

83.09.20.B

Śrīla Śrīdhara Mahārāja: ... remember, in this. Swāmī Mahārāja came here once with about a hundred and fifty devotees, took *prasādam* also, and lectures were also delivered. One lady, I do not remember her, she told that, "We're attracted by this idea from Swāmī Mahārāja, Kṛṣṇa consciousness, that we can live with God as family man. That attracted me. Is it possible? Where is God? Unknown quarter. His every ways are unknown. We're very far, far off in the lower position. But such prospect we have got that as family man we can live with Him and serve Him. Then what more we want? This appealed to the core of my heart and I came out. I want such God. I want to live with Him as family man, with God. So Kṛṣṇa consciousness of Godhead can accommodate our family life with Him. What more may we want? I have come to serve that."

Mayātma-bhūyāya ca kalpate.

*[martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai]*

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[Śrīmad-Bhāgavatam, 11.29.34]

"As if they're My own, as if they're My own soul, *ātma-bhūyāya*."
"Viśate tad-anantaram, enters into Me."

*[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā, viśate tad-anantaram]*

["By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty. Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is non-different from Mine."]

[Bhagavad-gītā, 18.55]

Enters into that conception of Godhead, that means His family, family life with Him. How good is it? All sorts of our enquiries and inner aspiration may be satisfied with Him.

*akhila-rasāmṛta-mūrtiḥ [prasāra-ruci-ruddha-tārakā-pāliḥ
kalita-śyāmā-lalīto rādhā-preyān vidhur jayati]*

["Let Kṛṣṇa, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the *gopīs* named Tārakā and Pāli and absorbed the minds of Śyāmā and Lalitā. He is the most attractive lover of Śrīmatī Rādhārāṇī and is the reservoir of pleasure for devotees in all transcendental mellows."'] *[Caitanya-caritāmṛta, Madhya-līlā, 8.142]*

All different types of aspiration within us can find fulfilment in Him, the wholesale, exhaustively, nowhere else. Only in Him, *akhila-rasāmṛta*, in Kṛṣṇa. All, gross or subtle, however subtle it may be, so many earnest aspirations within us, and everything may have fullest satisfaction only in His connection, and He is Kṛṣṇa. Who is Kṛṣṇa? Who can attract all *naths* within us and give satisfaction to that. The whole nervous system in its fullest extent can be attracted and given their satisfaction. He's Kṛṣṇa.

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

...

In this age he was the pioneer of *śuddha-bhakti*, pure devotion. Pure devotion, uncontaminated, unmixed with *jñāna, yoga, karma*, etc, what is pure devotion based on complete surrender. By surrender we gain.

And Gauḍīya Maṭh is preaching slavery. There was a rumour long past, the Ramakrishna Mission and others said, "Oh, Gauḍīya Maṭh is preaching slavery, Kṛṣṇa dāsa. We are *so 'ham*, we are the biggest, *so 'ham, brahmāsmi*, I'm the greatest. Instead of that they say you are slave to that Kṛṣṇa, they're preaching slavery."

Our Guru Mahārāja told that, "Gauḍīya Maṭh stands for the dignity of the human race, for all animation." Most dignified position, slavery, surrender. Surrender to what? To the Absolute Good, Absolute Centre. Surrendered life, selfless, wholesale selfless surrendered life to the whole, how pure?

Ha, ha. And that, "I am the Brahman," that impossible thinking, ha, ha, that is the greatest disease, that: "I'm the biggest. I want to be monarch of all I survey. I'm the most heinous exploiting agent. I'm Brahman."

Gauḍīya Maṭh preaches complete self-abnegation, self-surrender, to the prime cause, to the Absolute Centre. That is divine, to give is divine. And the aspiration that "I shall get," that is devilism. "I want to lord it over everything" that is devil spirit. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

You have appreciated Bhaktivinoda Ṭhākura's *Life and Precepts* very much?

Dayādhara Gaurāṅga: Very much.

Śrīla Śrīdhara Mahārāja: In short, how it is represented, the *Life and Precepts of Śrī Caitanyadeva*.
Hare Kṛṣṇa. Hare Kṛṣṇa.

