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Śrīla Śrīdhara Mahārāja: They're sent to help the people, ordinary. And they, without this formal association, in time can find within themselves this development of that sort of knowledge and devotion. So *śikṣā guru paramparā*, we're to recognise the thing from whatever quarter it may come. If we ourselves are - so many precautions are there, still there is possibility of adulteration. So *śikṣā* Guru, those that can know the thing, they cannot be deceived. It's previously acquired wealth for them. A formal Guru he has accepted but he himself is a wealthy man, spiritually.

Devotee: Also, Śrī Caitanya Mahāprabhu, if His purpose in taking initiation from a Guru was to give respect to the idea of taking initiation from a Guru, then when He took *sannyāsa* He took *sannyāsa* from Keśava Bhāratī who showed himself to be a *māyāvādī*.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: So Mahāprabhu He came to fight with Śāṅkara and *māyāvādī* philosophy, then why did He give such honour to someone who was situated as a *māyāvāda* _____ ?

Śrīla Śrīdhara Mahārāja: For preaching purpose. The *māyāvādīs* they captured the field. So He had to enter into that school, for preaching purpose. No such Vaiṣṇava preaching was in this side, at that time. So He generally took the garb of a preacher, from the nearest, easy quarter, position. And then began to preach His own doctrine, even to His Guru. When, before He's taking mantram of *sannyāsa* from Guru, He gave the mantram to His Guru.

"Is it not the mantram I got in dream?"

"Yes, yes, this is the mantram."

He can enforce, in special cases the disciple can enforce the Guru to serve his own purpose. It is possible in peculiar case, extraordinary. He took *māyāvāda sannyāsa* but He began to sing that *tridaṇḍa sannyāsa*.

*etāṁ sa āsthāya parātma-niṣṭhām, [adhyāsītām pūrvatamair maharṣibhiḥ
aham tariṣyāmi duranta-pāram, tamo mukundāṅghri-niṣevayaiva]*

[(As a *brāhmaṇa* from Avantī-deśa said:) "I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous Ācāryas, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead."]

[*Śrīmad-Bhāgavatam*, 11.23.57] & [*Caitanya-caritāmṛta, Madhya-līlā*, 3.6]

Guru was converted immediately began to chant and dance with Him. Special cases.

Devotee: Mahārāja. You've told that Śrīla Bhaktisiddhānta gave this *brāhmaṇa* initiation, and two reasons given.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: First, so that the *brāhmaṇa* community...

Śrīla Śrīdhara Mahārāja: To the society, *brāhmaṇa* community, that they should try to understand what is *brāhmaṇism*. Only according to the awakening of the knowledge of Brahma, Parabrahma, and not mere hereditary, this flesh hereditary is *brāhmaṇa*. But real *brāhmaṇism* is here, to make it known to the public.

At the same time, those so called Vaiṣṇava, *sahajiyā*, they thought, used to think that, 'We have got Vaiṣṇava *dīkṣā*, but it's not above *brāhmaṇa*. Our position is not above *brāhmaṇa*. These flesh *brāhmaṇas* they hold superior position.' It is not so. And so, they used to generally indulge in many bad practices.

So for them, "That you are *brāhmaṇa*, above *brāhmaṇa*, so at least you must observe the holy practices of a *brāhmaṇa*. You are above *brāhmaṇa*. Don't allow yourself to go down, the smoking, the fish eating, and other polluted things. At least your external behaviour must be above the standard of the so called *brāhmaṇas*." This sort of ego was infused in the Vaiṣṇava. "In the society, you don't go down. The *brāhmaṇas* are masters of the society, and you think that you're their servant class. No! The Vaiṣṇavas are the Guru of the *brāhmaṇas*. This sort of conviction you have to develop, and also to have such realisation in your own self."

