

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

[Start of SCSMGLOBAL MP3 dated 82.02.22.B]

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, is it *rasābhāsa* to worship Gaura-Nitāi Deities and Govardhana-Śilā together?

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: Is it *rasābhāsa* to worship Govardhana-Śilā and Gaura-Nitāi together?

Śrīla Śrīdhara Mahārāja: No. Gaura-Nitāi and Govardhana-Śilā not *rasābhāsa*, but if Rādhārāṇī's representation is there, then it will come to clash in *rasa*. But in separate, a separation, a screen may be given between Nitāi. Nitāi, Gaura-Nitāi, and if Govardhana-Śilā there is Rādhārāṇī then screen should be given between the two. Hare Kṛṣṇa.

Parvat Mahārāja: Yesterday you said that after Rādhā-kuṇḍa, Govardhana is the most important place of *lilā*. We don't know much about Kṛṣṇa *lilā* in Govardhana.

Śrīla Śrīdhara Mahārāja: That is generally told to be the favourite place of the Chandravālī section. *Sākhyā-rasa lilā* is also in full swing in Govardhana. And there the Chandravālī section, *udara-paṇi-ramaṇat*, that section, we are told, they have the place of *lilā* nearby. Rādhā-kuṇḍa also near to Govardhana but, *udara-paṇi-ramaṇat tatrapi govardhanah* [*Upadesamṛta*, 9]: anyhow selected few than that we find in Vṛndāvana. In Vṛndāvana the general *mādhurya-rasa* and Govardhana selected. And Rādhā-kuṇḍa is only the selected group of Rādhārāṇī, not any other, no entrance of any other. This has been mentioned by Rūpa Goswāmī.

But I saw in my Guru Mahārāja's one article, "Rādhā-kuṇḍa, tree, and also water, there is also some differentiation. And the Rādhā-kuṇḍa water, that is the highest position, to promote the most intricate *lilā* in the water."

These are very high talks. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Ke?

Devotees: Paramānanda.

Śrīla Śrīdhara Mahārāja: Paramānanda. Kṛṣṇa. Kṛṣṇa. Gaura Hari.

This side I feel intense sun. Should we arrange that side?

Akṣayānanda Mahārāja: As you wish.

Śrīla Śrīdhara Mahārāja: My body's sweating.

Akṣayānanda Mahārāja: Too hot.

Dhīra Kṛṣṇa Mahārāja: Yes.

...

Devotee: Mahārāja, you have said that Madhvācārya has some opinions about the *gopīs* that we do not accept. My question is, how is it that Madhvācārya, so great Ācārya, can make such mistakes?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. It is the supreme and independent will of the Lord. There is *mohana* in Brahmā. Have you heard of that, *brahmā-moha*?

Devotee: Yes, *brahmā-vimohana-līlā*.

Śrīla Śrīdhara Mahārāja: *Brahmā-vimohana*. Can you accommodate that?

Devotee: Ahh?

(Group laughter)

Śrīla Śrīdhara Mahārāja: The original Guru of Madhvācārya also, Brahmā *sampradāya*, and the Śrī *sampradāya*, Lakṣmī Devī. So it is such, you can know, I cannot know. His will, sweet play, sweet will. *Brahmā-moha*. Vyāso *vetti na* [*Caitanya-caritāmṛta*, *Madhya-līlā*, 24.313]

...

Mahāprabhu says that, “Sanātana, something is passing through Me. I can feel that something higher, knowledge, a flow, is going through Me to you, to grace you, but I can’t taste them.”

Such is also possible. His supreme will is such, His characteristic. You do not know, but through you some intimation is sent...

...

... to another gentleman, through you. He can send some intimation through you. You won’t be able to read it. Do concede this? Eh?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So it is possible. Only when Mahāprabhu Himself came, Rādhā-Govinda...

...

It is possible for Him only, to give the idea of the fullest thing, it is His grace. It is His sweet will, it is His own, and not a property of many. He’s autocrat, He’s the highest, and whomever He selects to give His own thing, he will get it. No question can be raised: ‘no taxation without representation,’ that sort of slogan has got no room here. But you can know, as Bhaktivinoda Ṭhākura told on our behalf.