Dayādhara Gaurāṅga: A few years ago I was very much attracted to Bhaktisiddhānta Sarasvatī Ṭhākura's writing. Then more recently Bhaktivinoda Ṭhākura's writing has become very relish-able.

Śrīla Śrīdhara Mahārāja: More attractive to you?

Dayādhara Gaurāṅga: Very relish-able, yes.

Śrīla Śrīdhara Mahārāja: Very simple.

Dayādhara Gaurāṅga: Very simple and very organised.

Śrīla Śrīdhara Mahārāja: The Ācāryas that come, sometimes they make it clear, and sometimes they make it complex, purposely.

Dayādhara Gaurāṅga: Bhaktisiddhānta Saraswatī Ṭhākura was...

Śrīla Śrīdhara Mahārāja: Has made it complex.

Dayādhara Gaurāṅga: Very complex, very developed.

Śrīla Śrīdhara Mahārāja: Very ontological aspect, he has dealt much. But in the simple way Bhaktivinoda Ṭhākura has distributed. It is necessary, analytic, synthetic, because in a simple way there is possibility of becoming *sahajiyā*. We can take it like this mundane thing, but this is all *aprākṛta*, the other side of the globe, it is such.

*kṛṣṇera yateka khelā, sarvottama nara-lilā, nara-vapu [tāhāra svarūpa
gope-veśa, veṇu-kara nava kiśora, nata-vara, nara lilāra haya anurūpa]*

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-lilā, 21.101*]

Very similar, but not same, far, far off, but similar.

kāma-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma 'prema' nāhi haya

["My brother, lust and love appear as one and the same; yet, lust is never love."]

[*Kalyāṇa-Kalpataru, Upadeśa, 18*]

Roughly calculating there is no difference between lust and love, but still, you carefully note that lust is not love. One is connected with this lower feeling, this flesh and blood, and another, the highest reach of the souls.

Dayādhara Gaurāṅga: The sentiment is similar but...

Śrīla Śrīdhara Mahārāja: Similar but opposite.

...

Aprākṛta, aprākṛta vat, very similar to mundane but not mundane. That is the highest position.

So Caṅḍidāsa says: sava rupare manu su satya taro pare nai [?] Of all existence this human form that is the highest, even above God conception. In the ideal human conception is above all, even above God conception. Here we're to understand.

...

Śukadeva Goswāmī who is supposed to be always constant in the position, along with Brahman. No mundane reference in his consciousness, wholesale conscious character. No charm for any mundane attraction, always he's in the plane.

Śukadeva's personality was necessary to inaugurate Kṛṣṇa conception of Godhead. Because everyone knew that he had not the least attachment for this mundane. And what is very similar to mundane, that is to be given to the world as the highest conception of Godhead. So that man, who had not the least attraction, and he did not come down to this level of mundane enjoying movement, always continuous flow of spiritual connection. He did not care to wear a cloth even. No attraction, careless wholesale. He was selected to give out to the scholastic section that the highest type of the *līlā* of Godhead is like mundane.

Giving some hearing, Parīkṣit Mahārāja says: "How do you say that Kṛṣṇa, that Parabrahman, that highest conception of Absolute is crawling in the compound of Nanda and sucking the breast of Yaśodā? The *yogīs, jñānis*, they're trying their utmost lives together, life after life dedicating to find that thing over and above their own soul, trying so hard. Sometimes they meet for a second and then again separated. And that thing is crawling you say, that Paramātmā, above that Godhead Kṛṣṇa. How is that possible? Then what type of *sādhana*, what type of means they have adopted to attain that end?"

*nandaḥ kim akarod brahman, śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, papau yasyāḥ stanam hariḥ*

[Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Goswāmī: "O learned *brāhmaṇa*, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?"] [*Śrīmad-Bhāgavatam*, 10.8.46]

"It is impossible! Then all other endeavours are useless? This is *tapa, japa, dhana*, so many means to get that Absolute Truth, they're useless? By them we're told that for a second or so, they're connecting saying something I have experienced, however little it may be, some wonderful things I experienced for a second. Such is the history of the holy men we're acquainted with. And you say that very thing He's crawling on the compound of Nanda and He's sucking the breast of Yaśodā? And Yaśodā running to whip Him, and He's crying: "I won't do My mother for any longer this offence. Please spare Me this time."

