

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.07.02.A

Śrīla Śrīdhara Mahārāja: ...cent percent on their behalf I'm here. If He takes me up, the moment I shall go in another field. Whatever He likes. Because He has ordered me to work here in this connection I'm working. Whenever He'll give a stop and take me and place me in another position, I shall go there. So with this clear mentality of serving the upper Vaiṣṇava we shall _____ [?]
We shall work, always on their behalf, and not my own responsibility. Responsibility with them, work. With clean hand, to receive everything with clean hand. And the *pratiṣṭhā*, *kanak*, whatever for the service but hand will be clean, not black.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Ke? Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. _____ [?]

...

Devotee: [**Pramāṇa Swāmī?**] There is, it is described in *Jaiva Dharma*, that there is a time in which the sincere disciple he sees, there is a verse which I do not remember quite well, but it begins with, *he rādhālikay* [?]

Śrīla Śrīdhara Mahārāja: *Āli* means *sakhī*, the she friends. *Āli* means *sakhī*. *Yā yālibhir yuktir apekṣānyā*, in Viśvanātha Cakravartī's *Guru Praṇāma*, *Guru Stava*. *Saṁsāra-dāvānala-līḍha-loka*, *yā yālibhir, ālibhir*, then *sakhībhir*. *Āli* means *gopī*, *sakhī*, she friend. And *rādhālikay* [?] "Oh, she friend of Śrī Rādhārāṇī." The literal meaning is this. Here the intimate servitor of Rādhārāṇī, in this way.

Pramāṇa Swāmī [?]: In our line, in the *rūpānuga* line.

Śrīla Śrīdhara Mahārāja: Yes, *rūpānuga* line. And Swāmī Mahārāja also said, "My Gurudeva is Rādhārāṇī, *rādhā-kiṅkarā*." Who is there?

Devotee: _____ [?]

Devotee: Bhakti Hṛdarśana [?] Pramāṇa Swāmī _____ [?]

Devotee: What is the question you asked? What is meaning of that *śloka*?

Pramāṇa Swāmī [?]: The meaning is that, when does a person - is qualified to start to see his Guru in such a way?

Śrīla Śrīdhara Mahārāja: Hmm?

Devotee: At which stage of devotional practice does the disciple see his Guru as *rādhālikay* [?]

Śrīla Śrīdhara Mahārāja:

*ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas [tataḥ premābhyudañcati
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]

At least he must attain this *bhāva daśā*, and the signs, the symptoms, have been described by Rūpa Goswāmī Prabhu, of *bhāva daśā*.

*kṣāntir avyārtha-kālatvaṁ viraktir māna-sūnyatā
āśā-bandhaḥ samut-kañṭhā nāma-gāne sadā ruciḥ
āśaktis tad-guṇākhyāne prītis tad vasati-sthale
ityādayo ‘nubhāvāḥ syur jāta-bhāvāṅkure jane*

[“For those in whose hearts the bud of true devotional feeling (*bhāva-bhakti*) has sprouted, these feelings follow: 1-They feel forbearance and tolerance, and with serenity of mind (*kṣānti*), they remain undisturbed, whatever be the circumstances; 2-They don’t like to waste any time, and are eager to utilise their time in the remembrance and devotional service of the Lord (*avyārtha-kālatā*); 3-They are detached from mundane, material things and the objects of the senses (*virakti*); 4-They are humble and completely free from pride and false prestige (*nirabhimānitā*); 5-They live in full hope of receiving the Lord’s mercy with firm faith that Bhagavān will be attained (*āśābandha*); 6-They are always eager and anxious to serve (*samutkañṭhā*); 7-They always taste nectar when taking the Holy Name of the Lord (*nāma-gāne-ruciḥ*); 8-They have a natural inclination for the recital of the attributes of the Lord and love to tell of the Divine Qualities of the Lord (*tad-guṇākhyāne āśaktiḥ*); and 9-They love to live in the Holy Abode of the Lord where the Lord lived, e.g. Mathurā, Vṛndāvana, Navadvīpa, etc. (*tad-vasati-sthale prītiḥ*). These nine are called *anubhāva*, subordinate signs of ecstatic love.”] [*Bhakti-rasāmṛta-sindhu*, 1.13.11 & 1.3.25-26]

When such condition is seen in a devotee then he can begin such internal life.

Devotee: Please explain that *śloka* Mahārāja, the translation.

