

[Transcriber and recording not found, yet. Proofread by Paramānanda dāsa, U.K]

**Śrīla Śrīdhara Mahārāja:** ...he began to chant Hare Kṛṣṇa, and Mahāprabhu came to His senses, to the external world. Other time a small *samādhi*, but this time a long *samādhi*, and Mahāprabhu describing what, where He was engaged in Kṛṣṇa *līlā*. He said that in Govardhana some arrangement of Kṛṣṇa *līlā*, Rādhārāṇī with Her own group came there and so many things are happening. "I was watching from far away, how the jingling, wonderful jingling sound of the ornaments, how the beautiful voice, and what beautiful and charming the atmosphere was. I was watching. Suddenly you snatched Me away from that position." He began to cry aloud, Mahāprabhu. "I was engaged in seeing that wonderful atmosphere and all the pastimes there in Govardhana. I got it, but My fate could not keep it. You have all forcibly carried Me here in this plane, I have lost it." He began to wail.

So the *Nāma*, the Kṛṣṇa *Nāma* is so forceful anyhow it can take away from that deep *samādhi* also of Mahāprabhu. What peculiar thing is there in the *Nāma*. Because He came with that *Nāma*, so *Nāma* had the preference even than direct participation in the *līlā*.

**Devotee:** Sometimes people wonder, "What is the necessity then, the *Hari-Nāma* has such potency, what is the necessity for formal initiation into chanting the Holy Name?"

**Śrīla Śrīdhara Mahārāja:** There are two things to be considered; one the goal, the highest goal. How valuable the thing and what is the price, the calculation accordingly, be according to that. How much is required of you, and for how valuable thing. It is alright, but the poison in you requires some sort of adjustment to receive that Name. *Aparadha-sunyaya*. So *amara durdaiva name nahi anuraga* is necessary from your part. It is alright.

He is generous enough to give you without any price, without anything in return, but the cooperation of your free will is necessary. Otherwise you would have got it some previous time automatically. Free cooperation; your freedom is not disturbed. So your free will is to be attracted towards that. And to prepare your free will to cooperate with this bargain, these things are necessary. Minimum, these things are required of you, and in comparison to your gain, this is nothing. In other aspects, the goal is of less importance, the object of our gain is not so high, but the process to gain that is more troublesome. But here with the least price you get the highest thing. And what is necessary is the cooperation of your free will, *laulya*, *śraddhā*, otherwise nothing to you. If you have got no *śraddhā* then thousands may be liberated and get, but it is nothing to you, you are quite in the dark. So *śraddhā*, something is necessary from you, at minimum that is, "Yes, I want this." At least sincere earnestness to get the thing, other things will be managed from that side. This we are to think out.

I stop here.

(End of 4 May 82B. Starts 5 May 82A)

**Śrīla Śrīdhara Mahārāja:** ...How?\_\_\_My apathy towards the name can never be removed, that is my hard lot. Sympathy, I can't find out sympathetic heart, to accept. The trouble is there. So the *sādhus* come and they began their opposition and make him fit then connect

both of them, and then the fulfilment comes. *Sādhu*, *Guru*, their\_\_\_\_or duty. And they are also the agents of the Name. The Name has captured their heart wholly, and they want also servant, that is also comes from the Name. The Name Kṛṣṇa, or Mahāprabhu, the *sādhus* that come to relieve these ordinary people on their behalf, they are also His agency. So he is coming and he is cleansing the heart and then taking the throne and taking the Deity and asking worship, all this.

Once, myself and Mādhava Mahārāja (then Hayagrīva Brahmācārī), I was a *sannyāsī*, we went to preach in some\_\_\_place in purva-Bengal, East Bengal. Then we were told that just in the vicinity of the town there were some people who were little inclined towards this Kṛṣṇa-*kīrtana*. We went there and asked them, “We want to go on with lecture on *Bhāgavatam* and *kīrtana*.”

“Yes, we will come.”

At dusk we began, at sunset, half an hour after sunset. We went there with the party; no arrangement. Then what to do? We hired a light from the market with our own money and also gathered some mats to spread in that place. Then we began to play on *mṛdaṅga* and *karatālas*. Then one by one many gentlemen came and took their seat there. And we had *saṅkīrtana*, and then perhaps a discourse or something, and *saṅkīrtana*. It was finished.

Then one old man he stood up and told that, “This is Gauḍīya Maṭh, the whole burden is on them. They have come from so far, we assured them that we would make arrangement, 'You come and have *kīrtana* and lecture.' But we all were absent. They came with their own money they hired the light and the mats. Then one by one we came. But it was - all the burden was on them, and nothing to us - the Gauḍīya Maṭh.”

So it is the burden of the *sādhu* to cleanse and who, that is from Kṛṣṇa's side. So Kṛṣṇa is doing everything. Because His men, His cleansing arrangement and anyhow taking him in. From this side, He does not want to interfere with the free will. Then the *jīva* will be nowhere, it will be stone if free will is snatched away, he will be stone; free cooperation, not sacrificing, doing away with the freedom of the *jīva*. Then what will remain? Nothing. So it is arranged in this way.

I stop here.

.....

...something like defeat.

And another also, Lakṣmaṇa, Arjuna. While Hanumān was carrying\_\_\_\_or Lakṣmī in *śakti*-shape, he had a mind to test the heroism of Bharata. So passing over Ayodhyā, Hanumān. And there was some shed on the \_\_\_of Rāmacandra, and Bharata could not tolerate that someone is crossing over this \_\_\_of Rāmacandra. So Bharata shot, threw and arrow and Hanumān fell down, 'Jai Rāma!' with the sound of Jai Rāma.

And then Bharata, “What? Jai Rāma? He must be a servant of Rāmacandra. What have I done?” Then he ran to the place and found Hanumān. Then Hanumān was pacified. Bharata got news that Lakṣmaṇa is in *śakti* shape.