*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāraḡaḥ
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate
vaiṣṇavānām sahasrebhyaḥ ekāntyeke viśiṣyate*

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [*Hari-bhakti-vilāsa*, 10.117] & [*Bhakti-Sandarbha*, 117]

Vaiṣṇava is above *brāhmaṇa*. You must be conscious of that fact. Otherwise pseudo Vaiṣṇava, the imitation Vaiṣṇava, the so called Vaiṣṇava. Yati Vaiṣṇava, they used to take *prasādam* from the fish eating *brāhmaṇas*, fish eating, meat eating *brāhmaṇas*. They're *śakta*, and the so called Vaiṣṇavas are taking *prasādam* in their house. This can't be, go, all these things. Above *brāhmaṇa* you must be certain, at least *brāhmaṇa*, in the society. And then your *bhajan* will go upwards. And to give a push to the social *brāhmaṇas*. The real Vaiṣṇava is above you. They're not lacking in *brāhmaṇism*, it is already in them. The Brahma *jñāna* is lower to Viṣṇu *jñāna*, not that Brahma *jñāna* is above and Viṣṇu *jñāna* is lower.

Devotee: This also brings another question. In some temples the Deity worship is being carried on by persons whom we have differences with, or perhaps they're Gaura-nāgarīs, something like that. Then how should we respect *prasādam* from that Deity? Or how should we regard it, what they offer as *prasādam*?

Śrīla Śrīdhara Mahārāja: That *prasādam*, we're to understand whether it is guided under whose direction the things are going on. That will be the question, if the leading person is a genuine man.

In *kīrtana* also. Bhaktivinoda Ṭhākura has suggested, "In a *saṅkīrtana* party if the leader is a *śuddha bhakta*, the leading person he's a *śuddha bhakta*, then you can join. Otherwise it will be all *Nāma aparādha*. You should not join any congregation taking the Name."

So also, if the guiding man he's a genuine devotee, then under his instruction those that are working there, they should be considered as instrumental. By his sanction anyone is entering the temple and worshipping, he's doing through, he's instrumental agent. So the *prasādam* will be taken, considering who is guiding.

Devotee: Sometimes the devotees go to holy places, like the Gambhīrā and other places. And these places are controlled by *sahajiyās*. So no *prasādam* should be taken from there?

Śrīla Śrīdhara Mahārāja: That depends upon the realisation of the person. In general, *kaniṣṭha adhikārī* generally takes. *Madhyama adhikārī* will consider "Whether I shall take, this is not handled by the proper person," he won't take. And *uttama adhikārī* he may also take. A slight connection of Kṛṣṇa cannot make any harm. "Yes, it may be done." In this way. *Uttama adhikārī* he takes *mādhukārī* from any house. "Kṛṣṇa is giving me." He's not much concerned with the instrumentality. "Kṛṣṇa is giving me this" and he takes.

*yo mām paśyati sarvatra, sarvaṁ ca [mayi paśyati
tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati]*

["For one who sees Me in everything and sees the whole creation in Me alone, I am never unseen for him, and he is never unwitnessed by Me - he never fails in thinking of Me."] [*Bhagavad-gītā*, 6.30]

The mediation position he does not care to look at, as Kṛṣṇa is giving. The instrumentality, no contamination from the instrumental agency. The *madhyama adhikārī* he considers, 'no, he's not a proper man, not properly offered to the Deity, I should not take here,' the *madhyama adhikārī*. 'Only formally they're doing, but the spirit is absent here. So if I take this, I mix with them, this will be encouraged, and contamination will come to me. This is not in proper form.' So he will avoid.

Devotee: There's one temple in Vṛndāvana, the Rādhāramaṇa temple, that's under the control of the Goswāmīs coming from Gopāla Bhaṭṭa Goswāmī. So there's one *sevāite* there whose name is Viśvambhara Gosai. And recently some devotees in United States...

Śrīla Śrīdhara Mahārāja: I got a letter from Sudhīra Goswāmī that that Viśvambhara Goswāmī went there, and he's delivering lectures about Mahāprabhu.

Devotee: No. They're asking him to come.

Śrīla Śrīdhara Mahārāja: And he wants to come to deliver lectures in Sudhīra Goswāmī's *āśrama*, whether he can be allowed or not.

Devotee: What is their position?

Śrīla Śrīdhara Mahārāja: Position is, they had some connection with Bhaktivinoda Ṭhākura and our Guru Mahārāja. They have recognition of *śuddha bhakti*, so some intimate relation with that temple, Rādhāramaṇa temple, and Gauḍīya Maṭha people.

