

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja

Swāmī B.R. Śrīdhara: then we got some (direction ?) we heard that the King will come very soon to Madras. So to show him some work and then to get the next instalment we wanted to raise the construction to some extent further when the king may be told that, "Your money has been spent. Now the next instalment is necessary." For that, we incurred a debt, actually took a loan. That is, bricks and other things on loan we took and showed construction to some higher level. And we wrote it to Guru Mahārāja (Bhaktisiddhānta Sarasvatī Ṭhākura) and we had apprehension that Guru Mahārāja will chastise us, "Why have you made loan?"

But instead of that we got appreciation to this effect that, "You have risked your future also in the service of Kṛṣṇa. You have made loan. That means you are to pay off the loan. So you have engaged your future energy also in the service of Kṛṣṇa. You must have to collect money and to pay off the loan."

So risk, service with risk, the future. The *gopīs*, they consciously lost their future, risked their future. "Naraka (hell), it may be, we do not obey our superior persons and the directions of the Vedas. We're in immoral connection. Whatever we do is not approved by the society nor we are told by the religious books, so our future is dark."

Still, they could not but serve Kṛṣṇa with all this. So:

*vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kunḍam 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-kunḍa 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-kunḍa, which is situated at the foot of Govardhana Hill?" (*Upadeśāmṛta*, 9)

Janito means *vātsalya-rasa*, then *mādhurya-rasa* in Vṛndāvana. *Rādhā-kunḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt*, in *mādhurya-rasa* also three groups shown. One Vṛndāvana in general, then selected group in Govardhana and the highest group in Rādhā-kunḍa. All these things have been shown in Rāya Rāmānanda and Mahāprabhu.

eho bāhya āge kaha āra
"This is superficial; go further."

(C-c, *Madhya-līlā*, 8.51-313).

*eho bāhya āge kaha āra
sakhya rase uttama adhikara vatsalya rasa
sarva sadhya sara eho uttama adhikara madhura rasa
eho sadvotam kichu age ara ?*

Then the type of service rendered by Rādhārāṇī in *mādhurya-rasa*, *eho sadvotam*, categorically different.

rādhām ādhāya hṛdaye tatyāja vraja sundariḥ

"The whole group (of *gopīs*) can be cancelled only for one."
(*Gītā Govinda*, 3.1)

How peculiar type of service may come from there. And *Svayam-rūpa* only by the side of Rādhārāṇī, only the very Kṛṣṇa in the very spot, in that very play. But in the side of the other *gopīs* that is *prakāśa*, *prābhava-prakāśa* not *Svayam-rūpa*.

In this sort, but we are in such a low position and big things we are pronouncing. That does not look well. So showing our highest reverence to this highest idea we should stop the *Rāmānanda-saṁvāda*.

Then the last thing came: "Can you think anything more than this?"

Then Rāmānanda came: "You asked me to quote scripture whatever I shall say. But here I won't be able to quote scripture from anywhere. But I have got a new feeling in me and if You like to know that I can give it to You."

*pahilehi raga nayana-bhange bhela,
anudina badhala, avadhi na gela*

*na so ramana, na hama ramani,
dunhu-mana manobhava pesala jani'*

*e sakhi, se-saba prema-kahini,
kanu-thame kahabi vichurala jani,*

*na khonjalun duti na khonjalun an,
dunhukeri milane madhya ta panca-bana*

*ab sohi viraga, tunhu bheli duti,
su-purukha-premaki aichana riti*

("Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually begun to grow, and there is no limit to it. Now, that attachment has become a natural sequence between Ourselves. It is not that it is due to Kṛṣṇa, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as *manobhāva*, or Cupid. Kṛṣṇa's mind and My

mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, Kṛṣṇa might have forgotten all these things. However, you can understand and bring this message to Him, but during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid's five arrows were Our via media. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf because if one is in love with a beautiful person, this is the consequence."

(*Caitanya-caritāmṛta, Madhya-līlā*, 8. 194)

In this way, one song prepared by Rāmānanda himself, he came out with this. "Whether it will be pleasing, it will be tasteful to You I do not know. But I think in my mind that there is a stage which is better than this, this Rādhā-Govinda *līlā*, it seems to me. Where Both combined, the Positive, Negative, combined, mixed, no individual consciousness clear. And by combination of that One is searching Another. Forgetfulness of Their own Self. But the searching of the other party is very strong, intense there. This seems to me, the union in separation. They're so intense in Their errand, in Their search, it is so intense that They have no consciousness whether They have got it or not. Just as Rādhārāṇī's sometimes in *prema-vaicittya*, just Kṛṣṇa is there on Her front, "If I lose Him," that feeling is so much that it's as if She has lost Him, *prema-vaicittya*. They're together but the apprehension that One may lose the Other makes the position intolerably painful.

Aniṣṭā-saṅkīni bandhu-hṛdayāni bhavanti hi, the mere relatives they're always alert, "Whether my son has got any accident." The mother thinks: "Oh, my son is out, is he in the accident?" *Aniṣṭā-saṅkīni*, that is the symptom of the deep love. Wherever anything: "Oh, my interest is hampered or not?"

So in this way, and it came to give hint to the *avatāra* of Mahāprabhu, Both combined and as if unconscious of Their separate existence and One is searching Another, combined, *ātmānusandhāna*, *kṛṣṇānusandhāna* (the search for Śrī Kṛṣṇa). Kṛṣṇa Himself is overflowed by the feelings of Rādhārāṇī. So deep embracing from both sides and One is lost in the Other.

