

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.01.09.C

Śrīla Śrīdhara Mahārāja: ...subsidiary friends to come in direct contact with Kṛṣṇa. But the very nature of the *sakhīs*, she friends of Her, they never want any contact, direct contact with Kṛṣṇa. Always the very nature of serving tendency is such that they seek the best satisfaction of Kṛṣṇa and they are fully conscious that Rādhārāṇī alone can supply that happiness to Him.

‘And we shall all help Her so that She being helped by our services approaches to satisfy the desires of Kṛṣṇa. And thereby we will be more – will shall derive more benefit. If we approach direct we will be loser. But if we approach Kṛṣṇa through Rādhārāṇī, in every way we shall derive more benefit.’

So *Rādhā-kaiṅkaryam*, *Rādhā-dāsyā*, that has been told for us to be our highest, the summon bonum of our life, highest end, *Rādhā-kaiṅkaryā* _____ [?] *kaiṅkaryā* of Kṛṣṇa in a general sense, but in a particular, we are servitors in different _____ [?] This is in *mādhurya-rasa*, in *vātsalya-rasa*, in *sākhya-rasa*, and the Guru represents the highest position. In its highest conception he holds the position in every *rasa* the direct servitor of Kṛṣṇa. It reaches gradually there, in its highest conception. But relatively, again we are required to come down a little more. From Rādhārāṇī there is Lalitā group *sakhī*, and there are so many groups of *sakhī*, and the Rūpa Mañjarī, the principal of the girl servitors. And so on in the *vātsalya-rasa*, *sākhya-rasa*, *dāsyā-rasa*, everywhere, in this way.

But we are more concerned with the *mādhurya-rasa*, as in our *mantra*, the Rūpānuga *sampradāya*, and in the *mantra*, and in the Guru *paramparā* we find that all within *mādhurya-rasa*. That *mādhurya-rasa* is the combination of all *rasa*. *Ādi-rasa*, one of its names and _____ [?] is *Ādi-rasa*. That is the most original *rasa* is this *rasa* and it is the combination of all *rasa*, the *sākhya*, the *vātsalya*, *dāsyā*, *śanta*, all the essence of all other *rasa* is present in *mādhurya-rasa*. Or the *mukhya-rasa*, that is principal *rasa* in the service of Kṛṣṇa, *kiśora* Kṛṣṇa.

And our highest approach should be the service of Rādhārāṇī in the hierarchy, and it is Her business to look after the real satisfaction of Kṛṣṇa, and none else can do so. Only She’s the fittest to render real service to Kṛṣṇa. And we should be accordingly adjusted under Her serving hierarchy in a proper place. Then we’ll be best beneficiary. Otherwise if we’re located here and there wrongly then we’re gone. We can’t hope what will be our normal position and normal gain. Only properly located we’ll be able to draw our most, our salary, our remuneration, in the term of love. Love, attraction towards Kṛṣṇa, that will be more and more, and that is the coin by which we are paid, the coin of love, more attraction towards Kṛṣṇa if properly located. And then our service, our remuneration will be more. Otherwise we shall have to labour on some anomaly. And to the fine adjustment we shall have to come anyhow.

That is the, and the nearest leader we shall see through whom the order for the necessary service is reaching me, and who is taking my service and passing it through the proper channel to Kṛṣṇa. And they’re not hindrances, not opaque, but transparent. Not only transparent but they’re helping more. Our capacity will be enhanced. When it is passing through that it will be purer, purer. Any anomaly, that will be purified and it will be taken to Kṛṣṇa in its purest quality.

So they’re all guardians, they’re all well-wishers, and though they’re mediator, standing in the middle, not hampering but improving my fortune, in this way we are to reckon. So we are seeing always: *dāsa-dāsa-dāsānudāsatvam*, this is the clue they’re giving.

Mahāprabhu says, so many devotees say that, “Only the direct servant, I can’t tolerate that *teja* [?] that who are in power by direct.”

