

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.08.14.B

Śrīla Śrīdhara Mahārāja: “Give definite direction to me.”

Then Mahāprabhu He told something in a nutshell. “Do this and don’t do this.” And He told, “What I do not know Svarūpa Dāmodara knows it for certain, elaborately. So I have rightly deputed him to train you on My behalf.” So again He put the hand of Dāsa Goswāmī into the hand of Svarūpa Dāmodara.

Then of course he went on with his *bhajan* in a very stern manner. Sixteen years after that, after the disappearance of Mahāprabhu he left. “Anyhow I’d like to have a view of Vṛndāvana and then I will rather try to finish my life. No more prospect to be seen in my future life.” But when he came to Vṛndāvana he found Mahāprabhu there in Rūpa and Sanātana. And all his plans disappeared. He found that Mahāprabhu is there, and especially he was attracted to Śrī Rūpa. The internal connection of the sympathetic cord he found with Rūpa.

Thereby we are taught that passing through so many ups and downs in the life of a *sādhaka* he at last comes to Śrī Rūpa and there he thinks that he has reached the station, desired station. What is this *rūpānuga sampradāya*? Mahāprabhu named this *rūpānuga sampradāya*. First disciple of Mahāprabhu is Rūpa Goswāmī. Though Rūpa Goswāmī took formal initiation from Sanātana Goswāmī, but Mahāprabhu met Rūpa first and second Sanātana. So Rūpa Sanātana, not Sanātana Rūpa.

Bhakti Cāru Swāmī: Who was originally elder Mahārāja out of the two brothers?

Śrīla Śrīdhara Mahārāja: Sanātana. But Rūpa Sanātana because first recognition of Mahāprabhu with Rūpa received and then next Sanātana, so Rūpa Sanātana.

Now what is the real meaning of the *rūpānuga sampradāya*? You are to hear it, mark it very attentively. The *mādhurya rasa* is the total *rasa*, and the most intense of all *rasa*, all accommodating. Twenty four hours engagement of service with Kṛṣṇa is only possible in *mādhurya rasa*. And there is possibility of reaction: that is leisure, that *ālasyam*, that tiredness in all other *rasas*, even in *vātsalya rasa*. Sometimes the mother may think, father may think, “I am too much tired, I shall do the arrangement of feeding a little after.” *Ālasyam*. But in *mādhurya rasa*, there is no *ālasyam*, no reaction.

Then, now the difference between Rūpa the *mañjarī* and Lalitā the *sakhī*, these are of course things of the very higher order. We should not have audacity to enter into these subtle points. Still what we understand only when that question has come to me about Raghunātha Dāsa and by divine arrangement I am going to say.

When Rādhā Govinda is lonely in union, the *sakhīs* of the higher order does not approach that place, but the *mañjarīs* can go. The junior *sevākas* they can go to perform any service necessary there because due to their lesser age, they are allowed. And the higher friends of Rādhārāṇī they keep some respectable distance. So when Rādhā-Govinda are alone in union, there the highest quality of *rasa* is to be found in Their *līlā*, and that is approachable to the juniors. That is to the *mañjarīs*, not to the *sakhīs*. So, the highest attainment is to be located in Rūpa, the leader of that group, that junior group who has got the special advantage of the special service in that stage, so, *rūpānuga*. Wherever we are we shall have to accept that that is the acme of our fulfilment; that point. And through Dāsa Goswāmī – that not only through formal Guru, then, *kavi sri caitanya navi koi vrindaya kotavi pay na vaisnava padachaya* [?]

First we may be attracted by the highest peak of the Himalayas. Then when approaching, we see so many other beautiful peaks. So we are attracted by Kṛṣṇa in general,

then from Kṛṣṇa, we come to a proper Vaiṣṇava, proper location according my necessity of my innate nature. In this way, from Mahāprabhu then to Svarūpa Dāmodara, and with permission of Lalitā he comes to Rūpa, and the point of Rūpa, that is the place of our highest attainment. And that has been shown in the *līlā* of Dāsa Goswāmī Prabhu.

Sri rupa manjari sakhi pratita pariva sen pumsa pravasya pranam hite [?]

These are the *śloka*s written by him, and he has been accepted as the Ācārya of *prajojana tattva*. The Ācārya of *prajojana*, what is our highest necessity, that is in his hand, in Dāsa Goswāmī, the *prajojana* Ācārya. But the whole thing must be approached with the mood of divinity, where there is the land, the plane of dedication. And nothing of enjoyment, spirit of enjoyment, pleasure: must not enter, then that will keep us down in this plane of mundane relativity. The divinity to the extreme, it reaches there, the zenith is there, Śrī Rūpa Mañjarī. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Bhakti Cāru Swami: Mahārāja, who are the Ācāryas of *sambandha* and *abhideya-tattva*?