Vinod bani hay hay hari-dasa hari nahi pay [?]

“My position is that of a servant of Hari and I am devoid of Hari. What is the fun? What am I? I am a slave to Kṛṣṇa, to the Lord. And I’m devoid of my Lord as my master. What a fun it is.”

You can wail, you can depend, you can moan, but all right reserved. And when you will awaken to that stage you will get that. But still He’s above law, we are to consider, the surrender, otherwise the position of surrender is nowhere. Surrender, if we analyze the very basis of surrender, then in what stage surrender has got, may have its existence? Only where there is no right. ‘Whenever any right is going to be established, surrender is not necessary, we must fight out our innate right.’ It is not so. To certain extent it may go on, but in Kṛṣṇa *līlā* this has got no place. Even Lakṣmī Devī she can’t enter, what to speak of others. She cannot secure any admission card there. *Acintya bhedābheda*, so Mahāprabhu has put this, the *acintya*, it is not within any law or anyone’s fist. All right reserved! His sweet will, but He’s absolute good. That is our solace. As a matter of right we can’t enter. Even Lakṣmī Devī cannot, even Brahmā does not know, even Śiva outside.

But still we have, if we take the way chalked out by Mahāprabhu, *śiva viriñcira vāñchita ye dhana*, we can enter there. We can have a place there. It is so dear and so rare and so valuable and desirable, *brahmara vāñchita ye dhana, jagate phelila dhāli*.

[*emana gaurāṅga vinu nāhi āra, hena avatāra habe ki hayeche  
hena prema paracār, śiva viriñcira vāñchita ye dhana  
jagate phelila dhāli, kāṅgāle pāiye khāila nāciye  
bājāiyekaratāli, nāciyā gāhiyā khola karatāle  
dhāiyā mātiyā phire, tarāsa pāiye śamaṇa kiñkara  
kabāṭa hānila dvāre, e tina bhuvana ānande bharila  
uṭhila maṅgala śora, kahe premānande ehenā gaurāṅge  
rati nā janmila mora*]

[“O mind please listen. You have nothing else to be attached to except Śrī Gaurāṅga. Never in the past, nor in the future, will there be such a benevolent incarnation who has presented the matchless divine love ecstasy of God so generously. He poured into this world that ambrosial wealth which is ever cherished and hankered for even by great powerful personalities like Śiva and Viriñci (Brahmā). By His merciful grant, even the most common destitute persons were blessed with the chance to imbibe that nectar with great delight. Overwhelmed by spiritual ecstasy they began to sing the glory of the Lord and dance accompanied by the concert of rhythmic drums and sweet *karatālas*. Frightened by the power of such holy *sañkīrtana*, the inauspicious atheists who were slaves to their mortal ego, ran away and hid in locked rooms to protect themselves from such purifying effect. All three worlds of existence (*svarga*, *martya* and *patala*) became blessed by receiving transcendental bliss and reverberated that auspicious sound. Premananda says: "I can never have enough devotion to my beloved Gaurāṅga.”]

[From *Śrī Bhakti Rakṣaka Bhajana Madhuri*, compiled by Bhakti Nandan Svāmī] &  
[A Collection of Verses used by Śrīla Śrīdhara Mahārāja, verse 147, compiled by Paramānanda dāsa]

The magnanimity, we are to look for the magnanimity of Mahāprabhu. *Śiva viriñcira vāñchita*, which is aspired by Śiva and Brahmā. A drop, for a drop they are praying. But that He took here in a flood. Inundated with that nectar, a drop of which is very rarely to be had and thought of even. We are to approach with such attitude and hankering and expectation. It is so great, it so magnanimous.

What is this?

Devotee: \_\_\_\_\_ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. gaura raghava kavita bara [?]

Gaura Haribol. Gaura Haribol.

