

82.01.18 - Rūpa and Raghunātha + 82.11.6.B

[Transcribed by Śrutaśravā Prabhu - Recording not found]

[Proofread by Paramānanda dās, U.K.]

Devotee: Mahārāja, [Kṛṣṇadāsa] Kavirāja Goswāmī always says, *rūpa raghunātha pade yāra āsa*, he always mentions Rūpa and Raghunātha.

[*śrī-rūpa-raghunātha pade yare āsa, caitanya-caritāmṛta kahe kṛṣṇadāsa*]

[Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.]

Śrīla Śrīdhara Mahārāja: Śrī Rūpa and Raghunātha; that is *rāga-mārga*, the original teachers of this *rāga-mārga bhajana, anurāga mārga*. Mahāprabhu advised that, and empowered Rūpa to extend that way, and then Raghunātha imbibed that line much from Rūpa.

And so Kavirāja Goswāmī also says, that "My aspiration is after these two great teachers, Rūpa and Raghunātha."

He has given this to the world. "My innermost aspiration is only for that line. So, whatever I am doing, I am asking for the grace of Rūpa and Raghunātha, that my line of delivery may be regulated by their presence and their guidance. That I may not swerve from the way chalked out by them. Always their guidance, they may be propitiated to guide me in their line, whatever I am doing or giving, or saying. Let them guide me always, otherwise I am nothing. It is all their property that I am going to deal with. It is their wealth. Mahāprabhu has given it to them, and what I am giving, that is not my own. That is the wealth of my master."

So, he is taking always that name, thinking, "That is my master. What I am giving to you, I am not the owner, but it is my master's property, his wealth."

So that the fame and the name may not attack me, my allegiance may remain unaffected by the worldly name, fame, or anything; any aspiration from outside. But it may be faithful to the original channel, where I am drawing the capital, it is the capital of them, of my Gurudeva, and it is not mine. I am expressing my gratitude always to them that I am dealing with their thing. If there is any credit, that may not come to me. It is their property, let them guide me properly, that I may not misrepresent their advice, may not deceive the public by misrepresentation. Let them come and guide me properly. I am confessing that I am not so fit, but only by their grace, I hope, it is my ambition that the greatness of my Gurudeva may be known by the people.

Raghunātha Dāsa Goswāmī got the grace of Lord Nityānanda. Then he could cross the boundary line that was erected by his mundane well-wishers, father, uncle, etc. The primary help came from Nityānanda to break down the walls of *māyā*. And then only he could enter the domain of Mahāprabhu.

There is a famous *śloka* by Raghunātha Dāsa Goswāmī that gives the hope of our highest aspiration, the direction is there, what should be aspired after. He is addressing Rādhārāṇī, *āsābharair*, with the great magnitude of hope and aspiration. *amṛta-sindhu-mayaiḥ kathañcit*.

*āsābharair-amṛta-sindhu-mayaiḥ kathañcit
 kālo mayātigamitaḥ kila sāmprataḥ hi
 tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me
 prānair vrajema ca varoru bakārināpi?
 [Vilāpa-kuṣumāñjali, 102]*

“It is made of nectar, an ocean of nectar. And I am somehow dragging my life to achieve, to reach that goal, and I am so tired, I can't drag myself anymore. I have come to the extreme end of my patience. Almost my patience is going to be finished. I have dragged myself to such a length, with desperate energy. That ocean of nectar, I must have to reach.

So, anyhow I have dragged myself to that, to Your feet, thinking it the ocean of nectar. But my patience has reached its last point. If this moment You deprive me, You don't show Your grace, then I am undone. I am finished. If You do not arrange my relief by taking me into that ocean of nectar, I can't continue my life any longer. Last point, my longevity, my vitality is almost finished, to try for this; the last verge I have reached.

And a determination also has arisen in my mind, "What shall I do with this Vraja, this place, this is useless. And the King of Vraja, the Nanda-nandana, even Kṛṣṇa, I don't want Vraja, nor do I even want Kṛṣṇa, if I don't have Your grace." This is my total determination, and to achieve this, I have come to my last limit of my patience, and perhaps I shall be detached from my life at any moment. I have come to such a stage. My appeal is in this position. Please grant it."

So, this gives us the ray of some highest achievement, which should be aspired after, even at the sacrifice of Vṛndāvana, as well as Kṛṣṇa Himself. Such a form of our gain, such a type of gain is there. *Ārādhā Govinda*. If we get the connection of Kṛṣṇa, without Rādhārāṇī, we become the loser. And that loss is of a categorical and great magnitude. So, without Rādhārāṇī we don't want Kṛṣṇa. You'll be the loser, you'll be deceived. Only try to aspire after Kṛṣṇa only with Rādhārāṇī; otherwise, *ārādhā govinda*. Don't go that side. Then you will be the loser. You are lost.

This is *rūpānuga bhajana*. This is mainly. Then Rādhārāṇī means Her group, and there comes Lalitā and Śrī Rūpa Mañjarī, *Rūpa Raghunātha pade* and the others. Rūpa Raghunātha. Raghunātha clarified what is the innate gift of Rūpa Goswāmī. That was clarified and exemplified by his life and teachings, so, Rūpa-Raghunātha. As Raghunātha could appreciate Rūpa, that is our line to aspire after in *rāga mārga*, the wave of loving process, the way of affection and love. That is independent, and that can take us in that highest plane. *Jñāna* only takes us to a certain extent, and stops there in Brahmaloaka. And this *śāstric* devotion that can lead us to Vaikuṅṭha, to Lakṣmī Nārāyaṇa, no further. But our negotiation through love divine can take us in the highest conception of the ultimate, absolute good, and the Autocrat, and harmony and beauty and love. And after reaching that plane, we are to seek our adjustment in such a way; in the group of Rādhārāṇī and under the guidance of Lalitā and Śrī Rūpa. All these are high talks, very, very high talks. If our aspiration at least can connect with that, then also we may consider ourselves to be fortunate enough; the realization, the question of realization afterwards. The point of aim, we should hit there; then we may consider ourselves to be fortunate enough.

*yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ*
[Prabodhānanda Saraswatī Ṭhākura's, *Caitanya-candrāmṛta*, 88]

As much as we shall be able to dedicate ourselves to divine feet of Śrī Gaurāṅga, automatically and suddenly we shall find that we are taken into Vṛndāvana and to Rādhārāṇī. So, the real key is here in Navadvīpa with Śrī Gaurāṅga, and to enter into the confidential circle of Gauracandra.