And in sympathy Hanumān thought that how, whether that Bharata can lift this mountain. Hanumān told that, “My health is damaged by your arrow. I can't take up the hillock. If you

can take up the hillock, if you can manage, kindly.” And of course Bharata with the help of his arrow set up the hillock into the sky and then Hanumān... the *līlā* of Rāma.

Everything is *līlā*. If we go to measure the *līlā* by reason, it will be lost. *Līlā*, that cannot be measured, cannot be challenged, that is *līlā*. The flow; irresistible and causeless, that is *nirguṇa*, *līlā*. Irresistible, not resistible, not to be resisted, can never be resisted or opposed, un-opposable. *Ahaitukī apratihātā*. It is causeless. We cannot find out any reason, any necessity. It is automatic. Absolute good does not care for anything. So it is irresistible, it is *ahaitukī*. So it is *ahaitukī*, the causeless, no cause, and irresistible also, that un-opposable. Its credit is so high that opposition is not necessary at all. So the stuff is such, it is un-opposable. No necessity of opposition. The prime cause, the prime wave, the causal wave, does not require any opposition because it is absolute good. No question of opposition. But those opposition, that is seen also as part of *līlā*. How?

*aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet  
ato hetor ahetoś ca, yūnor māna udañcati*

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."] [From Rūpa Goswāmī's *Ujjvala-nīlamanī*]

Just as the serpent goes by a crooked way, so also is the *līlā*, *ato hetor ahetoś*. Sometimes with cause, slight, sometimes with no cause, the opposition, the mock fight is there. The *līlā*, the beauty is enhanced by that. But that is a part of *līlā*. But other things can never oppose. That is *nirguṇa*. In its own nature it is going in a crooked way. But nothing from outside can oppose its flow, so *apratihatā*. It cannot be over-ridden, cannot be stopped by any other force. It is absolute, absolute good, absolute beauty, absolute ecstasy, what you like to say. *Ahaitukī apratihātā - ahaitukī*, that no beginning, no cause, and *apratihatā*, no possibility of change and future. The past and future, both described here. *Ahaitukī*, that no beginning, no cause, and *apratihatā*, no possibility of change and future. The past and future, both described here. *Ahaitukī* means the history, the nature of the past is given there. *Ahaitukī*. Don't go to find the cause. No other cause. It is its own cause. No cause has produced this. That Hegel; "By Itself" and *apratihatā*, there is no other foreign force that can stop it, that is "For Itself." It is independent, un-checkable, un-changeable by any foreign force. So it is absolute. Otherwise it cannot be absolute.

*sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje  
ahaituky apratihātā, yayātmā suprasīdati*

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [*Śrīmad-Bhāgavatam*, 1.2.6]

We are asked to catch that wave. The highest duty of everyone is to accept that wave and to mix in the same tune. Mix up with the tune of the absolute wave, that is *bhakti*, *nirguṇa*, beautiful wave passing. That causeless wave underground, connecting with the absolute will. And your attempt should be to reach to that plane.

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja  
aham tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

*Sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje*, submission to that movement, that plenary movement, to dance with that wave. That is what is necessary. We are all engaged in local interest of different types. A single, or a little family, or a nation, or a globe; all these are local interests. So give up all sorts of local association and embrace the universal wave, Kṛṣṇa *līlā*. Mix yourself with Kṛṣṇa *līlā*, it is already there and you are to adjust yourself with that *līlā*. It is *nitya-līlā*. That is what is necessary, after all, with all our different phases of action, knowledge, devotion, whatever you may say. This is the end of your life. The *līlā* is there, eternal *līlā* is there, and you are to adjust yourself with that, and everything is finished.

Now in details; how that adjustment is possible. First *śraddhā tata sādhu-sanga*, in this way, passing through these different stages you can find out in the deep, that *līlā* is going on and you are to participate there. And there are different divisions also. The wave is not abstract, non-differentiated. But is differentiated, beautiful decorated, so many things, and according to your taste you can find a place there. And that is the happiest position. That is the goal. Not mere liberation from the negative engagement, all this local engagement, but to participate into the positive movement. That is *līlā*. This is Vaiṣṇava *dharma*.

The *līlā* also in different strata: the Nārāyaṇa, the Rāmacandra, the Dvārakeśa, Mathureśa then Vrajeśa. The supreme-most, the deepest *līlā* ever found, that is Vraja *līlā*. Why? For such reasons, such reasons, Kṛṣṇa conception, the speciality of Kṛṣṇa conception. That is the sweetest. Why so many things said in favour of Kṛṣṇa consciousness? Generally against Nārāyaṇa consciousness, Rāma consciousness, Dvārakeśa consciousness, crossing them he should come to Vraja consciousness. The group that is serving in that plane, their nature is such and such, the most charming. And the sacrifice is also there to the highest point. So the gain, the remuneration is also the highest degree, generally it is like that.

*Eho bāhya āge kaha āra* [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.51-313] Over the surface, apparent things are going on in a particular way, deeper reading. Deeper reading, *eho bāhya āge*. "Go deeper, go deeper." The deepest is Vraja *līlā*, and again there, *mādhurya līlā*. Rāmānanda Rāya, different layers. The deepest layer in the service of Rādhārāṇī: wholesale service of Kṛṣṇa, negative, positive, in their highest degree. *Rasa-rāja mahābhāva dui eka rūpa*. Both combined in Mahāprabhu, the greatest consumer and the greatest supplier. *Rasarāja*, the greatest\_\_\_\_Aggression in the highest degree. Predominated Moiety was also prepared to satisfy in the highest degree, *Rasarāja, mahābhāva*, inconceivable. Only distant ray, we can deal with, very distant ray. Not to be acquired by intellect\_\_\_\_

This grand and most important factor, to know the truth we must keep in mind that we cannot know Him, but He can make Himself known to us. Then what we are to do? Our

capacity, how to invite Him? How to increase the negative side? That is only our, our wealth should be that. How to attract Him? \_\_\_ How can I have His acceptance, that He will accept me, to make oneself known. Otherwise it is not possible to know Him. Only one way, that when He will come to make Himself known to me I will be able to know: only this path. Then, the invitation, the prayer will be of that type; so *jñāna-sunya-bhakti*.

*jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām bhavadiya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām*

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds." ] [*Śrīmad-Bhāgavatam*, 10.14.3]

Try to go down, increase your necessity. That I am so mean, I am so worthless. My need is the greatest. I am in the most want. So I invite your attention towards me. That petition will be like that. Prepare yourself to go down. (Boro yade otar jao sata haya tabe?)

There is a Bengali proverb; if you want to become big, great, straightly you go to see that you are very small. Consider yourself very, very small. Then you will have the chance of becoming great. But your \_\_\_ what you have got at present in your possession, very bar to progress. Try to find your need, your want. Analyze you, and try to see your need, that you are needy in various ways. And then a general tendency will be created that I am the needy. Analyze you and try to know your needy characteristic. *Dainya*. Then from *dainya*, *ātma-nivedana* will certainly come out. I am the meanest of the mean so I want some help, some support. I am so fickle, so unsubstantial, nothing in me if I enquire. So real intimation will come for the great, otherwise when you will think that I have got some peculiar capacity which the others may not have, this egoistic feeling will be the bar. That will be your enemy. Sincerely if you can analyze yourself you will see that you are helpless, by nature.

*keśāgra-śata-bhāgasya, śatāmśa-sadṛśātmakah  
jīvaḥ sūkṣma-svarūpo 'yaṁ, saṅkhyātīto hi cit-kaṇaḥ*

[" 'If we divide the tip of a hair into a hundred parts and then take one of these parts and divide it again into a hundred parts, that very fine division is the size of but one of the numberless living entities. They are all *cit-kaṇa*, particles of spirit, not matter.' ]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.140]

*bālāgra-śata-bhāgasya, śatadhā kalpitasya ca  
bhāgo jīvaḥ sa vijñeya, iti cāha parā śrutih*

[" 'If we divide the tip of a hair into one hundred parts and then take one part and divide this into another one hundred parts, that ten-thousandth part is the dimension of the living entity. This is the verdict of the chief Vedic mantras. ']

[*Caitanya-caritāmṛta, Madhya-līlā, 19.141*]

It has been suggested to understand our position that there is one hair, if you cut the hair into a hundred pieces, and again one piece into a hundred pieces, again that piece into a hundred; you are so infinitesimal, imaginary position, infinitesimal. So try to realize. Then you will come to the reality. "Oh, I am so small. Then how can I stand without some help from outside?" So your real inner hankering will come for *ātma-nivedana*. I want a support, I want I support. Otherwise I can't stand independently. I am so small. The sincere intense desire: that will take us to some support, *ātma-nivedana*.

First *dainya*, to find out the meanness of myself, and necessarily there will come a search, natural search for some support, *ātma-nivedana*, then *gopṛte-varaṇam*, and when we get some sort of support, must be earnestly to embrace that. "That without You I am nowhere. I can't leave You," *gopṛte-varaṇam*, "And You must protect me." 'Abaśya rokhibe kṛṣṇa' - *viśvāsa pālana*. And at the same time, what will be favourable to that activity, to accept that. And what is unfavourable, to dismiss that. *Sad-vidha śaraṇāgatiḥ*. *Śaraṇāgati* itself can give everything, it is mentioned somewhere.

In *Prapanna-jīvanāmṛta* also I have mentioned it, that only *śaraṇāgati* can fulfil your, all your desires. Other things will come automatically. You give your full attention to *śaraṇāgati*, don't mind anything. And other things will automatically come. You are to look out whether you are true there, may not deviate from that position of *śaraṇāgati*. Others, *śravaṇam*, *kīrtanam*, *smaraṇam*, only, all other things cannot but come, to *śaraṇāgati*, automatically, unconsciously. So only *śaraṇāgati* can deliver the wholesale, \_\_\_the whole trouble and deliver the highest thing, *śaraṇāgati* is such, a graphic, a very broad, a very wide prospect, *śaraṇāgati*. *Śaraṇāgati* means that is to be conscious of one's helplessness. I am born to be supported and not to give support to anyone. By birth I am such, *taṭasthā-jīva*. And no marginal position, no real position, I am such. What can I do? By constitution I am such, I am helpless. So my only support, I am only dependent creation. So without support I cannot stand, I don't want false support, but real support, but real support. Service, from *śaraṇāgati* comes service, and by the grace of the Lord service increases and takes different shapes; friendly, *sākhyā*, *vātsalyā*, etc. And *mādhuryā rasa* service is the wholesale service, unreserved, wholesale. It has been explicit in the Bengali *Padāvali*.

*prati aṅga lāgi kānde, prati aṅga mora*

["Every part of My being cries for the corresponding part of Him."]

[From Jñāna Dāsa's *Vaiṣṇava-padāvali, Anthology of Vaiṣṇava Songs*]

Only Rādhārāṇī can say so. "That every part of My body, every limb, every atom of My body is crying for the corresponding atom on the other body." *Prati aṅga lāgi kānde, prati aṅga mora*. That the whole is crying for the other whole. It is possible in some quarter. And we are to conceive from a respectable distance, thinking that it is possible. It is possible somewhere. And we must group ourselves to that side where so much intense and expansive unit is possible. We may group ourselves to that side. There we may have best which cannot be had;

Him which cannot be had. So it is said, \_\_\_\_\_ from the *gopīs*. Here also in Rāmānanda Rāya, the service of the *gopīs* that is the highest, the *mādhurya rasa*. And when Mahāprabhu told, “Any further?” then came the case of Rādhārāṇī, Her service, not in quantity but in quality also, superior to those of the *gopīs*. It has been mentioned in that way. Not only in quantity of intensity, but quality also of other type.