And Mahāprabhu put His thumb on the mouth of Rāmānanda Rāya. "No further, no further. *Rasa-rāja, mahābhāva-dui eka rūpa* (Lord Śrī Kṛṣṇa is the fountainhead of all pleasure, and Śrīmatī Rādhārāṇī is the embodiment of ecstatic love of Godhead. These Two Forms are united as One in Śrī Caitanya Mahāprabhu.)"

Then after this Rāmānanda told:

*pahile dekhilun tomara sannyasi-svarupa
ebe toma dekhi muni syama-gopa-rupa
tomara sammukhe dekhi kancana-pancalika
tanra gaura-kantye tomara sarva anga dhaka*

("At first I saw You appear like a *sannyāsī*, but now I am seeing You as Śyāmasundara, the cowherd boy." — "I now see You appearing like a golden doll, and Your entire body appears covered by a golden lustre.")

(*Caitanya-caritāmṛta, Madhya-līlā, 8.268-9*)

"You *sannyāsī*, Mahāprabhu, one problem I have faced just now. First I saw You as a *sannyāsī*, a respectable, beautiful young *sannyāsī*. But now I see You as Kṛṣṇa Himself, *śyāma-gopa-rūpa*, that Śyāmasundara in the garb of the *gopa kumara*. And also I see something else. Another golden doll on Your side and Her lustre, the golden lustre has covered You. *Pahile dekhilun tomara sannyasi-svarupa*, but *syama-gopa-rupa*, *tomara sammukhe dekhi kancana-pancalika*, a golden girl figure statue has showed that golden lustre has covered You. *Tanra gaura-kantye tomara sarva anga dhaka*, now what's the event? Please explain to me."

.....

*maha-bhagavata dekhe sthavara-jangama
tahan tahan haya tanra sri-krsna-sphurana*

(Śrī Caitanyadeva replied:) ("A devotee advanced on the spiritual platform sees everything movable and inert as the Supreme Lord. For him, everything he sees here and there is but the manifestation of Lord Kṛṣṇa.")

(*Caitanya-caritāmṛta, Madhya-līlā, 8.273*)

"Oh, you are cent per cent a devotee so wherever you cast your glance you only see Kṛṣṇa and nothing else. You see Them, the object of your interest is represented everywhere you cast your glance."

.....

*raya kahe, — prabhu tumi chada bhari-bhuri
mora age nija-rupa na kariha curi*

(Rāmānanda Rāya replied: "My dear Lord, please give up all these serious talks. Please do not conceal Your real form from me.")

(*Caitanya-caritāmṛta, Madhya-līlā, 8.278*)

"My Lord, don't deceive me in such a way. When You have come here so graciously to purify this mean person, then now You play with diplomacy it does not look well. I won't hear what You say. But come out with Your real position Who You are with Your real nature, come out. I won't be deceived in such a way. I am not a man of such type. You can't deceive me. Please come out with Your true acquaintance as You are."

Then Mahāprabhu said:

lilo kahi para bhakti bara para ?

"By the dint of your loving devotion you can know everything in this world. Nothing can be concealed from your loving *premānjana-cchurita-bhakti-vilocanena*, your loving eye, nothing can be concealed."

(*premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi puruṣaṁ tam ahaṁ bhajāmi*)

("I worship Govinda, the Primeval Lord, Who is Śyāmasundara, Kṛṣṇa Himself with inconceivable innumerable Attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love." (*Brahma-saṁhitā*, 38))

Then Mahāprabhu came out:

*gaura anga nahe mora — radhanga-sparsana
govendra-suta vina tenho na sparse anya-jana*

("Actually My body does not have a white complexion. It only appears so because it has touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of Nanda Mahārāja.")

(*Caitanya-caritāmṛta, Madhya-līlā*, 8. 287)

"What you see Me externally to be of yellow, golden colour, it is not so. It is by the touch of the colour of Rādhārāṇī. And who can Rādhārāṇī touch, and closely accept? *Gopendra-suta vina tenho na sparse anya-jana*, She will never come to touch or welcome only that *govendra-suta, govendra-nandam*. So now you understand who I am. *Gopendra-suta vina tenho na sparse anya-jana. Rasa-rāja, mahābhāva-dui eka rūpa*.

(*tabe hasi' tanre prabhu dekhaila svarupa
'rasa-raja; 'mahabhava' — dui eka rupa*)

("Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya.")

(*Caitanya-caritāmṛta, Madhya-līlā*, 8. 282)

Rasa-rāja, that ecstasy Himself, and *Mahābhāva*, Who can appreciate, Who can feel, taste that highest *rasa. Dui eka rūpa*, see how They mingle together."

*dekhi' ramananda haila anande murcchite
dharite na pare deha, padila bhumite*

("Upon seeing this form, Rāmānanda Rāya almost lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground.")

(*Caitanya-caritāmṛta, Madhya-līlā*, 8. 283)

Rāmānanda fell flat on the floor, he could not keep up his senses, *prabhu tanre hasta sparsi' karaila cetana*:

prabhu tanre hasta sparsi' karaila cetana
(*sannyasira vesa dekhi' vismita haila mana*)

("When Rāmānanda Rāya fell to the ground unconscious, Caitanya Mahāprabhu touched his hand, and he immediately regained consciousness. However, when he saw Lord Caitanya in the dress of a *sannyāsī*, he was struck with wonder.") (*Caitanya-caritāmṛta, Madhya-līlā*, 8. 284)

Then by the touch of His hand Mahāprabhu again brought him to his senses, *sannyasira vesa dekhi' vismita haila mana*, then Rāmānanda came to such stage of consciousness as previously and he saw that the *sannyāsī* is sitting just before him.