Just as we can get best benefit of the Sun if we’re adjusted in a particular distance. If we’re

put in the nearer we'll be burned to ashes. So adjustment is a very precious thing, proper adjustment. There we get our best benefit, adjustment. So in the question of adjustment and our innate value, valuation of calculation we are posted, quality, quantity, we are posted in a particular place, position, where we can get most. That is wanted.

Our Guru Mahārāja used in his last days, often he used: "Religion is proper adjustment, proper adjustment."

So we shall try to adjust to realise to understand this maxim: that is the Hegel's, as I always say, "Die to live." Die to live. This is Vaikuṅṭha. Death is finished in this world. But in the eternal world where death is absent, there 'die to live' means by sacrifice we can become great. Here also partially, one may give up the money, he gets the fame, the life of a fame. So 'Die to live,' and, 'Everything is for Himself.' We are to adjust with this, that He's the enjoyer, and we're supplier of His enjoyment. That is our natural position and we can thrive only in that plane, in that attitude. By giving we can thrive, to Him, we are to accommodate ourselves with this tendency. Through service we live, and through renunciation, exploitation, we die.

That is our innate nature. We must adjust ourselves with that principle. Then we are invincible. We are invincible. None, nothing in the world can take away from this principle of life, if we can adjust properly what is service, what is dedication, what is surrender, and how helpful that is to us. Especially when we're in the midst of gross exploitation, and if not so, renunciation of any type. The renunciation and exploitation, these are the two general enemies of the devotees. And if we can cross these two enemy lands then of course then there is Vaikuṅṭha, and the highest position is that of automatic, spontaneous surrendering love of Kṛṣṇaloka. Mainly, these few planes we are to be acquainted with, what is what. Then we can maintain our consciousness, ourselves in the plane of Kṛṣṇaloka, Goloka Vṛndāvana. What is Vṛndāvana? In the ontological conception we must have such idea. And if we can adjust with this we can be invincible. And we'll be bold enough to announce to the world, so many, all the souls we find:

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya [guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]*

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

Quite confident, strongly established in such position, anyone I see I shall say, "Oh, what are you doing? Save yourself. Come in contact with Kṛṣṇaloka. You'll be saved and prosper beyond your conception. Why do you lose your capital, investing them in this mundane and filthy world of exploitation? Everyone is trying to exploit the vitiated world. Why do you put your energy, capital, in this filthy and mundane world? Go. Come. And put your investment, whatever you have got, little, on such bank, invulnerable bank you deposit. It will come to you in time of need and immensely beyond your expectation you'll have profit there." In this way we are to approach one and all whatever he be.

Swāmī Mahārāja told, "So many dogs in the UNO they're talking about Russia and America and this Iran, this oil problem is the greatest problem for the civilisation nowadays. And because

the Arabian countries they're in possession of that oil everyone is looking with a greedy eye, and talking and gesturing, posturing. All these things to that oil centre."

America, two or three years ago declared that, 'Oil is indispensable to keep up our civilisation. So without oil we shall die, we shall have to die. It is better that we shall fight. We shall fight and die. Why should we die for want of oil? Our civilisation will be finished if we don't get the oil. So why should we be finished in that way? Rather, we shall give a fight, and then if we can't attain victory we shall die. We won't allow our civilisation to die fasting, but rather in a battlefield.' That was declared two or three years ago. I remember I saw it in a paper.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
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Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

None come today from Māyāpur?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. I passed last night with some apprehension after hearing from Ambujaka Prabhu about the present position of ISKCON, I'm very much troubled at heart. The great ISKCON of Swāmī Mahārāja. They're keeping something else, can't keep the standard of his purity of purpose, engaged in self-seeking, or materialistic grandeur, formality. They're at stake, the present position. It is very deplorable to me. We feel proud, infinitely proud we feel for his great success to carry out the message of Mahāprabhu so far and wide, capturing the whole of the world. And so soon if that structure be slackened it is a very deplorable thing. Where is Ambujaka Prabhu?