Śrīla Śrīdhara Mahārāja: *Kṣānti*, that whatever loss may be incurred in any transaction that matters little. He’s fully conscious that, “My whole wealth is here, and this external acquisition not much to me,” so *kṣānti*. *Avyārtha-kālatā*. “Oh, the time is passing uselessly.” Such arrangement sometimes is pushed in his heart, *avyārtha-kālatā*. “No time will pass without my continued association with the desired party, the Vṛndāvana *smṛti*, *avyārtha-kālatā*. *Virakti*. Generally, talks of the outer world he’s _____ to relish any time. *Māna-sūnyatā*. If anyone calls bad names or insults, it does not matter, he goes on his way, he’s *māna-sūnyatā*. *Āśābandha*. In eternal peace. That very near I shall have my fulfilment of life. Kṛṣṇa will bless me with His favour. Rādhārāṇī will bless me. S/He will attract me.” Fostering such sort of internal hope, *āśābandha*. *Samutkañṭhā*. “Oh, so long time passed but I can’t feel any real trace or real taste in my heart abode. Such is I’ve got no real taste. *Na prema-gandho 'sti darāpi me harau* [*Caitanya-caritāmṛta, Madhya-līlā, 2.45*] I can’t trace any real faith, or a drop of love for Kṛṣṇa. When He will come to help? So many days passed.” *Samutkañṭhā*. And *nāma-gāne sadā ruciḥ*. “World is being busy with this and that, so many activities. But always he will find some taste for the Name of the Lord, always maintaining, *sadā ruciḥ*. *Āśaktis tad-guṇākhyāne*. Then he will begin to describe about the transcendental qualities of Kṛṣṇa and their group. Madly he will go on with that. *Prītis tad vasati-sthale*. And whatever place is associated with Them, with Their memory, they will have special attraction for that.

These are the qualifications to be located in a person who has got that *bhāva bhakti*. And then he’s eligible to tackle all those appearance in the transcendental. That is the *pathio* [?] _____ [?] the money, to book in a train, passage money. That is his passage money. _____ [?]

This is *bhāva bhakti*. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Śrīla Govinda Mahārāja: Mahārāja, _____ [?]

Pramāṇa Swāmī [?]: Mahārāja, even without attaining that stage, you can feel...

Śrīla Śrīdhara Mahārāja: Ah. Irresistible inner tendency, greed for the thing, that is the seed, and that will grow gradually.

Pramāṇa Swāmī [?]: How to make it grow faster?

Śrīla Śrīdhara Mahārāja: In the company, association.

Pramāṇa Swāmī [?]: Association. Then what can I do? I have to go.

Śrīla Śrīdhara Mahārāja: Association. When they're living and with the scriptural, both, *sādhu* and *śāstra*.

Pramāṇa Swāmī [?]: Which is more important?

Śrīla Śrīdhara Mahārāja: When *sādhu* is available then association with him, when he's not available then the scripture. These two will promote our progress, help.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Caitanya. _____ [?]

11:40 - 14:02 [?]

Devotee: Mahārāja is saying that he has given a lot of nice introduction to you, with much glorification. It's very nice actually. He describes your physical beauty, as well as that you have taken the whole mission of spreading the glory of Mahāprabhu's movement in the mood of *mādhurya rasa*. And completely engrossed in *kīrtana*, Hari *kīrtana*, you're spreading Kṛṣṇa consciousness.

Pramāṇa Swāmī [?]: Ha, ha. That's Mahārāja's vision, beautiful vision.

Śrīla Śrīdhara Mahārāja: And this is self evident in you. It is written, *tatas kuta..* [?]

Devotee: Ah, *tatas kuta*.

Śrīla Śrīdhara Mahārāja: With the eternal..

Devotee: Manifestation.

Śrīla Govinda Mahārāja: *Jīva dhara sama suta viranya vigra hayana* [?]

Śrīla Śrīdhara Mahārāja: Maybe that engaged you in this *līlā*, in this campaign.

Devotee: Spontaneous affinity, attraction.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: No.

Śrīla Śrīdhara Mahārāja: Not delegated by committee, but independently and internally inspiration you began this work to deliver the public and to take them to Kṛṣṇa. And your aim is in the *mādhurya rasa*, Rādhārāṇī, _____ [?]

Pramāṇa Swāmī [?]: I think my aim is in your feet.

Śrīla Śrīdhara Mahārāja: Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.
Vaiṣṇava _____ [?] And always cheerful when he gets the association of the *sādhū*.

Śrīla Govinda Mahārāja: *Śuddha vaiṣṇava saṅge* _____ *parayana* [?]

