and to please hari guru and vaishnavas is real success of our life.
- Real success of our life is how much we have touched the hearts of devotees and how much we pleased guru and gauranga.
- Refer - Cc Antya 1.151,152,153,154,155
- When one hears praise from his beloved, he outwardly remains neutral but feels pain within his heart. When he hears his beloved making accusations about him, he takes them to be jokes and enjoys pleasure. When he finds faults in his beloved, they do not diminish his love, nor do the beloved's good qualities increase his spontaneous affection. Thus spontaneous love continues under all circumstances. That is how spontaneous love of Godhead acts within the heart.'
- 'Upon hearing of My cruelty, moon-faced Rādhārāṇī may establish some kind of tolerance in Her aggrieved heart. But then She might turn against Me. Or, indeed, being fearful of the lusty desires invoked by the bow of formidable Cupid, She might even give up Her life. Alas! I have foolishly uprooted the soft creeper of Her desire just when it was ready to bear fruit.'
- 'Desiring the happiness of His association and embraces, My dear friend, I

disregarded even My superiors and relaxed My shyness and gravity before them. Furthermore, although you are My best friend, more dear to Me than My own life, I have given you so much trouble. Indeed, I even put aside the vow of dedication to My husband, a vow kept by the most elevated women. Oh, alas! Although He is now neglecting Me, I am so sinful that I am still living. Therefore I must condemn My so-called patience.

- ‘I was engaged in My own playful activities in My home, and because of My childish innocence I did not know right from wrong. Therefore, is it good for You to have forced Us into being so much attracted to You and then to have neglected Us? Now You are indifferent to Us. Do You think this is right?’
- Our hearts are so polluted by miserable conditions that we are certainly going to Pluto’s kingdom. Nevertheless, Kṛṣṇa does not give up His beautiful loving smiling, which is full of cheating tricks. O Śrīmatī Rādhārāṇī, You are very intelligent. How could You have developed such great loving affection for this deceitful debauchee from the neighborhood of the cowherds?’
- O Lord Kṛṣṇa, You are just like an ocean. The river of Śrīmatī Rādhārāṇī has reached You from a long distance — leaving far behind the tree of Her husband, breaking through the bridge of social convention, and forcibly crossing the hills of elder relatives. Coming here because of fresh feelings of love for You, that river has now received Your shelter, but now You are trying to turn Her back by the waves of unfavorable words. How is it that You are spreading this attitude?’ ”
- Ramanand raya asking roop goswami what are the characteristics of krsna prema - krsna prema is the pancham purushartha - commonly there are 4 goals of life dharma, artha, kaam moksha - to be religious, and while being religious being within the maryada of religiosity is artha and while being in maryada of dharma, enjoying senses in regulated way that is kaam and living in the principle of varnasrama dharma and finally getting liberated.
- According to lcm and acharyas - this 4 purushartha is not highest way but the highest goal is pancham purushartha i.e krsna prema.
- To get krsna prema so that we can engage in krsnas service for their pleasure and that is the perfection of our life.
- Krsna prema has characteristics described by roop goswami who is the highest authority.
- We are aspiring to follow the footsteps of roop goswami.
- Sri chaitanya mano bishtam - another receipient narotam das thakur who is the love of recieipient of LCM.
- NDT says sri chaitanya manobhishtam - he has understood the innermost desires of LCM.
- Roop goswami says, Nature of krsna prema is such that when object of our love which is krsna and radharani when they praised us we remain neutral but internally we feel chastised or uncomfortable and when we get chastised us then we feel that joke.
- We don’t show the object of our love that their glorification causing them pain and than object of our love becomes sad because they also loves us.
- When we are appreciated we externally remain neutral but internally we feels sad.
- When object of our love in spiritual world if they chastised us externally we feel happy internally. But In m. world when we become chastised we become angry or disappointed and relationship gets affected but when there is krsna prema that same chastisement gives internal pleasure.

- When we see some faults in object of our love its not decreased our love and when we see good qualities or object of our love, our love doesn't increased.
- But in material world, when we see faults our love increases, palatable qualities increased our love increases.
- This is the nature of spontaneous love of krsna.
- All love comes from radharani. This loves mentions in vigadha madhav is highest aspiration so that we can serve sri sri radha gopinath eternally in the association of devotees by das anu das.
- VCT says sakshad haritvyane samasta shastre- sri guru is non different than lord hari
sakshad-dharitvena samasta-sastrair
uktas tatha bhavyata eva sadbhih
kintu prabhor yah priya eva tasya
vande guroh sri-caranaravindam

The spiritual master is to be honored as much as the Supreme Lord, because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is a bona fide representative of Sri Hari [Krishna].