Aranya Mahārāja: He's in Calcutta. He's getting his things to come here.

Śrīla Śrīdhara Mahārāja: He's gone to Calcutta?

Akṣayānanda Mahārāja: Yes, to bring some things, belongings.

Śrīla Śrīdhara Mahārāja: But what he told, as he presented, that very soon it will be dismembered. It's very difficult to conceive things in that way. How to keep it up to standard? That is our great pride.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol.

I don't know whether it is too much candid, they say even Jayapataka Mahārāja he will also leave. His apprehension is like that he will also leave. He's so energetically moving on all sides to keep up the dignity of – he says that he will also come and leave the administration and will come, because he's simple and he's plain thinking man. He can't remain in that diplomatic circle for long. That is his opinion. I don't think so much, but still whatever shadow he cast in my mind I passed last night, an unpleasant night I passed herein. Let Kṛṣṇa save, Guru Mahārāja save, let Swāmī Mahārāja help such great child, great child the ISKCON, the pride of us all. Gaura Haribol.

Kṛṣṇa knows well than we are, nothing is, it is not so favourite to us than His. He's most favourite. He knows everything and well, more than us. But from our position we deplore. Let God save, let Kṛṣṇa save, Guru Mahārāja, Mahāprabhu save from such dismemberment, disruption.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

I had the conception of Madhyadwīpa project, that if they remained and wants to take you all again, the Madhyadwīpa will also enter into the ISKCON. That idea I fostered within. It will remain intact, Swāmī Mahārāja's glory.

It is true I now remember that Swāmī Mahārāja requested me, I now remember clearly, to take the post of President in the ISKCON. I remember that.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: I forgot, but now when reminded I can recollect that yes, he proposed me to be the President of ISKCON. But he has gone. So early he has finished his duty. Kṛṣṇa has called him.

Mahāprabhu. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Mahāprabhu Gaurāṅga Sundara.

Gaurāṅga sundara bara nitya nira nama bhir [?]

Acyutānanda once told, he was sent by my advice to stay with Dāmodara Mahārāja and to find some land there for purchasing. And he went and lived there for few days. And Dāmodara Mahārāja a little crack vent somewhat. Leaving him in his house he went for collection, and few days food only in store, and finishing that Acyutānanda he's fasting. After one days fast he came away to me.

Then what's the matter?

"Dāmodara Mahārāja gone out and the food he kept for me that is finished in two days. And I'm fasting the last day wholesale, and today also I have to fast I have come here."

Yes you did. Then Govinda Mahārāja or someone he, "Why did you not come yesterday?"

"He told that he will come back."

"Unnecessarily you are observing fast one day and a half without anything."

He told, "Kṛṣṇa dancing." That was his very charming reply he made, "Kṛṣṇa dancing. He has no time to think of others. And we are cast aside by the wave of His dancing, hither and thither, and some falling, some breaking his legs, and some losing consciousness. But He's engaged in His dancing." Something like that, I'm elaborating, he told, "Kṛṣṇa dancing, He has no time to think about us. And we are suffering, we are cast aside by the wave of His joyful dancing, and we are thrown this side, that side, no care, no caretaker of us."

The Kṛṣṇa dancing: the *līlā* of the Lord. And this is of course our desirable thing that He will dance. And we shall rather fall at His feet, "Dance over my chest my Lord. Why do You dance on the earth?"

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Sarvabhavana Prabhu is expected this morning.

Devotee: You told us an example of Gaura Kīśora Dāsa Bābājī, about the pregnant woman and a woman who's not really pregnant, just imitating.

