

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.10.02.B

**Śrīla Śrīdhara Mahārāja:** ...“Sometimes emanates some sort of colour or figure and disappears. *Adbhuta rasera dhāma, hena bala karaye prakāśa; īṣat vikaśi punaḥ, dekhāya nija-rūpa-guṇa*. A peculiar type of colour and figure in so many charming aspects are shown as if to my eyes within. *Citta hari' laya kṛṣṇa-pāśa*. And forcibly takes me to surrender at the feet of that altar.

[From Bhaktivinoda Ṭhākura's *Śrī Nāma-Māhātmya* 6, *Śaraṇāgati*]

*Pūrṇa vikaśita hañyā, vraje more yāya lañyā dekhāya more*. And sometimes it shows itself in the full-fledged form, this Vṛndāvana, the Braja *līlā*, Rādhārāṇī, all these, and takes me there. I find that I am in the midst of paraphernalia, peculiar, very sweet, and very loving paraphernalia I find myself there, sometimes. *Dekhāya more svarūpa-vilāsa*. And shows that, ‘See I have got so many things, this is your home. So many things they are also here. I am not any mere imagination. But concrete reality you will find, an environment very favourable and sweet and you also are to live here.’ *Vraje more yāya lañyā, dekhāya more svarūpa-vilāsa*. And also I see there that He is also dealing in different ways with them, in different *rasa*, pastimes, so many I see. *Svarūpa-vilāsa; more siddha deha diyā, kṛṣṇa-pāśe rākhe giyā*. And also find that I have, as if another body has emerged from my previous one, and that is to be located, that have got a permanent place here also, as service, a new life there I find. \_\_\_\_\_ *e dehera kare sarvva-nāśa*. And then I find ultimately that my previous things are all gone, consideration of my past life and experience, the whole vanished. And this is true. This is my real life here. This is proper. And that was a sham thing and that vanished. [*Śrī Nāma-Māhātmya*, 7]

*Kṛṣṇa-nāma cintāmaṇi, akhila-rasera khani*. And then also I find that to take the Name that gives new encouragement and new prospect and new hope, *cintāmaṇi*. And whatever we want, we have got our internal demand; that comes from that Name. If we take the Name all our internal hankerings are fulfilled. *Cintāmaṇi, akhila-rasera khani, nitya-mukta śuddha-rasamaya*. It is eternal. It is the purest of the pure, *śuddha*, and it is full of ecstasy. *Nāmera balāi yata, saba lay'e hai hata, tabe mora sukhera udaya*. Now I find I have been converted whole, wholesale converted. Now my innermost hankering is this. That whatever is against this sweet Name, that may vanish at all eternally from the world. *Nāmera balāi yata*. If anything is in any position in opposition to this sweetness, the sweet life, and if anything in opposition that may vanish, and if it is necessary I may give my life to make it disappear from the world. Then the others will be able to enjoy it and that free will. All the opposition for such attainment it may go forever and if necessary at the cost of my life, others may enjoy in such absolute joyous life in the world. No hindrance may come to their fulfilment of life. This *udaya*, it has got no other second, not second, so everyone may come here. And if necessary the opposition I can sacrifice myself to finish the opposition if any there. All can smoothly, peacefully, and without any opposition, any danger may enjoy such absolute sweet and blissful life.” [*Śrī Nāma-Māhātmya* 8]

Bhaktivinoda Ṭhākura in *Śaraṇāgati*, the end *Śaraṇāgati* song says like that.

Kṛṣṇa. Kṛṣṇa. Hare Hare. Prabhu, feeble attempt, what can I do? It is rather *aparādha*, *bak aparādha*. The explanation is so vague, meagre, and misrepresenting that is almost offence to real explanation of the greatness of the Holy Name. What to do? Helpless! Ha, ha, ha. Kṛṣṇa.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi.  
*Namanta eva jīvanti.*

*jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām bhavadīya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām*

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: “Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”] [*Śrīmad-Bhāgavatam*, 10.14.3]

We see by our experience, wherever they are that does not matter. If they submissively give their ear to the flow from the mouth of His agent that is coming towards this world, they are successful.