Is it possible? A farce? Who'll come, a sane man will come to understand, to accept that as Divinity? What do you say? If it is possible then how wonderful *sādhana* is there, I want to know that by which the Godhead can be controlled in such a way. Is it possible? How wonderful that is. It is impossible. To make the impossible possible, if there is any means I want to know that. Why, how is that?"

Ha, ha, ha. The life of self-surrender. Not keeping up ones own ego to connect with some higher thing and try to utilise that for his own purpose? No! Complete surrender. Die to live. How to die and what is death, that is to be considered. What is surrender? What is that death? Then die to live by which we can live properly by that surrendering. That is the basis, wholesale, wholesale, the degree of surrender, the degree of surrender, that is the basis to get all these things. Give and

you'll get, give and get, ha, ha. You are to give as a proper gift, not only ordinary useless things but the most wholesale. You are to give yourself wholesale. Or as in Hegel's very good words: "Die to live."

Ātma nivedana dainya ghucāo jañjāl. Jañjāl, difficulties are coming, but, the only way to do away with them is to give yourself more and more and more. There lies the solution! Difficulties are coming and what is the cure for that? Give more, learn to give more.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Hare Kṛṣṇa. Nitāi. Nitāi.
Individuality is also there, but on the surrendered plane. Hare Kṛṣṇa.
To die in the physical sense is nothing. Mahāprabhu says,

*sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāiye,
[deha-tyāge kṛṣṇa nā paī, pāiye bhajane, kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine]*

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."] ["You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him."]

[*Caitanya-caritāmṛta, Antya-līlā*, 4.55-56]

Sanātana Goswāmī wants to teach us. When he came from Vṛndāvana to Purī to have *darśana* of Mahāprabhu he came in the way by which Mahāprabhu went from Purī to Vṛndāvana, that jungle way. And there, taking water from different places, or different types of food, he got some itches on his body. And also something oozing from the body. And Mahāprabhu when He met him He used to embrace, and that oozing juice, Mahāprabhu's body was smeared by that. Sanātana Goswāmī felt much pain. "What is this Mahāprabhu?" Sanātana Goswāmī, to avoid His welcome he went to go away but forcibly Mahāprabhu took him and embraced him. And those things used to touch His body and he was very much pained by that.

Then Sanātana was consulting with Jagadānanda Paṇḍita. "I came to get something but by my misfortune I'm committing some offence. This bad juice, that is touching the divine body of Mahāprabhu committing offences. So I must go back, or perhaps it would be better if I give away this body just in front of the wheel of the Jagannātha cart, it will be smashed to death and I shall get a good next birth, very happy."

And anyhow that came to Mahāprabhu that Sanātana was saying like that. Mahāprabhu was very much excited. "What do you say? You have come to such conclusion, a fools conclusion."

sanātana, deha-tyāge kṛṣṇa yadi pāiye / koṭi-deha kṣaṇeke tabe chāḍite pāiye,

"If it is possible for anyone to achieve Kṛṣṇa only by giving this physical body then in a second, I want to die *crores* of times. It is not so easy! What is the value of this body? This has got some negative value. Then I shall sacrifice this body *crores* of times in a second if possible, if I get the grace of Kṛṣṇa. So this is not the way at all. This is not much, a big thing, it's not a valuable thing - this is a negative representation. What is this? It's nothing! He wants the inner attention." *Deha-tyāge kṛṣṇa yadi pāiye*, sacrifice of the physical.

dhana-śiṣyādibhir-dvāir yā bhaktir upapādyate, [vidūratvād uttamātāhānya tasyāś ca nāṅgatā]

