

87.02.20.A

**Śrīla Śrīdhara Mahārāja:** [00:00 - 03:15 ?] Kṛṣṇa Kṛṣṇa Kṛṣṇa.

(Chorus)

*rādhe jaya jaya mādharma-dayite, gokula-taruṇī-maṇḍala-mahite*

(1)

*dāmodara-rati-varḍhana-veśe, hari-niṣkuṭa-vṛndā-vipineśe*

(2)

*vṛṣabhānūdadhī-ṅava-śāśī-lekhe, lalitā-sakhī guṇa-ramita-viśākhe*

(3)

*karuṇām kuru mayi karuṇā-bharite, sanaka-sanātana-varṇita-carite*

*karuṇām kuru mayi karuṇā-bharite, sanaka-sanātana-varṇita-carite  
rādhe jaya jaya mādharma-dayite, rādhe jaya jaya*

(Chorus)

[O Rādhā! O beloved of Mādhava! O You who are worshipped by all the young girls of Gokula! All glories unto You! All glories unto You!]

(1-3)

[O You who dress Yourself in such a way as to increase Lord Dāmodara's love and attachment for You! O Queen of Vṛndāvana, which is the pleasure grove of Lord Hari! O new moon who has arisen from the ocean of King Vṛṣabhānu! O friend of Lalitā! O You who make Viśākhā loyal to You due to Your wonderful qualities of friendliness, kindness, and faithfulness to Kṛṣṇa! O You who are filled with compassion! O You whose divine characteristics are described by the great sages Sanaka and Sanātana! O Rādhā, please be merciful to me!]

[Śrī Rādhikā-stava, from Śrīla Rūpa Goswāmī's *Stava-mālā*]

[Verse translation from *Songs of the Vaiṣṇava Ācāryas*, pages, 96-97]

[04:24]

*madhuraṁ madhuraṁ vapur asya vibhor, madhuraṁ madhuraṁ vadanam madhuraṁ  
madhu gandhi mṛdu smitam etad aho, madhuraṁ madhuraṁ madhuraṁ madhuraṁ*

["O Lord Kṛṣṇa! The beauty of Your transcendental form is sweet, but Your beautiful face is even sweeter. The sweet smile on Your face, which is like the sweet aroma of honey, is sweeter still."]

[*Kṛṣṇa-Karṇāmṛtam*, 92]

*māraḥ svayaṁ nu madhura-dyuti-maṇḍalaṁ nu, mādhyam eva nu mano-nayanāmṛtaṁ nu  
venī-mṛjo nu mama jīvita-vallabho nu, kṛṣṇo 'yam abhyudayate mama locanāya*

["My dear friends, where is Kṛṣṇa, who is Cupid personified, brilliant as a *kadamba* flower? Where is Kṛṣṇa, sweetness Himself, the sweetest nectar for my eyes and mind? Where is Kṛṣṇa, who loosens the hair of the *gopīs*? He is the supreme source of divine bliss. He is my life and soul. Has He come before my eyes again?"] [*Kṛṣṇa-Karṇāmṛtam*, 68]

\_\_\_\_\_ [?] Vipadu dharan bandhu jnana \_\_\_\_\_ [?]

*'sādhu saṅga,' 'sādhu saṅga,' - sarva śāstre kaya / lava-mātra sādhu-saṅge [sarva-siddhi haya]*

["The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.54]

*kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga' / kṛṣṇa-prema janme, teṅho punar mukhya aṅga*

["The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 22.83]

*nāhaṁ vasāmi vaikuṅṭhe, yoginām hṛdayeṣu vā / mad bhaktāḥ yatra gāyanti, tatra tiṣṭhāmi nārada*

[The Lord Himself says: "O, Nārada, wherever My devotees sing My praises I cannot but be present there."] [This verse is within the purports of *Śrīmad-Bhāgavatam*, 4.2.41 & 4.30.35]

\_\_\_\_\_ [?]