*naiṣkarmyam apy acyuta-bhāva-varjitaṁ, na śobhate jñānam alaṁ nirañjanam  
kutaḥ punaḥ śaśvad abhadram īśvare, na cārpitaṁ karma yad apy akāraṇam*

[“Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?”] [*Śrīmad-Bhāgavatam*, 1.5.12]

What to speak about the gross *karma*, that has got connection with this mundane, this gross matter. Even this pure soul culture is also not fruitful, *naiṣkarmyam apy acyuta-bhāva-varjitaṁ*, if it is divorced, no connection with Acyuta. The soul culture, it is not matter, but soul, matter and soul, *jīva* soul. You are not giving indulgence in the cultivation of the material things outside, gross. But even you culture *ātmārāma* within your soul, you culture only with the spirit, that is also not good, will not be good, if it is disconnected with Acyuta, the Paramātmā, group. The *jīvātmā* group that is *ātmārāma*, *ata*, the Brahma conception the *yogī* and Paramātmā conception and that is not sufficient. The God conception, that is the Godhead conception, Kṛṣṇa conception, if devoid of that this mere soul conception is useless.

*śreyaḥ śrtiṁ bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhave  
[teṣāṁ asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātīnām]*

[“My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One’s labour becomes fruitless.”] [*Śrīmad-Bhāgavatam*, 10.14.4]

& [*Caitanya-caritāmṛta, Madhya-līlā*, 22.22]

Avoiding the path of devotion which really brings good for us, if one engages himself completely to understand and analyse and understand what spirit is, soul, the subjective

substance, what is that, object and subject, the sat is subject, the *cit*. *Kevala-bodha-labdhave*. Only the abstraction, what is soul proper, what is *caitan*, what is consciousness, *śreyah śrtim*, leaving away the devotion, the submission to the highest entity. *Kevala-bodha-labdhave, teṣām asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātinām*. His attempt will be like one who is husking only the husk but not the paddy. It will be of such effect, only *cit*, but not *ānanda*. *Ānanda* is not there.

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, [durāśayā ye bahir-ārtha-māninaḥ  
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ]*

[Prahāda Mahārāja says: “Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or Guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.”]

[Śrīmad-Bhāgavatam, 7.5.31]

Prahāda says: The inner aspiration, inner thirst is for the substance, the contents, not the container. *Cit* means only with a feeling, but feeling of what? Feeling of *ānanda*! *Ānanda* is not there. Only feeling can be analysed and analysed there. And what will be there? That will be just like husk. The spirit is not there. The spirit, the *ānanda*, *sat-cit-ānandam*. *Ānanda* is the proper thing, that is to be tackled, and not the *cit*, the consciousness who can feel the *ānandam*. There is an element within us that can feel *ānandam*. We are not the business to acquire the feeler without *ānanda*, *ānanda* must be there. Otherwise we shall collect only feeler. What to feel? The feeling of the *ānandam*, that is the main thing we are to deal.

So *naiṣkarmyam apy acyuta-bhāva-varjitaṁ, na śobhate jñānam alaṁ nirañjanam* [Bhāgavatam, 1.5.12] That *jñāna*, the mere consciousness has been in comparison to matter, it has been praised like anything. But if it is devoid of Acyuta connection it is fruitless. And also *kevala-bodha*, only if you want to go to analyse the consciousness and to understand what consciousness is, that will also be a fruitless labour, because consciousness is useful only to get *ānandam*. To feel *ānanda* feeling is necessary, and if no *ānanda*, what is necessity of feeling? Then it is better to become a fossil. That feeling and the good thing to feel is absent. What is there? *Śreyah śrtim bhaktim udasya* [Bhāgavatam, 10.14.4], *jñāne prayāsam udapāsyā* [Bhāgavatam, 10.14.3], there are so many things, *acyuta-bhāva*, *ānandam*, *sat-cit-ānandam*.

Nitāi Gaura Haribol.

**Bhāratī Mahārāja:** So Mahārāja, *kaniṣṭha*, *madhyama*, *uttama adhikārī* they all have a different conception of the Name. What is, *kaniṣṭha adhikārī*'s conception is very vague?

