

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

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**Śrīla Śrīdhara Mahārāja:** ...then you are to consult me with, privately you may consult with me, discuss with me. But generally his connection has taken you to this sort of life, and thankfully you must obey him. Hare Kṛṣṇa. Gaura Haribol. By the will of the Supreme he has given you this connection with this light and this prospect. So by supreme arrangement it is expected that through him you will get your aspiration satisfied, with that point, that channel, generally. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

**Bhāratī Mahārāja:** Another question Mahārāja.

**Devotee:** Śrīla Śrīdhara Mahārāja, while also performing our daily activities, should we meditate on Lord Caitanya Mahāprabhu, or can we meditate upon our *dīkṣā* Guru?

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Bhāratī Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Everything should be done proportionately, not one is in full. Perhaps every point has got importance. The Guru, general Guru, and what is shown by the Guru, the *śāstra* Guru. Bhagavān has come as Guru. Then there is *śāstra* guide, Guru, and *śikṣā* Guru, *dīkṣā* Guru, *sannyāsa* Guru, and canvassing Guru, this *vartma-pradarśaka*. From so many points I can get my benefit, spiritual, and I should be proportionately open and dedicated towards them for my own benefit.

Earning money from different sources, the money is coming to me, and I must not stop the opening through which the money is coming, flowing to me. As much as I find money flowing towards me I shall give that sort of attention. If am am clever then the source and the source of that source in this way I shall have to have estimation and to show my attention accordingly, and proportionately, to my gain.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. We must be realistic, we must be awake of our own interest, what is what, and what direction it is coming from. We must be awake. Hare Kṛṣṇa. Gaura Haribol.

**Bhāratī Mahārāja:** Question here Mahārāja. Śvetadvīpa.

**Śrīla Śrīdhara Mahārāja:** Śvetadvīpa. What is his question?

**Śvetadvīpa:** Can you explain the point between the king and the flatterer?

**Bhāratī Mahārāja:** The point you made between the king and the flatterer.

**Śrīla Śrīdhara Mahārāja:** Flatterer, the king and the flatterer. What is at the bottom of this question?

**Śvetadvīpa:** The king wanted a jester...

**Bhāratī Mahārāja:** But what's your motive? What do you want to know?

**Śrīla Śrīdhara Mahārāja:** Eh? Here no flattery, no extent of flattery is possible with the Supreme Authority. How much flattery? Flattery means what is not there, to ascribe that thing to him. That is flattery. To sing the glory of a king, and to make flattery of the king, that is two different things. Is it not? Flattery means false praise. What do you think? Eh? What is flattery? It means false praise, false glorification. Is it not?

But in Absolute there is nothing false. In Kṛṣṇa everything - what much you can perceive and produce? He's infinitely good, holding higher position. No, nothing can be raised into the position of flattery. What is real, the fact is there, that is beyond our ability to glorify Him. A tiny *jīva*, how much it can make praise about Him, highly, what is not there. It is impossible. Flattery is never possible in Kṛṣṇa, or in Gurudeva, etc. Flattery is in the, that role may be played in the *māyāic* world. Hare Kṛṣṇa. No flatterer of Kṛṣṇa is possible. Ha, ha, ha, ha. That empty glorification, that is not possible there. So much glorification is necessary, the Brahmā, the Anantadeva, they're always singing but don't find any limit.

*Lag badhi chari ya sunyi dari bari* [?]

The Anantadeva with His unlimited lips is sing the glory of the Supreme Lord but can't finish. When the flattery will come there?

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

**Kulangana:** I would like to say that that means we can't cheat God.

**Śrīla Śrīdhara Mahārāja:** What does she say?

**Kulangana:** We can't cheat God. It's not possible to cheat God.

**Bhāratī Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Yes, it is true, we can't cheat Him. We can't cheat Him, for He can see more than I can see myself. Hare Kṛṣṇa. I do not know fully, I do not know me, myself, fully. But He knows infinitely in the full way, knowledge about me.

**Kulangana:** But I was reading in the *śāstra* that God doesn't know Himself.

**Bhāratī Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha, ha, ha. The *nirguṇa*, He knows His own qualification and for that He's to take as if another shape, Baladeva. He has got His *śakti*.

*sukha-rūpa kṛṣṇa kare sukha āsvādana / bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa*

[“Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.158]

He can feel Himself as He's the Absolute Ecstasy, everything. But to make it explicit to us, our only source of help is His potency, the *hlādinī*. That can distribute. He's full of ecstasy and that ecstasy to be distributed to us some potency is necessary. He Himself is *ānandam*. But to distribute that to others a potency is necessary. And His potency, that distributes Him to others, that is His external self. Nothing is beyond Him. Everything is within Him in a particular sense, and not within, that is also. But through His potency He's known to others.

