

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Dev Goswāmī Mahārāja**

81.08.10.C

**Dhīra Kṛṣṇa Mahārāja:** ...Ṭhākura, *yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāsīḥ.*

**Śrīla Śrīdhara Mahārāja:** *bhaktim kṛta puṇya rāsīḥ, tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāsīḥ.*

*[yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāsīḥ  
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāsīḥ]*

[Prabodhānanda Saraswatī Ṭhākura says: “As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: ‘Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service.’”]

[*Caitanya-Candramṛta*, 88]

If we put the coin somewhere the ticket comes from another position; something like that. If we put our energy to Mahāprabhu we find that I have got ticket to Vṛndāvana. Mahāprabhu is nothing but combination of *rādhā-bhāva-dyuti-suvalitam* [possessing the colour of molten gold like that of Śrīmatī Rādhārāṇī.] And ostentatiously He’s an Ācārya, but who is that Ācārya? If we come in closer contact, real contact with Him, we shall find out who is the Ācārya.

There is one *śloka* of Narahari Sarakara Ṭhākura. He says, he’s more addicted towards Braja *līlā* than Gaura *līlā*, he says, “I don’t admit Your *sannyāsa*.” Addressing Mahāprabhu, “I don’t admit You as a *sannyāsī*.” *gopinam kucha kum kumino nijitam kim vasa* [?]

“Where have you got this saffron colour of your cloth?”

He says, “It comes in connection from the *kum kum* of the *gopīs*. It is remarkably present there. And You feel to be a *sannyāsī*. I don’t admit that. So our approach is like that. You are in disguise. You are that *lampat* [?]”

What is the English?

**Bhakti Caru Swāmī:** The common English would be womaniser.

**Śrīla Śrīdhara Mahārāja:** Woman hunter.

**Bhakti Caru Swāmī:** Debauchee.

**Śrīla Śrīdhara Mahārāja:** “And You are a notorious debauch of Vraja and now You have taken the garb of a *sannyāsī*.”

Ha, ha, ha, something like that. Hare Kṛṣṇa. Gaura Haribol. Talking too much in this mean mouth. Gaura Haribol. Gaura Haribol. Gaura Haribol. Jaya Nitāi. Jaya Nitāi.

**Bhakti Caru Swāmī:** Prabhupāda used to give the example of stepping into a lift. If we try to climb a hundred story building then it's very strenuous. But if we get into the lift then we just shoot up.

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha, yes; *sādhu-saṅga*.

**Bhakti Caru Swāmī:** There is a very high building in New York called...

**Dhīra Kṛṣṇa Mahārāja:** Empire State Building.

**Bhakti Caru Swāmī:** No, that World Trade Centre; it's one hundred and forty stories. And there's a lift that goes straight up to the ninetieth, or hundredth story in one shot, it doesn't stop anywhere. And it takes only a few seconds.

**Śrīla Śrīdhara Mahārāja:** And Mahāprabhu took like in a lift to *Rādhā-dāsyam*, to the highest quarter, lift smoothly. So many things without our notice passed, by step by step, *āroha-panthā*. That is very shortly depicted in *Brhat-Bhāgavatāmṛtam*.

**Bhakti Caru Swāmī:** Mahārāja, when we hear you, then all these troubles outside and involvement in the struggles seem to be such a waste of time. Isn't it, like fighting on trivialities just to... When we hear from your lotus mouth, then we notice that all this involvement in the material platform...

**Śrīla Śrīdhara Mahārāja:** Are being cleared.

**Bhakti Caru Swāmī:** ...is such a useless waste of time.

**Dhīra Kṛṣṇa Mahārāja:** And are cleared.

**Bhakti Caru Swāmī:** Yes. Then there's no taste left to be involved in it.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Hare Kṛṣṇa. And that was perhaps in the case of Jayatīrtha Mahārāja and his wife. The wife's weeping and in the midst of that she was ready for the sacrifice. And sometimes when encouraging words she was smiling. And again weeping and smiling. A good lady: of good heart. "You are my daughter; you're daughter to Swāmī Mahārāja, my niece, like daughter to me. If any trouble you may come here." Ha, ha, ha. Anyhow she was...