Prabhu Nityānanda is there, the most benevolent; calling one and all, "Come! Join the camp of Śrī Gaurāṅga!" Nityānanda used to roam, to wander about both sides of the Ganges in that time chanting, *bhaja gaurāṅga kaha gaurāṅga laha gauranger nāma, yei jana gaurāṅga bhaje se amāra prāna*. "The life of My life is he who has come to take shelter under the direction of My Lord Gaurāṅga. You fallen souls gather around and beg My Lord Gaurāṅga for His grace, and automatically you will find yourself suddenly in the midst of Vṛndāvana *rasa*. All the undesirable things within your inner pristine self will disappear, and your real self will emerge, and you will suddenly find that you are in the midst of your desired soil, Vṛndāvana, in that paraphernalia, home, back to home."

From Calcutta to New York, no break journey necessary. This Navadvīpa is *gupta Vṛndāvana*, suppressed, covered, really Vṛndāvana, but outwardly covered by magnanimity more generosity to enlist the fallen souls, the culprits, and through grace, their disease will be cured, and they'll be fit to be the proper child of the soil of divine love, Vṛndāvana. And it has been told that it is not temporary, as Vṛndāvana is permanent. This is also a recruiting office, a permanent recruiting office here, and the staff also permanent. They are always doing, sometimes more busy, sometimes less busy, but always there.

Kavirāja Goswāmī says about Mahāprabhu, "Mahāprabhu came, and you were busy in some other engagement, *amṛtadhunī, piye viṣa-garta-pāni*:

[*pāiyā mānuṣa janma, ye nā śune gaura-guṇa, hena janma tāra vyartha haila
pāiyā amṛtadhunī, piye viṣa-garta-pāni, janmiyā se kene nāhi maila*]

["Anyone who attains a human body but does not take to the cult of Śrī Caitanya Mahāprabhu is baffled in his opportunity. *Amṛtadhunī* is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of material happiness instead of the water of such a river, it would be better for him not to have lived, but to have died long ago."] [*Caitanya-caritāmṛta, Ādi-līlā*, 13.123]

"The river of nectar you have found in your front, but what an astonishment, that you are going to drink that drain water. Leaving this nectar, instead of drinking the water of nectar, the nectar river, you select to drink the drain water. It would have been better if you could not live than to do this mischievous work to your own self."

In such a way he is repenting the fortune, the fate of the public who are devoid of understanding the grace of Mahāprabhu and Nityānanda Prabhu. After having such a good

birth, fortunate birth, he is committing suicide, not only suicide, suicide was better than to deceive one's own self. In such a circumstance suicide would have been better for you.

.....

According to the progressive development of realization in a disciple, the Lord accepts different forms to help him in successive stages. When he was a *gṛhāsthā*, Raghunātha Dās Goswāmī took *dīkṣā* from Yadunāndana Ācārya. Then, he went to Śrī Caitanya Mahāprabhu, and Mahāprabhu handed him over to Svarūpa Dāmodara. We may take it that although Yadunāndana Ācārya was formally the *dīkṣā guru* of Raghunātha Dās Goswāmī, actually he is his *vartma-pradarśaka-guru*, or the *guru* who first shows the way, the *guru* who helps us begin, the canvasser, or something like a *ṛtvik* or representative; not *guru* proper, but his representative. Yadunāndana Ācārya helped Raghunātha Dās advance in the right direction; otherwise he could not have been attracted by the charming personality of Mahāprabhu.

Raghunātha approached Śrī Caitanya Mahāprabhu, who we may take as Rādhārāṇī, for He is Kṛṣṇa in the garb of Rādhārāṇī, and Rādhārāṇī placed him under the care of Svarūpa Dāmodara, who is Lalitā Devī.

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She has the nature of partiality towards Rādhārāṇī. Lalitā means "Who is partial towards Rādhārāṇī's side." Sometimes she even gives stricture to Kṛṣṇa: "You are disregarding my friend Rādhārāṇī, my mistress." She ventures to act in this way because she is very much partial to Rādhārāṇī. Śrī Caitanya Mahāprabhu handed Raghunātha over to such a person, from whom he imbibed the highest type of realization.

In his later days, he did the work that Mahāprabhu entrusted him with, and the devotees saw that he had achieved the highest attainment: the service of Śrīmatī Rādhārāṇī. What we can get by the service of Śrīmatī Rādhārāṇī, we cannot get by our direct approach to Śrī Kṛṣṇa. Raghunātha Dās Goswāmī has given us that clue to our highest interest.

His life is an example of a devotee, who from the stage of *sādhana*, was able to reach the highest attainment possible, by the grace of Mahāprabhu. From the life of a beginner he climbed up to the highest position by his own attempt and by the grace of Mahāprabhu, and his *guru*, Svarūpa Dāmodara. And he finally accepted as his *guru's* Śrīla Rūpa and Sanātana Goswāmī, who were direct disciples of Mahāprabhu.

He showed what is accepted by the Vaiṣṇavas to be the highest attainment, and he covered the whole distance from *sādhana*, practice, to *siddha*, the acme of realization. And he made unflinchingly steady progress. Sometimes he came to despair, but then that was removed and again he regained more energy and the inspiration to go on.

In the beginning, so many obstacles may check the life of a *sādhaka*. First Raghunātha expressed his desire to go live with Mahāprabhu, but the material forces, his father, mother, and uncle gave opposition. And then again, secretly he came to Nityānanda Prabhu, Nityānanda gave some positive wealth to him, and by the help of that, he stealthily went away from his house. Ten men were always keeping watch over him in a strict guarding system arranged by his guardians. But in spite of that, he was able to break away from them and make his way to Mahāprabhu.

Raghunātha approached Śrī Caitanya Mahāprabhu, Who we may take as Rādhārāṇī, for He is Kṛṣṇa in the garb of Rādhārāṇī, and Rādhārāṇī placed him under the care of Svarūpa Dāmodara, who is Lalita devi. But we find that Dās Goswāmī's tendency is always towards Śrī Caitanya Mahāprabhu. Although Mahāprabhu deputed Svarūpa Dāmodara to care for Raghunātha, again Raghunātha approached Mahāprabhu with some despair or frustration and told Him, "I can't understand why You have snatched me from my family and taken me here. I don't know for what reason You have attracted me to Your feet. Please give me advice, some definite direction. I want to hear directly from Your tongue."