...

*...uttamaḥ-śloka-līlayā*. But suddenly some sweet topics in the history of the Lord, Kṛṣṇa, suddenly came in my mind, entered, captured me. *Gr̥hīta cetā rājarṣe, ākhyānaṁ yad adhītavān* [*Bhāgavatam*, 2.1.9] And I began. I was roaming with my sweet will, anywhere, everywhere. Even did not care for my dress, sometimes naked I was roaming in the jungle, in the world, and people thought me a madman. But the extraordinary characteristic of the Supreme Lord Kṛṣṇa attracted my attention and I became a student in Badarikāśrama to my father Vedavyāsa. *Tad ahaṁ te 'bhīdhāsyāmi*. [*Bhāgavatam*, 2.1.10] *Pitur dvaipāyanād aham* [*Bhāgavatam*, 2.1.8] What I got from Dvaipāyana Vedavyāsa I shall repeat that to you. You are really properly fit to hear that. I shall give that thing to you. *Tad ahaṁ te 'bhīdhāsyāmi, mahā-pauruṣiko bhavān*.

*[idaṁ bhāgavatam nāma, purāṇam brahma-sammitam  
adhītavān dvāparādaḥ, pitur dvaipāyanād aham  
pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā  
gr̥hīta-cetā rājarṣe, ākhyānaṁ yad adhītavān,  
tad ahaṁ te 'bhīdhāsyāmi, mahā-pauruṣiko bhavān  
yasya śraddadhatām āśu, syān mukunde matiḥ satī]*

["At the end of Dvāpara-yuga, I studied this *Mahā-Purāṇa Śrīmad-Bhāgavatam* from my father, Śrī Kṛṣṇa-Dvaipāyana Vyāsa. I conceive that to be the highest standard of education and you are the fittest man to receive it. Therefore I shall deliver it to you."] ["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."] ["That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."] [*Śrīmad-Bhāgavatam*, 2.1.8-9-10]

Kṛṣṇa. Kṛṣṇa. \_\_\_\_\_ [?] [09:25 - 10:25 ?] Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

**Śrīla Govinda Mahārāja:** I went to Hāpāniyā today.

**Badrinārāyaṇa:** Today?

**Śrīla Govinda Mahārāja:** Hmm, because I was very tired.

...

**Badrinārāyaṇa:** What is bar[bela?]

**Śrīla Śrīdhara Mahārāja:** It's supposed to be the unholy portion of the day. Generally for ordinary work not suitable.

**Śrīla Govinda Mahārāja:** Today after four thirty.

...

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Govinda Mahārāja:** They're old fossils.

**Śrīla Śrīdhara Mahārāja:** The old devotees. Gaura Hari bol. Once we went to Rachi [?] for preaching purpose, we were guest in his quarters. He was working in the railway department, Rachi [?] \_\_\_\_\_ [?]

...

**Badrinārāyaṇa:** Mahārāja. praṇāma \_\_\_\_\_ [?] Raddantī Mahārāja. How much is there?

**Raddantī Mahārāja:** Twelve thousand dollars.

**Badrinārāyaṇa:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** It's from you or Avadhūta Mahārāja also?

**Badrinārāyaṇa:** No, only from him.

**Raddantī Mahārāja:** No, only...

**Śrīla Śrīdhara Mahārāja:** You?

**Raddantī Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** So you stayed long time in Delhi?

**Devotees:** (Group laughter)

...

**Śrīla Govinda Mahārāja:** svananda simhāsana dīkṣā \_\_\_\_\_ gopa vidhu vite [?]

"I was a great..."