Then after a little pause Mahāprabhu said: "I shall go now, you remain, I am going."

Then afterwards They had some other talks and Mahāprabhu told Rāmānanda: "As long as I live I want your company."

Rāmānanda also told: "Yes, I must go to Your divine feet to live for the rest of my life."

Then Rāmānanda made arrangements with the King (of Orissa) and came to Jagannātha Purī. And Mahāprabhu, for almost two years He wandered about the holy places of Southern India and the Western India and He came to Purī and They met.

And after this, Mahāprabhu went to Vṛndāvana through Bengal. Six years passed, and Advaita Prabhu almost gave leave to Mahāprabhu: "All *līlā* finished, the first part, the *Nāma-saṅkīrtana*." Then this 'Rādhārāṇī's tasting' about *Kṛṣṇa-prema*, that remained, for twelve years it continued. And Svarūpa Dāmodara who is Lalitā, and Rāmānanda Rāya who is Viśākhā, they were the most important company of Mahāprabhu for twelve years. And there are so many things about the deep feelings in the divine love that have been given out which was never found in the history of the world. How intense love can produce corresponding things on the surface, that was shown by Rādhārāṇī and later shown by Mahāprabhu, which is never even expressed in any scripture. That was shown, the intensity of *Kṛṣṇa-prema*, how it can produce in the effect in this mundane world to our view, wonderful, astounding things. In these two places only. The *mādhurya-rasa* in its acme is Rādhārāṇī. Here also Rādhārāṇī, there also Rādhārāṇī.

gahila bahila dandi satta bara diti utavisay ?

So many symptoms, within a minute, coming in a room and going out, coming, going, coming, going, restlessness. And taking seat, standing, taking seat, standing, restlessness. How the heart is captured by something charming. These things, many things which are inconceivable many things were shown,

how intense and how peculiar and how purifying, how risky, all these things. It is possible.

That Dr Dina Sen (?) an ordinary scholar, he wrote: "That in Indian religious history there are so many chaste ladies example, ideal." That Satī, who could not tolerate the abuse by the father (Dakṣa) to her husband (Śiva), she left her life immediately. Sāvitrī, who by her pure penance's brought back her dead husband (Satyavān) back to life. Then Ramayanti (?), then so many, Kuntī, Draupadī, so many, their pure life. But Dina Sen says: "When, by the door of *Brahma-vaivarta-Purāna*, Rādhārāṇī entered into the religious literature then all other ideals became pale, all became pale."

So much intensified affinity towards the loving service of so much intensity can never be imagined. And that is possible. That is not only poetry. It was shown by Mahāprabhu in His practices also how the *Kṛṣṇa-prema* can play a man like a doll. And sometimes His legs and hands entered into His body. Inconceivable all these things. And the joints are disconnected and He would appear as a man of longer type, as only the skin and nerves were perhaps connected but dislocated and of longer type. And there were many things. Sometimes His whole body was white, no (external) sense, only very slowly the breath is coming or not coming, it cannot be traced. In this way so many things were done unconsciously.

Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

*'ramananda raya' ache godavari-tire
adhikari hayena tenho vidyanagare*

("In the town of Vidyanagara, on the bank of the Godāvarī, there is a responsible government officer named Rāmānanda Rāya.")
(*Caitanya-caritāmṛta*, *Madhya-līlā*, 7.62)

.....
*alaukika vakya cesta tanra na bujhiya
parihasa kariyachi tanre 'vaisnava' baliya*

("I could not realise when I first spoke with Rāmānanda Rāya that his topics and endeavours were all transcendently uncommon. I made fun of him simply because he was a Vaiṣṇava.") (*Caitanya-caritāmṛta*, *Madhya-līlā*, 7.66)

Sārvabhauma Bhaṭṭācārya told that: "We could not recognise Rāmānanda. We simply cut jokes with him, "Oh, he's a Vaiṣṇava."

Just as here we find a Vaiṣṇava is always the stock of joke. Hare Kṛṣṇa. And they come to teach:

*tṛṇād api sunīcena, taror api sahiṣṇunā
amāninā mānadena, kīrtaniyaḥ sadā hariḥ*

"One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa." (*Śikṣāṣṭakam*, 3)

"We shall do our best to tease you. But why you'll be teased? You will remain like stone. You are created to tolerate all our wicked behaviour."

Hare Kṛṣṇa. Hare Kṛṣṇa.

.....

Swāmī B.R. Śrīdhara: appreciated him formally, but now, I cannot but appreciate Śrī Caitanyadeva. We thought that Śrī Caitanyadeva was the downfall of Orissa empire. But there was a custom in Orissa of human sacrifice, young men, in almost every temple that custom. Only by the influence of Śrī Caitanyadeva has Orissa been absolved from that bad practice. But one objection: why do you confine Him in Bengal? Gauḍīya, what is this? Caitanya, you say, Gaur, you say, Nimāi, you say. But Gaur means Bengal and Gauḍīya Vaiṣṇava, what is this? To confine Him only in a province, Gauḍīya Maṭha, Gauḍīya Vaiṣṇava *dharma*. I can't adjust here.

Devotee: What should be the answer to that?

Swāmī B.R. Śrīdhara: It is generally given

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Swāmī B.R. Śrīdhara: so Vṛndāvana does not mean a particular province, or a particular town, or particular forest. It has got its broad meaning there. So also Navadvīpa and Bengal may be taken into that sense. If we can understand Navadvīpa Dhāma, then Navadvīpa Dhāma is situated in a particular province, it may have such dignity also.

