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Śrīla Śrīdhara Mahārāja: ...human beings, *gandharva*, *kinara*, *devata*, etc, only four *lākhs*. Those that have free will, who can leave one path and accept another path, such sort of consideration is only with the four *lākhs* of persons. Human beings are - even the [demi] god life is not very eligible for new selection. In human position they're in the most favourable position to accept a new life. Because when they're in the life of gods and other lives they're busy to enjoy their fruits of past actions.

Bhoga ninge satasyat [?] In the lower section, *avidyā*, *ajñāna-timirāndhasya*, they're covered by ignorance. And in *devata* they're also unfit. Why? By their past action they've acquired some merit and they're very busy to enjoy their happiness earned by the past actions. Bhoga ninge satasyat [?] A man who has got money it is very easy for him to go to the wine shop and here and there, made very easy. So *devata*, the gods, they've acquired in their past lives many things which can excite enjoyment, they're busy with that. Bhoga ninge satasyat [?]

So human life is in the balance, and from here we can very easily accept a new line of life. So the *ṛṣis*, the noble persons, they advise us. "Human birth is very, very valuable. When you've come here, give up all attempts, only accept your line for the highest realisation. A very valuable life, higher than the gods.

Nitāi. Nitāi. Nitāi. Today is *Ekādaśī*. Kṛṣṇa demands service a little more this day.

Generally it was told by Guru Mahārāja. "The *jala*, water, ebb and tide we find, so from *Ekādaśī* it begins the juice, the watery portion in our body increases. So also the spiritual enjoyment increases. So Kṛṣṇa also - everything, the cause is there in Kṛṣṇa. Kṛṣṇa wants to enjoy little more, so our opportunity to supply service to Him this day is a very good opportunity that we've got to serve Him. When there's demand of water, the value of water is there. Kṛṣṇa wants service, so if we can serve Him in the time of need then we'll earn more. So the devotees they leave their personal necessities and they try to engage themselves always in the service of Kṛṣṇa. They'll earn more attraction for Him by that. *Ekādaśī*. A special day to engage oneself for better earning in the service. Nitāi Gaura Hari bol.

In Jainism they appreciate the saints, that is liberated souls. There are so many liberated souls. But the liberated souls, where they live? And what is the relation between them? And whether there is something who can harmonise them? Then the question of *Vaikuṅṭha* and *Goloka* comes in there.

Hare Kṛṣṇa. Hare Kṛṣṇa. Generally today, after twelve we do not take anything. But after that *Ekādaśī* day we take some *anukalpa*. But as you're to go elsewhere I've asked them to give some *anukalpa* to you before you start from here. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

In Vallabha *Sampradāya*, *vātsalya rasa* is more predominating, *vātsalya*. Golula is the highest place. And in *mādhurya rasa* the Yamunā. When in Bombay I met Gokula Dāsa, the *mahant* or someone. And also I've read from the books that filial, they come from the same school as Śrīdhara Swāmī comes, the great commentator of *Bhāgavatam* and *Bhagavad-gītā*, Śrīdhara Swāmī. He came from Viṣṇusvāmī *Sampradāya*. And Vallabhācārya also came from the same *Sampradāya*. In Gujerat and that locality, Vallabha Vaiṣṇavas are in large numbers existing. They're more towards

sevā. Neither *arcana* like Nimbarka *Sampradāya*, and neither *kīrtana* as Gauḍīya *Sampradāya*. *Kīrtana* is the common thing in Gauḍīya. And *sevā* in Vallabha *Sampradāya*. *Arcana* in the Nimbarka *Sampradāya*. In this way principal things in a particular *Sampradāya*. So Vallabhācārya, *sevā*, and mostly *vātsalya rasa*. And of course they admit *mādhurya rasa* service, but there they're more towards Yamunā. And Gauḍīya *Sampradāya* and Nimbarka towards Rādhārāṇī, Rādhā-Govinda. Rādhārāṇī's service is the highest for Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Differentiation. Hare Rāma. Hare Rāma. Rāma Rāma. *Laulyam api mūlyam ekalaṁ*.