**Bhakti Caru Swāmī:** She asked me to send some of your nectar from your lotus mouth.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

[Two minutes spoken in Bengali [?]]

Day of departure of Rūpa Goswāmī Prabhu, so you must come then the day after tomorrow; this is for Rūpa Goswāmī. Where is that Pramāṇa Swāmī?

**Bhakti Caru Swāmī:** \_\_\_\_\_ Mexico, Venezuela \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ they want already appointed. He gave hope that he will spend \_\_\_\_\_ and remain, medium. \_\_\_\_\_ Some of them they're of an indifferent mood to Haṁsadūta Mahārāja, in England?

**Bhakti Caru Swāmī:** Jayatīrtha Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Ah, Jayatīrtha Mahārāja.

**Bhakti Caru Swāmī:** Jayatīrtha Mahārāja is in an unfavourable situation right now because...

**Śrīla Śrīdhara Mahārāja:** He's in uncertain position now?

**Bhakti Caru Swāmī:** Devotees there might have had some... But I think that is only temporary.

[About fifty seconds spoken in Bengali (?) with Śrīla Śrīdhara Mahārāja]

**Śrīla Śrīdhara Mahārāja:** But the reaction came in some other form. Anyhow, He's willing, Kṛṣṇa's will, wish, sweet will of Kṛṣṇa. *Mayā santuṣṭa-manasaḥ sarvāḥ sukha-mayā diśaḥ.*

*[akiñcānasya dāntasya, śāntasya sama-cetasah  
mayā santuṣṭa-manasaḥ sarvāḥ sukha-mayā diśaḥ]*

["One who does not desire anything within this world, who has achieved peace by controlling his senses, whose consciousness is equal in all conditions and whose mind is completely satisfied in Me finds only happiness wherever he goes."]

[Śrīmad-Bhāgavatam, 11.14.13]

If we can live in that plane, all the waves that will come to us cannot but be favourable; every wave carrying favourable news. Only to find out the plane of our stand, what is necessary really for us, to that plane. To find out that plane where to take our stand properly. Then the harmony, the plane of the highest harmony, when all discord has been eliminated; properly adjusted. Proper adjustment has no complaint, no complaint – or complaint only self-centred.

Rādhārāṇī says, *more durdaiva vilas tarkena dosa nai* [?]

By this great *viraha*, separation, She says: She's taking this vision, angle of vision, that, "Nothing to complain about from outside, from His side; it is only something within Me is showing like a magic what is undesirable, *amora durdaiva vilas*. [?] That was so near, so loving to Me, and now He's cruel; how is it possible? It is only evolving from Me no doubt."

*aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet  
[ato hetor ahetoś ca, yūnor māna udañcati]*

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa." ] [Ujjvala-nīlamanī]

Intact original thinking welcomed. Just as the serpent does not go straight, but his natural progress is crooked. So the wave of the Divine Love, the wave of love also goes in a crooked way. *Ato hetor ahetoś ca, yūnor māna udañcati*. So the *abhimāna*, the different

sentiments arise from the hearts of both the parties without cause, sometimes no cause, that sentiment, but because of that crookedness it is natural, it must come.

**Bhakti Caru Swāmī:** Loving anger?

**Śrīla Śrīdhara Mahārāja:** Loving, anger? It is emotion or sentiment. *Bhāva-dyuti*, what would be the English synonym, *bhāva* and *dyuti*, *bhāva-dyuti-suvalitam*?