And also, the potency of ecstatic portion of Him, that is knowing, know, consciousness thinking, willing, thinking and feeling. Things may be for our understanding may be classified under these three heads, in general. Thinking, that *anubhuti*, which can understand, which can feel. That is mainly in Kṛṣṇa. But the feeling, the satisfaction, self satisfaction, that is also His part but that part is meant as *hlādinī, ānandam ca, sat-cit-ānanda*. The feeler and the felt of ecstasy, and the energy which maintains the existence both. These three aspects of

the Absolute. So it has been described in the *śāstra* that Kṛṣṇa the feeler, mainly the feeler, the thinker, He feels Himself as *ānanda* and that part is represented in the fullest form in Rādhārāṇī. So He's charmed by the beauty of Rādhārāṇī. He thinks, the thinking, the main aspect of thinking, Absolute, He's charmed by the feeling aspect of the Absolute.

And Baladeva represents the general existence, the foundation, of the whole, the willing, the energy. And thinking, the feeler, and *hlādinī*, the felt, the ecstatic, ecstasy. In this way it has been divided for our understanding. But in total everything is one.

And there is something more to understand. Something under Baladeva and Rādhārāṇī, the two aspects. Something up to *sākhya rasa*, *vātsalya rasa*, it is commanded under Baladeva, the existence. And Rādhārāṇī from the *mādhurya rasa* is a separate department, that wholesale transaction, that is a separate department. In very subtle form it has been described in this way.

So, it is mentioned that Dvārakā Kṛṣṇa when He comes to see a portrait of Vṛndāvana Kṛṣṇa He's charmed to find His face. "I was so beautiful in My days of Vṛndāvana." He's charmed. He Himself, *sukha*. *Sukha-rūpa kṛṣṇa kare sukha āsvādana. Sat-cit-ānanda* as a whole represented in Him. But if we are to see Him in a more differentiated way then we are told like this, that His *hlādinī* aspect, and this thinking, Vāsudeva aspect, the thinker, principal thinker, the principal existence, and the principal object of thinking, aspiration of thinking, they may be *jñāna*, *bala*, *kriyā*, *ca*, as in *Upaniṣad*, *vividhaiva śrūyate, jñāna-bala-kriyā ca*.

[*na tasya kāryam karam ca vidyate, na tat samaś cābhyadhikāś ca drśyate  
parāśya śaktir-vividhaiva śrūyate, svābhāviki jñāna-bala-kriyā ca*]

["He does not possess bodily form like that of an ordinary living entity: He has a transcendental form of bliss and knowledge, and thus there is no difference between His body and His soul. All His senses are transcendently divine. He is absolute substance. Any one of His senses can perform the action of any other sense. Nothing is greater than Him or equal to Him. His potencies are multifarious, and thus His deeds are automatically performed as a natural consequence of His divine will. In other words, whatever He wills immediately becomes reality. His divine energies are threefold: His knowledge (*jñāna-śakti*) potency (a.k.a. *cit-śakti* or *saṁvit-śakti*), His strength potency (*bala-śakti*, a.k.a. His existence potency, *sat*, or *sandhinī-śakti*), and His pastime (*kriyā-śakti*) potency (a.k.a. His ecstasy potency, *ānanda* or *hlādinī-śakti*)."] [*Śvetāśvatara Upaniṣad*, 6.8]

*Bala* means energy, general energy. *Jñāna* means the feeler, the enjoyer. And *kriyā* the *vilāsa*, the pastimes, for which He's hankering. He has given Himself to the wave of pastimes. *Jñāna-bala-kriyā ca*. And thinking, feeling, willing, these three aspects of the Absolute. And they have got their respective position, but they're ultimately one, representing one. But when differentiated, first in three groups, and then so many branches of different groups. But one is not independent of another, having some co-relation.

Hare Kṛṣṇa. Gaura Haribol. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.  
Nītāi Gaura Haribol. Nītāi Gaura Haribol.

**Bhāratī Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Yes.

**Devotee:** Mahārāja, how should we regard the inhabitants of Navadvīpa Dhāma?

**Śrīla Śrīdhara Mahārāja:** Eh?

**Bhāratī Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** That is according to ones stage one will do. The highest stage, not to disturb anyone and to adjust with them. Skilful adjustment, that according to my necessity, according my stage and necessity, I'm shown the way. But really there is perfection behind. With this attitude we should try to mingle. Apparently if any animosity we find, we are to take that in my spirit, to my test it is necessary. But in real representation it is not so.