*[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]*

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.70*]

The only price is our sincere earnest demand. "I want Him, sincerely." That is the price. *Laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate*. Crores of births and their acquisition fails to give us that thing. Only have your innermost necessity for the Supreme. That must be roused, discovered. It's there, but it's covered thickly by different mental tendencies. That must be discovered by the help of the association of the saints and the scriptures. Then the inner demand, so much so, every atom of my body is crying for the corresponding atom of my Lord.

One gentleman came from Germany, our Godbrother, he told, "Nowhere in religious conception there is twenty four hours engagement with God. Only Gauḍīya *aṣṭa-kālīya-sevā*. Twenty four hours engagement of service with God is nowhere found but only in the Gauḍīya *sampradāya*, in the consorhood of service, *mādhurya rasa sevā*. *Mādhurya rasa sevā*, there we can have twenty four hours engagement in the service of God, nowhere else. That has been given by Śrī Caitanyadeva. Both Rādhā-Kṛṣṇa combined. This is the peculiarity."

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Hare Rāma. Hare Rāma. Hare Kṛṣṇa.

In *Rāmānanda-saṁvāda*. "Go deeper. Superficial. This is also." Stage by stage one is entering into the highest stage. "*Eho bāhya āge kaha āra*." [*Caitanya-caritāmṛta, Madhya-līlā, 8.59, 61, 64, etc*]

Rāmānanda answering, Mahāprabhu questioning, and Rāmānanda answering.

"Here it begins from *varṇāśrama dharma*."

"Go further, go deeper." He's saying, "*Eho bāhya āge kaha āra*. This is also superficial, go deeper."

In this way, going to the highest stage. "Here it is. Anything further?"

In this way, step by step, beginning from *varṇāśrama dharma*, in the *śāstra pramāṇa*.

*[prabhu kahe, — "paḍa śloka sādhyera nirṇaya"]
rāya kahe, — "sva-dharmācaraṇe viṣṇu-bhakti haya"*

[Śrī Caitanya Mahāprabhu ordered Rāmānanda Rāya, "Recite a verse from the revealed scriptures concerning the ultimate goal of life."] [Rāmānanda replied, "If one executes the

prescribed duties of his social position, he awakens his original Kṛṣṇa consciousness.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.57]

[*prabhu kahe,*] — “*eho bāhya, āge kaha āra*”
[*rāya kahe,*] “*kṛṣṇe karmārpaṇa — sarva-sādhya-sāra*”

[The Lord replied, “This is external. You had better tell Me of some other means.”]

[Rāmānanda replied, “To offer the results of one’s activities to Kṛṣṇa is the essence of all perfection.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 8.59]

[*prabhu kahe,*] “*eho bāhya, āge kaha āra*”
[*rāya kahe,*] — “*jñāna-sūnyā bhakti — sādhya-sāra*”

[“After hearing this, the Lord, as usual, rejected it, considering it to be external devotional service. He again asked Rāmānanda Rāya to speak further, and Rāmānanda Rāya replied, “Pure devotional service without any touch of speculative knowledge is the essence of perfection.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 8.66]

[*prabhu kahe,*] — “*eho bāhya, āge kaha āra*”
[*rāya kahe,*] “*jñāna-miśrā bhakti — sādhya-sāra*”

[After hearing Rāmānanda Rāya speak in this way, Lord Śrī Caitanya Mahāprabhu again rejected his statement and said, “Go ahead and say something more.”] [Rāmānanda Rāya then replied, “Devotional service mixed with empiric knowledge is the essence of perfection.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 8.64]

“*Eho bāhya, āge kaha āra, — “jñāna-sūnyā bhakti — sādhya-sāra.” Jñāna-sūnyā bhakti*, where the trace of calculation, reasoning stops, and only taste, *ruci*, begins. The *ruci*, our taste, no reasoning, only taste. Mahāprabhu accepted, “Here it is.” Intellect is deceptive, treacherous. Reason cannot give Him. We cannot measure Him by reason. He’s above reasoning. Then the only reliable thing within us, our taste for Him. *Jñāna sūnya bhakti*. Free from power seeking element and knowledge seeking element.

‘We can know Him and we can utilise Him. We can utilise Him as energy, and we can know Him thoroughly.’ But these are opposite, these must be dismissed.