**Śrīla Śrīdhara Mahārāja:** Yes, very vague, only the Name *bhajana*, *Nāma bhajana*. Mahāprabhu says, that is in the *bhajana* section, not in the *sādhana*, but in *siddha-daśā*. There is the gradation and Mahāprabhu has given the comparative study there.

*yānhāra darśane mukhe āise kṛṣṇa-nāma / tānhāre jāniha tumi 'vaiṣṇava-pradhāna'*

[Śrī Caitanya Mahāprabhu said, “A first-class Vaiṣṇava is he whose very presence makes

others chant the holy name of Kṛṣṇa.”] [*Caitanya-caritāmṛta, Madhya-līlā, 16.74*]

A real Name, if you hear once, you may think to be a Vaiṣṇava, you can take him. *Nirantara*, when you find a person who is always chanting the Name, then you will take him to be the *madhyama* Vaiṣṇava, the middle. And *yāñhāra darśane mukhe āise kṛṣṇa-nāma / tāñhāre jāniha tumi 'vaiṣṇava-pradhāna.'* And if you can find anyone by whose sight Kṛṣṇa *Nāma* comes within you, Kṛṣṇa *Nāma* enters within you and forces you to take the Name, he's the highest devotee in the world of the Name worshipper. And there is another classification.

*kṛṣṇeti yasya giri taṁ manasādriyeta, [dīkṣāsti cet praṇatibhiś ca bhajantam īsam  
śuśrūṣayā bhajana-vijñam ananyam anya-, nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā]*

[“One should mentally honour the devotee who chants the Holy Name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation and is engaged in worshipping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticise others.”] [*Śrī Upadeśāmṛta, 5*]

It is also this idea, general idea given by Mahāprabhu to Rūpa Goswāmī, and Rūpa Goswāmī has given us in Sanskrit *śloka* in this form: *kṛṣṇeti yasya giri taṁ manasādriyeta*. If you find the Name of Kṛṣṇa in the mouth of anyone, in the tongue of anyone, then you will adore him mentally, not physically. ‘Yes, good, his faith will be good,’ appreciate. You will give appreciation, ‘Yes he’s doing well.’

Bhaktivinoda Ṭhākura, he gives a commentary here, very, very important.

Sanga dusasanga vikrita diksita yadi tada nama gaya [?]  
Mana sei ada kori vitada yani nija nitar tai [?]

If you find the Name of Kṛṣṇa on the lip of anybody but if he has not any bad connection, company, bad association, then only you can appreciate, give appreciation. Mentally you can show some sympathy. But if he has got any direct *dusaṅga*, bad company in taking Name, it is of opposite nature. Just as Nitāi-Gaura Rādhē-Śyāma. They’re already wedded to some bad ideal, so that sort of name cannot produce until and unless that association gone, they cannot be adored. Do you follow?

**Bhāratī Mahārāja:** Yes Mahārāja.

**Śrīla Śrīdhara Mahārāja:** *Sanga dusasanga diksita* [?]

May not have proper course, admission in the line, through a proper agent, may not. But soon he may come there, come to that stage. But without having *dīkṣā* proper, in a proper place, if you find the Name of Kṛṣṇa in anybody you can appreciate. But, *sanga dusasanga* [?] This is the particular note of Bhaktivinoda Ṭhākura.

*Kṛṣṇeti yasya giri, giri* means in the word, in the mouth, *gir* means *vāñī*, if one is pronouncing so many words and you find he’s chanting Kṛṣṇa, then, you may adore him. *Dīkṣāsti cet praṇatibhiś ca*, and you will only bow down to him when he is *diksita*, that he is accepted by the agent of the Lord. That he has got Name in his ear and heart, he’s acceptable. The Divine Name has been distributed in him, *diksita*. Already by *dīkṣā* Kṛṣṇa has accepted him as His

devotee through His real agent. Then you will bow down, because the seed has come within his heart. Kṛṣṇa has come to capture his heart. In the temple of his heart Kṛṣṇa has descended. So you must show respect by bowing down your head. *Kṛṣṇeti yasya giri taṁ manasādriyeta, dīkṣāsti cet praṇatibhiś ca*, if *dīkṣā* in a proper place then you can show your *praṇāma*, prostration to him. *Śuśrūṣayā bhajana-vijñam ananyam anya*, and if you find exclusive devotion, he has directed the current of his whole life towards this you feel, then you will try to have his company always. Always, incessantly, whose *bhajana*, whose connection with the divinity is incessant, without gap, you will try to mix with him to fulfil your own purpose.