Devotee: Gaura maṇḍala bhūmi is the same as Mathurā maṇḍala

Swāmī B.R. Śrīdhara: Vraja maṇḍala, *śrī gaura maṇḍala bhūmi*, Gaura maṇḍala. From the word *gour* comes the word Gaura, *gour* means *miṣṭi*, sweet. Then the sweet plane is sweet. So it may be given the synonym as *gour*, representing sweetness. Gaura maṇḍala, the sweet land, and no sweetness elsewhere other than Vṛndāvana and Navadvīpa. But Vṛndāvana is mostly confined in a particular group but Navadvīpa that sweetness is being distributed. People come to know, "Yes, it is sweet." They get the chance of appreciation, of tasting, and declaring, "Yes, it is sweet." But there (in Vṛndāvana), even Lakṣmī cannot purchase a ticket. Lakṣmī Devī, the goddess of wealth, she cannot purchase a ticket to enter into *rasa*.

Devotee: So this is actually the land of nectar.

Swāmī B.R. Śrīdhara: People at least come to understand that there is nectar, the public, the nectar, due to the public, they can understand. And that is within the harem. But then again, Both combined, Both the highest interested parties combined to give it to them and to others. That is a unique thing. And Rāmānanda's highest conception, forgetfulness, the Two became two in Vṛndāvana.

Svarūpa Dāmodara said: "In the eternity that Vṛndāvana is previous and Navadvīpa *līlā* is after, we can't say that. Combined sometimes, sometimes separated. When separated They're doing this Dvāparā, and in Kali They're combined doing this, Both eternal. Just as no summer, no winter, no rainy season can be said that to be the beginning, here's the beginning. So it is eternally in a cyclic order. So Svarūpa Dāmodara said: *caitanyākhyam prakṛtam adhunā tad-dvayam caikyam āptam, rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam*:

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

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

(*Caitanya-caritāmṛta, Ādi-līlā, 1.5*)

In ancient times They divided Themselves for particular *līlā* but They're One, *ekātmānāv, api bhuvī purā* in some ancient time They divided Themselves and showed Their pastimes. *Deha-bhedam gatau tau, caitanyākhyam prakṛtam adhunā tad-dvayam caikyam āptam*, again Both of Them are combined. *Rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam*, the Potency and the owner of the Potency very closely embraced.

raga nayana bhanga vilo una vilo vala vina na sa ramana na hama ramani ?

Not actually, the Predominating and the Predominated tendency is present, mixed. But an extraordinary ecstatic feeling is there. And Kṛṣṇa is overpowered by the Potency and He Himself is searching after something, Him, *kṛṣṇasya ātmānusandhana* (Śrī Kṛṣṇa Himself is engaged in the search for Śrī Kṛṣṇa, Reality the Beautiful). The influence of Rādhārāṇī over Kṛṣṇa has transformed Kṛṣṇa into a devotee and He's searching for Himself. Sweetness is tasting itself and becoming mad. Living sweetness, not dead, that is sweetness living, endowed with life, tasting Himself and becoming mad.

I refer to *Prema Dhāma deva stotram* that Mahāprabhu is the ultimate source, what is the proof? He's tasting Himself and dancing, dancing.

(*ātma-siddha-sāva līla-pūrṇa-saukhya-lakṣaṇam*
svānubhāva-matta-nṛtya-kīrtanātma-vantānam
advayaika-lakṣya-pūrṇa-tattva-tat-parātparam
prema-dhāma-devam-eva naumi gaura-sundaram)

("The highest conception of the Absolute Truth must also be the highest form of *ānanda*, ecstasy. Mahāprabhu's dancing indicates that He is full of ecstasy, and His *kīrtana* is distribution of that *rasa*. So, if we scientifically search out who Mahāprabhu is, we cannot but find that He is the Ultimate Reality. He is mad in tasting His Own internal nectar, and His dancing is the outcome of His transcendental ecstasy. And He is chanting, distributing that to others. So, studying quite closely the character of Śrī Caitanya Mahāprabhu, we cannot but think that He is the Supreme Absolute Truth, in Its fullest, and most dynamic expression.") (*Prema Dhāma deva stotram*, 66)

artha tithi atmanusad savayojana vibayojana prayojana ?

He's tasting Himself and dancing, *saukhyam*, the happiness, ecstasy, or *ānandam*, or beauty, or whatever it may be, He's tasting Himself, feeling Himself and dancing in madness. Too much ecstatic joy, feeling. And *kīrtana*, that is distributing that ecstasy to others. The ultimate sweetness, *ānandam*, that no other thing He will taste, eat, and express His happiness. He's tasting Himself and that makes Him dance *atma tithi* (?) And when *kīrtana*, that is Self-distribution. So the Absolute must have this sign, *artha tithi* (?) and *artha nama* (?)

savayojana vibayojana prayojana avatara ?

Not static but dynamic, *sāva līla*, dynamic ecstasy, what symptom it must possess? It is seen in Mahāprabhu, the dynamic ecstasy. He's feeling Himself and distributing Himself to outside. So that is found in Mahāprabhu by *kīrtana* and by dancing. Dancing in the internal satisfaction and *kīrtana* to distribute it to others, main thing.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Mahārāja, once you told about the form of Lord Jagannātha, that how He got this form and why. Baladeva and Subhadra also.

Swāmī B.R. Śrīdhara: In *Dwārakā līlā* it occurred.

Devotee: Would you please tell us about that.

Swāmī B.R. Śrīdhara: We are told that once, there was a general conception in *Dwārakā*, especially amongst the queens. "That we get Kṛṣṇa but absent minded. Not full Kṛṣṇa do we get." Some sort of general feeling amongst them. Then they came to know that He has some previous very sweet connection with *Vṛndāvana* and the *gopīs* also, they heard something. Then they were searching

for some opportunity to know how He was living in Vṛndāvana with the *gopīs*, whether we may have any clue, any description of that sort of pastimes of Him in His childhood.