["If one relies on ones disciples or wealth to attain *bhakti*, his devotional practice will certainly become slackened. One cannot claim that one is engaged in devotional service simply on the basis of engaging ones money or disciples in *bhakti*. To rely on money and disciples to perform devotional service in ones place is not considered to be a branch of pure devotion."] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 12.128*]

Rūpa Goswāmī says, "Whereby we can feel, have some type of attraction towards Him by sacrificing *dhana* - money, *śiṣya* - and men that are submissive to me, by them, by their good work produced by them, *śiṣya dibhirdāraiḥ*. Or by good wife, my wife may be devotee and I may think that by that connection I will get devotion. Or my disciple will be a devotee and in that way I shall acquire some devotion. No! That is small, lower type of devotion, not pure. So *you* are to give everything, not by second representation, not by representative, you yourself have to give away to Him, everything. That will be pure devotion."

So devotion means sacrifice, dedication. Death, wholesale death of the ego. Ego is to be dissolved completely into the fire and the alloy will vanish and the bright gold will come up. *Ātma-nivedanam, śaraṇāgati*, that is the only way. *Prapanna-jīvanāmṛtam*, when we want to be *śaraṇāgata*, to take shelter under His feet, that is also analysed in six ways and to understand them separately and take up all these things for our good. What is that surrender? How to taste it? And who are the other stalwarts that came in this way? How they dealt? What was their character? How their movement? To get encouragement from that, that unknown wholesale giving, unknown path. But there are so many light houses, the light houses are there, the stalwarts, looking at them we shall make progress on that way. How giving we can live, give and live.

...

Bhaktivinoda Ṭhākura says in one of his songs,

*[keśava tuwā jagata bicitra karama-vipāke
bhava-bana bhrama-i, pekhaluñ raṅga bahu citra*

*tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane
dohi' jāi kapila, patañjali, gautama, kaṇabhojī,
jaimini, bauddha āowe dhāi'*

*tab koi nija-mate, bhukti, mukti jācato,
pāta-i nānā-bidha fānd so-sabu--bañcaka,
tuwā bhakti bahir-mukha, ghaṭāowe biṣama paramād*

*baimukha-bañcane, bhaṭa so-sabu,
niramilo vividha pasār daṇḍabat dūrato,
bhaktivinoda bhelo, bhakata-caraṇa kori' sār.]*

"*Keśava tuwā jagata bicitra*. Oh, Lord! Your creation is a very wonderful type, different and variegated. *Tuwā pada-bismṛti, ā-mara jantraṇā, pekhaluñ raṅga bahu citra*. My real pain is out of separation from You. And here I'm seeing diverse character of different type, different sectarian

views. *Tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane dohi' jāi.* But the real purpose of all these pains, only our separation with You. *Tuwā pada-bismṛti, ā-mara.* If we're to diagnose properly, then only our separate existence from You, separate consciousness, that is the root of all this painfulness. *Kleśa-dahane dohi' jāi.* And *kapila, patañjali, gautama, kaṇabhajī, jaimini, bauddha āowe dhāi'.* I'm suffering from Your separation, but so many doctors of different types come, they're running to me to cure me. *Kapila, sāṅkhya, Patañjali, yoga, Gautama, nyāya, kanabhajī.* _____ [?] Everything produced from combination of atoms, *kanabhajī.* Bauddha, that is, the dissolution of the mental system ends everything. Jaiminī, "Though good activity is transient, but still, what to do? Go on doing good activity and try to live happily; no other end of life." *Bauddha āowe dhāi'.* *Tab koī nija-mate, bhukti, mukti jācato.* They come apparently to represent You, but when they give delivery to things, we find that either the enjoyment or salvation; exploitation or salvation, that is in their fund, nothing else. In whatever dress they may couch, but ultimately if it is analysed we find either exploitation, pleasure, or this total dissolution into cypher, something. *Bhukti, mukti jācato, pāta-i nānā-bidha fānd.* But to take us to that goal, only these two goals, they create various kinds of charming traps to catch us. But ultimately they lead us to these two, nothing else. Either the higher pleasing life in the subtle world for the time being, or complete annihilation, effacement. *Bhukti, mukti jācato, pāta-i nānā- bidha fānd.* *Baimukha-bañcane, bhaṭa so-sabu.* Why they are? This is viewed from the Universal standpoint. They have come to segregate those that are not sincere. Those that are sincere they won't be affected by their canvassing. So *baimukha-bañcane,* they come for only those half-hearted persons and take them away from this camp, that the devotees may go on in their own way peacefully. They can't come to disturb them, they go in their own path. That is the underlying purpose of You. *Baimukha-bañcane, bhaṭa so-sabu.* *Niramilo vividha pasār.* They've created multifarious very charming things for canvassing. *Vividha pasār. Daṇḍabat dūrato, bhaktivinoda bhelo, bhakata-caraṇa kori' sār.* But anyhow, I might have been saved. I understand that definitely that only the feet dust of Your devotees that is everything for me, and nothing else I want, only the holy feet dust of Your devotee, *bhakata-caraṇa.* No other alternative, no other ambition I have got. I have got this sort by Your Grace." Bhaktivinoda Ṭhākura discarded.