*śata-koti-gopīte nahe kāma nivāpna*

["Lord Kṛṣṇa's transcendental desires for loving exchanges could not be satisfied even in the midst of billions of *gopīs*. Thus He went searching after Śrīmatī Rādhārāṇī. Just imagine how transcendently qualified She is!"] [*Caitana-caritāmṛta, Madhya-līlā, 8.116*]

It is mentioned there. And Jayadeva also we find\_\_\_\_\_ Taking Rādhārāṇī, He left other Vraja *gopīs* and took Her to some solitary place. So categorically that in quality also, some sort of difference, *prema-sevā*. The *gopī* love, that is also a high type of love, but *prema*, that is superior love which is found in Rādhārāṇī. So leaving all, Kṛṣṇa can accept Her. There is such possibility. But we learn to revere that ideal from far, and not try to rush in like fools, where angels fear to tread.

*pūjāla rāgapāṭha gaurava bāṅge, mattala sādhu-jana viṣaya range*

["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."] [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]

That is the nature of teaching...

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Śrīla Śrīdhara Mahārāja: ...responsibility on the guide. And according to their capacity the real effect comes to help him. That is a special capacity and also the inspiration, delegation of the Lord. Both combined makes the specific characteristic in *ācārya*. Rank is but the\_\_\_\_\_ So many administrator there may be, district magistrate, judge. But the rank is one thing, and the man is another thing. So his inner capacity and also the delegation, both combined, that is effective. The personal characteristic of the preacher and also the delegation, delegated power of the Lord, both combined. How much power is delegated there, and this combined combination produces the desired result. \_ \_ \_

Mahāprabhu recommending to Svarūpa Dāmodara, recommending Rūpa Goswāmī to Svarūpa Dāmodara, “He’s the fittest person to deal with the devotional scriptures, so I have delegated, I have inspired him, delegated My ability to him. You also do.” He’s requesting Svarūpa Dāmodara also, “Whatever you’ve got, you please transfer in him. He’s a very worthy person. He can manage it and he can distribute it very well. So I’ve given all My suggestions

to him. And you also give to him. And he'll produce it in a very befitting way and distribute this devotional scripture, he'll prepare."

**Devotee:** We know the *ācārya*; that Kṛṣṇa is coming through the *ācārya*.

**Śrīla Śrīdhara Mahārāja:** Coming means His power, His delegated power, Kṛṣṇa means His potency. He's extending His potency.

**Devotee:** Mahārāja, it says in *śāstra* that by a moment's association with a pure devotee that one can reach the highest perfection.

**Śrīla Śrīdhara Mahārāja:** Yes, by perfection. Perfection in the infinite is a relative term; perfection. Of course in the infinite, Kṛṣṇa is perfect, that is also, Svayaṁ-Bhagavān Kṛṣṇa. Then *prabhāva-prakāśa*, *prabhāva-vilāsaḥ*, different types of Kṛṣṇa also. And Kṛṣṇa on the side of Rādhārāṇī, the fullest Kṛṣṇa, perfect Kṛṣṇa is there, the gradation in Kṛṣṇa also. What to speak of human beings and devotees. Gradation is always there.

We are limited beings, so we are encouraged to look to the whole, try to catch the infinite. As much as you can, you are encouraged to see in the *ācārya* that is the highest teacher-ship there. What is our capacity? If we use our utmost, try our utmost, still, how much we can extend ourselves? We are encouraged \_\_\_\_\_ that is the absolute. With this consciousness, "Go forward." When you will reach there, then also you will find something more, "Go forward!"

We may think the sun is very near but if we begin our journey, "Oh, it is here, go further, it is here, go further." To catch the moon for the child, the moon is nearby. "I am getting it for you my boy. Don't cry, very near." \_\_\_\_\_

By instalment, but the fullest encouragement should be given to the child \_\_\_\_\_ Then when that is finished, "No, there is another." To collect \_\_\_\_\_ In this way, encouragement, encouraging, go, so far, not more. When he will go he will find his own taste and go farther, go farther. No finish. As much the progress, as much the despairs, disappointment, "I do not get anything, so sweet, so sweet. I do not get any, a drop."

*na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharam prakāśitum  
vamśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā*

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 2.45]

As much as they advance, they are in consciousness of the infinite, they think themselves as nothing, infinitesimal. The infinite is so big, so big, the infinite means. As much progress he makes and finds that furthermore, "I did not know that the infinite is so big." No circumference. Everywhere centre, nowhere circumference. In Meyer's essay we gained.

**Devotee:** It is eternally going on, this process...

Śrīla Śrīdhara Mahārāja: Going on, but it is lake of nectar, no law. No Possibility of being looser. “Because I am not reaching the extremity, so I am lost?” No, no. More tasteful, more energy giving, more hope giving. \_\_\_ one can't live. “I have not attained anything,” but still he can't drop his journey. He is sure to go more, more. That is the characteristic. “Sweetness we have,” he wants more sweetness. In this way, everything is infinite, *Vaikuṅṭha*. *Kuṅṭha* means limit. No limit, unlimited; *Vaikuṅṭha* means unlimited. From the narrow selfish conception, we are to merge into wider conception of the universal whole. We think that we shall lose our position, but when we identify with that ocean of nectar, no, we are not losing position. Rather we are in progress of acquiring higher position, elimination of the position and progress; that means progress. To go forth means progress. The taste is there. We get more, more life.

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The Pañca-tattva is looting that nectar, that honey of Kṛṣṇa *līlā* and throwing it hither, thither on all sides. And others are getting that and they are being, their life is being fulfilled. Those that have got such aspiration, it is so much to them, otherwise to others it is an abstract imagination, a waste of time, and even going to madness.

"These are mad people."