*na tathā me priyatama ātmayonir na sañkaraḥ  
na ca sañkarṣaṇo na śrīr naivātmā ca yathā bhavān*

[“Neither Brahmā nor Śiva are as dear to Me as you; My elder brother Sañkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you.”]  
[*Śrīmad-Bhāgavatam*, 11.14.15]

Uddhava!

*āsā maho caraṇa-renu-juṣām aham syām  
vṛndāvane kim api gulma-latauśadhīnām  
yā dustyajam svajanam ārya-patham ca hitvā  
bhejur mukunda-padavīm śrutibhir vimṛgyām*

[“The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head.”] [*Śrīmad-Bhāgavatam*, 10.47.61]

These two *ślokas*, one from the mouth of Kṛṣṇa Himself, and the next from the mouth of Uddhava, straightly can take us to that highest place. Eliminating so many things outside, from Brahmāloka, from *Catuṣsana*, from Brahmā, beginning from Brahmā, the grand trunk road is passing up to Uddhava in Dvārakā, and then from Uddhava coming direct to Vṛndāvana to show the position, how higher, how far. Eliminating many things on both sides of various higher prospects, all left, and we are marching, we have to march on, and the way that of surrender, of devotion, loving devotion, not only formal devotion.

*vaikuñṭhāj janito varā madhu-purī tatrāpi rāsotsavād  
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ  
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt  
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ*

[“The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa’s *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?”] [*Upadeśāmṛta*, 9]

These subtle things we are to put in our faith. Only through the faith of the finer order that we can be led to that quarter, the highest conception that is in the heart of Kṛṣṇa. The heart of Kṛṣṇa we are to enter into, not any other place, the heart of Kṛṣṇa. Gaura Haribol. It is there. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

This is the way chalked out but on the higher side there are many things also. *Līlā*, *mādhurya-līlā* cannot stand alone, the *sākhyā-līlā*, the *vātsalya-līlā*, they have got their high necessity, high value to support them. *Mādhurya-līlā*, of course that is the main thing, but still that is dependent on the paraphernalia: there must be *vātsalya-līlā*, there must be *sākhyā-līlā*, the different groups and the servitor group, all *śanta* group.

Even Rādhārāṇī when She missed Kṛṣṇa in Kurukṣetra, Her mind is running to Vṛndāvana. Running to Vṛndāvana, “The Kṛṣṇa is there, Myself is also here, We two.” But Her mind is running to Vṛndāvana. What for? So Vṛndāvana has got its valuable part to play in this *līlā*, Vṛndāvana. And what is Vṛndāvana? Vṛndāvana, the sands of Yamunā, the water, the jungle, the birds, the peacocks, the stag, deer, the cows, the cowboys, the Govardhana, the cave of Govardhana, then the motherly relatives. Everything there and that is well designed for Their purpose most suitable. So for the stage, She’s hankering for the stage where to get His company. So Vṛndāvana and the whole, the *sākhyā* group, the *vātsalya* group, the *śanta* group, they have got their own peculiar valuation that cannot be eliminated. Rādhā-Govinda cannot be taken out from Vṛndāvana, as Mahāprabhu from Navadvīpa. And so many devotees all have got their own necessity and respective position in the harmony. The whole thing is a system: one part cannot be snatched away from the other parts. Then it is not living, it is dead, it is artificial. It is useless. It cannot be imagined even, it’s such, organic whole.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
Gaura-Nityānanda bol. Gaura Haribol. Gaura-Nityānanda bol.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

*pañcama-juṣe kālindī-pulina-vipināya spr̥hayati*

*priyaḥ so 'yam kṛṣṇaḥ saḥacari kuru-kṣetra-militas  
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham  
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe  
mano me kālindī-pulina-vipināya spr̥hayati*

[Upon arriving in Kurukṣetra, Śrīmatī Rādhārāṇī said: “O My dear friend, now I am at last reunited with My most beloved Kṛṣṇa in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Kṛṣṇa. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī, where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvana forest.”] [*Padyāvalī*, 383]

“My mind is running straight towards Vṛndāvana. I have got the main object of My pleasure. But it is useless, useless, not the favourable paraphernalia.”