Śrī Caitanya Mahāprabhu did not appreciate that setback. He told him, "I have given you to Svarūpa Dāmodara, and he knows more than what I know. Still, if you would like to hear from Me, then I say to you these things:

*gramya-katha na sunibe, gramya-varta na kahibe, bhala na khaibe ara bhala na paribe
amani manada hana Kṛṣṇa-nama sada la'be, vraje radha-Kṛṣṇa-seva manase karibe*
[Caitanya-caritamṛta, Antya-līlā, 6.236-7]

"Avoid hearing the ordinary talks of worldly men and never speak of worldly things. Neither eat opulent food nor wear fine clothes. Without expecting honour, offer all respect to others. Always chant the holy name of Kṛṣṇa and within your heart render service to Śrī Śrī Rādhā and Govinda in Vṛndāvana. Carefully try to carry this out."

And then He told him, "What I don't know, Svarūpa Dāmodara knows for certain, elaborately. So, I have rightly deputed him to train you on My behalf."

Then again he handed him over to Svarūpa Dāmodara with His own hand, because He did not wish that Svarūpa Dāmodara be dishonoured. So, again He put Dās Goswāmī in the hands of Svarūpa Dāmodara. After this, of course, Raghunātha went on with his *bhajana* in a very stern way.

Sixteen years later, after Mahāprabhu and Svarūpa Dāmodara disappeared, he thought, "I should go. This place has no charm for me any longer." Raghunātha Dās Goswāmī left Jagannatha Purī and started for Vṛndāvana, thinking, "I can see no more prospect in my future. I shall have a look at Vṛndāvana and then I shall finish this life, but not in any ordinary way. I shall climb up Govardhana Hill and then hurl my body from the top, and it will be finished." Somehow, with this idea, he left.

But there he met Rūpa and Sanātana, and all his plans disappeared. "Mahāprabhu is here!" he thought. They were entrusted by Mahāprabhu Himself, and seeing their energetic service, he found Mahāprabhu again living in them. "Mahāprabhu is here! He has not left! How faithfully and sincerely they are carrying out His order! I must cooperate with them." In this way, he again found nectar in his life in Vṛndāvana in the presence of Rūpa and Sanātana. And he was especially attracted to see Śrī Rūpa. He found his internal connection with the sympathetic chord of Rūpa. Thereby we are taught that, passing through so many ups and downs in his life, a *sādhaka*, or one practicing regulative devotion at last comes to see Śrī Rūpa, and there, he thinks that he has reached the desired station.

What is the *Rūpānuga sampradāya*? Mahāprabhu has named our line the *Rūpānuga sampradāya*, or the line of followers of Śrī Rūpa. The first disciple of Mahāprabhu is Śrīla

Rūpa Goswāmī. Rūpa Goswāmī took his formal initiation from Sanātana Goswāmī. But Mahāprabhu met Rūpa first, and Sanātana second. So, we refer to them as Rūpa and Sanātana, and not as Sanātana and Rūpa.

Devotee: Who was originally the elder of the two brothers, Mahārāja?

Śrīla Śrīdhara Mahārāja: Sanātana. But they are always referred to as Rūpa and Sanātana, because Mahāprabhu recognized Rūpa first, and Sanātana next. So it is said, Rūpa, Sanātana.

Now, what is the real meaning of the *rūpānuga-sampradāya*? You are to mark it very attentively. The *mādhurya rasa* or conjugal mellow is the total *rasa* or mood of devotion. It is the most intense of all *rasas*. It is all-accommodating. Constant twenty-four hour engagement in the service of Kṛṣṇa is possible only in *mādhurya rasa*. There is the possibility of leisure or tiredness in all other *rasas*, or mellows, even in *vātsalya rasa*, or the mood of parental love. Sometimes the father or mother may think "I am too tired, I shall make the arrangements a little later." But in *mādhurya rasa*, there is no such thing as fatigue.

The differences between Śrī Rūpa Mañjarī and Śrī Lalitā Sakhī, are of course topics of the very highest order, and so we should not have the audacity to enter into these subtle points. Still, what we understand we must explain. When that question came to me about Raghunātha Dās, and the divine arrangement, I was going to say that when Rādhā and Govinda are in a lonely place, in union, the *sakhīs* of a higher order do not approach that place, but the *mañjarīs* can go there. The junior *sevakas*, or servants, can go there to perform any service necessary. Because of their younger age, they are allowed in that intimate circle, but the higher friends of Rādhārāṇī, who are a little older, keep some respectable distance. When Rādhā and Govinda are alone in union, the highest quality of *rasa* is to be found in Their *līlā*, and that is approachable to the juniors, the *mañjarīs*. And Rūpa Mañjarī is the leader of that junior group who has got the special advantage of special service in that confidential stage.

So, as followers of that confidential understanding, we are *Rūpānugas*, followers of Śrī Rūpa. Wherever we are, we shall have to accept that point as the acme of our fulfilment. And that development is shown through Dās Goswāmī. In his case, there was already a formal *guru*, but later his development took him further. First we may be attracted to the highest peak of the Himalayas. Then, when we are approaching that, we will see so many other beautiful peaks. So, in the beginning, we are attracted by Kṛṣṇa in general; then from Kṛṣṇa, we come to take shelter of a proper Vaiṣṇava according to the necessity of our innate nature. In this way, in the beginning there is attraction for Mahāprabhu, and then from Mahāprabhu to Svarūpa Dāmodara, and with the permission of Svarūpa Dāmodara, who is Lalitā, the attraction comes to Śrī Rūpa, and the point of Rūpa is the place of our highest attainment. That development has been shown by the transcendental pastimes, or *līlā* of Dās Goswāmī Prabhu.

*tvaṁ rūpa-mañjari sakhī prathitā pure 'smin, puṁsaḥ parasya vadanam na hi paśyasīti
bimbādhare kṣatam anāgata-bhartṛkāyā, yat te vyadhāyi kim u tā chuka-puṅgavena*

[O friend Rūpa-mañjarī, although you are a famous and important person in this town, still you cannot see the face of the Supreme Personality of Godhead standing before you. Your

husband is not here, and yet there is a mark on the *bimba* fruits of your lips as if someone has bitten them. Did a great parrot bite them?] [*Vilāpa-kusumāñjali*, text 1]

In the *Vilāpa-kusumāñjali*, these are the *śloka*s written by him, and he has been accepted as the *ācārya* of *prajoyana tattva*, who teaches what is our highest necessity. But the whole thing must be approached with the mood of divinity, where there is the plane of dedication. Nothing of enjoyment, no spirit of pleasure must enter there, for then that will kill us down in this plane of mundane relativity. Divinity to the extreme; it reaches its zenith with *Śrī Rūpa Mañjarī Pada*, the lotus feet of *Śrī Rūpa Mañjarī*. (82.04.29)

Śrī Rūpa Mañjarī is considered to be the leader of all the *mañjarī* class in the camp of *Rādhārāṇī*. They are younger in age so there is the facility to enter into the room of *Rādhā Govinda* where the advanced *sakhīs* can't enter. Because these young girls supposed to know much about the confidential *līlā*. Anyhow, they enjoy that confidence. When *Rādhā Govinda* are in solitary position, these young girls are allowed. But the advanced stage girl-friends of *Rādhārāṇī* hesitate to go at that time. So, when They are combined in private affairs, when *Rādhārāṇī* and *Kṛṣṇa*, are in a confidential position, the highest quality of *rasa* is produced by Their union. And that quality of *rasa*, that highest quality of *rasa* can come in connection with the *mañjarī*, not the *sakhī*.