Only, ‘I like it very much when I hear about Him from the mouth, from the lips of a *sādhu*.’ Here we can do like. Our inner taste to have Him, in connection with the *sādhu*, the unit is here, beginning here.

Āge kaha āra. Then *dāsya prema*. *Eho bāhya, āge kaha āra*. *Sākhya prema*. *Eho bāhya, āge kaha āra*. *Uttama āge kaha āra*. *Vātsalya prema*. *Eho uttama āge kaha āra*. *Mādhurya sevā*. *Sei sarvottama kintu āge kaha āra*. Then the particular *mādhurya sevā*, devised by Rādhārāṇī. *Sei sarvottama*.

In this way progressing. Mahāprabhu. Very beautiful and very appealing to the sincere person. Very satisfying to the innermost nerve is satisfied. Gaura Hari. Nitāi Gaura Hari bol.

So time is most valuable to us. With the help of the saints and the revealed scriptures we're to make progress further, to improve our fortune. The fortune, not only of this life, but past lives and future. Past, present, future, the fulfilment of the whole, and to the highest degree, we can get by the grace of Nityānanda and Śrī Gaurāṅga.

Sādhu sādhana. "Oh you honest people be very careful to utilise your time. You are honest and sincere, still, I'm giving warning to you. You venture forth, the time is very important. You have got the present time, very, very important, try to utilise. It will help you for eternity."

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura.

...

...after His *sannyāsa* He came back once to see His birthplace here in Govardhana Kuliya. He showed His mercy to the extreme. All that previously committed offence against Him, serious offences were all pardoned here, forgiven here.

kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya, hena nāhi, yā 're prabhu nā karilā dhanya

["At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all."] [*Caitanya-Bhāgavata, Antya, 3.541*]

He left His motherland and again after five years when He came back to have a *darśana* of His motherland as a *sannyāsī*, then many fell to His Holy Feet.

"We could not understand You my Lord. We committed many offences against You. Please forgive."

And He forgave, who even committed serious offences against Him when He was a householder. He forgave everyone. "Yes. All offences forgiven." Here in Kuliya, in Gupta Govardhana, here in Navadvīpa. On the other side, His house, and He was here.

Viṣṇupriyā Devī came to take bath in the Ganges, with mother. And suddenly found a large crowd all chanting "Haribol. Haribol." "Why so much Haribol on the other side of the Ganges?" She cast her glance and saw, "Oh mother, your Son has come there." Mahāprabhu was a little higher than ordinary people, so she could see His head from the other part of the Ganges. "Oh mother, your Son. So much Haribol on the other side, and crowd." Then after casting her glance she told, "Mother, your Son has come on the other side of the Ganges." Next moment she told, "Please cover me and take me home. If He sees me His *sannyāsa dharma* will be lost. So cover me and take me home my mother."

Then once Mahāprabhu crossed the Ganges and went to the door of His own house, at that time Viṣṇupriyā fell flat on His feet. And Mahāprabhu could understand, wholly covered, and He gave His wooden *paduka*. "You pacify yourself with these." And He went away from the door of His house.

Gaura Hari bol.

And what did Viṣṇupriyā do? We're told that she used to take the Name, and counting the Name with some rice. And that rice she cooked and offered to the Deity, and she took that only, that rice she took, and emaciated day by day. Viṣṇupriyā. When Mahāprabhu left her she was the age of fourteen. Fourteen years of age, perhaps married life one year or so. Viṣṇupriyā.

Their life was sacrifice to excite the feeling in the heart of others, to take refuge, to take shelter under the Holy Feet of great Gaurāṅga. Śacī Devī, old mother, and girl wife, their great sacrifice all helped the people to accept the Holy Feet of Śrī Gaurāṅga. They will be saved. Their whole life was a sacrifice to excite others. "Take shelter under the Holy Feet of Gaurāṅga. He's so noble. You get the benefit. I give up Him, but you people get the benefit of His company, His grace. Let us suffer for the interest of you all, public."

Gaura Hari. Gaura Hari. And it's described, when Mahāprabhu was here, people were coming, crossing Ganges by swimming. All covered by human heads, the whole Ganges locality was covered by human heads. All swimming, coming towards this side. It's described in such a way, the whole Ganges water was covered with human heads, all coming to see Mahāprabhu in this side.