Śrīla Śrīdhara Mahārāja: Natural inclination for the association of the pure devotees _____ [?]
They're very careful, quite at home when _____ [?] Hare Kṛṣṇa. Gaura Hari bol.

Śrīla Govinda Mahārāja: _____ [?] like moon.

Devotee: Your tall, young figure, moon like figure.

16:50 - 20:20 [?]

Devotee: He wrote Mahārāja's *praṇāma mantra*. Govinda Mahārāja composed _____ [?]
Very beautiful.

Pramāṇa Swāmī [?]: It is very, very beautiful poem.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Pramāṇa Swāmī [?]: Poetry, it is an expression of the heart, the beautifying heart of the devotee.

Śrīla Śrīdhara Mahārāja: Poetry? Yes. We see _____ [?] *sundaram*. Whatever is beautiful
_____ [?] of Kṛṣṇa, Rādhārāṇī. All emanating from there.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?] You were saying that the desire is the seed. So this desire, is it...

Śrīla Śrīdhara Mahārāja: _____ [?] fleeting desire, but is finite desire.

Devotee: Internal desire. So this internal desire...

Śrīla Śrīdhara Mahārāja: Which is covered now, thickly covered.

Devotee: But still sometimes it is felt Mahārāja.

Śrīla Śrīdhara Mahārāja: Innate nature is thickly covered, even in the trees and stones. And then if the cover is being thin and thin, then sufficiently thin then we can peep from outside what is inside. With this, this is *ruci parīkṣa*, when Gurudeva tests and lookout what is the internal desire and then helps him in that line to make progress and he can leave alone, *ruci parīkṣa*.

Prabhupāda, after circumambulation in Vṛndāvana, he asked many of us, "What place attracted you most?"

When he asked me I pointed out that Rūpa Goswāmī's place between Nandagram and Yāvaṭ. Rādhārāṇī's father-in-law's house was Yāvaṭa, and Nandagram seat of Kṛṣṇa, Nanda Mahārāja. And between, almost equal distance from both villages, the Kadamkhāṇḍī, that was the *bhajan kuṭīra* of Rūpa Goswāmī. I told, that place - first attraction was this Varsāṇa, Rādhārāṇī's father's place. First I pointed Rūpa Goswāmī, this Kadamkhāṇḍī. This and Varsāṇa, these two places attracted me most.

Then perhaps after two or three years Prabhupāda says, "Your place."

I can't follow. What is my place?

“Your place, that Kadamkhāṇḍi you told.”

I wondered, I did not give such importance to his asking two years ago. He asked it to many, “What place attracted you most?” I told that this place attracted me most. And he kept in mind, I forgot, he kept in mind. _____ [?] “Your, that place.” I can't follow. What is my place?

“That Kadamkhāṇḍi.”

Then I could remember, Oh, he asked previous, “What place attracted you most.” He has kept in mind.

And then also he, before his departure he ordered me to sing that *śrī-rūpa-mañjarī-pada*.
(All in one life ?) And also, in my poem also:

*śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenāḍṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitaṁ
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtaṁ aho tad dātum iśo bhavān*

[“What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *Śrī-rādhā-pada-sevanā*: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Thākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Thākura, please be kind to us and grant us your mercy.”]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 9] [In *Śrī Śrī Prapanna-jīvanāmṛtam*]

And all these things.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Anyhow that is the grace given by _____ [?] sanctioned by me.” That was the indication of his order, for me to sing before him that *kīrtana*. “That I have given sanction just before I departed.”

That was told to me when superior Godbrothers were that side, “That Prabhupāda has given you entrance in this way.”

All right, I accept it from you perhaps. Gaura Hari bol. Gaura Hari bol.

Devotee: Mahārāja, such desires cannot be artificially invoked.

Śrīla Śrīdhara Mahārāja: No.

Devotee: It has to be from a inner, natural...

Śrīla Śrīdhara Mahārāja: Inner flow, natural flow. It must be natural flow. *Pratiṣṭhā ahaṅkāra*, if for name and fame we hurriedly try to climb up, then we will fall and the limbs will be broken. Ha, ha, ha, ha. Growth must be natural, inner _____ [?] inclination. Rather we shall shrink in here, that when my venture, my feat, will enter into that door, that holy domain, this sort of adjustment will be with us, where angels fear to tread.

Devotee: Fools rush in where angels fear to tread.