Then once, Rohinī was there and she had experience of Vṛndāvana. And she, although in *vātsalya-rasa*, heard many things about *kṛṣṇa-līlā* with the *gopīs*. And Rohinī and some other, anyhow, meeting her privately the queens requested Rohinī: "Please describe, relate about Kṛṣṇa's *mādhurya-līlā* in Vṛndāvana. You know all these things."

And Rohinī could not avoid and she began talking at noon-time or something. And Kṛṣṇa and Balarāma were taking rest nearby. So when Rohinī was describing Vṛndāvana *līlā*, Kṛṣṇa and Balarāma anyhow They came to know that

End of side A, Start of side B, 13/14.5.82

Swāmī B.R. Śrīdhara: that Kṛṣṇa He's *svayam-bhagavān*. *Svayam-bhagavān* and *svayam-prakāśa*, what to speak, *svayam-bhagavān* is only at the side of Rādhārāṇī. And when He comes to the side of another *gopī* He becomes *prakāśa*, *prābhava-prakāśa*, not *svayam-bhagavān*. What speak of other places and other stages. *Svayam-bhagavān* is only when He's in relation with Śrī Rādhikā. *Svayam-bhagavān*, *svayam-prakāśa*, *svayam-rūpa*, then *prakāśa-vilāsa*, *prābhava-prakāśa*, *vaibhava-prakāśa*, and *prābhava-vilāsa*, *vaibhava-vilāsa*, in this way it is classified, His *līlā* and His attitude towards different parties. And that is the fine representation we are to understand and thereby we can measure what is what. When He comes away from Rādhārāṇī for any other engagement He's no longer *svayam-bhagavān*, *svayam-rūpa*. What is this?

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!

So, the relative position. When He's with the *sākhya-rasa*, when He's with Baladeva, *sākhya* mixed with *vātsalya*, mainly *sākhya* mixed with *vātsalya*. Nitāi Gaurāṅga as Kṛṣṇa Balarāma. There, Kṛṣṇa is not *svayam-bhagavān*, *svayam-rūpa*. *Sākhya*, *vātsalya*. When Subāla and Kṛṣṇa, change of *mādhurya* and *sākhya*. And Baladeva, some *vātsalya* and *sākhya* there. When at the side of other *gopīs* He does not maintain *svayam-rūpa* as this should be among His group His attitude is such. One, but a question of His attitude, His feeling, His sentiment, His dealing nature, that is to be considered. It is a question of temperament.

Devotee: Then, Mahārāja, is Balarāma and Subāla and Yaśodā Mayī, is not Kṛṣṇa *svayam-rūpa* ?

Swāmī B.R. Śrīdhara: Some common, no, *vātsalya*.

Devotee: Only with Rādhārāṇī it is

Swāmī B.R. Śrīdhara: *Svayam-rūpa*, even amongst, by the same place, only by the side of Rādhārāṇī it is *svayam-rūpa*. And *svayam-prakāśa*, the two *gopīs* one

Kṛṣṇa, in this way, but they're not *svayaṁ-rūpa*, they're *svayaṁ-prakāśa*, in this way. The distribution of His attention is in this way. Fullest conception where fullest absorption, extortion, there, attraction. The attractive in its fullest form and the attractor also in its fullest form, to go in the same level, the degree of attraction, the attracted is also present, intensity.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra*

(Vāsudeva Datta has said: "If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic *rasa* has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa's infinite consuming power. Rasarāj-Mahābhav - the *rasa* is there, and She is the drawer of that *rasa* from the storehouse. She has such negative capacity that She can draw out the *rasa* to the highest degree both in quality and quantity.")

Prabhodananda Sarasvati *sloka*

kova janitike vṛndavana lilam radha pitaja dese ?

As if one is a translation of the other, Vasu Gosh original in Bengal and Prabodhānanda Sarasvatī in Sanskrit, came before.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol!

Mahāprabhu when He was in *samādhi*, when falling in the sea, when that *kumbarkati* (?) in the Jagannātha and coming back to His senses, then He related a description of His experience in the *samādhi*. And they all are pertaining to this *mādhurya-rasa*. When He's coming out of the swoon then He's relating: "I went there, I saw all these things, but you are,"

In His deep trance He experience of that Vraja *lilā*. He has expressed that. And they're going to imitate those things, these *sahajiyā*, they're going to imitate. That by their imagination and mundane mind, imagination, they're going to get a touch of that *lilā*.

Even some ordinary scholar told: "The *kṛṣṇa-lilā* is *aprākṛta*," (the fifth stage of acquired knowledge which is very similar to this mundane world, yet it is not mundane, it is transcendental).

If we can trace it from the description of *Caitanya-caritāmṛta*. He has described the *lilā* of Kṛṣṇa in *jala-keli* (water sports) but in such a way that we

cannot take our lustful mind there. He has kept up the purity of the *līlā* in his description when Kṛṣṇa is with the *sakhis* and going on playing with the tank in the river Yamunā. The transcendental characteristic has been maintained there.

So what Mahāprabhu in His deep trance could experience, He could see the *līlā*, he has given out. That is *nitya-līlā* and we should be prepared where we are to reach to have a slightest experience of that higher and higher pastime. Not any mundane thing. We must be ready to pay for that. And for that only our Guru Mahārāja (Bhaktisiddhānta Saraswatī Ṭhākura) came.