Śrīla Śrīdhara Mahārāja: *Sambandha* Ācārya we are told is Sanātana Goswāmī. He has given us a graphic description of the environment, who am I? He put this question to Mahāprabhu.

*'ke āmi,' 'kene āmāya jāre tāpa-traya', ihā nāhi jāni -- 'kemane hita haya'
'sādhya'-'sādhana'-tattva puchite nā jāni, kṛpā kari' saba tattva kaha ta' āpani"*

["Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?"] ["Actually I do not know how to inquire about the goal of life and the process for obtaining it. Being merciful upon me, please explain all these truths."]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.102-103*]

Mahāprabhu gradually gave him the description of everything in details, what is what? Who are you? *Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'* [*Caitanya-caritāmṛta, Madhya-līlā, 20.108*] In a nutshell, in one word, the slave to Kṛṣṇa: the slavery.

When this European style people they accused Gauḍīya Maṭh, "They're preachers of slavery." So when [Herr] Schulze [aka Sadānanda Dāsa] came to Dacca University a lecture was arranged, and Prabhupāda selected the subject, "Gauḍīya Maṭh stands for the dignity of the human race." Not for slavery. It is not a very easy thing to get the service of God in the form of Kṛṣṇa. So, *jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*. *Nitya-dāsa* means, "born slave, born servant." That is slave. That was like clarion call. In a high voice that was declared first, *jīvera 'svarūpa' haya*, with such pride, and magnanimous pride, *jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*. Such a dignified position the *jīva* soul has got. But now in the garb of a master he is the slave of *māyā, ajñāna*, ignorance. But his real position, innate position, he has got inseparable in the position of such a great order. The Kṛṣṇa has got His Autocratic power over them. So fortunate they are. So fortunate, so close connection with Kṛṣṇa the *jīva* has got in an innate stage.

*jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa', kṛṣṇera 'tatasthā-śakti' bhedābheda-prakāśa'
[kṛṣṇa bhuli sei jīva anādi-bahirmukha, ataeva māyā tāre deya saṁsāra dukḥa]*

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord. Though in reality they are servants of Kṛṣṇa, from time immemorial, they have been engaged in misconception, as exploiting agents."]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.108 & 117*]

But at present it is not found. It is in his prospect he is such, but in his present position he comes from the line of demarcation, the marginal potency, and so his entrance into *māyā* has been possible at all. Otherwise, it would not have happened. *Kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'*, adaptability of both sides is within him, '*taṭasthā-śakti' bhedābheda-prakāśa'*, something common and something different, everywhere of course. In this way, Mahāprabhu began.

And Sanātana Goswāmī asked, put question after question and got answers and he gave about the conception about the environment, and the position of the *jīva*, Bhagavān, who is who. That is *sambandha*.

And Rūpa Goswāmī generally deals with the *abhidheya*, the means to the end. How to attain our desired position? That is *abhidheya*. *Abidha* means *abidhan*, dictionary – *abidha abidhan*, the natural meaning of the word. What comes naturally from the *Veda*, from the *śrauta* words; what flows naturally. *Veda* means what do you want to do? What do you want us to do? That is *abidheya: abidha, abidheya*. What is their natural implication of the *śruti* that has been extended to us by Kṛṣṇa? *Abidheya*, that is He wants that, “Do this, and come to Me.” That is *abidheya*, so *abidheya* Ācārya, the means to the end, *sādhana*. Rūpa Goswāmī has elaborately given, described about the way, “By step by step in this way you come.”

*ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhayudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ*

[“In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.”] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

Gradual process to enter into our long missing link: *prema, sneha, mana, pranaya, rāga, anurāga, bhāva, mahābhāva*. This has been graphically described by Rūpa Goswāmī in details. “This is the way, and in this plane, do this, and then next step, next step, this way, this way, you can come to the highest.” That has been given by Rūpa, the means to the end, how to come to the desired goal.

And *prayojana-tattva* – the Dāsa Goswāmī, he’s *prayojana*, because he has clearly and boldly asserted that our necessity is not so much with Kṛṣṇa, as with His highest servitor. Because generally we come from *taṭasthā-śakti*, we have got a limited prospect, and limited prospect to its highest degree takes us to the highest servitor, eternal servitor in *mādhurya rasa* to Rādhārāṇī. That is the general show, and in other *rasas* to the highest operator of that service.