So Rādhārāṇī’s pain of separation, he’s writing to the highest point here. Getting the object of Her union very near, very close, after long separation. But still She cannot get the real advantage of union.

So Bhaktivinoda Ṭhākura told: our Guru Mahārāja’s words were mostly very revolutionary. I am a beginner. I have entered newly, two years or so perhaps in Calcutta Gauḍīya Maṭha in the hired house. I was in charge of Kurukṣetra Maṭha. I came during Calcutta ceremony and again I shall have to go back to Kurukṣetra.

Prabhupāda had in mind that he will open an exhibition there in Kurukṣetra showing with dolls that Kṛṣṇa with friends coming from Dvārakā, and the *gopīs* from Vṛndāvana have come. It is mentioned in *Śrīmad-Bhāgavatam* during eclipse ceremony to take bath in that Brahmā-kuṇḍa (dvaipayana?) etc. He wanted to show that by doll, exhibition was arranged. Then he ordered a letter should be printed in this way and that will be circulated. Twenty thousand may be circulated in a big area.

And in connection of that he’s saying that: “You all know that the bogus people, something like that. Bhuwa [?], bhuwa in Bengali, bhuwa means (antasasunya?) hollow. And when a tree is hollow, within it is hollow, then it is said it is bhuwa in Bengali.

Vṛndāvana bhuwa loka maskare eka tatni bolyen [?]

He told this, “That only the hollow people, the men of shallow thinking, they like Vṛndāvana.”

I was very much perplexed. What is this? Hitherto I am told that Vṛndāvana is a place, the highest place, (anartha yukta?) one who has not attained master-ship over his senses he won’t enter Vṛndāvana. (mukta kula?) Only the *mukta*, the liberated souls can enter Vṛndāvana, and may have opportunity of discussing Kṛṣṇa *līlā*. Only the liberated, it is for the liberated. Those that are not liberated from their senses, they may take to Navadvīpa. But the liberated souls they may have entrance for their benefit in Vṛndāvana.

And now Guru Mahārāja says that, “Only shallow thinkers they will enjoy, they will welcome Vṛndāvana. But the man of real *bhajana*, real divine aspiration, he must take to Kurukṣetra.” I fell as if from the top of the tree.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: What is this? So long, so long we’re listening to such things. Now that Vṛndāvana is the highest position and that is fallen. What is that? I am a very acute hearer, listener, so was very much acute to catch what should be the meaning.

Then next thought he gave, “Bhaktivinoda Ṭhākura after his tour through different place of pilgrimage, he, when he came back he told, ‘The last days of my life I shall pass in Kurukṣetra. I shall construct a cottage there near Brahmā-kuṇḍa, and I shall pass the rest of my life there. That is the real place of *bhajana*.’”

Why? The servitors, just as a general merchant they will seek a market in the war time. Why? There they expend money like water, without caring. No value of any money. During that dangerous position they can spare money like water. So the merchants say that, “We shall be able to earn something if war period comes.”

So when the service is more valuable according to the intensity of its necessity. So when Kṛṣṇa and Rādhārāṇī there but union is impossible, so separation, the degree of the sentiment of separation it is reaching to the highest zenith. And at that time service is very, very valuable to the *āśraya*, to Rādhārāṇī. When it is necessary to the highest degree, according to the necessity, She is in the highest necessity, because She has got Her position in such place that She can’t control. “I’m here, near, just near.”

The football just from the goal if it comes away, there we consider a great loss. Coming to the goal it has again come back, the most valuable position, coming near the goal.

So Kṛṣṇa is there after long separation, the spirit, the hankering for union must come to the greatest point. But it is impossible, the circumstance not allowing so. So She is, She needs the highest service from Her circle, the *sakhīs*. Her group must come with their serving spirit in that case, that She’s in the most need of help from outside to maintain Her position.