**Dhīra Kṛṣṇa Mahārāja:** Emotion.

**Śrīla Śrīdhara Mahārāja:** *Bhāva* means emotion? Rādhārāṇī is represented only by Her emotion?

**Bhakti Caru Swāmī:** Effulgence.

**Śrīla Śrīdhara Mahārāja:** Effulgence is a *kānti*, and *bhāva* means...

**Dhīra Kṛṣṇa Mahārāja:** Sentiment.

**Śrīla Śrīdhara Mahārāja:** Mood. But Rādhārāṇī may have different moods in different times so She Herself is not...

**Bhakti Caru Swāmī:** Loving – the mood of Her loving.

**Dhīra Kṛṣṇa Mahārāja:** *Rādhā-bhāva-dyuti-suvalitam*.

**Śrīla Śrīdhara Mahārāja:** *Suvalitam naumi kṛṣṇa svarūpam*. What is that? Heart and halo: or nature and lustre. *Bhāva* means She Herself, Her existence, both *bhāva* and *dyuti*. Her very nature, and the *dyuti*, the out-coming lustre, the relative wave out-coming from Her nature. Nature or heart; what will be the most appropriate thing? *Bhāva-dyuti-suvalitam*. The mood may be a flickering thing, in different time different moods. But *bhāva* means Her real existence, Her nature. And halo, heart and halo, heart and nature may be used as synonymous, no?

**Bhakti Caru Swāmī:** What about Her being?

**Śrīla Śrīdhara Mahārāja:** Being.

**Bhakti Caru Swāmī:** Very existence.

**Śrīla Śrīdhara Mahārāja:** Very existence. *Satya*. And what is out-coming, the fruiting, the foam. So ordinary people who are not connected with this sort of Gauḍīya ontology, it will be difficult for them to translate properly. "That won't appeal to us, their translation." That is the difficulty. Hare Kṛṣṇa. Hare Kṛṣṇa. All right, then I shall let you go now. Take something.

**Bhakti Caru Swāmī:** The radiance of Her being.

**Śrīla Śrīdhara Mahārāja:** Yes, radiance, being and radiance.

[About thirty seconds of Bengali [?]]

“My friends, what is the acquaintance of your Guru, any writing or any life? Nothing, and you say, ‘My Guru is a big fellow.’ What is this?” Ha, ha, ha, ha.

...

Garbhodakaśāyī, Kṣīrodakaśāyī, and one, the smaller, is a *jīva daṇḍa*, representing the *jīva*, the soul, who is taking that *daṇḍa*, accepting. So we should consider we should give divine respect to the *daṇḍa*. Is this the first time you come here, no?

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** First time?

**Akṣayānanda Mahārāja:** Yes. I saw you speak once.

**Śrīla Śrīdhara Mahārāja:** You saw me?

**Akṣayānanda Mahārāja:** Once you spoke, that was during our festival.

**Śrīla Śrīdhara Mahārāja:** Where, at Māyāpur?

**Akṣayānanda Mahārāja:** Yes. Our Guru Mahārāja was there and you were speaking something. Only that time I had your *darśana* Prabhu. But Venkatta and myself were anxious to come to meet you for a long time.

**Śrīla Śrīdhara Mahārāja:** I’m known to him, though I can’t see now clearly, only vague. Having conception for the faces is not sufficient to recognise you.

Who is in charge of the Vṛndāvana Gurukula now?

**Devotees:** Dhanudara.

**Śrīla Śrīdhara Mahārāja:** A disciple of Swāmī Mahārāja, or a new Ācārya?

**Venkatta:** [Bharati Mahārāja] Swāmī Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Dhanudara. I did not hear his name, or did not see him. You have collected Hindi?

**Akṣayānanda Mahārāja:** Yes. My Guru Mahārāja ordered me to learn Hindi.

**Śrīla Śrīdhara Mahārāja:** Putting *Gītā* in Hindi language, a *grhastha*, what is his name? Do you know? He came to see me.

**Akṣayānanda Mahārāja:** Rajiva Gupta.

**Śrīla Śrīdhara Mahārāja:** Rajiva Gupta, maybe.

**Akṣayānanda Mahārāja:** But he’s from Delhi. He has done our *Gītā* into Hindi. His name is Rajiva Gupta.

**Śrīla Śrīdhara Mahārāja:** Rajiva Gupta, he came here.

**Akṣayānanda Mahārāja:** Yes, yes. We met him just before coming here. He's a good friend of mine also. We told him we were coming to see you. He said, "I wish I can come."

**Śrīla Śrīdhara Mahārāja:** He's also your God-brother, Rajiva Gupta?

**Akṣayānanda Mahārāja:** He did not receive initiation.

**Śrīla Śrīdhara Mahārāja:** No, not even one, Hari *Nāma*?

**Akṣayānanda Mahārāja:** He did not receive Hari *Nāma*. But he considers that he received. He considers that, although he did not receive. He's very nice.