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."
(Bhaktisiddhānta Saraswatī Ṭhākura)

Don't go. Fools rush in where angels fear to tread. That is the highest. Mind it. That is the highest. So step by step, don't omit any step, otherwise then you will be nowhere. You will be mindful to every step and automatically that will take you there. Don't try to run very hurriedly, never. Try to keep yourself down, back, and it will forcibly take you there, naturally. They will take you there. You can't go there, *yam evaiṣa vṛnute tena labhyas*:

*(nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūm svām)*

("One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him.")

(Kāṭha-Upaniṣad, 1.2.23) + (Muṇḍaka-Upaniṣad, 2.3.2)

And that is true all the way, *yam evaiṣa vṛnute tena labhyas*, your acceptance will come from the higher quarter and then you should go. And don't try to trespass, then you are gone. Gaura Hari.

Devotee: Bhaktivinoda Ṭhākura is also describing:

dakate dakate name upagate bhahu grama ?

Swāmī B.R. Śrīdhara: Sometimes, yes, that trance, that *atagrah*, *nistha*, there is the fullest faith, not wavering faith, not intellectual faith, faith helped by intellect. Spontaneous faith is there and all other things disappear and only faith remains of that degree. It is possible to have a flash. We must have surrender, *ātma-nivedanam*, self-surrendering to the cause. According to that it may be effected. Hesitation, intellectual calculation, and the affinity towards similar things, are all drawn to that side. Perfect faith, not only in Him but in His paraphernalia, the *guru*. Unflinching faith, that can make us fit. Just as

when the air is heavy it goes down, and when the air is light it goes up, automatically goes up.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!
Gaura Hari bol! Nitāi. Nitāi. Nitāi. Nitāi Gaura Hari bol!

.....

Swāmī B.R. Śrīdhara: *Ātmārāma* means the enjoyer of the own self-ecstasy.
But,

syananda sringha sana labdha diksa ?

I have got my position in that layer. That we can draw ecstasy, we can feel, we can enjoy the happiness, the ecstasy that is in our own self, *ātmā*, *syananda sringha* (?) But suddenly some force came down and handled me in such a way, *Hatenu* (?) sudden attack, *shotey* (?) and it deceived in a playful attitude. Suddenly some higher power came down and made me a play doll
And that power, that entity is connected with *gopa vadu* (?) That feeling, that knowledge suddenly came from where I don't know and handled me and I was helpless in His hands. Occurred suddenly, causeless, and *shatena* (?) very playfully, not came directly and took me, not that.

dase gata gopa vadhu vichena (?)

And He's none other than He who's skilful hands plays with the *gopīs*. That sort of tendency I could trace in the force that played with me in such a way.

gopa vadu vichena (?)

And He's going to Vṛndāvana, then also:

*api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ*

("If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life. ") (*Bhagavad-gītā*, 9.30)

That stage also suddenly attacks but anyhow he repulsed and paid the price of that fall by making two eyes blind. He paid off, and the penance, repentance and went to Vṛndāvana.

Devotee: Kṛṣṇa came and took him by his hand.

Swāmī B.R. Śrīdhara: And was playing, and also he challenged: "You are going externally but can you go from my heart?" Ha, ha, ha, ha. Of course He can go but the *bhakta*, the devotee has so much indulgence by the grace of Kṛṣṇa that he can challenge Kṛṣṇa also. Ha, ha, ha, ha. "Can You leave me, can You go away from my heart? I think I am a blind man and can't see. You are playing in various ways with me. I am blind. It is very easy for You, sometimes touching my hand, sometimes running, sometimes laughing, sometimes doing this and that." Hare Kṛṣṇa. But this is all folly to a disbeliever.

Devotee: Mahārāja, was Jayadeva even before Bilvamaṅgala Ṭhākura?

Swāmī B.R. Śrīdhara: Perhaps. Jayadeva's time is twelfth century and Bilvamaṅgala perhaps previous, eighth century or so. We are told that Jayadeva's standard is greater, higher than Bilvamaṅgala's because his attention was more towards Rādhārāṇī.

rādhe, rādhe, dehi pada-pallavam udāram
Kṛṣṇa wants the feet-dust of Śrīmatī Rādhārāṇī.
(Śrī Jayadeva Goswāmī's, *Gita Govinda*, 10.7)

This came from him, that famous line. He was not venturing, not bold enough to write. "How can I write this?" But ultimately he had to submit to the inner flow of his own heart, what came to his heart was accepted by Kṛṣṇa. And that is higher type of truth. He could not write by his own hand but Kṛṣṇa came in the form of Jayadeva and wrote it there. "Yes, I am such to you Jayadeva, you hesitate but the victory of love is so much, so great.

aham bhakta-parārdhīno, hy asvatantra iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ

(The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me.") (*Śrīmad-Bhāgavatam*, 9.4.63)

"The ordinary devotees also I go to serve. And what about Rādhārāṇī? I think it My fortune if I get such confidential service."

Gaura Hari bol! Gaura Hari bol!

Talking very high words.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

So Prabhupāda (Bhaktisiddhānta Saraswatī Ṭhākura) told that: "We are *suddha-śakta*, we are *śakta* not Vaiṣṇava, but not *vidha-śakta* but *śuddha-śakta*.

We have concern with Kṛṣṇa because our Mistress Rādhārāṇī, She has got connection with Him, so we want Him, not otherwise." This is the clear statement.

Once in Rādhā-kuṇḍa the Bharatpur Dewan he came with his family and his family is lying around Rādhā-kuṇḍa, measuring in this way, *parikramā*, circumambulation. Then Paramānanda Prabhu, an old disciple of Prabhupāda, he came to intimate: "Prabhupāda, they also have great respect for Rādhārāṇī, circumambulating this Rādhā-kuṇḍa in such a way, lying and measuring and then again lying and some mark in this way by lying they're making *parikramā*."