[?]

Then you will try to serve him who has got incessant connection. *Śuśrūṣayā bhajana-vijñam ananyam anya-nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā*, and you will try to do anything and everything for him if you find that he has completely devoted and merged in the taste of the sweetness of the Name of the Lord and His *līlā* etc., he's there. And not any exertion to dismiss this world of material: no connection with this. *Madhyama adhikārī*, one who is always serving, he may have some consciousness of this mundane nature. But this gentleman, the *paramahaṁsa*, in his view, there is nothing but Kṛṣṇa *bhajana*, he's engaged. And even if you fortunately find such a person who has got no relativity of non Kṛṣṇa, then you will attempt your best to be of any service to that class of devotee, no consideration. If fortunately you come across such a great man who's independent to the relativity of this mundane world and wholesale cent percent merged in the service of Kṛṣṇa, if by your fortune you meet such a rare *sādhu*, then you will try to do anything and everything for him. *Īpsita-saṅga-labdhyā*, this is the thing which is in my search, what I am searching I have got that. So with this much intensity of your earnestness you will fall, you will merge, you will throw yourself into service of him, the very rarely to be found. I have found anyhow in my life once, in this way.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi.  
Dayal Nitāi. Dayal Nitāi. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

**Bhāratī Mahārāja:** This is how we feel in your association Mahārāja. In your association we feel this way, *nindādi-śūnya*. \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** No, no. I'm blaming so many. I'm in the relativity of the mundane world only blaming so many. What I got no trace but for blaming purpose I am very, 'This is not, this is not,' there, very expert. Ha, ha, h, ha.

**Bhāratī Mahārāja:** Ha, ha, h, ha. But you are always *nirapekṣa*, Mahārāja, we see.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. By the grace of the Guru and Vaiṣṇava that may be, that *nirapekṣa*, may not have any prejudice for any mundane thing. But only the guidance of my Guru that may be like the pole star in my heart, that star that I have got from him I can move, live and give whatever only according to that. This is my aspiration. I want that. Hare Kṛṣṇa. May not be led astray by any bribe, *kanak, kāmīnī, pratiṣṭhā*, the bribe; the *nirapekṣa*. The attempt, by the grace of all the Vaiṣṇavas may my attempt be *nirapekṣa*, may not be prejudiced for any other things but the interest of Him.

*sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam / hṛṣīkena hṛṣīkeśa-sevanam bhaktir ucyate*

[“Pure devotion is service to the Supreme Lord which is free from all relative conceptions of

self interest.”] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 1.10*]

*Sarvopādhi-vinirmuktaṁ, anyābhilāṣa, karma, jñāna*, and also *viddhi bhakti, viddhi bhakti* also. *Seva prati hoila paravyoma deli feli* [?]

[Raghunātha] Dāsa Goswāmī says, “I you have much attraction for the *viddhi bhakti*, laws and rules, *śāstra*, then you will be thrown down into the Paravyoma in Vaikuṅṭha and you won’t be able to keep up your position in Vṛndāvana where it is spontaneous, no necessity of any scripture or direction is found.”

My transaction with Kṛṣṇa and Kṛṣṇa *bhakta*, what law should come and decide between them? A law will say, ‘Oh you do this much, you don’t go this way, this way.’ What is this? With whole heart as much as I command I must give it to my Lord, and to those that are running to serve Him in that nature. No law, no scripture, no good will of the environment of the social party.”

Sarjanam arja patam ca [?]

So called relatives, and also, *arja patam ca* [?] the ways that have been recommended by the *Vedas, śāstra*, ‘You should do this, you should not do that,’ that may be in the case of worldly matters. But in our dealings to Kṛṣṇa ‘you do this and don’t do that,’ we shall do with the whole of our energy, as much as we can command. That is spontaneous, that is automatic. But we must not think our self very high that we have got that spontaneous flow. So in our position we must try to give some respect.