So in Rādhārāṇī, he declared boldly, “Kṛṣṇa, I do not want You if I do not find Rādhārāṇī there. I want rather Rādhārāṇī. Two phases of meaning there. I cannot really give You the supply of the highest type of service. So, what is the necessity of going in the front rank? I was wandering in the street the other day, and I have got such audacity that will come nearest and venture to render service to You? There are permanent servitors there, how high and of what a high quality service there? I must admit that. If I am really liberated and

really I am graced, then I must understand my real position. I must not cross the original and higher servitors. That will be a fault in me, and that will be suicidal. That will defeat its own object. So, my highest goal will be to help the real and eternal servitor who is taking that great charge of serving You in a high way. That is the thing. And also our necessity, we are the serving group, so the serving master, that is our group, our leader naturally, so I must accommodate with the serving leader. That is, I am not hankering after direct service of You but the serving leader, I must try to earn the confidence of her or of him who is the leader. Then I am seeking, searching Your proper service, and not otherwise, it would be self seeking in some form or other.”

So he boldly declared that Rādhā *dāsyam*, Rādhā *kiṅkarā* is the highest end, should be our summum bonum of us, Rādhā *dāsyam*. There is Rādhā *dāsyā*, or Yaśodā *dāsyā* in *vātsalya rasa*, or Nanda *dāsyā*, the leader of every camp, the highest leader; that should be more concern real, the point of attention should be there. That he told, and then gradually came to Rūpa, the leader of the juniors. That he depicted there. And this has been clearly, *bakārināpi* ___ explained in Dāsa Goswāmī’s *śloka* – *āśābharair-amṛta-sindhu-mayaiḥ kathañcit*. When Prabhupāda used to explain this stanza, this *śloka*, his figure was transformed into like a phantom.

āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair vrajema ca varoru bakārināpi?
[Śrīla Raghunātha Dāsa Goswāmī’s, *Vilāpa-Kusumāñjali*, 102]

Dāsa Goswāmī’s appeal to Rādhārāṇī, “*Āśābharair-amṛta-sindhu-mayaiḥ*. From long time I am cherishing the hope, this sweetest hope, *amṛta-sindhu-mayaiḥ*, my *āśā* is compared with the ocean and that ocean of nectar. From far away I am fostering such a hope, of nectarine ocean, *kathañcit kālo mayātigamitaḥ kila*, that I shall come to serve You, I shall get the privilege of serving You. *Āśābharair-amṛta-sindhu-mayaiḥ kathañcit kālo mayātigamitaḥ*. Anyhow, I am dragging myself with this great infinite and sweetest hope, that I shall get the chance of serving You, of Your service of Your divine feet. *Āśābharair-amṛta-sindhu-mayaiḥ kathañcit kālo mayātigamitaḥ*. But now I think I have come in the last verge of my hope. No longer I can contain myself. No longer I can live, I can breathe any more. To the last minute or last circumference of my hope, I have reached, my master. *Kila sāmprataṁ hi tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me*. If You won't be satisfied with me and accept me, then I no longer can stand, or sustain my life. Anyhow, I have dragged to the last moment of my life. *Prānair vrajema ca varoru*. I have come to the final conclusion that of what use is this Vraja? What is the use of my life if I cannot reach this my sweetest goal of my dream, then what is the use of my life further, dragging, dragging, dragging on life? *Prānair vrajema ca*. What shall I do with this great Vraja Dhāma of such a renowned acquaintance? *Vrajema ca varoru*. Oh beautiful footed, *bakārināpi*. And even what should I do with Kṛṣṇa? I don't want Them. The whole concentration – You will serve Kṛṣṇa, You have got that capacity, it is natural, and if I serve You, I utilise myself to serve You so that that service through You may pass to Kṛṣṇa, that will be the highest attainment of my fortune.”

He declared it, Dāsa Goswāmī. And still now, that is the highest point of our achievement for the whole Gauḍīya *Sampradāya*. He is the *proyjana* Ācārya, Dāsa Goswāmī. Gaura Haribol. Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi. Gaura Haribol. Nitāi. Nitāi. Gaura Haribol. And by the grace of you all, by the necessity, Prabhupāda is drawing things. Gaura Haribol. And I cannot but remember that he wanted me to go to the West.

Dhīra Kṛṣṇa Mahārāja: To tell everyone about Dāsa Goswāmī. He wanted you to perhaps deliver this conception that you are carrying for the benefit of the people of the world.

Śrīla Śrīdhara Mahārāja: Ke bolchen?

Bhakti Cāru Swāmī: To spread this knowledge about the Goswāmīs, Prabhupāda wanted you to go to the West, to give them the knowledge.