So, *rūpānuga-sampradāya* means the opportunity of having a taste of the highest quality of the *rasa* when the confidential union of *Rādhā* and *Govinda* occurs. *Śrī Caitanya Mahāprabhu* recommended this as the highest form of attainment possible for the faith of the *jīva*: to become a follower of *Śrī Rūpa*, a *rūpānuga*. There is *mādhurya rasa*, then in the camp of *Rādhārāṇī*, then again as a follower of *Śrī Rūpa Mañjarī*.

In his *Rūpānuga Bhajana Darpana*, *Bhaktivinoda Ṭhākura* has given a description, a short idea, a sketch of the type of confidential, spiritual service that is rendered in *mādhurya rasa* under the leadership of *Śrī Rūpa Goswāmī*. And here, *Narottama Ṭhākura* also understands that substantial characteristic of *rūpānuga bhajana* so much so that here he is expressing his aspiration: "When will my Gurudeva *Lokanātha Goswāmī* take me by the hand and connect me to *Śrī Rūpa Mañjarī*, saying, 'I am giving you this young maidservant, *Śrī Rūpa*, you take her.'" His Guru was *Lokanātha* but his aspiration is expressed, "When will my Guru connect me, take me and give charge of me to *Śrī Rūpa Mañjarī*. *Mañjarī* means that class of servitors whose higher plan and design and dealings in different services is unique in the camp of *Rādhārāṇī*. They are most confidential, and can understand what is not generally understood or experienced even within the camp of other *sakhīs* and others.

Narottama Ṭhākura has written, "*Śrī Rūpa Mañjarī Pada*: One's exclusive concentrated attempt, aspiration should be to enter, to have admission into the camp of *Śrī Rūpa Mañjarī*." That is expressed here: earnestness, exclusive earnestness to get admission into the camp of *Śrī Rūpa Mañjarī*. *Śrī Rūpa mañjarī pada*, *sei mora sampada*, the characteristic of the aspiration should be like this: "I consider the holy feet of *Śrī Rūpa Mañjarī* as my only wealth. I don't consider anything else as wealth. It is my *bhajana* and *pūjana*. *Bhajana* means internal, sincere presentation towards the higher, and *pūjana* means formal worship, formal attempt, both

formal and internal. *Bhajana* is a more internal and sincere kind of dedication, and *pūjana* is a more formal kind of worship, formal respect and internal offering; *bhajana* and *pūjana*.

Sei mora prāṇa dhana. The lotus feet of Śrī Rūpa are the source of my life of sustenance, and they are my ornaments: my inner and outer existence is there. And I also consider those lotus feet to be the very life of my life; the essence of my essential existence, the source of all my ecstatic aspirations of the ocean of my ecstatic joy; the fulfilment of my inner aspiration. The *Vedas* have got an important position of control over society, but I consider that *Vedas* inspire me to accept only the lotus feet of Śrī Rūpa as their real meaning.

There is a fashion especially in the female society to accept many vows of different kinds, but that is the goal of all my vows. I have no other vow, or temporary commitment, or any particular good action. That alone is my vow. So many penances have been practiced to achieve their desired end, but my penance is only for that. If I can attain shelter at the lotus feet of Śrī Rūpa, then I think I have finished all my penances. And there are those who engage themselves in *japam*, the repetition of particular spiritual sound for the attainment of some auspicious end. But if there are any other phases of duty and activity that are valuable to me, then Śrī Rūpa's service covers all sorts of engagements, whether they are either to discover or to serve the holy purposes. I concentrate all phases of religious endeavour on achieving the service of those lotus feet. In the *Upaniṣads* it is said,

yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati

"Knowing that, everything is known, and getting that, everything is gotten."

In all phases of life, in all duties of life, I want only one point; I want the service of Śrī Rūpa. Now I want only that the circumstances may be favourable and that the controller of these worldly forces may be propitiated with me, and make arrangements in favour of my reaching such an attainment in life. If He grants this, then my fulfilment will be achieved. Then what will be the effect, if the administration becomes helpful to me? I will be allowed to have a vision of the beautiful figure, movement, and serving attitude of Śrī Rūpa Mañjarī. That will come in me. I will see her lotus feet and her direction and will do some service under her guidance. I'll be allowed to have a vision of her beautiful figure which is like the moon."

The moon is the source of energy and beauty of the red lotus at night, and the mention of the moon here indicates perhaps that the principle necessity for this *mādhurya rasa* is night. Generally the sun helps the white lotus, and the moon helps the red lotus. In that way, Narottama Dās Ṭhākura prays that the moonlike beauty of Śrī Rūpa Mañjarī's lotus feet will shine within his heart. But his demand for service is not only at night or in the daytime, but both day and night. So, here he compares his heart to a particular type of lotus that will be encouraged and sustained both day and night by the moonlike rays of the beautiful figure, colour, and movement of Śrī Rūpa Mañjarī.

He says, "That will inspire me both day and night in the service of Kṛṣṇa's camp."

Then comes another stage, Narottama prays, as if having attained the lotus feet of Śrī Rūpa, as if it is his own property.

"Having attained this, I shudder to think of losing it again, to think that I may not retain my position here. That apprehension comes. So, long I have been dispossessed of such

association. I can't tolerate being dispossessed any longer, what to speak of after attaining the stage where it is my own. It is my own home! Why was I forced to remain out of my home? If again I were to be separated, I couldn't be able to tolerate it." He shudders, "If again I were to be separated, I couldn't be able to tolerate it. Your separation is like a serpent. The whole of my life is feeling the pain of that serpent poison, which is Your separation. My whole body is feeling the uneasiness of that snake-bite. And for a long time I am undergoing this sort of pang of separation from You my lady-lord, lady-master, mistress. Now I again come to Your feet. Please grant me some permanent service in Your camp. I take refuge under You. I have no other alternative. I fully surrender unto You. Please give me permanent service in Your camp. Without that it is not possible to go on with my life."