**Śrīla Śrīdhara Mahārāja:** "Expert hunter of the damsels of Vṛndāvana. Suddenly He entered my mind and converted me. I was in a dignified position, then I became a disciple of a very big, famous temple, and in the *so ham* school, 'that I am He.' But suddenly I was transformed into a slave by that hypocrite by His sudden attack. Who is an expert in that direction, and that famous hunter of the *gopī* girls in Vṛndāvana. That boy suddenly captured me. I could not follow His movements, suddenly, and He's a hypocrite. *Hatena satena* [?], *sat* means hypocrite and *hat* means a sudden attack. Haughty and hypocrite, that boy who is notorious for hunting the girls in Vṛndāvana. He captured myself. I was in dignified position as a disciple of a very big, famous Maṭh, but my condition is such now."

Ha, ha. Gaura Hari. Gaura Hari. Gaura Hari.

**Badrinārāyaṇa:** Raghupati Upādhyāya. *Caitanya-caritāmṛta śloka* Upādhyāya ?

**Śrīla Govinda Mahārāja:**

*kam prati kathayitum īse, samprati ko vā pratītim āyātu  
[go-pati-tanayā-kuñje, gopa-vadhūṭī-vitaṁ brahma]*

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.98]

Two *ślokas*.

*śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ  
aham iha nandaṁ vande, yasyālinde paraṁ brahma*

[Raghupati Upādhyāya says: "Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child." ] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.96]

**Śrīla Śrīdhara Mahārāja:**

*kam prati kathayitum īse, samprati ko vā pratītim āyātu  
go-pati-tanayā-kuñje, gopa-vadhūṭi-vitaṁ brahma*

"Whom shall we say, who will believe this, that the Brahman nowadays has become a girl hunter..."

**Badrinārāyaṇa:** On the banks of the Yamunā.

**Śrīla Śrīdhara Mahārāja:** ...of the Vṛndāvana *gopīs*? These great *yogīs* and *jñānīs* they cannot have any trace, such high position. But nowadays we hear He's been turned into a girl hunter in Vṛndāvana. What is this?"

Gaura Hari bol. Gaura Hari bol. \_\_\_\_\_ [?] college student \_\_\_\_\_ [?] the Kṛṣṇa chor, He's a thief, so we've got some hope. We've erected boundary lines on all sides, we won't allow to enter the God consciousness into us. But because He's a thief we've got some hope anyhow. Whatever protection I may erect but the thief anyhow he'll manage to enter. So we have got some consolation, because He's a thief one day He may break the boundary line and enter into my heart.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?] Here from Vice Principal, few of my friends, he cannot manage the *śloka*. Some wrong was there. And he said to one boy, "Go to Govinda Mahārāja, and he'll manage it." Then he came to me, but I did not know that *śloka*. Then I came to Guru Mahārāja, and Guru Mahārāja also did not know that *śloka* at that time. I said, Guru Mahārāja you manage anyhow you can...

**Śrīla Śrīdhara Mahārāja:** Then he took a print in our press.

**Śrīla Govinda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** Some book, there it was, but he himself in the copy he could not supply the real reading. Then I had to evolve from my mind that what this portion can be suitable. Then anyhow I managed...

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?] He wrote in Hindustani nyāya [?], but that is not correct I am thinking. And he also thinking. But what will be here, he cannot gage and sent to me. Then I come to Guru Mahārāja and Guru Mahārāja said \_\_\_\_\_ [?] Then after, I look in book, there is \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** That insertion, fill up the gap, in that way I filled up that gap. And in the book it was shown.

Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari. And there's the very clever thought, that, "Kṛṣṇa, what shall I give to You? You have everything, but one thing perhaps You are in want. What is that? Your mind has been stolen by the *gopīs*, so You have no mind. I'm giving, please take my mind."

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** Eh? Very beautiful, eh? "Please take my mind, because You have everything but Your mind is already stolen by the *gopīs*. So You take my mind." Very skilfully, ha, ha, it is put to Kṛṣṇa.

**Badrinārāyaṇa:** And what was Kṛṣṇa's reply?

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** It is his prayer.