But not all - afterwards they've deviated. We're to judge on particular cases what is his position. Not that the Goswāmī's son is a Goswāmī, but what is *his* status, we're to judge then we're to do accordingly. We're to put some test, and then we can know what order of Vaiṣṇava he is, and whether I can mix with him freely or cautiously. Giving some outer respect I may carefully go on in my own way. These things are personal questions.

Devotee: This particular man he's recognised...

Śrīla Śrīdhara Mahārāja: Even those that are coming in the order of Swāmī Mahārāja so many going astray. So coming in the order of our Guru Mahārāja Bhaktisiddhānta many may go astray. So if we've got the criterion, the proper thing, the very substance, the truth, then we can understand with whom to mix and whom to avoid. And how much with whom that depends on our own realisation, everywhere.

Devotee: This Viśvambhara Goswāmī he's a householder.

Śrīla Śrīdhara Mahārāja: We know.

Devotee: Is that sufficient reason to...

Śrīla Śrīdhara Mahārāja: And he was perhaps an educated man, he was holding an important position in _____ [?] University, founded by Bon Mahārāja. Then Bon Mahārāja had a quarrel with him and he wanted to disconnect Bon Mahārāja from his position as founder. So many things I heard. He was pro Hindu Mahā Sabhā. Viśvambhara Goswāmī, I heard his name.

[15:45 - 18:15 ?]

...

Devotee: He's considered incarnation of Satyabhāmā. Can you explain why he wanted to go to Vṛndāvana?

Śrīla Śrīdhara Mahārāja: Not only Satyabhāmā, that nature of Satyabhāmā. Satyabhāmā is *vilāsa* Mūrti of Rādhārāṇī. So that *bhāma bhāva* is a peculiar nature of Jagadānanda.

That was, just as Rāmānanda Rāya is Viśākhā as well as Arjuna, combined, it has been traced.

So Jagadānanda has twofold characteristic, in connection of Rādhārāṇī's line. In Gaura *līlā*, in Vṛndāvana *līlā*, and in Dvārakā connection. It is written in *Lalitā-Mādhava* when Kṛṣṇa went to Dvārakā *līlā*, some of the *gopīs* mostly they also had got such sort of transformation to attend the service of Dvārakā.

So Satyabhāmā representing Rādhārāṇī. Candrāvalī representing Rukmiṇī. And Lalitā representing Jāmbavatī. But in lower circles, what was higher, the sentiment had the highest honour in Vṛndāvana, but in Dvārakā that was lower down. And sober consideration that has secondary position in Vṛndāvana in Candrā, that got higher consideration in Dvārakā, in Rukmiṇī.

Buddhi pradhana. And the feeling got some, sentiment got some lower status in that level. So many things are there.

Devotee: Śrīla Śrīdhara Mahārāja. Govinda Mahārāja he says you've written one *śloka*, *eka śloka*, about Gadādhara Paṇḍita in Jagannātha Purī reading *Śrīmad-Bhāgavatam*. It begins with the word *nīlāmbhodhi*.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: So I asked him to explain it, but he told me to ask you to explain it.

Śrīla Śrīdhara Mahārāja: I was writing, and began to write a book, a brief representation of *Śrīmad-Bhāgavata*. As Bhaktivinoda Ṭhākura he gave *Bhāgavatārka-marīci-mālā*, the whole gist of ontological aspect of *Bhāgavatam* in one thousand *ślokas*. *Bhāgavata* is supposed to have - though it is announced eighteen thousand, but really fourteen thousand we get. And Bhaktivinoda Ṭhākura has represented whole of *Bhāgavata* principle in a book, *Bhāgavatārka-marīci-mālā*, in near the hundred *ślokas*. I had a mind to consolidate more...

Devotee: One hundred *lākh*...

Śrīla Śrīdhara Mahārāja: ...to represent three hundred, within three hundred. I began that book but I could not finish. In the beginning I had some introductory *ślokas*, this *praṇāma*.

Gadādhara Paṇḍita he used to read *Bhāgavatam* in Purī Toṭa Gopinātha Temple and where the devotees used to go there and to listen, including Mahāprabhu. Mahāprabhu used to visit Gadādhara Paṇḍita and with His Own party He heard *Bhāgavatam* from Gadādhara. Gadādhara Paṇḍita was the reader and with Mahāprabhu so many devotees all listeners, audience.