**Śrīla Śrīdhara Mahārāja:** In Vṛndāvana, have you come in connection with Oudh Bihārī [Lal] Kapoor?

**Akṣayānanda Mahārāja:** Dr. Kapoor?

**Śrīla Śrīdhara Mahārāja:** Professor Kapoor?

**Akṣayānanda Mahārāja:** Yes, yes, Oh yes, I know him.

**Śrīla Śrīdhara Mahārāja:** You know?

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** Where is he now?

**Akṣayānanda Mahārāja:** He's there still, he's in Vṛndāvana.

**Śrīla Śrīdhara Mahārāja:** Vṛndāvana?

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** He was a man of Allahabad, and he was Professor to Agra College. He wrote; he got Doctorate writing on the philosophy of Śrī Caitanya Deva. And Professor [Nisikanta] Sanyal was one of the examiners. Professor Sanyal, the writer of *Śrī Kṛṣṇa Caitanya* in English. He was professor of history, good scholar, professor of Ravenshaw College, and head examiner of Patna University: Professor Sanyal. He was one of the examiners of Kapoor ji's doctorate.

**Akṣayānanda Mahārāja:** I had great fortune I could stay in Vṛndāvana for about three or four years. At the beginning of that temple my Guru Mahārāja had made me a manager there, so I stayed there three or four years.

**Śrīla Śrīdhara Mahārāja:** For long time you were there.

**Akṣayānanda Mahārāja:** Yes. I was very fortunate.

**Śrīla Śrīdhara Mahārāja:** You were initiated what year?

**Akṣayānanda Mahārāja:** First initiation was nineteen seventy one, Hari *Nāma* initiation.

**Śrīla Śrīdhara Mahārāja:** Where?

**Akṣayānanda Mahārāja:** In London, in seventy one. In seventy two I got *sannyāsa*.

**Śrīla Śrīdhara Mahārāja:** You come from England?

**Akṣayānanda Mahārāja:** New Zealand.

**Śrīla Śrīdhara Mahārāja:** New Zealand.

**Akṣayānanda Mahārāja:** New Zealand, near Australia.

**Śrīla Śrīdhara Mahārāja:** Yes, New Zealand.

**Akṣayānanda Mahārāja:** Below.

**Śrīla Śrīdhara Mahārāja:** Newly discovered island. And France is trying atom bomb there, near New Zealand.

**Akṣayānanda Mahārāja:** Is it? Hare Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. The whole world is fodder of atom bomb. At present the threatening of neutron bomb.

**Akṣayānanda Mahārāja:** Yes, I heard about it also.

**Śrīla Śrīdhara Mahārāja:** What is the difference between atom bomb and neutron bomb?

**Akṣayānanda Mahārāja:** Neutron bomb will not blow the building. The neutron bomb will kill the people but it will not break the buildings.

**Śrīla Śrīdhara Mahārāja:** Oh. That is something like death ray, only kills the life and not the structure. That is neutron bomb. The man will be killed, the house, building, everything will be there. The bed will be there, the box will be there, everything there. Only life gone and the body began to be rotten. Neutron bomb. Then who will be victorious he will come and enjoy all those things. He'll have to remove the dead bodies, and to fill up with his own men. Ha, ha, ha.

Action, reaction, the plane of exploitation. This is a suicidal civilisation. The whole civilisation is rotten to its bottom, exploitation. Exploiting the nature for the apparent good of the human society, but its incurring loan from the nature, and it must be paid back to the farthing, with interest. Because they do not believe this so they won't be able to have any French leave. They will have to clear the debt. The nature is there, and with the computer calculation. So this civilisation is no civilisation: anti civilisation. The whole thing is a rotten one, a camouflage, a treachery, treachery to the soul world, to the living world. The whole civilisation is treachery, suicidal treachery.

Plain living, high thinking, to make the best of a bad bargain: that should be the policy. Anyhow, we have already come here, we are to utilise our time and energy is such a way that with least exploitation we can get out of this world, least exploitation. And of course another real solution has been given in *Bhagavad-gītā*.

*yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ  
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]*

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*)."]

[*Bhagavad-gītā*, 3.9]

The *karma* that is your energising here, that will surely bind you down with the environment. But only if you tackle it in some other particular way then you may be relieved of that; *yajñārthāt*, if you do it in the spirit of *yajña*. *Yajña* means sacrifice. What sort of sacrifice? Not sacrifice for the country, or for your own, for society, not that.

"For nothing less than the Infinite that is Myself."

Viṣṇu, *yajño vai viṣṇu*. *Yajñeśvara* is Hari Who is the Absolute owner of everything. Only connect Him and there is proper connection, not only imaginary connection. Real connection you must have with Him then whatever you do it won't bind you down with any result whatsoever. Even so, *hatvāpi sa imāḥ lokān, na hanti na nibadhyate*.

*[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate  
hatvāpi sa imāḥ lokān, na hanti na nibadhyate]*

[He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences.]

[*Bhagavad-gītā*, 18.17]

There is a plane if we stand here and we can destroy the so many planets, *brahmāṇḍas*, we remain unaffected. *Na hanti na nibadhyate*, he does not kill and he has got no reaction to suffer. Because a pure agent he's doing of the Absolute, pure agent of the Absolute he's doing. When one has got \_\_\_\_\_ his personal, or selfish ideas, thoughts, exhaustively, then if he works, where does it get his inspiration? If coming from the centre, and centre inspires him to activity, and he does. So whatever he does as cent per cent agent of the Absolute centre, so he will not have to undergo any result of his action, whatever nature it may be of. So,

*yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ  
tad-artham karma kaunteya, mukta-saṅgaḥ samācara  
[Bhagavad-gītā, 3.9]*

"You do, do it for Me."

*karmaṇy evādhikāras te, mā phaleṣu kadācana  
[mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]*

["I shall now describe *niškāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

"You are created to work only, and you are not created to enjoy its fruit. Your constitutional position is such that you will work. You are potency. Your duty is to assert, to exercise your power. But the result is with Me."

*aham hi sarva-yajñānām, bhoktā ca prabhur eva ca*  
*[na tu mām abhijānanti, tattvenātaś cyavanti te]*

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

"So don't look at the result of any activity, only do everything as imposed on you, duty, with the sense of duty go on doing. And beware, you must not sit idle. That is your greatest enemy. *Mā te saṅgo 'stv akarmaṇi*. But I'm afraid that you may have some apathy to activity; then you are doomed. You have gone to the world of annihilation as renunciation, inconclusive and destruction, *mā te saṅgo*. You should work and for Me, that is your position and Mine. And don't be afraid of that. Why? I am your friend. I am your guardian. I am your well-wisher. Everything is in My control. I am the enjoyer of everything. But you are My own, you are My friend, so you must not apprehend for your future prospect, in any way. It won't be hampered. Rather it will be improved when it is in My... so no apprehension. Go on, work on My behalf \_\_\_\_\_ and thereby you'll be best benefited. If you adopt that policy you'll be best benefited. In other words you'll adapt intelligently utilise Me for your good. That is the best sort of intellect."

*Śrī-kṛṣṇākarṣiṇī ca sā*, this is the extraordinary power of devotion, that devotion can, *kṣetra-hari prema bhajana*, devotion can force the Supreme Lord as a loving friend. Devotion can convert the Autocrat into a loving friend of everyone if he takes the path of devotion. The devotion has got so wonderful power. *Śrī-kṛṣṇākarṣiṇī ca sā, kṣetra-hari prema bhajana*. It can make Hari, the Absolute Good *prema bhajana*, to be very loving and affectionate to you, it can convert Hari through your – it can take and force Him to favour you, to make friendship with you, and to work in your favour. This is the capacity of devotion, *svarūpa-śakti, prema*. The highest stage of devotion: that is *prema*. The *prema* is so powerful, extraordinary power in Her hand that She can force the Autocrat to work on behalf of those of His beloved, the servant's servitors. Hare Kṛṣṇa. Hare Kṛṣṇa. *Prema dhana*, this is the natural fortune we have got, but if we march on to get master-ship over the world, the reaction demon will come and will break my neck, and drink the blood there. Ha, ha. And *bhakti*, she can give infinite at your hand, within your fist. Gaura Haribol.