*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.”] [Śrīla Bhaktisiddhānta Sarasvatī Thākura]

Always we should keep that on our head. We shall traverse, roam about in the *śāstric* area, but our Gurus, our superiors, our aspiration always keep in the head. And that is all automatic, all spontaneous, no law there.

But I am not raised to such a big position, so I shall have to show some respect for the scripture etc., but not all, having consistence with the *raga*, the command of our Guru. Certain extent somewhere looking at their aspiration we shall break the law, and sometimes told ‘no.’ Hereby I myself taking the undue independence from the society and from the scriptures. So I must not venture where I am concerned.

But in their case the whole of our appreciation will be for that. And they are not under these ordinary rulings. Thereby we will be able to understand what is what. Otherwise we shall think that everything is, the *sahajiyā*, the imitationist, ‘We are already there, and whatever we do that is all right. In the name of Kṛṣṇa we shall do anything and everything and say, ‘Oh, take it in Kṛṣṇa’s account.’ Then I shall have to go to hell. Ha, ha.

So we must be *pūjāla rāgapāṭha gaurava bāṅge*. I must retain my connection with the *śāstra* society as far as possible. And always appreciation, and reverence, and love will be that over law and social area. We shall try to appreciate that. If we may not put ourselves in that practice but our appreciation always be beyond law. Kṛṣṇa is above law. Kṛṣṇa, Kṛṣṇa *bhakta*, really, they are above law. But I am not yet in that category. That should be our general temper, *pūjāla rāgapāṭha gaurava bāṅge*.

So one copy you may send to Astana today, in an envelope. You can put one letter also...

...

How do you fare there, live there in that house?

**Devotees:** Fine. Very nice.

**Śrīla Śrīdhara Mahārāja:** No trouble.

**Devotees:** No, no. Very fine.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi.

**Devotee:** *Mahā-mantra* also represent Kṛṣṇa or...?

**Śrīla Śrīdhara Mahārāja:** Yes, according to the realization. When one will have absolute attraction for Kṛṣṇa *līlā*, that is the supreme most, above law, then that Rāma, the inner meaning of the word Rāma will go to Rādhāramaṇa Rāma.

There is only one centre where the source of all the forces accommodate in one. Some say that is Brahma, some say that is Paramātmā, some say that is Nārāyaṇa, and in *Bhāgavatam*, Caitanya Deva School, and Nimbarka, others say, that that centre is Kṛṣṇa.

So that is the source, ultimate source, the spring of everything, all power, all beauty, all existence. The beauty is the centre, the beauty. The love is the centre, not power, not inert indifferent base of consciousness; neither the all-pervading aspect. The Paramātmā which pervades everywhere, that aspect, that aspect of the cause which we find that it is everywhere within, that is Paramātmā. And which is all-accommodating. Everything is within Him. That aspect is Brahma, Brahma which embraces all sorts of consciousness; that is Brahma. And now not only permeating aspect, or containing aspect that is the real position of the absolute cause. But absolute cause must be the object of all movements. In Hegelian philosophy, 'By Itself and for Itself.' For Itself, He exists for Him, not for others. So we exist for Him.

So Bhagavān means *bhajanīya*. Not only He holds us, not only He permeates through all of us, but He is to attract us, to give us fulfilment by His service. Then the ultimate cause comes in a position of Nārāyaṇa, Puruṣottama. And when the decision comes again that is there any understanding between us that this much we shall give to Him and that much we shall get ourselves? Or He is the absolute master and everything of us belongs to Him and we are in His possession. He can make or mar, or He can do anything with us. Such connection He has got that the cost of our existence He may be gratified.

When we accept that absolute position of Him and then we can find that He is love and He is beautiful and then we come to understand the prime cause of the whole. Everything ends in the conception of Kṛṣṇa. So the remotest connection of the meaning of every word takes to Him, and if we go to make any meaning in the midway that will be partial.

So all the meaning of all the words – Mahāprabhu when He came from Gaya He expressed Himself. Then He began to give explanation, even to the *grammar, vyākaraṇa-sūtra*, that. "Everything is Kṛṣṇa. If any scholars there be in Navadvīpa they should come and discard My explanation."