In the introduction I composed one *śloka* for that. There are many *ślokas* but one of the *ślokas* is this.

*nīlāmbhodhi-taṭe sadā sva-virahā-kṣepanvitam bāndhavam
śrīmad-bhāgavatī kathā madirayā sañjīvayan bhāti yaḥ
śrīmad-bhāgavatam sadā sva-nayanāśru-pāyanaiḥ pūjayan
gosvāmi-prabaro gadādhara-vibhūr-bhūyāt mad-ekā-gatiḥ*

["On the shore of the broad blue ocean, Gadādhara Paṇḍita used to read *Śrīmad-Bhāgavatam* to Śrī Caitanya Mahāprabhu, who was suffering from the great internal pain of separation from Himself (Kṛṣṇa). Gadādhara Paṇḍita supplied the wine of Kṛṣṇa *līlā* to intoxicate his afflicted friend and give Him relief. As he read, tears would fall from his eyes like flower offerings onto the pages of *Śrīmad-Bhāgavatam*. May the pleasure of that brilliant personality, Gadādhara Paṇḍita, the best of the Goswāmīs, be my only object in writing this book."]

I'm inviting the blessings of Gadādhara Paṇḍita, who was a reader of *Bhāgavatam* where Mahāprabhu was amongst the audience. I invoke blessings from him before I compose this *Bhāgavata* substantial book.

Nīlāmbhodhi-taṭe. At the shore of that unlimited blue water, *nīlāmbhodhi*, blue water, *āmbhodhi*, the ocean, of the sea, just nearby *nīlāmbhodhi-taṭe*, Nīlācala.

Sadā sva-virahā-kṣepanvitam bāndhavam. Gadādhara Paṇḍita used to read *Bhāgavatam* to whom? His own friend who is very much affected for His Own separation, *sva-virahā*. Mahāprabhu is finding great pain from the separation of His own previous *svarūpa*, Kṛṣṇa *viraha*, *vipralambha*. The friend of Gadādhara Paṇḍita Who is suffering from the internal pain due to the separation from His Own self, *nvitam bāndhavam*.

Śrīmad-bhāgavatī kathā madirayā sañjīvayan bhāti yaḥ. Gadādhara Paṇḍita is shining there, distributing in a form of medicine that, *kṣepanvitam bāndhavam*, he's applying the wine of the stories of *Bhāgavatam*, of Kṛṣṇa *līlā*. *kṣepanvitam bāndhavam*. *Bhāgavatī kathā madirayā*. The stories of *Bhāgavatam*, just like wine, was distributed to that affected friend, Whose pain is for His Self separation, *kathā madirayā*.

Just as if a patient is suffering acutely, then to help him from the feeling of the acute pain some sort of wine is given to lessen the pain, feeling.

So these intoxicating stories of *Bhāgavatam*, Kṛṣṇa, *gopīs*, all these things, that was distributed like medicine to his friend Who was always mad and feeling pain due to His separation - and separation of His Own, none else. *Kṣepanvitam bāndhavam*.

Sañjīvayan bhāti yaḥ. In this way by distributing these sort of intoxicating stories of Kṛṣṇa *līlā* who is shining there, Gadādhara Paṇḍita. *Nilāmbhodhi-taṭe*. In that broad shore of the broad viewed blue water.

Śrīmad-bhāgavatam sadā sva-nayanāśru-pāyanaiḥ pūjayan. And at the same time when Gadādhara Paṇḍita was reading *Bhāgavatam*, tears used to come down from his eyes profusely.

So much so, that when after - before His departure Mahāprabhu advised Gadādhara Paṇḍita, "Śrīnivāsa will come very soon to you, and you please teach him *Bhāgavatam*."

And when Śrīnivāsa went, after the departure of Mahāprabhu, Gadādhara Paṇḍita remained for some time, and Śrīnivāsa went to him. Then he told that, "My Lord has ordered me to teach you *Bhāgavatam*. But this book you can't, won't be able to follow. This is by the tears, many letters have been washed away, you won't be able to follow. So get another good book from anyone, by my name from Narahari Sarakāra of Śrīkhaṇḍa, and then I shall teach you *Bhāgavatam* - carry out the order of my Lord."