*Kṣetra-hari prema bhajana*, Rūpa Goswāmī's śloka from *Bhakti-rasāmṛta-sindu*.

*kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā*  
*sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā*

["*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."] [*Bhakti-rasāmṛta-sindu, Pūrvva*, 1.17]

The highest benefit that we get from *bhakti* is that she can draw, attract Kṛṣṇa, the Autocrat's sweet will, and attract Him for our benefit. *Śrī-kṛṣṇākarṣiṇī ca sā*. That is her highest gift to us, *bhakti*; Rūpa Goswāmī says in *Bhakti-rasāmṛta-sindu, The Science of Devotion*.

In Bihar, you generally preach in Bihar?

**Akṣayānanda Mahārāja:** Myself?

**Śrīla Śrīdhara Mahārāja:** Yes. Or U.P., the whole of the Hindi knowing country?

**Akṣayānanda Mahārāja:** Most of the Hindi speaking area I've been.

**Śrīla Śrīdhara Mahārāja:** Then what is your zone?

**Akṣayānanda Mahārāja:** I've been to Rajasthan. First I was in Vṛndāvana; that includes Rajasthan, U.P., M.P., also Bihar. Now I've been also to Maharashtra. Like that. Nilācala I did not go yet. Punjab I did not go. But I've been in India for eight years, but I could not spend much time in Navadvīpa. But now I'm very fortunate, very lucky, I can come here.

**Śrīla Śrīdhara Mahārāja:** Of course. Navadvīpa is considered by the high order devotees to be the highest place of theism of absolute love. Both Śrī Rādhikā and Govinda combined, and They're about to put Their dearest thing to the public. With this idea both the parties They have got Their the best wealth and They have come to distribute that for the public.

"Come this way. You will get the highest thing, what We taste Ourselves. And the same dish you can have. Oh people, you can have the taste of the same dish that We relish, the *prema, prema* of the highest order, *prema* and love, taste, *raso vai saḥ*."

The *Upaniṣads* say, the *rasa*, or *ānandam*, or *sundaram*; that is controlling really the whole creation or non-creation. Everyone wants *rasam*, none can say, from the atheist to the highest order of theist, everyone wants *rasa*. But what is *rasa* proper? A man taking wine, he's also for *rasa*. A *guṇḍā*, a rowdy, he's also working for *rasa*. One is attacking another animal for *rasa*, satisfaction. But what is that *rasa* in its real form, its real status? *Rasa*, that scientific gradation takes us to *mādhurya rasa*. *Śanta, dāsya, sākhyā, vātsalya, mādhurya*. And does not stop there, and even approaches from *mādhurya rasa* to *parakīya mādhurya*, what is found only in Vṛndāvana. *Parakīya*, to make it very rare and risky. *Parakīya* is more intense than ordinary *mādhurya rasa* due to its peculiar position. It is very risky and rare, and at the cost of any other prospect of life, the name, fame, of the society, the affection of the near and dear; we risk anything and everything for particular *rasa* and that is *parakīya*. Of course it is in *mādhurya* plane but more intense and more tasteful.

And that peculiar thing has been given by Mahāprabhu Śrī Caitanyadeva to be the best attainment of our life, best attainment. That is very peculiar. *Śrīmad-Bhāgavatam* and other *Purāṇas* have given already some clue, but openly to us declared and more broadly by Mahāprabhu and His followers to be the highest. And the difficulty that crossing the moral rules; if we consider really the charge is on our side, not on the side of the Lord, because everything absolutely belongs to Him, and not to us. Some say this is a funny thing. We consider the *parakīya* that is a very filthy one, filthy thing. But if we can analyse its real characteristic then we'll be found that we are culprits. We go to claim that, 'This is mine.

Kṛṣṇa is aggressing to take it, to snatch it from me.' But He's the real owner. He's stealing the...

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