Śrīla Śrīdhara Mahārāja: Anyhow, and the credit is to Swāmī Mahārāja. Gaura Haribol.

Bhakti Cāru Swāmī: And Prabhupāda wanted to bring everybody here to you.

Akṣayānanda Swāmī: Your speaking is going to the West. We know *sādhu* by how he speaks.

Śrīla Śrīdhara Mahārāja: That is by the grace of Swāmī Mahārāja it is going.

Kalidāsa says in *Raghu-vamsa*, _____ [?]

Kalidāsa says when he is approaching to describe about the *Raghu vamsa*, that, "I am a man of small literary experience and that great *Raghu vamsa*, so many stalwarts have sprung there, and I am going to describe about them with my least wealth of poetry?" He says that, and many *ślokas* are devoted for that purpose. There is one,

athova kritavordhore granthe sminn purva suribhih [?]

mono vajra somuthenesutresye vostune gotih [?]

Or, I may think like that, that previous renowned *kavis* like Valmiki and Vyāsa, they have given a description of *Raghu vamsa* and they have made my, the path of my entering into that secret description easy. How? *Mono vajra somuthenesutresye vostune*. In a *mani-mālā*, the *mani* [jewel] is a hard thing, and the *sutre*, the thread cannot enter, pierce it, but *vajra*, means that iron needle, it has already made a hole through it, and now the thread is going, passing easily through it.

So, Swāmī Mahārāja was like a *vajra*, the hard thing has been, he has prepared a hole and like a thread, I am passing through that.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: He was so simple. He was so great and so simple at the same time. Anyhow, Mahāprabhu has done, or Gurudeva has done through him a tremendous inconceivable thing.

Bon Mahārāja who could not tolerate all these things because he was first in charge to go to the West and he could not get the desired success, but the other day, when coming from Māyāpur, Bon Mahārāja told, "*Acintya*." He did not want to give recognition, but from his mouth, the word came out, "What he has done, this is *acintya*, it is inconceivable. So, it is divine."

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: “It is inconceivable what he has done, what Nityānanda Prabhu, our Prabhupāda, Baladeva; has done through him, that is inconceivable.”

He himself told here, that a merchant of Bombay told him, “So many stalwarts approached, went to America, this Yogananda, Vivekananda, so many, Rabindranatha, but you have put ink into their mouth.” He himself told me [laughs].

_____ [?]
And ink, black as well as with burning pain. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi. _____ [?]

Bhakti Cāru Swāmī: Bhadri Daran Prabhu _____ whether one can have two *rasas* in the spiritual world.

Śrīla Śrīdhara Mahārāja: It is not seen generally. Transformation is possible. In the first stage it may not be detected finally. You see, this is a great problem to us, and also a great guidance to us. Anyhow, we have come to a group which is explicitly the group of *mādhurya rasa*. The Guru *paramparā* you say, the *mantram* you see, not of *vātsalya rasa*, but to *mādhurya rasa*. All the *mantram* leading to *mādhurya rasa*. *Mādhurya rasa* is all accommodating *rasa*, and that was mainly given by Mahāprabhu and Śrī Rūpa, so Rūpānuga *sampradāya*, and the *mantram* what we get, is all *rasa* combined, that is and to help that *rasa*, the service of that *rasa*, other paraphernalia has been created. *Ādi rasa* and *mukha rasa*, two *paricaya*, denominations of *rasa*, they are identical. *Ādi rasa* means most original *rasa* is *mādhurya rasa*, and *mukhya rasa*, the principle *rasa* is *mādhurya rasa*. And the [origin] of all *rasa* is found there. And our Guru *paramparā* all in *mādhurya rasa*, and the *mantrams* that are given to us are all *mādhurya rasa*, so that is the real *rasa*.

anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
[samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ]

[“May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.”] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.4]

What was not given previously Mahāprabhu come to give it, that *Rādhā Govinda militva tanu*, They Both come to jointly give the type of Their divine love for the public. If you have such qualification, you can come up to this, the highest quarter. That was the necessity of the coming of Śrī Gaurāṅga here to distribute that. Gaura Hari. All others are subservient, helping the service of that *rasa* of Kṛṣṇa. So, in our childhood, when not sufficiently developed, we may be here and there, but ultimately, we shall mostly we are to go there.

Bhakti Cāru Swāmī: The different individuals will have their respective *rasas*, but the original mood, the objective, is to enhance the *mādhurya rasa*, support the *mādhurya rasa*. Say somebody is in *sākhya rasa*, but he is in Mahāprabhu’s movement, he is trying all the time...