Hare Kṛṣṇa. Nitāi. Gaura Nitāi. I composed one poem of eleven stanzas about Bhaktivinoda Ṭhākura. Prabhupāda, my Gurudeva, appreciated that very much. And he told to someone that, "It is not he that has written, Bhaktivinoda Ṭhākura has written through him." And some other place he has told, "Oh, I'm confident that what I came to inform, teach the people, that will be left after me." And to me, while reading he told, "A very happy style you have given to the *śloka.*" There it is mentioned,

*dharmas carma gato [jñātaiva satatā yogaś ca bhogātmako
jñāne sūnya-gatir japena tapasā khātir jighāmsaiva ca
dāne dambhikatānurāga bhajane duṣṭāpacāro yadā
buddhiṁ buddhi-matām vibhada hi tadā dhātrā bhavān preṣiṭaḥ]*

["O Bhaktivinoda Ṭhākura, you appeared at the hour of our greatest need. At that time, everyone practised body worship and flesh religion, which any honest man will admit is ignorance. The *yogīs* were cheating the public with cheap miracles, exploiting them for money and pleasure. The philosophers, bewildered in trying to capture the infinite, found that their knowledge had led them to the void of nihilism. The mutterers of mantras were working to become well known *japa*

chanters. Ascetics practised murderous torture for spiritual suicide. The proud gave in charity only to secure their fame. And all these abominable acts were performed in the name of *anurāga bhajan*, the highest devotion to Godhead. At that dark hour, when all good intelligence had been spoiled by misconception, you were sent by the will of Providence.”]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 4]

“*Dharmaś carma gato*. You came in a period when your necessity was felt highest. What was going on in that time in the name of religion, devotion? *Dharmaś carma gato*. They preach what has no interest with body that cannot be. Religious mainly came in relation of this body connection. *Carma gato. Jñātaiva satatā*. And who is an honest man? An idiot is an honest man. *Jñātaiva satatā. Yogaś ca bhogātmako*. *Yoga*, this from *jīvātmā* to *Paramātmā*, that took the shape, that the *yogīs* they came to make trade, to show miracles to the people and get some money or something, good name, *bhogātmako. Jñāne śūnya-gatir*. And what is the achievement of pure knowledge? That is to be resolved in nil, in zero. That is the highest achievement of knowledge, to take us to cipher, *śūnya-gatir. Śūnya-gatir, japena tapasā*. And by this *japam* and this *tapa*, penances, *khātir jighāmsaiva ca*. But to get some prestige, popularity by *japam*, one who’s making *japam*, his attention is that appreciation of the people, popularity seeker. And *tapasā*, his penance of vindictiveness, that penance was used in *tapasā, jighāmsaiva ca. Dāne dambhikatā*. And the gift, donation, that took the shape of Brahman. “I can give so much. I’m a great giver in this.” Fame seeker. “I’m a great man. I have made gift to so many places.” In this way a class of ego they’re creating. *Dāne dambhikatā. Anurāga bhajane*. And in the name of this loving service, *duṣṭā-pacāro yadā*, these mundane practices took place, went on in the name of *anurāga bhajan. Dhātrā bhavān preṣiṭaḥ*. In such critical moment you were sent by the Provident Sphere.”