**Śrīla Govinda Mahārāja:** Prayers are happy.

**Śrīla Śrīdhara Mahārāja:** Then Kṛṣṇa will reply that, "They have given their wholesale to Me, even their mental existence to Me, and thereby stolen. And you also another man come to steal away My mind, whatever little is there. By giving your mind, as a small thing, and you want to capture My mind in return?"

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

[21:22 - 22:05 ?]

...

**Devotee:** Śrī Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

**Devotees:** Jaya!

...

**Śrīla Śrīdhara Mahārāja:** ...in that sense easily this is resolved. "Aho! Accept me, otherwise no relief. Even the so called salvationists they fail to hold the positive side. So after long time they'll have to come back."

*ye 'nye 'ravindākṣa vimukta-māninas, [tvayi asta-bhāvād aviśuddha-buddhayaḥ  
āruhya kṛcchreṇa param̐ padam̐ tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ]*

[Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:]

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although

they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet.”] [*Śrīmad-Bhāgavatam*, 10.2.32]

For the time being they think themselves they’re emancipated, they’re released. But in fact it is not so. Just as in sleep, after long time they’ll again awake. *Vimukta-māninas, tvayi asta-bhāvād aviśuddha*. Because no connection with You that side blocked. So they’re still under misconception, their whole thing is wrong, wrong estimation.

**Badrinārāyaṇa:** They’re still thinking they’re the subject.

**Śrīla Śrīdhara Mahārāja:** *Āruhya kṛcchreṇa param̄ padam̄*. From much trouble they come to the *param̄ pada*, just near the Holy Feet. *Tataḥ patanty adho ’nādr̄ta-yuṣmad*. From there they fall back, *patanty adho ’nādr̄ta-yuṣmad*, because they cannot adore Your feet, that is they cannot adopt the life of service.

...

Pure consciousness is called Vasudeva. *Yad īyate tatra pumān apāvṛtaḥ*. And in that plane pure consciousness is that plane like *prema* what appears, comes out. *Sattve ca tasmin bhagavān vāsudevo*. And He’s Vasudeva. On a plane like *prema* and the pure consciousness what is going, that is Vasudeva.

*sattvam viśuddham vāsudeva-śabditaṁ, [yad īyate tatra pumān apāvṛtaḥ  
sattve ca tasmin bhagavān vāsudevo, hy adhokṣajo me namasā vidhīyate]*

[Lord Śiva says: “I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering.”] [*Śrīmad-Bhāgavatam*, 4.3.23]

Mahādeva says, when He was present in the assembly of Mahārāja Dakṣa, the father of Satī, His father-in-law. All the [demi] gods were also invited, and Dakṣa Mahārāja came. Without Brahmā, the father of Dakṣa, all showed respect, but Śiva did not.

And Dakṣa was very much infuriated. “You are my son-in-law. You do not show me any respect. Brahmā is my father. And all other gods all showed me honour. And you?” He called some bad name. Then next, he called for another assembly and he didn’t send any invitation to Mahādeva, though he’s son-in law.

But His wife Pārvatī, Satī, She told that, “My father has arranged a great sacrifice and invited all the gods and men, but only You are exception. Then how can I stay. All My sisters and brothers, kinsmen, all are coming in this great ceremony, and I can’t stay here.”

Śiva told that, “If You go you’ll be insulted. He has excluded Me from invitation so he’s angry with Me because I did not bend My head to him in the last occasion. So You need not, should not go. I can’t allow You. You’ll be insulted and I also will be insulted in Your face. So no good consequence I hold there.”

But Pārvatī, Satī, She showed many such hard also constitutional position to dread Śiva.

Then Śiva also so much She's trying by appealing and then by showing some frivolous thing to Him. She tried to frighten Śiva. "Then You may go. But I have no sanction from inner heart. But if You like You may go."

Then Pārvatī came and told at that time. "He's formally your father-in-law, my father, so You should have shown some respect to him. Why you did not?" Pārvatī asked that, Satī asked Śiva, "Why did You not show any honour to My father? Formally he holds respectable position, My father, Your father."