82.11.6, B

side A no. 39

[The following section of this transcript can be found on the SCSMNJ MP3 dated 82.11.06.B – starting from 15:55 minutes into the recording]

Śrī rūpa mañjarī pada, sei mora sampada, sei mora bhajana pūjana

“My everything is Śrī Rūpa Goswāmī’s holy feet, everything.”

We are to discuss so many comparisons, classification, in gradation, the position of *rasa*, *śanta*, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya*. And in *mādhurya*, Rādhārāṇī’s camp is special. And then again, there are so many *sakhīs*,*sakhī*, *prana sakhī*, so many gradations. Then there is the class of the *mañjarī*, young, younger in age. And they have got more freedom to approach when Rādhā Govinda, both of Them in union, in private position, the *mañjarī* can approach there. They have got freedom to go visit Them. If any materials of service is necessary, the *sakhīs* send these *mañjarīs* to that place. They did not approach there. So in that way, the *mañjarī* enjoys the best confidence. The most sacred service of both can be supplied through the *mañjarī*. Their entrance is free, free admission, in the highest position. So, and their leader is Rūpa Mañjarī. He’s the, in girl position, she is supposed to be the leader of all the whole group of *mañjarīs*. So in *mādhurya bhajana* she is all in all, the Rūpa Mañjarī. And Narottama Ṭhākura he teaches us that, about how high is her position, “That she is all in all. We younger batch, for us, she is our highest resort.”

So, *Śrī Rūpa mañjarī pada, sei mora sampada, sei mora bhajana pūjana*.

So, *sei mora sampada*, my wealth is there in her feet.

Sei mora bhajana pūjana, my worship and service, that is also in her.

Sei mora prāṇa dhana, sei mora abharaṇa, the very wealth of my life, the gist of my life is there, *abharaṇa*. The ornaments of my life, what, if there is anything, that is also within her grace, *abharaṇa*.

Sei mora jīvanera jīvana, the very life of my life, if there is anything; that is also she, at her pleasure.

Sei mora rasa nidhi, if there is anything, the source of all desirable ecstasy, it is only there located. The mine, the source of all *rasa*, the fountainhead of all *rasa* is there in her feet.

Sei mora vāñchā-siddhi, if any other fulfilments of life I am to expect, that is also there.

Sei mora vedera dharama, if any duty recommended by the *Vedas* for me, I like it as her feet.

Sei vrata, sei tapah, if any accumulation at all is desired from any penance, or any vows, observance of any vow, that is also there.

Sei mora mantra japa, and the continued repetition of the mantra in *japa*, that is also there, all ending there. All things have got only one end in my case - that is they meet all in different phases to the feet of Rūpa Mañjarī. If she is satisfied, my all sorts of variegated natures of devotional practices are satisfied.

Sei mora dharama karama, and any conception of duty, or activity of any phases of any form of mine, all at one end, meets in one point. That is the holy feet of Rūpa Mañjarī.”

In this way.

Anakūla habe vidhi, se pade hoibe siddhe, I only pray to the ____ who is at the root of all these arrangements of affairs in the world, I pray to him, please connect me there. *Anakūla habe vidhi, se pade hoibe siddhe*. The absolute manager, may he grant my prayer, that all my tendencies may go to attain her favour.

Nirakhibo e dui nayane, and it will be so much intense and concrete as if I can see with these eyes, not vague, not abstract, not imagination, but the most concrete realization I want by the grace of the all-management.

Se-rūpa mādhuri-rasi, prāna-kuvalaya - śaśī, what beauty, what sort of high-class beauty is there in her holy feet? I want the charm. *Se-rūpa mādhuri-rasi, prāna-kuvalaya - śaśī*, if my heart be a lotus, and the lotus, *kuvalaya*, the two classes, the red lotus and the white lotus, white lotus straight from sun and red lotus from the moon, the *kuvalaya* - a mixture. And day and night the lustre of her body will feed me day and night, the life of my life, is compared with a lotus, *kuvalaya*. And *kuvalaya* is fed, is nourished by the lustre of moon. And her feet is the moon, holy feet. And my very vitality is like lotus, compared. The beauty, lustre of her beauty may maintain, may nourish my heart of heart.

Praphullita habe niśi dine, and the lotus of my heart will grow by that ray and dance.

Tuwā adarsana ahi, this is my prayer. But what is my present condition? Present condition is in the negative side, my mistress. Present position is such that without having a sight of you, your grace, my heart is burning, going to burn into ashes. That is my present position.

Tuwa adarsana ahi, garale jaralo dehi, this is just like the poison of a cobra, poison. Poison produces some sort of pain, a bitter pain, into my heart. It is bitten by a snake. And what is a snake? That I am not getting direct contact of you, your grace. *Ahi* means serpent. The serpent poison has captured my heart and I am going to die.

Ciro-dina tāpita jivana, and this is not a sudden thing. For long, long time, from the beginning, I am suffering from this sort of pain of separation from such a beautiful and hopeful life of fulfilment.

Hā hā rūpa koro doyā, deho more pada-chāyā, narottama loilo śaraṇa, but I am now reached in the extreme position for the last time I am begging for your favour. Otherwise I am going to be finished.”

This is written by Narottama Ṭhākura in praising Śrī Rūpa Goswāmī. *Rūpānuga sampradāya*; this *sampradāya* is named as *rūpānuga sampradāya*. Our *Guru Paramparā*, all these things are adjusted according to that. Another instance also we find in the songs of Narottama Ṭhākura that when he's thinking of his future bright days, that he's taken, entered

Vṛndāvana and was going to get the service of Rādhā Kṛṣṇa under the direction of Rūpa Goswāmī. Such position has come, has dawned, the day has dawned.

[Bengali?]

“When the day will come when my direct master, Lokanātha, he will take by my hand and will offer me to Śrī Rūpa Goswāmī. He will catch hold of my hand and take me to Rūpa and there he will,”...

Not that through Lokanātha Goswāmī and his *guru* and his *guru*, in this way we want to approach. But his *guru* is taking to Śrī Rūpa who holds the highest position of our highest fulfilment of life. In this way he is connecting. That is his direct *guru*, initiating *guru* will take by hand and place me under the care of Śrī Rūpa. In this way he has given us light of the higher quarter of *bhajana* life, Narottama Ṭhākura.