Prabhupāda told: "Yes, but their angle of vision and our angle of vision about Rādhā-kuṇḍa and Rādhārāṇī is different. They have got recognition of Kṛṣṇa, they revere Kṛṣṇa. And because Rādhārāṇī is favourite of Kṛṣṇa so they also have reverence for Rādhā-kuṇḍa. But ours is the opposite, our concern is with Rādhārāṇī and because She wants Kṛṣṇa so we have to connect with Him, not otherwise."

So, *rādhārāṇī anga jyoti gatadyo ?*

She has Her figure and the lustre and the atomic *jīva* that comes out of the lustre of Rādhārāṇī, the reflection comes from there, even outside. But who has got the possibility of getting fortune of the, whose origin is from that type of unit of the lustre that is emanating from Rādhārāṇī, their nature should be like that. They know only Her, and also Her concern also, Her duty, Her necessity, all these they're ready to serve, but never eliminating Her. And that is the highest achievement of the Gauḍīya, that is Mahāprabhu's party, as announced by Raghunātha Dāsa Goswāmī.

Bakārināpi, āśābharair, when our Prabhupāda began to explain this *śloka* his figure was something else, became full of emotion and his face red.

*āśābharair-amṛta-sindhu-mayaiḥ kathañcit
kālo mayātigamitaḥ kila sāmpratam hi
tvaṁ cet kṛpam mayi vidhāsyasi naiva kiṁ me
prānair vrajema ca varoru bakārināpi?*

(This *śloka* is a direct prayer to Śrīmatī Rādhārāṇī. It expresses a particular type of hope which is so sweet and reassuring that it is compared with an unlimited ocean of nectar. Raghunātha Dāsa says: "With that hope I am somehow passing my days, flagging my days, dragging my life through these tedious times only for that hope. That hope is sustaining me, the nectarine ocean of hope is attracting me and sustaining me. Somehow I am dragging my days to my only safety. Otherwise, I have lost the direct association of Mahāprabhu, Svarūpa Dāmodara and so many other great souls, and still I am living. Why? I have a particular ray of hope. And the prospect and quality of my hope is very great and high. But my patience has reached its end. I can't endure it any longer. I can't wait. I am finished, I can't wait any more. At this moment if You do not show Your grace to me, I am finished. I shall lose the chance forever. I shall have no desire to

continue my life. It will all be useless. Without Your grace, I can't stand to live another moment.

And Vṛndāvana, which is even dearer to me than my life itself-I am disgusted with it. It is painful; it is always pinching me. What to speak of anything else, I am even disgusted with Kṛṣṇa. It is shameful to utter such words, but I can have no love even for Kṛṣṇa, until and unless You take me up within Your confidential camp of service. Such a charm I have come for. I have seen the clue of such a charm within the service of Your camp. Without that, everything is tasteless to me. And I can't maintain my existence even in Vṛndāvana. And even Kṛṣṇa, what to speak of others, has no charm for me.")

(Raghunātha dāsa Goswāmī's *Vilāpa-Kuṣumāñjali*, 102)

"The extreme risk. If we do not get Your favour I don't want all these things. I want You and You only, and with You, Your paraphernalia. And eliminating You to get independent relationship with any other things, it is impossible in my life. You must be first and then others. What to speak of any other thing, even Kṛṣṇa, without You a separate connection with Kṛṣṇa we can never think to aspire or imagine to aspire. First You and then any other."

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

*nāma-śreṣṭham manum api śacī-putram atra svarūpam
rūpam tasyāgrajam uru-purīm māthurīm goṣṭavāṭīm
rādhā-kunḍam giri-varam aho rādhikā-mādhavāśām
prāpto yasya prathita-kṛpayā śrī guruṁ tam nato 'smi*

(Śrīla Raghunātha Dāsa Goswāmī prays to his *gurudeva*: "I only aspire after one thing. I cherish the hope that one day I may be welcomed into the plane where Rādhikā and Mādhava are in Their glory, sitting and playing.")

"All these I have been given from that particular source, my whole obeisance there where I have got these hopes. This prospect, the prospect, the ideal is the man, the man should be valued by his ideal not by other paraphernalia, but the ideal, the purity of the ideal. That is what is necessary most for us. "Where should we go? What will be the candle that will attract me towards the road? That ideal conception, that is the, one who has got the highest ideal, he's the richest man. And the poorest man is he who in spite of all these desires ordinary things but poor in ideal, no conception of his own goal, destination.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!
Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: Mahārāja, Rūpa Goswāmī also has effulgence from his body.

Swāmī B.R. Śrīdhara: Yes.

Devotee: So the living entity can be from the rays of *their* effulgence also so one who is in the effulgence of Rūpa Goswāmī they will know only Rūpa Goswāmī?

Swāmī B.R. Śrīdhara: That is specially, *rūpānuga*, they will be *rūpānuga* class there. They like to with earnestness to look after the order of Rūpa Goswāmī. And he towards Lalitā, in this way it is going there. And our highest gain is only there. Not with our connection with Rādhārāṇī, or of Lalitā Devī, but *rūpānuga sampradāya*, that means that our highest attainment is in his connection because, not only that, in his connection, but whoever has got that connection they're the highest leaders. Because, because, the *rādhā-dāsyā* has been told to be the highest attainment. Why?