And Bhaktivinoda Ṭhākura says, “There, a particle, a drop of help, will fetch the greatest amount of *prema*. So I want *vipralambha*, *sambhoga* and *vipralambha*. Things are very near, can’t meet. So service in that place can fetch the most gain for the servitors. So I shall construct a hut there on the banks of Brahmā-kuṇḍa and I shall think of that position of the Divine Couple. And if I can raise myself to that standard then it may not come back to this mundane plane any time. No possibility. If so high I can put up my serving prospect.” So,

*priyaḥ so 'yam kṛṣṇaḥ saḥacari kuru-kṣetra-militas  
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham  
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe  
mano me kālindī-pulina-vipināya sprhayati*

[Upon arriving in Kurukṣetra, Śrīmatī Rādhārāṇī said: “O My dear friend, now I am at last reunited with My most beloved Kṛṣṇa in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Kṛṣṇa. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī, where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvana forest.”] [*Padyāvalī*, 383]

So wherever She is, but Vṛndāvana is necessary for Them. And Vṛndāvana means the whole paraphernalia, favourable paraphernalia. To that extent Vṛndāvana is unique,

unique. *Vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād vṛndāraṇyam* [Upadeśāmṛta, 9]. But that is the main thing, in this way.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
Gaura Haribol. Gaura Haribol. Gaura Haribol.

And the *gopīs* told,

*āhuś ca te nalina-nābha padāravindam, yogeśvarair hṛdi vicintya agādha-bodhaiḥ  
samsāra-kūpa-patitottaraṇāvalambam, geham juṣām api manasy udiyāt sadā naḥ*

[“The *gopīs* spoke thus: ‘Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshipped and meditated upon by great mystic *yogīs* and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.’”]

[*Śrīmad-Bhāgavatam*, 10.82.49] & [*Caitanya-caritāmṛta, Madhya-līlā*, 13.136]

The *gopīs* in general they presented a petition to Kṛṣṇa. Publicly Kṛṣṇa is a king and the leader of so many kings in India. And these they have come from unknown quarter, living in jungle in the society of the milkmen. What position they have got there? Externally no position! And Kṛṣṇa holding the highest position in the political and royal society of the then India, and so He’s the figure like eyeball in every eye: Kṛṣṇa’s position. And they’re in helpless, poor, and neglected condition. What value they have got? But when Kṛṣṇa Himself came, first to Nanda-Yaśodā’s camp to give mother praise, parental respect to them, within the midst of great disappointment for the time being, they felt, ‘Oh, my boy has come at last to see us.’ As if for the time being they got their life back again in a dead body. Anyhow after some courtesy shown to them, Kṛṣṇa in the meantime made arrangement to meet with the *gopīs*. *Gopīs* privately and also suddenly appeared in their camp.

Hare Kṛṣṇa. Rūpa Goswāmī has collected many *ślokas*, many poems, from different devotees in *Padyāvalī*, mentioned devotees. There are also their poems about Kṛṣṇa *līlā* and Rūpa Goswāmī has collected them and published in *Padyāvalī*. *Stavāvalī* of [Raghunātha] Dāsa Goswāmī and *Padyāvalī* of Rūpa Goswāmī: there is a *śloka*, it should not be spoken at large; still I do. In *Bhāgavatam* of course it is like this, that when Kṛṣṇa came and they, in general they gave something in as a petition.

*Āhuś ca te*, the group of the *gopī*, they told: “*Āhuś ca te nalina-nābha padāravindam*, Oh You of lotus navel, *padāravindam*, Your holy feet, lotus feet. *Yogeśvarair hṛdi vicintya*, we are told that the great master *yogīs* they try to meditate on Your lotus feet, *agādha-bodhaiḥ*, and with their unfathomed knowledge and mental resources they come to think of Your lotus feet. They try, their endeavour is for to have You in imagination, the lotus feet of Yours, we are told. And we believe also. *Samsāra-kūpa-patitottaraṇām*, that *yogīs* means those that have nothing to do with this mundane, with the clay, but higher realization in the conscious world, spiritual world. They are said to be, centre their highest attention toward Your lotus feet. And those that are busy in elevating their life in this mundane world, the material exploitation, elevation of their life, *samsāra-kūpa-*

*patitottaraṇāvalambam*, they also are busy to worship Your lotus feet to get out of this entanglement of the action, reaction, in the mundane world, they use it. The *karmis*, the elevationists and the salvationists, the centre of their interest, both of these sections, is Your *padāravindam*, Your lotus feet: the elevationist as well as the salvationist.