Śrīla Śrīdhara Mahārāja: Yes, there is also an instance, not only that, but greater than that. Mahāprabhu tried to convert Murārī Gupta, but He could not, then He left. “Very strongly your innate function is towards Rāmacandra.” But still, Murārī Gupta had some respect for this.

Then also, Sanātana Goswāmī he tried his best to take the father of Jīva Goswāmī, Anupama, he was a devotee of Rāmacandra, to take him in to Kṛṣṇa *līlā*, but they also failed. So there are: the trial that has got some value, even by Mahāprabhu and Sanātana.

That is not a chance coincidence or a flickering, false attempt. So it is possible, and at the same time there is such strong nature that cannot be converted. That faith, that thing, is in the *jīva*. The both sides have been pleaded here.

Bhakti Cāru Swāmī: Mahārāja, it has been clear now, in a way that Prabhupāda was in *sākhya rasa*. So that means that...

Śrīla Śrīdhara Mahārāja: At least temporarily he has showed like that. What he has expressed there in that journey, here it is almost clear that he liked that sort of *līlā* best. But it may be that he might have suppressed purposely. It also cannot be denied, maybe. That is one thing. _____ [?]

There may be such possibility. He has said that Rādhārāṇī was his Gurudeva. His Gurudeva was Rādhārāṇī. But he himself posing like that that *mādhurya rasa* should not be distributed in the first instalment. That may be in his view.

And another, that is one, another point I miss, there is another point I am going to say. One thing, I miss that point what I wanted to say. Hare Kṛṣṇa.

Bhakti Cāru Swāmī: Sorry Mahārāja.

Śrīla Śrīdhara Mahārāja: And because that *pracāra* was helped mostly by Nityānanda, Baladeva; so influenced by Their tendency, mood, he might have for the time being may have that posing. And another thing... _____ [?]

Bharati Mahārāja: Mahārāja, you previously said that Bhaktisiddhānta Sarasvatī...

Śrīla Śrīdhara Mahārāja: Ah! Another sign that he showed affinity towards *sākhya rasa* is, in Vṛndāvana, he has installed Baladeva, Kṛṣṇa Balarāma, and Nitāi Gaura: a type of *sākhya rasa* preference. But that also may be with the previous idea: that generally, by, "Influenced by Nityānanda, Nityānanda and Baladeva has helped me to preach the *līlā* of Kṛṣṇa in such a broad way," so in gratitude he might have placed that Vighraha.

But our Guru Mahārāja did not place, then Panca-tattva in other places, otherwise the pure *mādhurya rasa*, Mahāprabhu, Rādhā-Govinda. Everywhere he installed Mahāprabhu, both combined and Rādhā-Govinda separately. *Naumi kṛṣṇa svarūpam*.

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedaṁ gatau tau
caitanyaḥkhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam*

[“I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa.”]

[*Caitanya-caritāmṛta, Ādi-līlā, 1.5*]

But Guru Mahārāja, though preached exclusively this *mādhurya rasa*, Bhaktisiddhānta Sarasvatī Ṭhākura, but with great precaution. _____ What is not that thing he perhaps used ninety per cent of his energy to preach that this is not *mādhurya rasa*, the negative side. To clear away the negative side, he had to spare in his words, "gallons of blood" to be spared to teach that this is not that *rasa*. *Neti neti*, this is not that thing, this is not that thing. And whatever he did, that *pūjāla rāgapāṭha gaurava bāṅge*. His whole life in a nutshell is expressed in this, his own expression, "The *pūjāla rāgapāṭha*, the my *sampradāya*, the very nature of my *sampradāya* is this."

pūjāla rāgapāṭha gaurava bāṅge, mattala hari-jana viṣaya range

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

Pūjāla rāgapāṭha gaurava bāṅge. The whole tenor of his preaching expedition, the *pūjāla rāgapāṭha gaurava bāṅge*, the *rāgapāṭha* is above, on our head. That is the goal. We are to go there. But before that you have got charm for many things, the grandeur. You try to learn that what is at present charming to you, utilise that for the service of that great domain of love. The majesty, the awe, the wealth, the reverence, everything what is grand to you, what attracts you most, all these, put into the service of that Lord of love and beauty. The absolute is beauty and love, harmony, autocrat, and everything should be sacrificed for Him. Learn this! Whatever you come in connection with sacrifice into the fire to establish that the Lord of love. For His little satisfaction, all this grandeur may be put into the fire. Learn this. Don't try to attempt to get that thing in your hand, within your fist. This was the whole tenor of his preaching.

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