Then at that time Mahādeva He uttered this *śloka*. "You do not know My head is always bowing down to Vāsudeva. To take out the head from that position and again to bow down to another is not possible for Me."

So there this *śloka* in *Bhāgavatam*. *Sattvam viśuddham vasudeva-śabditaṁ*. Pure conscious is known as Vasudeva, father of Kṛṣṇa. *Yad iyate tatra pumān apāvṛtaḥ*. And who will send, sitting on that plane, *pumān*, *sattvam viśuddham vasudeva-śabditaṁ, yad iyate tatra*, which is conceived a *Puruṣa*, the controller of everything, and enjoyer of everything, on that plane...

*sattvam viśuddham vasudeva-śabditaṁ, yad iyate tatra pumān apāvṛtaḥ*  
*sattve ca tasmin bhagavān vāsudevo, [hy adhokṣajo me namasā vidhīyate]*

...and He's known as Vāsudeva. And behind that conscious plane He's controlling everything. He's *Adhokṣaja*. He's beyond the perception of all senses. Transcendental position He holds, so subtle. *Adhokṣajo me namasā vidhīyate*. I'm always bowing down My head to that entity. So it was not possible for me to take away My head from that position and give it to another person, that honour."

So Vāsudeva is such, *viśuddha-sāttva*, pure consciousness, that is no more. Consciousness is subject, pure subjective conception we must have first. We're also subject in relation to the objective world. We're to feel that we're subject. And Vāsudeva is subject of subject. How to trace? And then if we get some serving attitude that will seem to us more concrete than this world of misconception. Now this is concrete thing, and that is abstract. But that will be such concrete to us if we get the serving attitude, practically come in touch with that substance. Then this will all feel to be nothing, misconception, error. So that is the way to Him.

*yoginām api sarveṣāṁ, mad-gatenāntarātmanā*  
*[śraddhāvān bhajate yo mām, sa me yuktatamo mataḥ]*

["Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all their heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."] [*Bhagavad-gītā*, 6.47]

Whoever does, every higher spiritual parties, they'll have to depend on some other thing. And what is that thing, there is Kṛṣṇa. We can't eliminate Him. All others may be eliminated but we can't eliminate Him.

*tapasvino dāna-parā yaśasvino, manasvino mantra-vidaḥ sumāṅgalāḥ*

*kṣemam na vindanti vinā yad-arpaṇam, [tasmai subhadra-śravase namo namaḥ]*

["I offer my repeated obeisances unto the Supreme Lord, who is all-famous as the Supreme Good. Without offering their actions unto Him, neither the liberationists (*jñānīs*) who are dedicated to austerities, not the charitable worldly workers (*karmīs*), nor the world famous, nor the performers of *aśvamedha* sacrifices, nor the sages or *yogīs*, nor persons dedicated to chanting mantras, nor persons of virtuous behaviour - none of them can attain any auspiciousness in life."] [*Śrīmad-Bhāgavatam*, 2.4.17]

May be different types of experts, some *yogī*, some *jñānī*, some *tapasvī*, whoever, but they ultimately have connection with some other thing, higher thing. They're to take help from some other quarter. What is that? The *yogīs*, the *jñānīs*, whoever you say, they've got some sort of support they want. *Vidūra-kāṣṭhāya* [from *Bhāgavatam*, 2.4.14] The remotest background of everything. The background, so many industries, arts are shown, artistic but the ground is there necessary. So the remotest background of everything, what is He? It is not *it* but He, because of subjective existence. Everything on the plane of subject. Subject can live independently, not human brain is necessary for the thinker. Even beyond this body he lives, *ātmā*. That light is there, light is caught and focused to some other part. The consciousness in general.