And He took His quarter with Sārvabhauma's brother, Vidyāvācaspati, in Vidyānagara. He stayed there for a few days. And then went to Rūpa, Sanātana _____ [?] And when He was approaching towards Vṛndāvana by the banks of the Ganges, *lākha lākha, lākhs* of people following Him.

Yaha yara tare carana carite sei misti kailu gata haya pate [?] Wherever He's touching with His - He's progressing by steps touching the earth and people are taking the earth from there, and there a hole is created. *Lākhs* of people following Him to Vṛndāvana side, through the banks of the Ganges. And yaha jara [?] wherever His feet is touching the earth and people passing they're taking earth from there, and a hole created in the path, in this way. sei misti kailu gata haya pate [?]

Then He came back. Sanātana Goswāmī told, "Prabhu. You're going to Vṛndāvana with *lākhs* of followers. You won't find peace there. These men will create disturbance." Then He came back to Purī and with only one follower, one assistant, He went to Vṛndāvana from Purī, with one Balabhadra Bhaṭṭācārya.

And when He was passing through the jungle of Jhārikhaṇḍa it's written that so many tigers, deers, and elephants in the jungle, they were also dancing and chanting with Kṛṣṇa *Nāma*. From soul to soul, the impression, the transmission of the love from soul to soul, independent of the mental system of animals. And the elephants, tigers, they also feel within their soul so much ecstasy. "Kṛṣṇa. Kṛṣṇa." And dancing with Mahāprabhu. It is mentioned there, the deeper plane of soul, the inspiration is passing to another soul. Beast, the mental system is beast, body is beast, but internally the soul that is separate from body and mind. The love divine is transmitted in that plane of soul, so the elephant dancing with Kṛṣṇa *prema*. It is possible.

Gaura Hari.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaudadesa. You try there. And Nityānanda came, instead of preaching the Name of Kṛṣṇa, Nityānanda began to preach the Name of Gaurāṅga.

*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."]

"Accept Gaurāṅga, fall at His feet. And whomever takes the Name of Gaurāṅga he's My very life." In this way appealing from door to door. And the request was so much intense, sometimes He appealed, and with the tears in His eyes, and then began to roll on the door of the man. "Accept Gaurāṅga, take Gaurāṅga. You do not know how valuable things are passing through your door. It is the success of lives and lives, the fulfilment of the whole existence. Gaurāṅga is passing through your door. Please accept. Don't lose this chance." Nityānanda falling at the door and crying and rolling.

*[yena bhaje tāre bale danta tṛṇa dhari, āmāre kiniyā laha bala gaura-hari]
eta balī nityānanda bhūme gaḍī yāya, sonāra parvata yena dhūlāya loṭāya*

["The compassionate Nityānanda Prabhu most humbly approached those who did not feel any loving appreciation for Śrī Gaurāṅga due to their false pride and hard heartedness. Not to hurt their pride, He took a few blades of grass between His teeth as a token of humility and appealed to them saying, "O dear friend, try to understand that your own highest good is Gaura Hari. You can attain the greatest fortune of your life if you connect to Him with love and devotion. Please take His Holy Name, even if only once, and chant it from the core of your heart. With devotional faith speak about His glories and share your relish with other devotees. Sincerely pray for His grace, for you will surely receive great spiritual benefit. I am your most well wishing friend. If you can please take My advice and act accordingly then you can own Me forever."

Imploring in such a way, Śrī Nityānanda's heart melted in spiritual compassion. Incited by that deep emotional ecstasy He became so tender before those proud people that He invalidated all their pride. As an act of noble humility He began to roll on the ground before them. As His form became decorated with the dust of the earth the devotees around Him beheld with tearful eyes the extraordinary manifestation of causeless mercy of Prabhu Nityānanda. They marvelled at how their divine Guru Tattva, could sacrifice His exalted position and honour and come down to the dust of the earth with such compassionate humility."]