Śrīla Śrīdhara Mahārāja: So I may not be fool, always be suspicious, and take heed. But his, the providence may be inevitable. It will forcibly take me. The wave will push me. But I should, as Dāsa Goswāmī says,

sakhyāya te mama namo 'stu namo 'stu nityam, dāsyāya te mama raso 'stu raso 'stu satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, *Rādhā-dāsyam*, wrote: “I won’t allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhyā*. Rather, I shall tend always to do the lower service, *dāsyā*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - “No, you are no longer to serve there; now you must serve in this higher category.”] [*Vilāpa-kusamāñjali*, 16]

I shall try to respect, to mind my service, *dāsyā*, and *sākhyā* will be proposed but I shall say that I’m not fit for higher position. I want service. And they will say, “No, no. You are to serve here.” In this way the pressure will come. *Ke?*

Devotees: _____ [?]

Pramāṇa Swāmī [?]: Mahārāja, there’s one question I have. Sometimes we hear of Lord Śīva, beyond Brahmaloaka.

Śrīla Śrīdhara Mahārāja: Yes. Beyond Brahmaloaka, and then that Sadāśivaloka, devotee of Nārāyaṇa, Kṛṣṇa. _____ [?] Devotee Śīva is over this king Śīva, king of *māyā*, and is servant of Viṣṇu. That is higher. *Vaiṣṇavānām yathā sambhuḥ* [*Śrīmad-Bhāgavatam*, 12.13.16] & [SCSM’s *Śrī Brahma-saṁhitā*, p 144] The devotee Śīva is higher. He has a position in the lower part of Vaikuṅṭha, Sadāśīva. He’s told generally as Sadāśīva. His position is higher than the *māyā bhakta*, who is the master of this illusory energy. And Śīva is also seen in Vṛndāvana, Gopesvara, Rasesvara, all these, but as God, there. But this is *jñāna sunya bhakti, aprākṛta, prākṛta vat*, just as in this mortal world we worship so many gods, in imitation to that, there are so many gods to be worshipped there.

And *gopīs* pray, “Fulfil our purpose oh Mahādeva.” They’re doing everything as in mundane world. So that is the picture, drawn, photo, from here. They have the importance of so many gods, demigods. Demigods are also represented in *aprākṛta dhāma*. Because they consider themselves human beings. “We’re ordinary human beings of the lower status. These are gods.” This portrait, this photo of here is there. Rather, this is the perverted reflection of that attitude. That is a peculiar adjustment there. And this is the facsimile, perverted reflection here.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Mahāprabhu. Nitāi. Nitāi.
Govinda Mahārāja, _____ [?]

...

Parvat Mahārāja: We were talking about - yesterday, some devotees, and these doubts came because some devotees have the feeling that to some of us Śrīla Prabhupāda gave more emphasis to the *sambandha* and *abhidheya*. And we have the feeling that you are opening the doors of *prayojana*. So it came like er, the word came to the conversation that you might be seen by some of us as *prayojana* Ācārya. And er, this would be correct? It seems like you’re showing us a highest...

Śrīla Śrīdhara Mahārāja: That may be said, it will be said something like that.

parokṣa-vādo vedo 'yam, bālānām anuśāsanam
[karma-mokṣāya karmāṇi, vidhatte hy agadam yathā]

[“Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one

to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine.”] [*Śrīmad-Bhāgavatam*, 11.3.44]

Bhaktivinoda Ṭhākura has written in some place that *Veda*, the revealed truth, the giver of the revealed truth, that seer, or transmitter of the revealed truth, they have adopted a particular policy in imparting their knowledge they receive. The policy of the *parokṣa-vādo*. They recommend to do something, but they have another thing in view, but that is partial instalment. And sometimes say, ‘This so far, no further.’ And when he comes there, then again, then he says, ‘No, there is further.’ This policy has been adopted. *Parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam*. Just for the beginners the whole truth is not revealed, because that will puzzle them. So by instalments the process is given, the knowledge about the whole truth, by instalments. This process has been dealt, has been taken, when in the consideration of the revealed truth path.