Everywhere, still as the capitol and the country, the difference between capitol and ordinary country. So the Dhāma and ordinary. Everywhere there is abode of the Lord. A special feature in Dhāma, that is special presence of the king in his capitol, but everywhere he's placed. So Dhāma should be seen as the gist, the substance, substantial representation, and there at least we must adjust. In the country abroad we may speak freely, but at least in the capitol we must be a little careful in seeing and speaking, because there is intense power of the king is there. My good or bad future may be easily created there, in concentrated place. So we must be careful to deal specially in Dhāma, but always we must be careful in our dealing. Not anonymous, what is anonymous, and what is enemy, animistic, that is the origin in me not outside, just as began,

*tat te 'nukampām susamīkṣamāno, [bhūñjāna evātma-kṛtam vipākam  
hr̥d-vāg-vapurahir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

[“One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality.”] [*Śrīmad-Bhāgavatam*, 10.14.8]

I'm the cause that I have come, I am thrust here. I am put into prison. Why? In prison also there is gradation. According to my *karma*, my sin, I'm put in a particular prison. There is no mistake in the calculation of God, or nature. As that computer, a machinery calculation. So I'm put in a particular position due to, that is my fault. I'm responsible and the responsibility of my position not to be attributed to the environment. That will be wrong for me, and injurious for me.

So Dhāma in concentrated position, and anyhow and everywhere the same truth is applicable but with lower importance, and here it is increased importance, Dhāma. Just as in capitol how to deal with the king, and in ordinary country. There is concentrated position and scattered position. This sort of... Eh?

**Bhārātī Mahārāja:** Mahārāja, everyone asks, “Are the Dhāmavāsīs liberated?” Everyone always asks this question.

**Śrīla Śrīdhara Mahārāja:** That is in *mukta desti*, Dhāmavāsīs liberated. But *māyājal*, by measurement, by measuring interest, the main interest of the measured quality we see otherwise. When that screen is removed then I shall see the Dhāma proper. *Māyājal*.

Through the *śāstra* we are seeing the Braja *līlā* of Kṛṣṇa, as she told, ‘a debauch, a thief, an aggressor, all these things.’ But when we want to see through the *śāstra* by gradual process we are to conceive, ‘Oh, the holiest position may be such. Most purest position may be such.’

But ordinary people, ‘Oh, the fools they run after Kṛṣṇa. The example, a debauch, a thief, a liar, aggressor, and he's the ideal?’ The ordinary person will see.

But who can see through a particular process given by the scripture and the *sādhu*, that their *śraddhā* that will console, ‘Oh, in higher conception it is possible.’

So according to the stage of our consciousness we can see things, the pure, impure.

*yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī  
yasyām jāgrati bhūtāni, sā niśā paśyato muneh*

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

What is day to one that is night to another. What is night to one that is day to another.  
Hare Kṛṣṇa. Hare Kṛṣṇa.

That lady, one of the ladies told that, "Only the jealous persons, they will have objection against Kṛṣṇa." Who are jealous, want to be Kṛṣṇa himself, he will say that, "Kṛṣṇa is doing wrong." Who wants to become himself Kṛṣṇa, the enjoyer. The jealousy, that cannot allow ourselves to accept the conviction that Absolute Good He will have autocracy over everyone, and that will be good for all. The Absolute Good, He will have full control and there cannot be anything wrong. This plain conception we cannot admit.

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

**Bhāratī Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** All right. Gaura Haribol.

Om Viṣṇu-Pāda Śrī Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya.

**Devotees:** Jaya.

**Śrīla Śrīdhara Mahārāja:** Jaya Śrīpāda A.C. Bhaktivedānta Swāmī Mahārāja kī jaya.

**Devotees:** Jaya.

**Śrīla Śrīdhara Mahārāja:** Sevā Vṛnda kī jaya.

**Devotees:** Jaya.

...

**Kulangana:** ... when Lord Rāmacandra came on this planet they sent Him to forest.

**Śrīla Śrīdhara Mahārāja:** What does she say?

**Bhāratī Mahārāja:** \_\_\_\_\_ [?]

Oh, so like yourself?

**Devotees:** [Group laughter]

**Bhāratī Mahārāja:** No? \_\_\_\_\_ [?]

...

**Śrīla Śrīdhara Mahārāja:** ...foam and bubbles, if we find in the Ganges water, that cannot remove the purifying capacity of the water by the stream of Ganges. So also in a Vaiṣṇava if we find some physical defect in the body or in the mind, that cannot remove his purifying capacity from within. Through his ways it is shown he's connected with the Supersoul, and Super, Supersoul Kṛṣṇa, Nārāyaṇa, etc.