[Locana dāsa Ṭhākura] [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 4]

As a mountain peak He's rolling there, crying and rolling on the door. "Accept Gaurāṅga. You don't know what valuable things are passing through your door. Accept Gaurāṅga and you'll get the highest realisation, Rādhā-Kṛṣṇa, Both combined. Take, accept." In this way fervently appealed from door to door requesting the acceptance of Gaurāṅga as their Lord of heart. Nityānanda Prabhu.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Love Divine is the highest thing, neither knowledge nor power. We're to understand these things in a nutshell. We're power seekers. 'Everyone will obey me. I'll be the master.' This is the nature of this world, but there's reaction. And disgusted with action and reaction, the Buddha, Śāṅkara, They want the effacement of their existence. That is *tyāga, samādhi, sāyujya mukti*. But both cancelled by the Vaiṣṇava. Service is a noble life, dedication, only earning and no expenditure, only earning. By dedication you earn, always earning, and earning what? Noble things, noblest things. You earn, only earning, and no expenditure. You're getting highest position. Such a life is there. And that is also in the beginning calculative in Vaikuṅṭha, and over calculation in Vṛndāvana. Labour of love. And they forget themselves in loving service. Forgetfulness totally in the service of the Lord of love, and they enjoy some extraordinary ecstatic feeling there. *Vṛndāranyam sva-pada-ramaṇam*.

*[barhāpīḍam naṭa-vara-vapuḥ karṇayoḥ karṇikāram
bibhrad vāsaḥ kanaka-kapīśam vaijayantīm ca mālām
randhrān veṅor adhara-sudhayāpūrayan gopa-vṛndair
vṛndāranyam sva-pada-ramaṇam prāviśad gīta-kīrtiḥ]*

["While the *gopīs* were describing the sweet vibration of Kṛṣṇa's flute, they also remembered their pastimes with Him; thus their minds became enchanted, and they were unable to describe completely the beautiful vibrations. While discussing the transcendental vibration, they remembered also how Kṛṣṇa dressed, decorated with a peacock feather on His head, just like a dancing actor, and with blue flowers pushed over His ear. His garment glowed yellow-gold, and He was garlanded with a *vaijayantī* garland made of *tulasī, kuṅḍa, mandāra, parijāta*, and lotus flowers. Dressed in such an attractive way, Kṛṣṇa filled up the holes of His flute with the nectar emanating from His lips. So they remembered Him, entering the forest of Vṛndāvana, whose soil experiences the pleasure of consorhood upon being embraced by the touch of Kṛṣṇa's lotus feet."] [*Śrīmad-Bhāgavatam*, 10.21.5]

Kṛṣṇa is such when He's entering the forest with the cows - Śukadeva Goswāmī he's describing, "The earth when gets the touch of the foot of Kṛṣṇa, earth feels some satisfaction of *sva-pada-ramaṇam*, as the earth feeling the happy experience of the conjugal love, *sva-pada-ramaṇam*. By the touch of the feet of Kṛṣṇa, Gopāla, earth feels the satisfaction of the conjugal love. He's such. Every connection, every touch, is producing the highest form of love experience. It is Vṛndāvana."

Nitāi Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. I stop here.

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

["I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls."]

Jaya Śrī Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!
 Bhakta-vṛnda kī jaya!
 Sannyāsa-vṛnda kī jaya!

...

...family. And that is mentioned there perhaps in reference to the *Tipani* of Sanātana, of Sanātana, *Dashami-Tipani*, and Jīva Goswāmī they gave the interpretation that is unique. And unique interpreter of *Bhāgavatam*, his life and connection given there. A new light has been given by Sanātana Goswāmī on *Śrīmad-Bhāgavatam* in *Dashami-Tipani*. And a strong protection for the *Bhāgavata* truth is given by Jīva Goswāmī. And Rūpa Goswāmī has distributed the very gist, the substance of *Bhāgavatam*, to the whole world. So their indispensable connection with *Bhāgavatam* is proper light, proper interpretation. Sanātana Goswāmī has shown from *Śrīmad-Bhāgavatam*, the Kṛṣṇa in Vṛndāvana, not come from Mathurā. Devakī-nandana is another, Yaśodā-nandana is another, separate. When Devakī-nandana was taken to Vṛndāvana there was another, Yaśodā-nandana. And Yaśodā-nandana absorbed Devakī-nandana in Him. But that is ontologically and not explicitly. And when Devakī-nandana went away to Mathurā, Yaśodā-nandana remained there unseen, Nanda-nandana. Because he had reference also from different scriptures.