Narottama parivart, a class is known by the name of *Narottama parivart*, that, who has got faith in him, his song. He wrote many songs, many songs. And for Nityānanda Prabhu, Mahāprabhu and they are very fervent and very ecstatic and deep faith. Nityānanda Prabhu, Mahāprabhu, Rūpa Goswāmī and so many others.

Narottama Ṭhākura was born in *Māgha Pūrṇimā*, in *Pūrṇimā* day of *Māgha*. And he disappeared in this, today, the *Kṛṣṇa Pañcamī* of *Kārtika*, Narottama Ṭhākura. He is within our *guru paramparā*, we find:

*mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya
rūpānuga janera jīvana viśwambhara priyaṅkara
śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana*

[“Mahāprabhu Śrī Caitanya is nondifferent from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśwambhara (Śrī Caitanya).”]

*rūpa-priya mahājana, jīva raghunātha hana,
tāra priya kavi kṛṣṇadāsa, kṛṣṇadāsa-priya-bara, narottama*

[“The great souls Jīva Goswāmī and Raghunātha dāsa Goswāmī became very dear to Rūpa Goswāmī. Jīva Goswāmī was a disciple of Rūpa Goswāmī, and Raghunātha dāsa Goswāmī, a disciple of Advaita Ācārya’s disciple Yadunandana Ācārya, was accepted by Rūpa and Sanātana as their third brother. Raghunātha dāsa Goswāmī’s beloved student was Kṛṣṇadāsa Kavirāja Goswāmī. Kṛṣṇadāsa Kavirāja was an intimate friend of Lokanātha Goswāmī. They lived together in Vṛndāvana and always discussed the topics of Kṛṣṇa with one another. Lokanātha Goswāmī, a disciple of Gadādhara Paṇḍita, had only one disciple, whose name was Narottama dāsa.....]

[This is verse six and part of verse seven describing the Brahma-Mādhva-Gauḍīya *sampradāya* as compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, titled *Śrī Guru-paramparā*.]

He had much appreciation for *Caitanya-Caritāmṛta*, Kṛṣṇadāsa Kavirāja, *rasika bhakta*.....

So descent: the pure devotion, the current coming by zig-zag way. Here in *guru paramparā* our Guru Mahārāja has... he has connected the link of the *śikṣā guru* in this way. First Śrī Caitanya Deva Who is no other than Rādhā Govinda combined, the very source, the very fountainhead of all our highest aspirations. Then from there, the Svarūpa Dāmodara who is a double of Śrī Caitanya, second representation of Śrī Caitanya Deva is Svarūpa Dāmodara, he is considered to be Lalitā Sakhī, in past *līlā* of Kṛṣṇa.

Śrī-svarūpa dāmodara, *śrī-goswāmī rūpa-sanātana*, and Rūpa Sanātana, both of them got direct advice, instruction from Mahāprabhu, Himself; in Benares - Sanātana, and in Allahabad - Rūpa Goswāmī, they had the fortune of hearing direct from Mahāprabhu's lips. So Svarūpa Dāmodara and his friends Rūpa and Sanātana though they are not disciple rank, but Svarūpa holds the primary position, and then next Rūpa Sanātana.

Rūpa-priya mahājana, *jīva*, *raghunātha hana*, Jīva Goswāmī was direct disciple of Rūpa Goswāmī, Jīva, Raghunātha. And he is one of the six Goswāmīs. And Raghunātha, who, from Svarūpa, Mahāprabhu he has seen, he has got direct teachings from Mahāprabhu and Svarūpa Dāmodara. And then he went to Vṛndāvana and then he saw that Rūpa Sanātana got direct connection. Raghunātha tried his best to connect with Mahāprabhu but Mahāprabhu always gave him connection of Svarūpa Dāmodara. But here Rūpa Sanātana got direct connection with Mahāprabhu, so in the rank of Svarūpa Dāmodara. And Raghunātha submitted to them.

And also Jīva Goswāmī, he gave protection to all the instructions of higher order by quoting and support from the different scriptures for the facility of public to accept them, in general. So Jīva, Raghunātha, and Jīva and Raghunātha both from Rūpa, one was *raga marga* and another recommending *vidhi marga* - *jīva*, *raghunātha hana*.

And Kavirāja Goswāmī we cannot eliminate. What he has given in *Caitanya-caritāmṛta* and *Govinda-līlāmṛta* etc., and so many poems, his realization is very powerful, very sweet, and very generous. So Kavirāja Goswāmī was in direct connection with Raghunātha. And Raghunātha came, *jīva*, *raghunātha hana*, *tāra priya kavi kṛṣṇadāsa*. Kavi Kṛṣṇadāsa was direct disciple of Raghunātha Dāsa. Then came the place of Narottama who is appreciating.

They could trace the higher representation of the service in the area of divine love. Narottama Ṭhākura has got in his description the appreciation of Kavirāja Goswāmī. So Kavirāja Goswāmī is taken before Narottama, and then comes Narottama, though they are contemporary.

Tāra priya kavi kṛṣṇadāsa, *kṛṣṇadāsa-priya-bara*, *narottama sevā-para*.

And the faithful followers of Mahāprabhu are locating that Narottama Ṭhākura followed that Kavirāja Goswāmī, it came next Narottama Ṭhākura.

Jāra pada viśvanātha-āsa. Then from Narottama, next generation comes with a little gap this Viśvanātha Cakravartī Ṭhākura. There were others also between Narottama and Viśvanātha. Viśvanātha Cakravartī is in the line of Narottama, but through one or two preceptors, but they are not very remarkable. But Viśvanātha Cakravartī again has done.

Sometimes the river comes from the hill but its magnitude is not always one and the same. In some places it is passing in a very meagre way, and some places we see it very fat. It is

coming down. Somewhere it is very thin and sometimes it is very fat, the river coming; something like that.

Narottama after that, then in Viśvanātha Cakravartī it has shown itself again in greater magnitude. He has written the *tikā* of *Bhāgavatam*, *Bhagavad-gītā* and the gist of *Bṛhat-Bhāgavatāmṛta*. Then *Lāghu-Bhāgavatāmṛta*, then *Bhakti-rasāmṛta-sindhu kiran bindhu*, many things he has given. Through him Mahāprabhu has given many. So we find in some places in the line, Mahāprabhu's grace overflowing to suit the purpose of the next generation. So we are to fix our attention in those important places.