*dr̥ṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair  
na prākṛtatvam iha bhakta-janasya paśyēt  
gaṅgāmbhasām na khalu budbuda-phena-pāṅkair  
brahma-dravatvam apagacchati nīra-dharmaiḥ*

[“Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee’s having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water.”]

[Śrī Upadeśāmṛta, *The Nectar of Instruction*, text six]

So this is an important śloka in *Upadeśāmṛta*, by which we should not try to identify with physical, jumble together the physical and spiritual things. The learned men may have a weak body, and an intellectual giant may have a weak body. So the intellect can stand without the strong body just as. So the soul can be connected with any body which is seen by us by our eye experience. We are to gradually understand the function between matter and spirit.

When the Lord Himself appeared here, though we could see with our fleshy eye, when Kṛṣṇa, Mahāprabhu, and other incarnations come down, our physical experience also can have some conception of Him, but that is not real. If it would be so then all would be able to recognise Him as God. Śiśupāla, Dantavakra, Jarāsandha, they could not recognise Kṛṣṇa as God. So physical appearance has got nothing to do with the real connection with Godhead. Our soul’s eye must be awakened. On the whole our soul experience must be awakened to have some idea, or according to the growth of awakening of our soul experience we can understand. Some can understand Nārāyaṇa, some Brahman, Paramātmā, some Dvārakeśa or Vṛndāванеśa, in different *rasa*, all depends on the soul’s awakening. And inner awakening we can have experience of the Absolute Truth in our respective necessity, innate necessity.

So we’ll always be very careful to differentiate between this sense experience, our mental experience, and the soul experience. And though there is gradation in the soul experience also we are to count for that, we should be prepared for that discrimination in the soul’s experience also. Hare Kṛṣṇa. Any question?

**Devotee:** Śrīla Śrīdhara Mahārāja, there appears to be some worries, that even though the Ganges water is very spiritually purifying, but it may be materially damaging to the health of the devotees. Could you perhaps clarify that phrase.

**Śrīla Śrīdhara Mahārāja:** Nimāi, *ke bolchen?* May damage materially, but the real devotee he will try to get the spiritual benefit at the cost of the material damage.

**Devotees:** Jaya.

**Śrīla Śrīdhara Mahārāja:** Eh? Suppose I find that the Vaiṣṇava he’s seen with some infectious disease, and if I take his *prasādam* the disease may come in me. What shall I do? If I take *prasādam* of the Vaiṣṇava it will be wholesome for my soul, soul’s body. But it may contaminate my physical body. So at the risk of the physical body I must take his *prasādam* for my souls benefit. What do you think?

**Devotee:** Yes. It is clear, Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Yes. There was one Vāsudeva Vipra when Mahāprabhu was, from Purī He was in a tour in the South, then in Śrī Kurvan He met one *brāhmaṇa* who was

suffering from leprosy but he was a pure devotee. Mahāprabhu became, was guest to, in the house of a *brāhmaṇa* named Kūrma, and Vāsudeva Vipra the devotee he got the intimation that, in his heart he could, he might have heard that God Himself has appeared, Kṛṣṇa, and He's in Purī and He may come this side. And he heard that He has come in our village. But before he could meet Him Mahāprabhu left the village and going off. Then from the heart that news reached him that He has left the village. Then with very emotional and earnestness he fell on the ground.

“Ha Gaurāṅga, I could not have a *darśana* of You. You came so far but I could not get Your *darśana*.”

When Mahāprabhu was going His such thought arrested His progress and He ran back and welcomed him. That *brāhmaṇa* whose whole body, not only that leprosy \_\_\_\_\_ right stage. So much so that it is mentioned that the worm, or what is that? Worms are falling, worms are coming out of the sores and he's putting the worm again into his body, [so] that the worm will [not] die. He was of such spirit, and such developed leprosy in his body. But he was a devotee. Mahāprabhu came and embraced him and the body was transformed immediately we are told.

Sanātana Goswāmī when he came from Benares to Purī through the jungle route, and there was such atmosphere and water that he developed itches, a kind of itches into his body. And when he reached Purī he was oozing that wound, so many oozing with some sort of juice from the body. Then Mahāprabhu went to embrace him and he's running away.

“I am of such, born in such a mean section. And the body is such, of lower stuff that so many itches on my whole body and they're emitting a bad smell and juice. Don't touch me my Lord, I'll be offender.”