Śrīla Śrīdhara Mahārāja: Imitation is not realisation. We are to know it as a general thing that imitation is not proper realisation, the outward imitation. The taking the dress of a *sannyāsī* is not real *sannyāsī*, but mockery. That is rather offensive: without realising a particular position you take. If I take the dress of a king or a police officer I'll be punished, If I take the police officer's dress or anyone to deceive the public I should be punished. So in the spiritual world no such punishment is seen from this plane, but punishment it attacks there on the higher plane. But now there are agents who make us careful about the imitationists. 'Don't mix with them. Try to understand what is the real symptom of a real thing. Don't approach the sham, the adulterated goods. Don't approach to buy or purchase the adulterated things. All that glitters is not gold. Glittering is not the only qualification of gold, there's something more.' Something like that. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: It is a general thing, but it is very difficult to understand the highly valued things. There is every possibility of being imitation. Imitation comes in the market why: to get more money. So highly valued things will have most, greater imitation, they're more dangerous than the ordinary exploitationist.

You see, you know the Rāma Rāvaṇa Jeda [?] Mahi Rāvaṇa [?] have you heard, anyone of you? When Rāma is engaged in fighting with Rāvaṇa in Laṅkā, Śrī Laṅkā, many of the heroes of the Rāvaṇa group had been killed, then Rāvaṇa disappointed remembered that one of his sons is living underground in the lower world, subterranean.

Perhaps as I was told the atomic war there creating town underground: is it not, to save persons from atomic attack.

Akṣayānanda Mahārāja: Fallout shelter, bomb shelter they call that.

Śrīla Śrīdhara Mahārāja: What is the technical name of that?

Aranya Mahārāja: Bomb shelter.

Śrīla Śrīdhara Mahārāja: Bomb shelter? No, some other.

Akṣayānanda Mahārāja: Fallout shelter.

Śrīla Śrīdhara Mahārāja: And that will be controlled by the machine man, robot. The robot controls the subterranean town.

Anyhow that Mahi Rāvaṇa [?], Rāvaṇa's one son, he lived in the subterranean town of his own, and he was informed and he came to see Rāvaṇa and told, heard, 'So many things have happened. Almost all the stalwarts are killed in the battle with Rāma.'

After hearing, the Mahi Rāvaṇa also as went to advise Rāvaṇa that, "Why in this unfortunate battle you have engaged yourself? Still there is time. You may be saved if you

respectfully return Sītā Devī, His beloved wife, only wife He has got. Generally the kings they have got any number of wives. He has got only one wife. How beloved She is to Him, and you have taken Her. It is very deplorable father. You give Her back to Rāma and get a truce, a peace.”

But Rāvaṇa enraged, “What do you know? I have called you only to help me, not to instruct me.”

“Then of course if you wish, desire so, I’m ready to sacrifice my life.”

So he was a highly qualified magician. He anyhow managed, Rāma-Lakṣmaṇa, he wanted: he planned to carry Rāma-Lakṣmaṇa to his subterranean palace.

And Vibhiṣana, the brother who had sided Rāmacandra, he cautioned Rāma. “The most dangerous mystic hypnotist, magician, son of Rāvaṇa has come, and something inconceivable is going to happen. You, Hanumān, Sugriva, keep Rāma-Lakṣmaṇa in a very guarded position. I suppose he will try his best to steal Rāma-Lakṣmaṇa from our midst. I think if his plan will be such, so guard Them in any way, especially in the night when They will sleep.”

Then Hanumān, they constructed a temporary room and Hanumān is guarding: night guard always. And Vibhiṣana he’s giving a view, surveying the whole battle position of the army and he’s patrolling, and now and then coming: “Hanumān, are you ready, none have entered?”

“Yes. Some came to enter. One came in the form of Kausalya, Rāma’s mother.”

“I can’t see Rāmacandra. I can’t keep my life any more. Please show my affectionate son, Rāma.”

“In this way I have dismissed her. No. Where Kausalya for so long, and only today you have come? I don’t believe in you. Then came as Rāmacandra’s father-in-law, Janaka, in this, that, in so many forms.”