The river, the Ganges coming, but not very important towns grown all along the bank, in some position the big towns grow. Something like that. We find that in an extensive way we are, the ordinary devotee may find food, as if stored in an extensive position, so attention is drawn there.

Viśvanātha Cakravartī, then Jagannātha, but afterwards it was added the name of Baladeva. Who is Baladeva? Baladeva's spiritual line is separate. And he had much affinity, or much attraction for the Madhva philosophy. But coming in contact with Viśvanātha Cakravartī, Baladeva was converted into Gauḍīya Vaiṣṇava and more Gauḍīya than Madhva School. And by the grace of Govindaji, he got the fortune of preparing this *Gauḍīya Vedānta*, *Govinda-bhāṣya* for us; how *Vedānta* is connected with this Gauḍīya Vaiṣṇava.

There was a challenge in Jaipura that, "The Gauḍīya *sampradayā* has got no commentary on *Vedānta* which is universally accepted by a theistic school, so they cannot be given any recognition as they're followers of *Veda* and *Vedānta*." But that challenge was taken by Baladeva Vidyābhūṣana under the direction of Viśvanātha Cakravartī who was too old then to go to the assembly where the discussion about *Vedānta* was taking place.

Devotee: Mahārāja, who are the *ācāryas* of *sambandha* and *abidheya*?

Śrīla Śrīdhara Mahārāja: We are told that the *sambandha ācārya* is Sanātana Goswāmī. He has given us a graphic description of the environment. Who am I? He put this question to Mahāprabhu: *ke ami*? And Mahāprabhu gradually gave the description of everything in details: what is what. Who are you? *Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa*. In a nutshell; in one word: the slave to Kṛṣṇa, the slavery.

When these European styled people accused Gauḍīya Maṭha of being preachers of slavery, then Prabhupāda's German Godbrother[disciple??] came, Dacca University, a lecture was arranged, and Prabhupāda selected as the subject, "*Gauḍīya Maṭha stands for the dignity of the human race - not for slavery.*" So, *jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa*. *Nitya-dāsa* means, "Born slave; born servant." That is, slave. That was the clarion call in a high voice, *jīvera 'svarūpa' haya*, with such great pride, magnanimous pride. Such a dignified position the *jīva* soul has got; but now in the garb of a master, he is the slave of *māyā*, *ajñāna*, ignorance, but his real position, innate position, he has got inseparable in the position of such a great order that Kṛṣṇa has got His Autocratic power over them. So fortunate they are. So fortunate, so close connection with Kṛṣṇa, the *jīva* has got in an innate stage, *jīvera* - but at present it is not found. It is in his prospect he is such, but in his present condition, he comes from the line of demarcation, the marginal potency, and so his entrance into *māyā* has been possible at all. Otherwise, it would have not happened. *Kṛṣṇera*.... adaptability of both sides is within him.

tatasthā.... Something common and something different - everywhere of course. In this way, Mahāprabhu began. And Sanātana Goswāmī put question after question and got answers and he gave about the conception about the environment and the position of the *jīva*: who is who. This is *sambandha*.

Rūpa Goswāmī mainly deals with the *abidheya*, the means to the end. How to attain our desired position? That is *abidheya*. *Abidha*, and *abidheya*; what is their natural implication of the *śruti* that has been extended to us by Kṛṣṇa? "That is to do this, and come to Me." That is *abidheya*, so *abidheya ācārya*, the means to the end. Rūpa Goswāmī has elaborately given the way and described how, step by step, ones progress.

*ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premaṇaḥ prādurbhāve bhavet kramaḥ*

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sinhu*, 1.4.15-16]

The gradual process to enter into our long missing link, this has been vividly described by Rūpa Goswāmī, and the details, this is the way, and in this plane, do this, and then the next step is this, and then the next step is this, and in this way, you can come to the highest. That has been given by Rūpa Goswāmī: the means to the end: how to come to the desired goal.

And *prajoyana tattva* has been given by Raghunātha Dās Goswāmī, because he has clearly and boldly asserted that our necessity is not so much with Kṛṣṇa, as with His highest servitor. Because generally we come from *tatasthā-śakti*, we have got a limited prospect, and limited prospect to its highest degree will take us to the highest servitor, the eternal servitor in *mādhurya rasa*, to Rādhārāṇī. That is the general show, and in other *rasas*, to the highest operator of that service. So, in Rādhārāṇī, he declared boldly, "Kṛṣṇa, I do not want You, if I do not find Rādhārāṇī there. I would rather want the service of Rādhārāṇī."

Two phases of meaning are there. "I cannot really give You the supply of the highest type of service. So, what is the necessity of going in the front rank? I was wandering in the street just the other day, and I have got such audacity that I will come to the nearest, and venture to render service to You? There are servants there, and how high, and of what a high quality service they are rendering? I must admit that if I am really liberated, and if really I am graced, then I must understand my real position, I must not cross the original and higher servitors. That will be a falsehood in me, and that will be suicidal, that will defeat its own object. My highest goal will be to help the real and eternal servitor who is taking that great charge of serving you in a high way." That is the thing shown there.

And also, our necessity; we are the serving group, so the serving master is our group leader naturally. So, "I must accommodate with the serving leader. I am not hankering after Your direct service; but the serving leader. I must try to earn the confidence of her or him who is the leader. Then I am seeking, searching Your proper service, and not otherwise...Or it would be self-seeking in some form or other." So he boldly declared that *Rādhā-dāsyam*, *Rādhā-kiṅkarā* is the highest end. That should be our highest end: *Rādhā-dāsyam*. There is *Rādhā-dāsyam*, or *Yaśodā-dāsyam* in *vātsalya rasa*, or *Nanda-dāsyam* - the leader of every camp, the highest leader; that should be our real concern; the point of our attention should be there. That he told, and then gradually came to Rūpa, the leader of the juniors. And this has been clearly explained in Dās Goswāmī's *śloka*:

*āsābharair-amṛta-sindhu-mayaiḥ kathañcit
kālo mayātigamitaḥ kila sāmprataṁ hi
tvam cet kṛpam mayi vidhāsyasi naiva kim me
prānair vrajema ca varoru bakārināpi?*

[For me somehow the present moment is flooded by a nectar ocean of many hopes. If You do not give Your mercy, then of what use to me are this life, the land of Vraja, and Śrī Kṛṣṇa, the enemy of Baka?] [*Śrī Vilāpa-kusumāñjali*, text 102]

When Prabhupāda used to explain this stanza, this *śloka*, his figure was transformed into like a phantom; (RR. p.38?)...he became full of emotion; his face would be red in this verse.