*pūrve bhāla chila ei nimāi paṇḍita, gayā haite āsiyā cālāya viparīta*

[“ Nimāi Paṇḍita was previously a good boy, but since He has returned from Gayā He conducts Himself differently.”] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 17.206]

The normal-thinking men of the time of the age told like that. “This Nimāi Paṇḍita was a good man, a gentleman. Returning from Gayā He is totally changed and all the undesirable things He's handling. Many new things He wants to preach here. What is it? He was a good gentleman before He came from Gayā, now totally changed, a madman. He does not care for the rules and regulations, the customs, ancient scriptures. Only 'Kṛṣṇa, Kṛṣṇa' and all is Kṛṣṇa. Abnormal; He was normal, but recently He has become abnormal.

And of course He was a powerful intellect. What He begins with some great energy, He can begin. When He was a *paṇḍita* He did not care for the scholarship of the so many *paṇḍitas* around; Digvijayī and so many others defeated without very much attempt, simply. But we have lost Him.

Now He is another type. And does not care for the *brāhmaṇas* or the *śāstras* we follow. A new opinion He's got and He's going on. His ways were un-understandable. Śacī Devī, what is this? Nimāi was not such, now He does not care for us, even no charm for His wife. What is it He has become?”

The neighbours coming and advising Śacī Devī, “What do you do? You are the child of a good man, the daughter of a gentleman. Your fate is bad. Your only son, such a good son, Nimāi Paṇḍita, He has become mad. What to do? The fact is this; that your only boy, so brilliant, has become mad. This is the fact, Śacī. Arrange for treatment, proper treatment.”

Then Śacī Devī called for the *kavirāj*, the doctor. And the doctor made arrangement for a small, brick-built tank. Then that was filled up with oil, supposed to be very cooling thing.

And Nimāi Paṇḍita was asked to dive His body in that tank. And He did so and He's sometimes laughing. Nimāi Paṇḍita laughing, and also He's playing in that pool. He's laughing not like a normal laugh, laughing and moving in that oil reservoir.

Then Śrīvāsa Paṇḍita suddenly came to visit, "How is Nimāi Paṇḍita?"

Śacī Devī told, "See my misfortune! My Nimāi has become fully mad. And I called for the doctor and he has arranged."

Śrīvāsa came to see, "What is this?"

"My neighbours, they advised me to do this."

"You are a very gentle lady. You do not know how to deal with others. What He has got, I want that thing, what He has got. Your boy has got Kṛṣṇa *prema*, and I want that! A bit, a drop of that I want. If we will live for a long time, a little long, then we shall see much mysterious play of Kṛṣṇa here. If we are allowed to live for a few days, we shall have the opportunity of seeing such mysterious play of Kṛṣṇa. I want this."

Then Mahāprabhu became sober for the time being and told Śrīvāsa, "If you also had remarked that I am mad, then just now I would go to the Ganges and finish My life. At least you have understood what I am; that is My solace Śrīvāsa at least. If you would say to the public that "He is mad" then I would have found that there is no man to accept what I have come to deal with. So I must enter into the river. No Necessity."

In this way: the madman.

*yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī  
yasyām jāgrati bhūtāni, sā niśā paśyato muneh*

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."]

[*Bhagavad-gītā*, 2.69]

Night for some is day for others, and what is day for some, night for others, awakenment.

[Raghunātha] Dāsa Goswāmī Prabhu, the only son of the richest family of Bengal at the time. All desirable things for pleasure were surrounding him. But he left everything and ran like a madman towards Purī for the grace of Mahāprabhu.

(Bengali?)

They leave their so-called own relatives. He himself becomes very apathetic to any pleasure and went out of his house, the place of comfort, from tree to tree. And those he leaves, his relatives, they also think themselves very poor and they also cry and shed tears and express much dissatisfaction, and wailing (*dinam ausrijya dina?*) leaves them poor and himself also poor. "As long as I have not got that for which I am out, I am the poorest of the poor." And whom he has left by leaving he thought that they are rich, but when the association is snatched away then they be became poor, (*dinam ausrijya dina?*)

That is the nature. Rādhārāṇī is accusing Kṛṣṇa, “Your nature is such, whoever has come in connection of You, their condition is very poor. They can't find satisfaction anywhere. The real wine of their heart is torn away. Whoever in any way comes in Your connection, they are undone. They are finished. No prospect anywhere. Madly they will run in search of You. And so many, his friends and relatives, they will cry, they will find themselves very, very poor. So Your touch means to dispossess all of their prospect. All the prospects of their life, gone, whenever any touch of You anyone has got. He's finished, his enjoyment of his life, the spirit of his life is drawn.”

Shakespeare told in Macbeth, perhaps, when Duncan was murdered Shakespeare has written. “The spirit of life is drawn, spirit of life for everyone. If such a good man may be murdered, what is the worth of living our life? The life is not worth living. Such a good man, he is murdered?” In this way, “The spirit of life is drawn. To everyone it is drawn. But this is not a place to live for a gentleman. Such a gentleman is murdered, is there any law? It is anarchy. One must not aspire to live here.”

So coming in connection of Kṛṣṇa consciousness, all the prospects ever, they're finished. Dinam ausrija, considers themselves the meanest of the poorest of the poor. And searching, can't leave searching, and thinks poorest of the poor. That will be their attitude. Only the help of *sādhus* they can sustain their life. They are of equal status, one consoles another, in this way.

This *kīrtan*; when Mahāprabhu fainted, the Name aroused Him. The Name has got miracle touch. Mahāprabhu fainted, when He fell into the sea and for long time, the whole night His body, the waves are playing with His body, and ultimately cast on the shore from two miles off. Svarūpa Dāmodara and others searching the whole night. “Where's Prabhu, where has He gone?” Some say He jumped into the Yamunā. Kṛṣṇa is having His pastimes in the Yamunā, the moonlit night, and He jumped in Yamunā, in the sea and was carried away. Searching, searching, when the night was almost finished, Svarūpa Dāmodara found Him thrown on the seashore where He jumped two miles off. Then as usual he began to chant Hare Kṛṣṇa...