Then the next *śloka*.

[*viśve śmin kiraṇair yathā hima-karaḥ sañjīvayann oṣadhīr
nakṣatrāṇi ca rañjayan nija-sudhām vistārayan rājate
sac-chāstrāṇi ca toṣayan budha-gaṇam sammodayaṁs te tathā
nūnaṁ bhūmi-tale śubhodaya iti hlādo bahuḥ sātvatām*]

[When he appears within the dark evening sky, the full moon gives life to all the medicinal herbs within the universe by his cooling rays. He also helps the stars to twinkle, and their nectarean pleasure increases as they illuminate the world. O Bhaktivinoda Ṭhākura, you have appeared like the moon to enliven the meaning of the scriptures, which act like medicine to soothe the diseased souls of this world. Your advent gives pleasure to the saints, who, like stars helped by the moon, can illuminate others simply by reflecting your light.] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 5]

“Just as the moon, he helps the stars twinkling, and he’s supposed also to help the *oṣadhīr*, so many drugs. The moon ray can help the potentiality in the drugs, it is told. So you have come also to enliven the scripture with proper meaning, and also to please the real saints that are in the world. Like a moon, you have come here in this world.”

Then the next. [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 6] “You have done a great help to the worldly people by composing many devotional scriptures, books, and some other things, many

things, etc. But Ācārya Rāmānuja, the great scholar, and so many others they also did, but your greatness and nobility is not to be limited there." Then, what is more?

*yad dhāmnah khalu dhāma caiva nigame brahmeti [sanjñāyāte
yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate
vaikuṅṭhe paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayam
tasyāṁśī bhagavān svayaṁ rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ]*

["The effulgent, non-differentiated aspect of divinity known as Brahman is composed of infinite particles of individual consciousness, and has been considered by the *Upaniṣads* and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as Paramātmā is sought after by the great *yogīs* practising extreme penances. Nārāyaṇa Himself, the predominating Lord of the Vaikuṅṭha planets, whose lotus feet are worshipped and served by His unexcelled bee like devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Kṛṣṇa. O Bhaktivinoda Ṭhākura, you have not come to distribute Brahman or Paramātmā or even Nārāyaṇa *bhakti*, but Svayaṁ Bhagavān Kṛṣṇa, the original conception of the Absolute, who is all-ecstasy. It is you, O Gurudeva, who can gently place me in His hands, and you have come to give Him to the public."]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 7]

The Brahman has been considered by the Vedic scholars to be the halo of the Absolute. And the great *yogīs*, with great trouble they're searching after Paramātmā, all-pervading Spirit, all-comprehensive and all-permeating. With great penance they're searching after. That is a partial representation of Nārāyaṇa, who by the great, who are above this salvation, their personality, they're engaged in serving Nārāyaṇa in a happy way. But that Nārāyaṇa, whose original full-fledged aspect, Kṛṣṇa, you have come to give that. Not this Paramātmā, nor Brahman, nor Nārāyaṇa *bhakti*, but Svayaṁ Bhagavān, Who is the very full representation of the different types they are. That original conception of the Absolute, Svayaṁ Bhagavān Kṛṣṇa, who is All-Ecstasy, you have come to give that thing to the public. And that is also in Vṛndāvana, the highest of the highest sphere, where He's receiving different types of services including *vātsalya*, filial service. And where Rādhārāṇī with all of Her paraphernalia is giving Him the highest form of affectionate service, you can give us the position of service in that plane."

Then the next.

*śrī-gaurānumataṁ svarūpa-viditaṁ [rūpāgrajenādṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitaṁ
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtaṁ aho tad dātum īso 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 Ṭhākura, 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 Ṭhākura, please be kind to us and grant us your mercy." [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 9]

"What is sanctioned by Gaurāṅga, and the very purpose, the inner meaning is known to Svarūpa Dāmodara...

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