So we're told that by the tears when he was reading the book, tears fell down from his eyes and that damaged the letters of the book. So, *āśru-pāyanaiḥ pūjayan*. When Gadādhara Paṇḍita lived there he did such help to his Master, and as well as he was worshipping *Bhāgavatam* with the - instead of flowers, only by the tears of his eyes he used to worship *Bhāgavatam*. Such Gadādhara Paṇḍita may be my only object for fulfilling my purpose what I'm going to do in this book in this way.

*nilāmbhodhi-taṭe sadā sva-virahā-kṣepanvitam bāndhavam
śrīmad-bhāgavatī kathā madirayā sañjīvayan bhāti yaḥ
śrīmad-bhāgavatam sadā sva-nayanāśru-pāyanaiḥ pūjayan
gosvāmi-prabaro gadādhara-vibhūr-bhūyāt mad-ekā-gatiḥ*

That is the *śloka*.

Devotee: _____ [?]

...

Devotee: So this verse about Gadādhara Paṇḍita, that is one of many verses you've written for an introduction to a book about *Śrīmad-Bhāgavatam*.

Śrīla Śrīdhara Mahārāja: Ah! Introduction. Many *śloka*s are there, but where it is at present I forget. May be somewhere. Vedavyasa rsi asesā semasi ausesa yat [?] So many things I forgot.

[34:20 - 34:37 ?]

Devotee: This next book, you've given a title, about Mahāprabhu, *Śikṣāṣṭakam*, you've given the name *Golden Volcano*.

Śrīla Śrīdhara Mahārāja: Ah! *Śikṣāṣṭakam. Golden Volcano*. Divine Lava. And the query, He's lava, love, die to live.

Devotee: Ha, ha, ha. Can you repeat that again. Title.

Śrīla Śrīdhara Mahārāja: In the beginning it is like that is die, that is like lava. But in the end it is live, life, that is it is lava - love, lava. Any connection in root meaning - lava and love? What is the root of lava?

Devotee: Lava I think is an oriental word.

Śrīla Śrīdhara Mahārāja: That must be Roman or Greek? Eh? Lava, a Greek word or Roman?

Devotee: Lava is Latin.

Śrīla Śrīdhara Mahārāja: Or Hebrew?

Devotee: I thought it was oriental.

Śrīla Śrīdhara Mahārāja: Lava, and volcano, lava. So Mahāprabhu, *vipralambha*, Kṛṣṇa *viraha*, like a huge fire it's coming out. *Viraha duḥkha - dvādaśābda-banhi-garbha-vipralambha-śīlanam*.

[śrī-svarūpa-rāya-saṅga-gambhirāntya-līlanam, dvādaśābda-banhi-garbha-vipralambha-śīlanam rādhikādhirūḍha-bhāva-kānti-kṛṣṇa-kuñjaram, prema-dhāma-devam-eva-naumī-gaura-sundaram.]

["His pastimes culminated in the Gambhīrā *līlā* with His closest associates Śrī Svarūpa Dāmodara and Śrī Rāmānanda Rāya. For twelve long years He remained within the fire of deep feeling of separation from Kṛṣṇa, which He relished and discussed with His associates. At the same time He was like an elephant, intoxicated with love for Rādhārāṇī and His being was vibrant with Rādhā *bhāva*, for He was beautiful Kṛṣṇa Himself illuminated by the beautiful bodily effulgence of Śrī Rādhikā. I sing with joy the unending glories of my golden Lord Gaurasundara the beautiful, the divine abode of pure love."]

[*Prema Dhāma Deva Stotram*, 54]

He was - vomiting painful separation about Rādhā-Kṛṣṇa, painful, very painful, can't tolerate. That is *banhi-garbha*, like fire, so it is lava and volcano. The *viraha*, Kṛṣṇa *bhakta*, in *Rāmānanda-samvāda* it is mentioned what is the highest conception of pain.

[*duḥkha-madhye kona duḥkha haya gurutara?*]
[*kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para*']

[Śrī Caitanya Mahāprabhu asked, "Of all kinds of distress, what is the most painful?" Śrī Rāmānanda Rāya replied, "Apart from separation from the devotee of Kṛṣṇa, I know of no unbearable unhappiness."]