(See 4 May 82B/5 May 82A for continuation (side b) of this talk)

4 May 82A side a

...extends themselves without caring for any laws of breeding, so also he told that the Kṛṣṇa consciousness, it will propagate, Kṛṣṇa consciousness will propagate without caring for any law of *dīkṣā*.

*no dīkṣām na ca sat-kriyām na ca puraścaryām manāg īkṣate  
mantra 'yam rasanā-sprṅg eva phalati śrī-kṛṣṇa-nāmātmakah*

*[ākṛṣṭiḥ kṛta-cetasām sumanasām-uccātanam cāmhasām  
ācaṇḍālam amūka-loka-sulabho vaśyaś ca mukti-śriyah  
no dīkṣām na ca sat-kriyām na ca puraścaryām manāg īkṣate  
mantra 'yam rasanā-sprṅg eva phalati śrī-kṛṣṇa-nāmātmakah]*

[The holy name of Kṛṣṇa is an attractive feature for many saintly, liberal people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the *caṇḍāla*. The holy name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Kṛṣṇa. Simply by touching the holy name with one's tongue, immediate effects are produced. Chanting the holy name does not depend on initiation, pious activities, or the *puraścaryā* regulative principles generally observed before initiation. The holy name does not wait for all these activities. It is self-sufficient.] [Rūpa Gosvāmī's *Padyāvalī*, 29]

[*Caitanya-caritāmṛta, Madhya-līlā*, 15.110]

Kṛṣṇa *Nāma* and then the mantra pertaining to Kṛṣṇa *Nāma* has got free access to the world without considering any caste, creed, qualification. It is of such nature, as Govardhana. No rules and regulations to be followed by the cow species to propagate them. From the Govardhana idea He came, a similar, to extend, the extension. Self extension of Kṛṣṇa consciousness does not care for any external limitation. It can go anywhere and everywhere, freely it can go, this *rāga-mārga*, *rāga pralan*, not *viddhi pralan*. Kṛṣṇa consciousness in itself is more of love than of rules and regulations. Rules and regulations has got nothing to do, they are not the duty to be much in this respect of Kṛṣṇa consciousness. In Nārāyaṇa consciousness to spread it there is more necessity to law and order, rules and regulations, but not in Kṛṣṇa consciousness. Unbridled, this *rāga-mārga*, it does not care. Mercy does not care for any qualifications; it is the duty of the justice to seek for qualification. But mercy has got no such limit of its own, it does not care. The area of mercy, love means mercy. Where the compensation for the weak section is a natural flow, always the provision is there to compensate the weak, the unfit. Already it is reckoned. Only one thing: necessary *śraddhā*, the free accepting nature, only this is to be considered. *Laulyam*. If you give He will, won't cast, throw it aside. Only the recipient if they are a little alert in accepting them. *Laulyam, tatra laulyam api mūlyam ekalam*.

[*kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate  
tatra laulyam api mūlyam ekalam, 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]

And *śraddhā*, regard no question of any qualification of his previous life, there is one nature. Another thing I found yesterday night, thinking,

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ  
kṣīyante cāsya karmāni, mayi dṛṣṭe 'khilātmani*

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead.]

[*Śrīmad-Bhāgavatam*, 11.20.30]

This *bhidyate hṛdaya-granthiś*, the meaning should be, I think, that our heart is sealed, and the seal will be broken, broken open, *bhidyate hṛdaya-granthiś*. Coming in contact with Kṛṣṇa consciousness, our sealed heart, the seal is broken and it awakens, it is open to receive Kṛṣṇa, *rasa*. Heart's concern is with *rasa*, *ānandam*, ecstasy, charm, *mādhurya*. It is heart, not brain. And *chidyante sarva-saṁśayāḥ*, the concern of brain, the heart has been given the most important place, first condition, *bhidyate hṛdaya-granthiś*, that is buried in the heart, covered. And the heart opens, awakens to receive *raso vai saḥ*, *akhila-rasāmṛta-murtiḥ*, the positive, to catch the positive good, heart, *hṛdaya*. *Hṛdaya-granthiś*; it is tied down, heart is tied down, it is sealed. Kṛṣṇa *kīrtana* breaks the seal of the heart. The heart awakens to receive that *rasa*, *ānanda*, *sundar*, and then next in the plane of knowledge, *chidyante sarva-saṁśayāḥ*.

*Raso 'py asya, param dṛṣṭvā nivartate*

[*viṣayā vinivartante, nirāhārasya dehinaḥ*  
*rasa-varjam raso 'py asya, param dṛṣṭvā nivartate*]

[“Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth.”]

[*Bhagavad-gītā*, 2.59]

First taste and then suspicion vanishes, after getting the taste, *raso 'py asya*.  
*Yukta āsīta mat-parah*.

[*tāni sarvāṇi samyamya, yukta āsīta mat-parah*  
*vaśe hi yasyendriyāṇi, tasya prajñā pratiṣṭhitā*]

[“By the practice of perfect devotion to Me, the *bhakti-yogīs* bring their senses under proper control. One whose senses are controlled is truly intelligent.”] [*Bhagavad-gītā*, 2.61]

When he gets the taste of the real *rasa*, the *ānandam*, ecstasy, then necessarily all doubts are cleared by this practical participation. First getting the taste, heart, when heart is captured, *prema* follows. “Yes, I want this thing. I was searching for this!” The heart will say, “I was searching for this.” Satisfied, the heart will say.

Then the brain will come, will follow. “Yes, no other doubt. No doubt, this is the highest thing in our search. Dissolve everything.”

Then *karma* will also close all workshops. The thing, searching, inner searching; the heart will say, I have got *prema*, this is the thing, stop all works from now, adjust accordingly, this *karma*, *jñāna* and *hṛdaya bhakti*, love, *bhidyate hṛdaya-granthiś*. Coming in touch with Kṛṣṇa consciousness the first thing is that our heart awakens, positive. First thing supplied to us, positive, to the heart. Heart is captured, and brain approves, and then our energizing in the opposite direction stops.