*kṛṣṇo 'nyo yadu-sambhūto [yaḥ pūrṇaḥ so 'styataḥ paraḥ
 vṛndāvanam parityajya sa kvacit naiva gacchati
 dvibhujāḥ sarvadā so 'tra na kadacit caturbhūjaḥ
 gopyaikayā yutas tatra parikīḍati nityadā]*

["The Kṛṣṇa known as Yadu-kumāra is Vāsudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadu-kumāra Kṛṣṇa manifests His pastimes in the cities of Dvārakā and Mathurā, but Śrī Kṛṣṇa, the son of Nanda Mahārāja never at any time leaves Vṛndāvana, even for a moment. That original Personality of Godhead Kṛṣṇa who is Svayaṁ Bhagavān always manifests two arms. He never manifests four arms. He is always by the right hand side of the foremost of *gopīs*, Śrīmatī Rādhārāṇī, and He never leaves Vṛndāvana."] [*Laghu-Bhāgavatāmṛta, Pūrva-khaṇḍa*, 165] [*Gauḍīya Kaṅṭhahāra*, 7.42-43]

Drāṣṭā. Gopāla-nandana. *Vṛndāvanam parityajya sa kvacit naiva gacchati*. That Svayaṁ Bhagavān never leaves Vṛndāvana, only His *Vilāsa Mūrti*. *Vaibhava Vilāsa* of Svayaṁ Bhagavān leaves Vṛndāvana. *Nanda-tanuja*, in many places it's mentioned in *Bhāgavatam*, *nanda-tanuja*. So *nanda-tanuja* can never be meant as *Vasudeva-tanuja*, so separate. In this way, new interpretation given by Sanātana, in many places.

Hare Kṛṣṇa. Nitāi Gaura Hari.

Rūpa, Sanātana, they come for a *brāhmaṇa* royal family in Maharashtra. For their quarrel in the same family, they, someone named Kumara deva, came to Jagannātha Purī from Maharashtra to live there, for family quarrel. Then from there, from Purī they came to Naihati [?] near the banks of the Ganges, Naihati. Then anyhow for some occupation purpose or so they moved to Yasogula there, and from there they were drawn to Gaur Malda, by the king of that time. And from there they connected with Śrī Gaurāṅga, Nīmāi Paṇḍit, here in Navadvīpa. And after *sannyāsa* Mahāprabhu went there and collected them, and sent them to Vṛndāvana to do for preaching purpose on His

behalf. And educated Rūpa and Sanātana, in Allahabad and in Benares, and sent them there, to preach Gauḍīya Vaiṣṇavism. The conception of the revealed truth, the highest conception of the revealed scriptures, as found in Vṛndāvana. The Vṛndāvana conception of Godhead is the highest conception of the Absolute. Love is above all.

*[vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam]
brahmeti paramātmēti, bhagavān iti śabdyate*

["Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

All permeating, all comprehensive, accommodating, and all controlling, three phases of the Absolute. Then the fourth phase Mahāprabhu gave out, that is Kṛṣṇa conception. That *sundaram*, that loveliness of the Absolute to attract everyone for His service, towards Him. Neither the controller, nor the accommodater, nor the innermost substance is the highest conception of the Absolute. But the capacity of attracting everyone for to concentrate the centre of interest of everyone by beauty and love. Natural, not forceful control, neither all accommodation, or all permeating, but to attract every atom towards Him for fulfilment of their existence. That is the highest aspect of the Absolute, as given by Mahāprabhu. Naturally attractor of all, giving them fulfilment, possible fulfilment. Who can give fulfilment of the inner aspiration of everyone, that aspect is the highest aspect of the Absolute, fulfilment. And that is possible by *ānandam*, *rasam*, beauty, love, affection. That aspect is the highest aspect of the Absolute. Neither controlling, nor accommodating, nor permeating aspect, Paramātmā, Brahman, and Bhagavān, but Svayaṁ-Bhagavān, the God of Gods. The God of all Gods, the fulfilment, *ānandam*, *sundaram*, Svayaṁ-Bhagavān. And His abode is in Vṛndāvana, and He never leaves Vṛndāvana. Then it was found out that He's another, similar...

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