[*Caitanya-caritāmṛta, Madhya-līlā, 8.248*]

No such intense pain can be found than the separation with the devotee of Kṛṣṇa. So separation from Kṛṣṇa - as much as ecstasy or joy we can have from the association of Kṛṣṇa, by separation so much pain. It is reasonable. By, when in union, as much intensity of joy, in separation so much intensity of pain. So it may be compared with lava.

Mahāprabhu giving out. "Oh! You can't understand under what painful situation you are. Your senses have been all destroyed. Otherwise the separation of Kṛṣṇa, how painful, you can't feel, understand."

Mahāprabhu has shown that, that separation from Kṛṣṇa is so painful, and union is so happy.

So die to live. In the beginning it is lava, fire. But really it is nectar, love. Whether love and lava, coming from the same root. Ha, ha. The volcano. It's intolerable pain Mahāprabhu can't tolerate. Coming out, Kṛṣṇa *viraha*, how painful it is.

[*śrī-kṛṣṇa*]-*viraha āṛ sahite nā pāri, parān chāḍite āṛ dīn dui cāri*

["I am unable to further tolerate this separation from my Lord Śrī Kṛṣṇa and am ready to give up my life in two days or four." [*Jhānphi-Lophā, Song 7, verse 8*] [*The Songs Bhaktivinoda Ṭhākura, page 139-140*]

Bhaktivinoda Ṭhākura says, "I can't tolerate any longer the separation of Kṛṣṇa. Only perhaps three or four days I shall have to leave this body." Bhaktivinoda Ṭhākura says. "*Śrī-kṛṣṇa-viraha āṛ sahite nā pāri, parān chāḍite āṛ dīn dui cāri*. Within four or five days, three or four days, I shall have to meet death, to leave the body. I can't tolerate this separation of Kṛṣṇa in this life."

So in *Śikṣāṣṭaka* [8],

*āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampāṭo, [mat-prāna-nāthas tu sa eva nāparaḥ]*

["Kṛṣṇa may embrace Me in love or trample Me under His feet. He may break My heart by hiding Himself from Me. Let that debauchee do whatever He likes, but He will always be the only Lord of My life."]

What sort of feeling is coming out from Him? Like lava, comes a volcano, but it is golden. "We're severed from our Lord and we're living our life. What is this? Inconceivable, that we're living separate life from Whom, Who is all in all in us. Tumi vina kalena nahi hela radha raman [?] Wholesale I belong to Him. He's all in all in me. And I can't see Him. I'm forcibly separated from Him. How can I tolerate?"

So many persons in this ordinary world frustrated in love, so many persons committing suicide, becoming mad, can't tolerate pain. But the pain which is the outcome of the separation of Kṛṣṇa, as represented by Mahāprabhu to certain extent to us, that is compared with lava. But, not injurious like lava.

bahye viṣajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.50*]

Externally it works like a poison, but internally it saves the life, makes the life full of joy. *Kṛṣṇa premara adbhuta carite*. Such is the peculiar characteristic of the divine love of Kṛṣṇa. Suffering.

In English poetry, "Our sweetest songs are those that tell of saddest things."

["Our sincerest laughter with some pain is fraught;
Our sweetest songs are those that tell of saddest thought."
(The English Romantic poet, Percy Bysshe Shelley, 1792-1822)

Sītā Devī, Rāmacandra _____ [?] So cruel the action that when we go to read that we can't but shed tears profusely. Still, so painful, still we cannot leave reading. We're shedding tears like anything, but still we cannot leave the reading, we go on reading. And so there's a particular form of joy there within that pain. Apparently there's pain, tears falling, but within there's some sort of happiness, we can't leave it. So this is ordinary in us. And what about Kṛṣṇa *viraha*? It's very painful but we can't leave it. Can't leave it. Within we feel a sort of ecstasy. It is of such type.

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

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha. New faces come, with new resources it will come out. He has got the first class press in the world, German planed press, that is considered to be highest in the press section.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Mukundamala Prabhu will go and then publish _____ [?]

Devotee: Mukundamala Prabhu _____ [?]

Devotee: _____ [?] Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: We're taking the treasure, we're trying to plunder the treasure.

Śrīla Śrīdhara Mahārāja: Gaura Hari. Volcano. Dreadful.

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