“Very careful, if your father comes don’t allow him to enter within. Guard very strictly.”

In this way his appealing, warning, and he’s patrolling the whole position.

Then, when so many attempts failed, that Mahi Rāvaṇa he had some new play, plan. He took the figure of Vibhiṣana himself, and came. “Hanumān, are you very careful? Very careful you should remain. If your father himself comes don’t allow him to enter.”

“No, no.”

“But are They safe? Are you sure?”

“Yes, They are safe.”

“Let me go, enter and see whether They’re in safe order or not.”

Hanumān thought, ‘the Vibhiṣana he’s my guide. He told about this mischievous plan and he’s the most interested person.’ He allowed him to enter.

Then Vibhiṣana again came in his patrol, “Hanumān, are you alert?”

“What is this? Just a minute ago you entered the room and you told – oh,” finished, Hanumān finished, went, no Rāma-Lakṣmaṇa there. “What can I do? Then a demon has taken away those sleeping masters of ours. What to do?”

“But there is the door, there is a hole, and if you can go there, there is a subterranean town.”

And Hanumān also went, and anyhow there is a story how he killed that demon and took out Rāma-Lakṣmaṇa on his shoulders _____ [?] that Vibhiṣana’s imitation.

So the highest thing we want to aspire after, and if imitation is there how loss can be effected on us, on our fortune. So we must be careful about the imitation. And Bābājī Mahārāja has warned in a plain way that *śuddha* life is very rare, it is not very cheap. What we have come after by our inconceivable great fortune, it is not cheap. We must try to follow, to be acquainted with the steps. Bhūr, Bhuvan, Svar, Maha, Jana, Tapa, Satya, Virajā, Brahmaloaka, then Vaikuṅṭha, Paravyoma, then Goloka, in this way. The steps we must not omit, and try to know something

about the nature of those steps.

When the sound is coming, 'Oh, it must have come from that plane: it is sound which can be produced, the vibration, it is only from that plane.' In this way we must acquaint ourselves. The sound, the Name, why *mantram*, the Name, it may be everywhere, even in a book you can find, but why the sound comes from a Guru? Who is living in that plane the sound of that plane, that will come within us and awaken us. Just as homoeopathic globule, externally it is all one and the same, but, *nāmākṣara bahiraya batu nāma kabu naya*. But the meaning must have such depth which when it will exert, it will show, take me to Goloka.

brahmāṇḍa brhamite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.151*]

mālī hañā kare sei bīja āropaṇa, śravaṇa-kīrtana-jale karaye secana

["When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of *śravaṇa* and *kīrtana*, the seed will begin to sprout."]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.152*]

upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, [Caitanya-caritāmṛta, Madhya-līlā, 19.153]

Bhūr, Bhuvār, Svar, Mahar, Janār, Tapār, Satyaloka, *brahmāṇḍa*.

Virajā, 'brahmaloka,' bhedi' 'paravyoma' pāya [Caitanya-caritāmṛta, Madhya-līlā, 19.153]

Vaikuṅṭha Paravyoma, Nārāyaṇa's domain.

tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana

[*Caitanya-caritāmṛta, Madhya-līlā, 19.154*]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā River and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.153-4*]

The creeper of devotion will grow and pierce through the different planes, atmosphere, and go direct to Kṛṣṇa *pāda*, Kṛṣṇa conception of Godhead, and there it will take its place and that will surround him. His holy feet, generally, at His feet means His own paraphernalia. And gradually Kṛṣṇa will located himself in a proper serving school and then give him engagement fully in His holy service.