And what are we? We live in the neglected part of the lower society, in jungle. And cows is our wealth, of cowherds, we are some animal traders. Live in jungle and we trade in cow business and we sell the curd and the milk and these things in the outskirts of the society.

*āhuś ca te nalina-nābha padāravindam, yogeśvarair hṛdi vicinityam agādha-bodhaiḥ  
samsāra-kūpa-patitottaraṇāvalambam, geham juṣām api manasy udiyāt sadā naḥ*

We are neither *karmi*, that scientific exploiter, nor the higher exploiters in the world of consciousness, or the researcher, researching, but *samsāra-kūpa-patitottaraṇāvalambam*, *geham juṣām*, we only know family life only. Family life, *geham juṣām api manasy udiyāt sadā*, we have no other qualification but only a family life of the lower section of the society. That capacity we have got. *Geham juṣām api*. But our audacity that we pray that You, very great, You may if You kindly condescend to extend Your lotus feet to our negligent part of our society, in our negligent heart, any time, we'll think us blessed. *Geham juṣām api manasy udiyāt*. In our mind, that we can maintain in our mind the memory of Your holy feet. We are busy in our family matters. We do not know *śāstric* life, nor the salvationist, *yoga, jñāna, Vedānta, Veda*, etc, nothing of the kind. Neither scripture, nor moral standard we have got. A neglected position we hold. And there in our family possibly we can think in our mind, we can remember about Your holy lotus feet. You please grant this to us. We can't expect anything more from You.”

That is their petition.

And Kṛṣṇa also outwardly told; “Yes I know.”

*mayi bhaktir hi bhūtānām, amṛtatvāya kalpate  
[diṣṭyā yad āsīn mat sneho, bhavatīnām mad-āpanaḥ]*

[“My dear *gopīs*, everyone considers themselves fortunate if they possess devotion for Me, and by that they achieve an eternal life of nectar. But I must admit that I consider Myself most fortunate because I have come in touch with the wonderful affection found in your hearts.”] [*Śrīmad-Bhāgavatam*, 10.42.44]

“The people they want My devotion for their life in the eternity, *amṛtatvāya*. To cross the limit of mortality and to have an eternal life they worship, they come to Me. They take to My service. *Mayi bhaktir hi bhūtānām, amṛtatvāya kalpate, diṣṭyā yad āsīn mat sneho, bhavatīnām mad-āpanaḥ*. But fortunately for you, you have got some affection towards Me. Anyhow it has occurred that you have some affection towards Me. So that will take you to Me ultimately.”

That is the external meaning: the formal meaning, the superficial meaning, of both the camps. But our Ācārya's they have squeezed out another meaning from those forms of prayers. They say they are conscious of the real private relationship between the two. So they have drawn out of that another meaning based on sentimentalism, the clash of

sentimentalism between both the parties, beloved, lover and beloved. And it is in this way. When the *gopīs* in general put a prayer the meaning is this.

“Oh we remember that You sent Uddhava to console us one day. To console us outwardly, Uddhava, by reciting many *śāstric śloka*, *śāstric* representation, that it is nothing, the whole world is mortal, we shall all have to go away from this. So the affection has got no such any value. Attachment: that must be cut off to anything. You must try to liberate us from any attraction for the environment and make us free. All these apparently sweet things You wanted to distribute to us through Uddhava. And now You Yourself also showing us the same path, that You are so and so, You are great, and everyone should try for his own highest interest, to think Me, and take benefit for their own.”

In this way, in *Caitanya-caritāmṛta* you will find the meaning explained in this way.

[End of SCMSGLOBAL MP3 dated 82.02.22.B]

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