When what quality and quantity Rādhārāṇī can draw *rasa* from Kṛṣṇa, that quality and quantity can never be found anywhere. So if you are just behind Rādhārāṇī you'll be able, not only of quantity but of the highest quality of *rasa* you'll be allowed to taste. Because no other person can draw such high *rasa* from Kṛṣṇa of high quality, the fullest, highest type is drawn from Kṛṣṇa. He gives Himself fully and wholly and deeply. So if you are in his group you can have taste of that sort of *rasa*.

So also, in Rādhārāṇī's camp, when Kṛṣṇa and Rādhā are in very solitary pastimes, secluded, the grown-up *sakhi* they can't adventure to enter the room and help the pastimes. The young, they're sent there. So the leader of that young group that can enter where Both are very closely connected when the *sakhis* also do not venture to go as there will be interruption, but the *mañjarī's* can go due to their young age. And that sort of *rasa* can only be had through the *mañjarī's* what we cannot get even through the *sakhis*.

*jayatām suratau paṅgor mama manda-mater gatī
mat-sarvasya-padāmbhojau rādhā-madana-mohanau*

("Glories to the supremely all-merciful Śrī Rādhā-Madana-mohana! I am lame and ill-advised, yet They are my directors, and Their lotus feet are everything to me.") (*Sambandhādhideva Praṇāma*)

When only Rādhā-Madana-mohana and no other *sakhi* is there in that private meeting also the *mañjarī's* are allowed. So what sort of *rasa* the *mañjarī's* can come in touch with, the *sakhis* also cannot expect to have any taste of that. So to serve through the *mañjarī's* will be very, very profitable, very, very profitable. Because that type, that quality of *rasa* is never found anywhere. When They're very privately and intimately close in pastimes.

So *rūpānuga*, to become *rūpānuga*, even Sanātana Goswāmī who is *Guru* of Rūpa Goswāmī, from the formal consideration, he has also written somewhere that: "*rūpānuga vicar* we want to appreciate."

So also our *Guru Mahārāja*, he was always, "*rūpānuga, rūpānuga, rūpānuga, rūpānuga. Rāgānuga* and then *rūpānuga*, particular, generally *rāgānuga* and then particularly *rūpānuga*. That is our *parichai* (?), our identification, our acquaintance, our identification. That is our nature.

Hare Kṛṣṇa.

rūpānuga hoite sei doy

Bhaktivinoda Ṭhākura runs to get admission under the management administration of Rūpa Goswāmī. Who runs, he has got such aspiration, *rūpānuga hoite sei doy*, Bhaktivinoda Ṭhākura says, "He runs, he runs to be enlisted in the group of Rūpa who has got such sort of prospect."

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

.....

Swāmī B.R. Śrīdhara: Mahārāja, then Āśrama Mahārāja, then Hare Kṛṣṇa. Hare Kṛṣṇa. Yājāvara Mahārāja, Paramahansa Mahārāja, Vana Mahārāja, Śrautī Mahārāja, Mukunda Bābājī, myself, so many. Any moment call may come. Eighty-seven going on. Prabhupāda went away. Sixty-three, Bhaktivinoda Ṭhākura, seventy-five, six. Hare Kṛṣṇa.

Devotee: Should we go downstairs now?

Devotees: (Lots of laughter from the assembled devotees) Hari bol!

Swāmī B.R. Śrīdhara: Opposition by laughing.

Devotees: (More laughter)

Swāmī B.R. Śrīdhara: As you say, that is impossible and ridiculous. Ha, ha.

Devotees: (More laughter)

Swāmī B.R. Śrīdhara: Hare Kṛṣṇa. Gaura Hari bol! Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

*yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ
tathā tathot sarpati hr̥dy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ*

(Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you

have a good recommendation from Navadvīpa; I immediately appoint you to this service.") (*Caitanya-Candrāmṛta*, 88)

As much as you surrender to the feet of Śrī Gaurāṅga, safely you will find yourself in the service of Rādhārāṇī. Don't approach directly as there may be some difficulty. But begin here as that will take you there safely. And if you want to go to the holy feet of Gaurāṅga then try to have the grace of Nityānanda. He's in charge of distributing Gaurāṅga.

Mahāprabhu asked Him to go to Bengal. "They're very impertinent. Without You, none has such tenacity as to give them faith in Kṛṣṇa. They're very wicked and apathetic to Kṛṣṇa conception. Without You, none will be able to."

He came here and simply He took up to preach about Gaurāṅga, not so much about Kṛṣṇa. He was ordered to preach Kṛṣṇa conception but He began preaching Gaura conception of Godhead.

*bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna*

("Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana.")

ata bhuli nityananda bhumi gauri jai sanat padvat junai latai ?

The appeal, the appealing nature is such. "You take the Name of Gaurāṅga."

There was one Gadādhara, dāsa Gadādhara, he went to Kāzī, approached Kāzī, representing the judge of the Muslims administration, approached Kāzī.

"What have you come for?"

"I have come to get you to take the Name of Kṛṣṇa."

"You take Kṛṣṇa you say. Why should I take Kṛṣṇa? Why, we have got ... "

"Oh, you have taken already Kṛṣṇa." He began to dance. "You have taken, again you take. In this way, anyhow take the Name of Kṛṣṇa."

Bhāvānanda also described his coming. "That the chariot is going and the *kīrtana* around. I stood by the side. Tamal Kṛṣṇa approached me. What is this?"

"Oh, you don't know, you've not heard?"

"No."

"Have you heard the Name of Kṛṣṇa?"

"Who is Kṛṣṇa? *Gītā*, what is *Gītā* ?"

In this way, whatever he says, ISKCON, the Prabhupāda. Then, "Have you heard of India?"

"Yes, India I have heard of."

"Yes, in India there was the God incarnate, Kṛṣṇa

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