So Kṛṣṇa consciousness is the wealth of the heart, *anurāga* and that is with differences amongst the receivers or amongst the purchasers or customers for their different

...qualification. Govardhana, it goes like this. Cow(?), to extend itself without caring for any law, only whether one will accept if he has that eagerness to accept, *laulyam*. Only one qualification, *laulyam*, he wants it really. That he wants it really, that is qualification.

“Do you want this?”

“Yes, it is good, it is tasteful.”

“Yes, you get it. If the demand, if the prayer is genuine; alright. No other conditions to be met; required. Only you want, yes I want, sincerely you say; you get it. That is the simple transaction. You want - you have it. If you want you will have it. Most simple transaction, Kṛṣṇa consciousness, fitness, unfitness; these questions are very non-important. Want, and have.”

Nityānanda Prabhu; those that do not want it, He won't allow them to go away. “No, try to want. I request you.” He's going a step further. 'I do not want.' - He won't leave him. Nityānanda Prabhu won't allow, if anyone says, 'I don't want this.' “No, you have to want, you have to desire. You think; I request you earnestly. You use it and then you will be able to understand, to feel the utility.”

Just as the expert merchant will distribute the specimens to the customers, “Oh, no money now, I am giving. You use, if you feel the value, the utility, then you will purchase. Now I am doing free distribution.” By the clever merchant, “Take it, take it. No price, no question of price now, purchase, then afterwards.”

So Nityānanda, *bhaja gaurāṅga*, Nityānanda *bhumi*.

*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."]

The attempt, the appeal for the negative side: not aggression. Nityānanda began to cry, falling at the door, at the feet of the customers. “Accept! Accept this! Accept Me. Don't dismiss Me. Don't drive Me away. What I say, do it. Give your attention towards Gaurāṅga. This is My appeal, nothing else. Some attention towards Gaurāṅga and you will be benefited beyond expectation. This is My request to you all.” Shedding tears, and also where necessary He began to roll at the door of the person. “You are suspicious to accept. No, no; no suspicion. I appeal fervently. No suspicion. Accept, believe Me! Believe Me, accept Gaurāṅga!”

In this way Nityānanda Prabhu tried His best, especially on the two sides of the Ganges He used to wander, roam, and preach about Gaurāṅga. He knows Gaurāṅga. Just as Baladeva, He's also seen to perform *rasa līlā*. But we've been advised to look at the *rasa līlā* of Baladeva in a particular way by Sanātana Gosvāmī. That Baladeva, externally He's imitating the *rasa līlā* of Kṛṣṇa, but it's not so. At heart He's arranging *rasa līlā* of Kṛṣṇa. But His nature shows to the experts of this line that He's all dedicated towards Kṛṣṇa, otherwise He's no Baladeva. He has got not individual personality for His own enjoyment. Every atom in His body is always

eager to make arrangements for the enjoyment of Kṛṣṇa. Then only He's Baladeva. So Nityānanda Prabhu is also such, that every atom of the body of Nityānanda Prabhu is conscious. Atom means not material, *cinmaya*, but is only meant for the service and satisfaction of Gaurāṅga.

So much so that one day Śacī Devī had a dream that Kṛṣṇa and Balarāma are on a throne, and Nityānanda He is trying to attract Baladeva, "Come down from Your throne. Your day is passed away. Now My Lord Gaurāṅga, He will be installed there in the throne."

And Baladeva was fighting, "No, I have given it to My Lord Kṛṣṇa."

So there is a fight and Nityānanda was stronger and He took Baladeva down from the throne. "Your day is gone, and now the day for My master Gaurāṅga has come. So You are a trespasser, usurper. So You must come away."

And Baladeva could not successfully fight with Nityānanda, who took Him down.

So Nityānanda's position to Gaurāṅga is such. He has got nothing of His own, but His everything is Gaurāṅga. *Audārya*: just as Baladeva is to Kṛṣṇa; so Nityānanda is to Gaurāṅga, to distribute most generously that Braja *prema*. That is to be distributed to one and all. That was Their campaign and Their aim of incarnation.

*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."]

Nityānanda tries His best for the acceptance of Mahāprabhu by the people at large. And what is this, "Come straight to Gaurāṅga and safely you will have Vṛndāvana. And Navadvīpa is also not less valuable." Vṛndāvana: the same *rasa* in one type in Vṛndāvana in another type in Navadvīpa. Some are especially, have special attraction for Vṛndāvana *lilā* and another group, they have got special attraction for Navadvīpa *lilā*. And a third group represents both the camps. Navadvīpa is *audārya*, more generous. In Vṛndāvana it is within a particular circle and here the same thing is being distributed out of this, more generous.

*kṛṣṇa-lilā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite,  
se caitanya-lilā haya, sarovara akṣaya, mano-haṁsa carāha' tahate*

["There is no doubt that we find the highest nectarine taste of *rasa* in *Kṛṣṇa-lilā*. But what is *Gaura-lilā*? In *Gaura-lilā*, the nectar of *Kṛṣṇa-lilā* is not confined to a limited circle, but is being distributed on all sides. It is just as if from all ten sides of the nectarine lake of *Kṛṣṇa-lilā* hundreds of streams are flowing." ] [*Caitanya-caritāmṛta, Madhya-lilā, 25.271*]

Kavirāj Gosvāmī's conception is this. *Kṛṣṇa-lilā amṛta-sara*, Yes, the highest nectarine taste we find in *Kṛṣṇa lilā* no doubt. But what is *Gaura lilā*? That is just as if from ten sides, *śata śata dhara, daśa-dike*, that hundreds of streams are coming from that lake of *Kṛṣṇa lilā*. On ten

sides it is flowing, that *amṛta*, that nectar in the lake is Kṛṣṇa *līlā* and that is going out by so many streams on all sides, *kṛṣṇa-līlā amṛta-sara*. The first class nectar, *tāra śata śata dhara*, hundreds of currents, streams, are passing from different directions, *daśa-dike vahe yāhā haite, se caitanya-līlā haya*. Caitanya *līlā* is such that different types of Kṛṣṇa *līlā, rasa, amṛta*, is spreading from that lake on all sides. It is so. Not confined to a limited circle. But it is thrown on all sides, that very Kṛṣṇa *līlā*. They are tasting sweetness and throwing outside, this Pañca-tattva.