Sambandha jñāna, that is *sambandha jñāna, sambandha, abhidheya, prayojana*, in three groups we are to understand the thing. *Sambandha*, place, purpose, position, all these things: and destination, *prayojana*, and *abhidheya* means the means to attain the goal. That is in three heads we are to understand, under three heads. *Sambandha jñāna* and *prayojana* and *abhidheya*, under these three classifications we are to understand, or to realise the nature of the whole thing which we aspire after.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.
 Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Advaita Prabhu. Nitāi Gaura Haribol.
 Nitāi Gaura Gadādhara Prabhu. Nitāi Gaura Gadādhara Prabhu. Gaura Advaita Prabhu.
 Gaura Śrīnivāsa Prabhu. Tada Gaura Bhakta Vṛnda Prabhu. Nitāi Gaura Haribol.
 Mahāprabhu. Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

Aranya Mahārāja: Śrīla Śrīdhara Mahārāja, when you first came here you were worshipping Śālagrāma-śilā?

Śrīla Śrīdhara Mahārāja: No. We came with Giridhari. We came here with Govardhana-śilā. Mahāprabhu gave Govardhana-śilā to Raghunātha dāsa Goswāmī. So in Vṛndāvana His followers generally they begin the worship, go on with Govardhana-śilā. Here the, that is in *rāga-mārga*, Goloka process. But Śālagrāma-śilā is a system of Vaikuṅṭha, it is in Vaikuṅṭha.

So our Guru Mahārāja he wanted to show that Goloka is above Vaikuṅṭha. So one who has climbed up to Goloka, necessarily he has passed the Vaikuṅṭha, that is Śālagrāma worshipping. But that is not our end. That is probationary, something. Mahāprabhu gave Giridhari, and Prabhupāda also, generally he used to give Giridhari, Govardhana-śilā to his devotees, especially the householders, Govardhana-śilā. He told, “You worship, as He’s Kṛṣṇa. Worship Him.”

And Raghunātha dāsa Goswāmī also he, the other half he has supplied. It is mentioned that Tulasī Mañjarī, this *gunja*, the kind of beautiful seeds to be had somewhere that is known as *gunja-phal*. A favourite of Kṛṣṇa also in the garland made of all that beautiful red and little black and almost the whole body is red. *Gunja-phal*, a garland of that putting on the Govardhana and that is conceived as Rādhārāṇī, the small garland. It is in *Caitanya-caritāmṛta* we find. This Govardhana-śilā, that is meaning Kṛṣṇa, and that small garland of *gunja-phal*, that is Rādhārāṇī. With this idea Rādhā-Govinda worshipping continued by Dāsa Goswāmī Prabhu, who is supposed, who is accepted the Ācārya of our highest goal, destination, *prayojana* Ācārya. And whose famous poem,

āśābharair-amṛta-sindhu-mayaiḥ kathañcit, [kālo mayātigamitaḥ kila sāmpratam̐ hi tvam̐ cet kṛpam̐ mayi vidhāsyasi naiva kiṁ me, prānair vrajema ca varoru bakārināpi?]

[“O Varoru my beautiful, most magnanimous Goddess, my heart is flooded with an ocean of nectarean hopes. I have somehow been passing time until now eagerly longing for Your grace, which is an ocean of ever cherished nectar. If still You do not bestow Your mercy on me then of what use to me are my life, the land of Vraja, or even Śrī Kṛṣṇa who without You, is simply a mighty hero, the destroyer of demoniac forces like Baka.”] [*Vilāpa-Kusumāñjali*, 102]

[From *Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 39]

When Prabhupāda used to chant this *śloka*, we found him most excited and sometimes shedding tears. This is *Rādhā-dāsyā*. This is the basis of *Rādhā-dāsyā*, to be our highest realisation. *Āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ*. Dāsa Goswāmī he’s addressing Rādhārāṇī in this way. “O my Mistress, or my Lady, so long a time I’m passing my days with a great hope, a great, great hope, *amṛta-sindhu-mayaiḥ kathañcit*. I can’t, now it is surpassing my forbearance, toleration, I can’t continue more. What for? *Āśābharair. Āśābharair*. The forceful, or the heavy hope, and surcharged, weighty hope, *āśābharair*...

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