*evam buddheḥ param buddhvā, samstabhyātmānam ātmanā  
jahi śatruṃ mahā-bāho, kāma-rūpaṃ durāsadam*

["O mighty Arjuna! Knowing the soul to be thus perfectly distinct from the intelligence, steady the mind with resolute intelligence and destroy the indomitable enemy, lust."] [*Bhagavad-gītā*, 3.43]

Try to withdraw from the sense perception world, the world of sense perception, any memory. Withdraw from that and come to resolve the thinker in you. Withdraw completely from the world of experience of material senses and resolve, concentrate in the subject, in the thinker himself. *Samstabhyātmānam ātmanā*. And thereby you'll have such a taste, slight taste that will help you to conquer the whole temptation of this world. This will seem to be all trash. If you once get the touch of your own existence by your own thinking, introspection, then the world of experience will seem to be tasteless trash. What is this? This is nothing, all like trash, like ash, no taste. The taste is there.

*Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ*. Only the seal of the heart is broken. That is limited \_\_\_\_\_ [?] like a slave \_\_\_\_\_ [?] Broken, come out, they understand their own soil and find fulfilment. And all suspicion will automatically vanish. And no aspiration of anything to produce by labour, *karma*, 'I want to do something.' No, everything is there. And you are an automatic part of that automatic flow. The automatic flow is there and you are a part of that. No energising labour is necessary for that. It is very happy, natural flow, you'll have a part and parcel in the whole flow.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

...

...after delivering *Bhāgavatam*, then again mixed with the beggars that came in thousands in that occasion of the departure of the emperor. So many things had been distributed, and he entered in the mob of the beggars, and lost himself there with them. The people could no longer trace him. He came from unknown quarter and entered unknown quarter, went away. For seven days what he delivered that is unique thing, recorded in *Śrīmad-Bhāgavatam* by Vyāsadeva, He Himself was present.

**Badrinārāyaṇa:** Mahārāja. Aranya Mahārāja has a question.

**Śrīla Śrīdhara Mahārāja:** Is it? I'm rather too tired to go on. A small question.

**Aranya Mahārāja:** Later date.

**Śrīla Śrīdhara Mahārāja:** To kill a dead body?

**Badrinārāyaṇa:** To bring it to life.

**Śrīla Śrīdhara Mahārāja:** What is that question? Eh?

**Aranya Mahārāja:** The position of *vidhi-mārga*, *śāstra* outlines *vidhi-mārga*...

**Śrīla Śrīdhara Mahārāja:** *Rāga-mārga* is so high so we shall try to follow as much as possible *vidhi-mārga*. We don't think that we're in the position of continuing in *rāga-mārga*. That will be proper *rāga-mārga* for us. We'll all think that we're not fit to enter *rāga-mārga*, that is too high. As much as possible, *vidhi-mārga*. Dāsa Goswāmī says.

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

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

Generally they think that 'I'm of *sākhyā*, friendly class of servants.' But my attempt always will be for *dāsyā*, for service.

Rādhārāṇī Herself says that, "My aim is always to serve Him. But He wants to play with My body. I have no other alternative. Let Him be satisfied. But My aim is always to serve Kṛṣṇa, the whole thing."

So devotees object. 'I'm not fit for *rāga-mārga*. I shall always try to become a servant.' And unknowingly the *rāga* will come to him, and sometimes forcibly use him also in the *rāga* service.

But again when consciousness comes back he'll go, 'What am I doing? I'll go to *vidhi-mārga*.' That will be the tendency of a real devotee, sincere devotee.

**Aranya Mahārāja:** So whatever is the order of his guide, of Gurudeva, that is to be considered *vidhi-mārga*? Whatever the order of Gurudeva is to the disciple, that is considered to be *vidhi-mārga*?

**Śrīla Śrīdhara Mahārāja:** Yes, I must obey the order of my Guru Mahārāja, Gurudeva. I must obey him. So it is my duty. That will be the natural tendency of a real devotee. 'I'm not fit for *rāga-mārga*...

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