But Mahāprabhu did not care and embraced him. For a few days it was going on in that way. Then Sanātana Goswāmī told to Haridāsa, “I think I must leave the place, soon, and go to Vṛndāvana, because I cannot tolerate that my Lord, He'll embrace me, this filthy body, and all these nasty things will get smeared on His beautiful body. I can't tolerate. I must leave the place. Or I may do one thing. This nasty body I shall place just before the wheel of Jagannātha and it will be crushed, will crush me to death. Then I shall go in next birth I shall get a good chance of higher birth.”

Then it was taken to Mahāprabhu by Haridāsa Ṭhākura. Then Mahāprabhu told, you are to note this very carefully, very carefully that Mahāprabhu told, “The body of a devotee is not material, it is said. Usually Māyāvādī who do not care for this material good or bad, they also not care of the filthy or the pure character of this material thing. And what about devotees, they have some higher consideration.”

*bhakte-deha 'prākṛta' kabhu naya, cid-ānanda*

*[prabhu kahe – vaiṣṇava-deha 'prākṛta' kabhu naya  
'aprākṛta' deha bhaktera 'cid-ānanda-maya'  
dīkṣā-kāle bhakta kare ātma-samarpaṇa  
sei-kāle kṛṣṇa tāre kare ātma-sama  
sei deha kare tāra cid-ānanda-maya  
aprākṛta-dehe tāra caraṇa bhajaya]*

[Śrī Caitanya Mahāprabhu said: “The body of a devotee is never material. It is considered to be transcendental, full of spiritual bliss. At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself. When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord.”] [*Caitanya-caritāmṛta, Antya-līlā*, 4.191-3]

“It is mentioned in the scriptures that the body of a devotee is not which is seen by our fleshy eye experience. It is not confined there. *Bhakte-deha 'prākṛta' kabhu naya*. What we

get experienced through our eyes, nose, etc, body senses, physical senses, one should not limit the standard of purity of the body of a devotee in that layer, *prākṛta' kabhu naya*. It is said in the scriptures, but I see that just like this ordinary material body, so many itches are there. Then what to do? I'm to believe in the revealed scripture, or to believe my eye experience? I see the filthy characteristic in the body of a devotee, but in the scriptures we are made to understand, we are wanted to understand that this is not material body.

So Kṛṣṇa, to test My genuine devotion, He has produced these things for My test, My examination, to examine My sincere affinity towards the scriptural truth, this thing has been produced by Kṛṣṇa. If I stick to My material experience then I lose My faith in the scriptures. So Haridāsa I can't do that. I can't do that. It is Kṛṣṇa's will that has produced, and only for My test. I can't fail in the examination. I must - that this is not the material, but the special will of Kṛṣṇa to test Me, this has been created for Me, whether I'm accepting that."

**Devotee:** Haridāsa Ṭhākura told...

**Śrīla Śrīdhara Mahārāja:** No. We don't think. No. Haridāsa Ṭhākura told, "You are our guardian, an affectionate father, mother, so just as mother by her affection she does not care the dirtiness in the stool of her son, through affection. Through affection and love, that makes Him ignore the dirt in us. Oh our Lord, devotee, we are dependent on You, and You have got much affection for us. And so Your affection does not allow You to read the defect in the object of Your affection. This is our finding." Haridāsa Ṭhākura told.

Then Mahāprabhu, after two days, one day suddenly \_\_\_\_ and the whole thing disappeared. Sanātana got his purest devotional body, in the external world. But Mahāprabhu also in the meantime mentioned, "That you say that it is a filthy thing emitting bad odour, but I don't think like that. I got the scent of the *catuḥsama*, four good scents, *catuḥsama*...

...

*[pāriṣada-deha ei, nā haya durgandha / prathama divase pāiluṅ catuḥsama-gandha"*

["Sanātana Gosvāmī is one of the associates of Kṛṣṇa. There could not be any bad odour from his body. On the first day I embraced him, I smelled the aroma of *catuḥsama* [a mixture of sandalwood pulp, camphor, *aguru* and musk]." [*Caitanya-caritāmṛta, Antya-līlā, 4.197*]

*kastūrikāyā dvau bhāgau, catvāraś candanasya tu  
kuṅkumasya trayaś caikaḥ, śaśinaḥ syāt catuḥ-samam*

["Two parts of musk, four parts of sandalwood, three parts of *aguru* or saffron and one part of camphor, when mixed together, form *catuḥsama*."] [*Garuḍa Purāṇa*] [From *Caitanya-caritāmṛta, Antya-līlā, 4.197* purport]

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