- This krsna prema loving emotions which we must feels for spiritual master in our sadhak condition that we are today and this practical emotions we must feel for sri guru which is non different that hari or krsna.
- Yasya deve para bhaktir - so all this is said in Cc,vigada madhav that all this will be revealed to us if we faithfully serves Sri Guru.
- Just like you have devotion for vasudev you should also have guru. And such mahattama all the meaning of revealed scriptures will be revealed.
- Ordinary books can read and understand but inner meaning of scriptures will be revealed by guru, sadhu and shastra.
- Tesam sattam yuktanam - krsna says in BG that we must have these emotions for our spiritual master.
- Our SP is not with us anymore physically but his vani is there eternally. Vani is coming down through parampara and we must attached to the vani but vapu is also imp because vani is coming from vapu.
- As long as we have vapu we have the physical attachment with vapu therefore we keep his photographs with us and we need to serve our vapu of our spiritual master.
- We are going to replace krsna prema with guru prema with love for spiritual master. When we hears praise from guru, he outwardly remains neutral but feels pain within his heart. When he hears his beloved making accusations about him, he takes them to be jokes and enjoys pleasure. When he finds faults in his beloved, they do not diminish his love, nor do the beloved's good qualities increase his spontaneous affection. Thus spontaneous love continues under all circumstances. That is how spontaneous love of Godhead acts within the heart.'
- Mukham karoti vachalam - Before I met guru I don't know nothing about gaur katha or krsna katha, then why glorify me, I am just insignificant delivery man/woman.
- To me receive that book from amarendra pr has to pay that price similarly, those who are hearing krsna katha they had paid the price by logging in and their eagerness to hear the

harikatha is the price.

- Guru parampara has sent the gift and we are simply delivery man.
- In 2008, bcsm has heart attack he told to guru gauranga pr and called him in panic when news broke that he got heart attack when he rushed to the hospital and spoke to bcsm and maharaja said I am not replaceable and I am not indispensable and I am just an insignificant servant of SP.
- BCSM is 75 years and in 2008, he was 63 years may be. I am only 63 years old car and SP has so many cars that he has 1000s of cars that he can use and I am just beat up old car.
- If I broke down than no prob for SP. he is a rich man because he can use new car. So, If I live or die don't worry. This is the message of BCSM and that's what he feels insignificant servant of SP.
- When we hear praise from guru, he outwardly remains neutral but feels pain within his heart. When he hears his beloved making accusations about him, he takes them to be jokes and enjoys pleasure.
- When we are chastised by guru that do we feel dejected or desponded or give up services?
- When he finds faults in his beloved, they do not diminish his love, nor do the beloved's good qualities increase his spontaneous affection. Thus spontaneous love continues under all circumstances.
- When Sri guru chastises then it has to be taken as right spirit.
- Externally when we get chastised by guru we don't become angry because when we become angry guru or devotee also becomes upset.
- Somebody says joke we become happy. Similarly, when we get negative chastisement or criticism as if nothing happened we must carry on.
- When we see something good in spiritual master - everybody is appreciating his class.
- Roop goswami says - our love should be so deep that it should not depend on popularity or performance.
- When Sri guru delivers powerful class than devotees feel very happy and that doesn't increase attraction to guru and the attraction to guru is not dependent on performances and that is guru prema.
- If we see something dirty or palatable or fault in guru - roop goswami says devotees love guru so unconditionally that even if there are faults, the love for guru is unaffected.
- For eg - if guru is going to certain diseases like sanatana goswami like ulcers. This will never happen and the love for guru is unconditional
- Just like if a child passes stool or urine on the lap of parent, will the love of parent for child decrease? NO. But parent immediately cleaned the child. This is love.
- Chhatriyam means to protect Chhat means to harm and chhatra means one who protects the faults of his guru.
- How bcsm and tkgm serve SP in antya lila - they were cleaning excrement, bathing SP, dressing up SP like deity. But guru in a human body who tkgm and bcsm did so much for SP with so much for Love.
- SP tells to Narayana maharaja that just see I given up 3 children and everything and I left as a sanyasi but krsna had given 1000s of children that they do anything for me. This praise and appreciation for BCSM and other disciples from lotus mouth of SP
- We cannot get krsna prema without guru prema. And ishvara puri has guru prema and that he

was awarded krsna prema.

- Golok vrindavan is the land of great spiritual masters. And that kalpavriksha tree is madhvendra puri.
- Without having love to guru then how can we expect to go to golok vrindavan.
- Ishavara puri became ocean of krsna prema and ramchandra puri became blasphemers and criticizers. Two disciples of same guru has completely different destination because of One has guru prema and guru apradh

Thank you very much

Hare Krishna