Everything, *dhātu sūtra*, what is *dhātu*? *Dhātu* means potency. Whose potency? The ultimate cause! So to go, to sleep, to move, whatever, that is Kṛṣṇa *śakti*, the origin of that coming from Kṛṣṇa, the *śabda* coming from Kṛṣṇa. All words, its meaning cannot but show that its ultimate source is from the ultimate centre. So every word meanings...

[?]

... horse...rein-less, if the meaning of every word is allowed to go on this rein-less then it will go to Kṛṣṇa. Ramaṇa, Rāma, Ramaṇa, the Ramaṇa in its highest sense you will find only in Kṛṣṇa, in Vraja *līlā*, not so much in Rāmacandra. Rāmacandra is *Ramaniya*, very beautiful. When one looks at the figure of Rāmacandra they are charmed, but Kṛṣṇa is more charming. So Rāmacandra and Kṛṣṇa one and the same but only posing: Kṛṣṇa posing as Rāma, He's charming, His ways, figure, dealings, all charming, but Kṛṣṇa is more charming, the centre of the centre. In this way we are, when that Rāma, ordinarily we may take the Rāma this Ayodhyā Rāma, Dāsarāthi Rāma, but if we have got, if we are acquainted with the highest plane of life, the subtle-most plane of life and then we'll find that the centre of all charm is in Kṛṣṇa. Rāmacandra is also represented there.

Even there is differentiation in Kṛṣṇa *rūpa*. The Vraja Kṛṣṇa is greater than Dvārakā Kṛṣṇa. Once it is represented in *śāstra* that Dvārakā Kṛṣṇa when He has come to see His own portrait of Vraja Kṛṣṇa He is charmed there. "Oh, how beautiful I was. Now I am not so beautiful."

Differences in Kṛṣṇa also, so what to speak of other incarnations of Him, in this way the gradation is there. We may think Rāma, Dāsarāthi Rāma, Hari, sometimes Nṛsimhadeva, but in the ultimate sense it will come that Hari, it is not Hari it is Hara. In the vocative it becomes Hari, *lata* becomes *late*, *mala male* in vocative case. So Hara, who can capture, who can snatch the highest position of a snatcher, that is in Rādhikā we find. Why? She can snatch the mind of Kṛṣṇa also, what to speak of others. So Hara means Rādhā. In the highest sense of Haran and stealing, snatching, attracting, Hara is Rādhā. Hare Kṛṣṇa Rādhā Kṛṣṇa. And Kṛṣṇa attracts everybody, and this Rāma who can please everybody. And Kṛṣṇa, the Rādhāramaṇa Rāma who can please even Rādhikā, He's the holder of the supreme position of attracting and pleasing everyone. In that sense we'll go to enter into Kṛṣṇa *līlā* then we find Rāma Kṛṣṇa, Rādhā is Hara and Kṛṣṇa will also attract us, in this way. They cannot deviate from that plane to any other plane. Plane of Rāmacandra that is mixed with morality, \_\_\_\_\_ this *prkriti ranjanam* \_\_\_\_\_ all these, but absolute transaction with *lava* and especially *parakīya* inconceivable that is found in Kṛṣṇa Avatāra. And when once can enter into that plane he is charmed there, he can't come down to see other things from other planes. This is the central and highest position. Gradually we are to come to know that.

Today we stop here. Nitāi. Nitāi. Nitāi. Gaura Haribol. Your book is finished, translation?

**Bhāratī Mahārāja:** Finished, yes now the typing is going.

**Śrīla Śrīdhara Mahārāja:** After typing that may be sent to Caru Swāmī \_\_\_\_\_ [?]

...

He wanted me to go to the west but I hesitated, 'I won't be able to show any success there. If you command, I must go. But as my own conception, consideration, I say that I won't be able to show any success there. I can't understand their words, their intonation, this is a difficulty. And another thing, I am not very open to mix with them, with their habits. So without mixing with them familiarly how can I hope any success in the activity of those persons? So consider this

and order.’

Then he sent someone else, Goswāmī Mahārāja, the founder of Gauḍīya Saṅga was sent by him there.

And there was one Professor Sanyal, he told to me, “Why Prabhupāda wanted to send you there, do you know?”

“No, I don’t know.”

“Because who are going there; instead of converting them, they are being converted, and you won’t be converted.”

.....