*na buddhi-bhedam janayed, ajñānām karma-saṅginām
[joṣayet sarva-karmāṇi, vidvān yuktaḥ samācaram]*

[“The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with the advice, “Leave aside action, and cultivate knowledge.” Rather, controlling their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action.”] [*Bhagavad-gītā*, 3.26]

*niyatam kuru karma tvam, [karma jyāyo hy akarmanah
śarīra-yātrāpi ca te, na prasidhyed akarmanah]*

[“Perform your ablutions, worship, and other daily duties. Since even bodily sustenance is not possible without action, it is better for an unqualified person to perform his duty rather than renounce it. By giving up fruitive action and regularly performing your daily obligatory duties, your heart will be gradually purified. Then, surpassing the plane of renunciation, you will attain pure devotion, beyond the mundane plane.”] [*Bhagavad-gītā*, 3.8]

Then, after he has finished his *karma* course, then *jñāna* is there. Then after finishing his *jñāna* course, then of course the *bhakti, prema* is there. By instalments that is a process. And there is another direct *bhakti* Ācārya from the beginning they’re there, that is also course. The *sādhu bhakti, bhāva bhakti, prema bhakti*, by instalments they distribute. That is the process they follow. It is there.

So, as Swāmī Mahārāja told to me, “To look after. They’re following law, material. I’m taking them here.”

And as he told, that Acyutānanda told, “What talk I had with Śrīdhara Mahārāja, if he tells you, you will be...”

Parvat Mahārāja: Fainting.

Śrīla Śrīdhara Mahārāja: Faint. That is, if you try to understand that you’ll be zero degree. You’ll faint, means you won’t be able to enter into that domain, not to appreciate that. That is, you will faint there. Your consciousness as a subject will reach, but no conception you will get, that is you will faint. You’ll be in zero degree. So, by instalments it is given.

He says that, “My Guru is Rādhārāṇī.” And also he gives *mantram* which is within that Rādhā *dāśya*. Especially *sannyāsa* clearly, *gopī bhāva svaha* [?], that to take shelter under, in the service of *gopī*. In the *mantra* of the *sannyāsī* means this. Before that *mantra*, that Kṛṣṇa that is *mādhurya rasa kṛṣṇaya svaha* [?] We must throw ourselves in the ocean of ecstasy, represented as Kṛṣṇa. After that *sannyāsa mantra* we shall cast our fate in the shelter of the service of *gopī*. The *sannyāsa mantra* means this. *Mantra* is there, *Guru paramparā* is there, all indicating our course towards *mādhurya rasa*. Those, that may be as exam course, but those that may not have any internal taste, they will go

this side, that side, of the midway. So that portion has not much culture by him. A general education in the spiritual line _____ [?] That is our estimation.

And our Guru Mahārāja also did so, with the exception of few. Though my path was chalked out, but the general distribution was of primary nature. And few exceptions, they can supply, and they can surpass, and have taste, and give _____ [?] not all, in general. Generally as their engagement, the primary, the highest attainment, not post graduate, post graduate education. Connotation increases, denotation decreases.

Devotee: Mahārāja, we were thinking that you are teaching us how to perform *rāgānugā bhakti*. Whereas Śrīla Prabhupāda...

Śrīla Śrīdhara Mahārāja: Not _____ [?] but it is in view. I'm making it clear that that is our goal, not that on our head and we shall...

pūjāla rāgapāṭha gaurava bāṅge, [mattala sādhu-jana viṣaya range]

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

We are worshipping, our highest aim is *rāgānugā bhakti*, but with that object in our view we are doing work here, in this world. *Pūjāla rāgapāṭha gaurava bāṅge*. That is the motto of our Guru Mahārāja, that it is the property of our Gurudeva, and we are serving that Guru, one place lower, one step lower. But we must be conscious of the fact that the real wealth is with my Gurudeva, that is *rāgānugā bhakti*. That is our aim. But I'm not particularly fit. I'm to acquire my fitness for the same by the service of those that are really *rāgānugā bhakti*. When it takes one day, I'll be able to meet that standard. That should be our attitude. And if we think that we're quite fit then that is blameable, that service should be indirect, not direct. Direct, Mahāprabhu says,

*na prema-gandho 'sti darāpi [me harau, krandaṁmi saubhāgya-bharaṁ prakāśitum
vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]*

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

"Not a drop of real *rāgānugā bhakti* within Me. That is infinite, that is ocean. My attempt is a sham. It is artificial."

He's blaming Himself in such a way. But from the back door *rāgānugā bhakti* is filling up His whole, capturing His whole, wholesale.

Devotee: Is *rāgānugā bhakti* in the same level as *prema*?

Śrīla Śrīdhara Mahārāja: Yes. *Prema*.

Devotee: Then it's completely pure?

Śrīla Śrīdhara Mahārāja: It is the very life of *prema*, gist of *prema*. Internal, irresistible attraction for Kṛṣṇa, for the service of Kṛṣṇa, is spontaneous, not calculative, with any gain or loss. We are prey to that. That is a particular force...