*sei pañca-tattva mili' pṛthivī āsiyā, pūrva-premabhāṇḍārera mudrā ughāḍiyā  
pāñce mili' luṭe prema, kare āsvādana, yata yata piye, tṛṣṇā bādhe anukṣaṇa*

[The characteristics of Kṛṣṇa are understood to be a storehouse of transcendental love. Although that storehouse of love certainly came with Kṛṣṇa when He was present, it was sealed. But when Śrī Caitanya Mahāprabhu came with His other associates of the Pañca-tattva, They broke the seal and plundered the storehouse to taste transcendental love of Kṛṣṇa. The more They tasted it, the more Their thirst for it grew.]

[*Caitanya-caritāmṛta, Ādi-līlā, 7.20-21*]

They are looting.

.....

Rāmānanda Rāya  
December 14 & 15, 1981

AKS: Mahārāja, Rūpa and Sanātana directly obtained the mercy of Caitanya Mahāprabhu. Their humility seems to give them a direct connection, without any research.

Śrīla Śrīdhara Mahārāja: Yes, without the quality of humility, none can enter the domain of devotion. Humility has got its quality, from the standpoint from intensity and from the intensity of purity. Humility is a general thing. But Sanātana Gosvāmī's humility and their humility is of a high quality, and a high degree also, and that came in direct connection with Mahāprabhu, that took them in direct connection with Mahāprabhu. Hare Kṛṣṇa. Humility is the criterion of the negative side, how intense the negativity is there. So, how can he get absorb the positive? What intensity of positive can the negative keep fixed?

AKS: Mahārāja, sometimes the *varṇāśrama* system, instead of helping us we become more proud. As we progress up, sometimes it works opposite.

Śrīla Śrīdhara Mahārāja: In the beginning, general *varṇāśrama* will help to have the fundamental conception of divinity. When the talk between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya began, and Mahāprabhu asked the first question, Rāmānanda came with *varṇāśrama*. The general basis is there. That is the foundation. From there, we should not stay there, but we should make progress also. In the *Gītā* also it is explained,

*yataḥ pravṛttir bhūtānām, yena sarvvaṃ idaṃ tatam  
svakarmmaṇā tam abhyarccya, siddhiṃ vindati mānavaḥ*

["A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all.)"]

[*Bhagavad-gītā*, 18.46]

The result, the facility that was acquired by the previous action, a particular position, we must not stick there, to that position, thinking this is permanent, but, utilizing it as the safe basis for my improvement, I shall start upward. So, Rāmānanda says,

*varṇāśramācāravatā puruṣeṇa paraḥ pumān  
viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam*

["The only way to please the Supreme Personality of Godhead, Lord Viṣṇu, is to worship Him by properly executing one's prescribed duties in the social system of *varṇa* and *āśrama*."] ]

[*Viṣṇu-Purāṇa*, 3.8.9]

Rāmānanda began from there. "Generally accepting the practice recommended in *varṇāśrama*, one should go on with the exclusive devotion of Viṣṇu. That is the real *dharma*."

Then Mahāprabhu said, "This is superficial. *Eho bāhya āge kaha āra*. "Go deeper."

Then He began. The real purpose of *varṇāśrama* is to pick up that the Kṛṣṇa conception is the highest ideal for which *varṇāśrama* has been planned, designed.

*yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat  
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam*

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."] *Bhagavad-gītā*, 9.27]

So, the result must be connected with Kṛṣṇa, and *varṇāśrama* has been designed for that purpose. Otherwise *varṇāśrama* defeats its own object. So, having his position in *varṇāśrama*, he must be conscious that Kṛṣṇa, that Nārāyaṇa, is all in all. *Rādhā-dāsyam* is exclusively the highest."

Then He said, "This is the end of all realization. Can you think of anything more?"

"I have got something in my mind, but I don't know if there's anyone who can have any search for that. But since you ask, I can't quote any scripture from the *śāstra*, but I have got my one song, composed by myself. Leading to Kṛṣṇa, and it gives hint to the *avatāra* of Mahāprabhu. The *sambhoga* in Vṛndāvana and the *vipralambha* in Navadvīpa with Kṛṣṇa Himself with Rādhārāṇī combined comes to give admission to the public. That is considered to be the highest attainment. And this is in my heart. I don't know whether You can appreciate it."

“No, no, no, don't express this.” Mahāprabhu put His hand over his face. “Not further.”

Then Rāmānanda said, “Prabhu, You have come to grace me, but You are hiding Yourself. You should not do that. I am your maidservant. I saw you first as a *sannyāsī*, but now I see there is Syāma Gopāl, and there is a golden idol of a lady with the dress of Vṛndāvana. Who are you? Speak out plainly! Don't deceive me. I am the meanest servant of You.”

Then Mahāprabhu said, “Yes, what you have seen, I am such, but in disguise I have come. It is mentioned in the scriptures also that this descent of Mine will be in disguise. You have seen it.”

After seeing this, Rāmānanda lost his sense and fell down. Then Mahāprabhu touched him and awakened him, and Rāmānanda saw the *sannyāsī* He is sitting, and saying, “Now, I'm satisfied. I'm going away.”

Rāmānanda, he was dumb, deaf and dumb. Mahāprabhu went away. Rāmānanda came to his senses.

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