Dās Goswāmī is appealing to Rādhārāṇī, "For a long time, I have been cherishing this hope, this sweetest hope, *amṛta-sindhu-mayaiḥ*. My hope is compared with the ocean of nectar; from far away I am fostering such a hope of nectarine ocean - that I shall come to serve You; I shall get the privilege of serving You. Anyhow, I am dragging myself with this great infinite and sweetest hope, that I shall get the chance of serving You, of Your service of Your divine feet. But now, I think I have come in the last verge of my hope. No longer can I contain myself. No longer can I live. I cannot breathe any more. To the last minute, or last circumference of my hope, I have reached, my master. If You won't be satisfied with me and accept me, then I no longer can stand, or sustain my life. Anyhow, I have attraction to the last moment of my life. I have come to the final conclusion that what this Vraja, what is the use of my life, if I cannot reach this my sweetest goal of my dream, then what is the use of my life further? Dragging, dragging, dragging on my life, what shall I do with this great Vraja Dhāma of such renowned acquaintance? Oh beautiful-footed. Even what should I do with Kṛṣṇa? I don't want them. (RRp.38?)...Eliminating You to get an independent relationship with any other thing is impossible in my life. You must be first, and then others. What to speak of any other thing; without You, even a separate relationship with Kṛṣṇa, we can never aspire for that. We can never even imagine to aspire for that. You will serve Kṛṣṇa, You have got that capacity, it is natural, and if I serve You, utilize myself to serve You, so that that service through You may pass to Kṛṣṇa, that will be the highest attainment of my fortune. First You and then any others."

*nāma-śreṣṭham manum api śacī-putram atra svarūpaṁ
rūpaṁ tasyāgrajam uru-purīm māthurīm goṣṭavāṭīm
rādhā-kuṇḍam giri-varam aho rādhikā-mādhavāśām
prāpto yasya prathita-kṛpayā śrī guruṁ taṁ nato 'smi*

["I bow down to the beautiful lotus feet of my spiritual master, by whose causeless mercy I have obtained the supreme holy name, the divine mantra, the service of the son of Śacī Mata, the association of Śrīla Svarūpa Dāmodara, Rūpa Goswāmī and his elder brother Sanātana Goswāmī, the supreme abode of Mathurā, the divine Rādhā-kuṇḍa, and Govardhana Hill, and the desire within my heart for the loving service of Śrī Rādhikā and Mādhava in Vṛndāvana. All these, I have been given from a particular source, so I offer my whole obeisances there, where I have got these hopes, this prospect."]

A man should be valued by his ideal; not by any other paraphernalia. The purity of the ideal; that is what is most necessary for us. One who has the highest ideal; he is the richest man, and the poorest man is he who in spite of all these things is poor in his ideal; no conception of his own goal, destination. But the highest attainment of our fortune, he declared it: Dās Goswāmī. And still now, that is the point of achievement for the whole Gauḍīya *sampradāya*. *Rūpānuga*: Earnestness to look after the order of Śrī Rūpa Goswāmī, who is towards Lalitā; in this way it is going there. And our highest gain is only there. Not by your connection with Rādhārāṇī, or Lalitā devī, but in the *rūpānuga sampradāya*.

Our highest attainment is in connection with Rūpa; not only that, whoever has got that connection, they become the highest leader, because *Rādhā-dāsyam* has been told to be the highest attainment. Why? What quality and quantity of *rasa* that Rādhārāṇī can draw from Kṛṣṇa, that quality and quantity can never be found anywhere. So, if you array yourself just behind Rādhārāṇī, you'll be able not only the quantity, but of the highest quality of *rasa*, you'll be allowed to taste, because, no other person can draw such high *rasa* from Kṛṣṇa, of such high quality. The fullest, highest type of *rasa* is drawn from Kṛṣṇa by Rādhārāṇī. He gives Himself fully and wholly, and deeply. So, if you are in Śrī Rūpa's group, then you can have a taste of that sort of *rasa*. So, also in Rādhārāṇī's camp, where Kṛṣṇa is, and when Kṛṣṇa and Rādhā are in very solitary pastimes, secluded, the grown-up *sakhīs* can't venture to enter the room and help in the pastimes. The young, they are sent there. So the leader of that young group that can enter where both are very closely connected, when the *sakhīs* also do not venture to go. There will be interruption, but Rūpa, and these *mañjarīs* can go, due to their young age. And that sort of *rasa* can be had only through the *mañjarī*; what we cannot get even through the *sakhī*.

*jayatām suratau paṅgor, mama manda-mater gatī
mat-sarvasva-padāmbhojau, rādhā-madana-mohanau*

["All glories to the all-merciful Śrī Rādhā and Madana-mohana, who are always engaged in amorous pastimes. They are the only shelter of my depraved and crippled self. Their lotus feet are the be-all and end-all of my life."] [*Sambandhādhideva Praṇāma*]

When only Rādhā-Madana-mohana, no other *sakhīs* there, in that private meeting also, the *mañjarīs* are allowed. So, the sort of *rasa* the *mañjarīs* can come in touch with, the *sakhīs* cannot even expect to have a taste of that, so to serve through the *mañjarīs* will be very profitable, because that quality of *rasa* is not found anywhere, even when they are intimately clothed in pastimes. So, to become *rūpānuga*, even Sanātana Goswāmī, who from a formal consideration is the *guru* of Rūpa Goswāmī, has also written somewhere that, *rūpānuga vicāra*, we want to appreciate.

Our Guru Mahārāja, he was always *rūpānuga*, *rūpānuga*, *rūpānuga*, *rūpānuga*. *Rāgānugā* and then *rūpānuga*, particular. Generally *rāgānugā*, and then particularly *rūpānuga*. That is our *paricara*, identification, our nature.

Bhaktivinoda Ṭhākura says, "He runs to get admission under the management, administration of Rūpa Goswāmī." Who runs? He who has got such aspiration, he runs to become enlisted in the group of Śrī Rūpa, who has got such sort of prospect, and that will be the highest attainment of our fortune. He has declared it, Raghunātha Dās Goswāmī. And still now, that is the point of my achievement for the whole Gauḍīya *sampradāya*. Raghunātha Dās Goswāmī is the *Ācārya* of our highest necessity, our ultimate aim; he is the *prayojana Ācārya*. By the grace of all of you, and by the necessity, Prabhupāda had dragged these things from me, and I cannot but remember that he wanted me to go to the West.

Devotee: To tell everyone about Dās Goswāmī. He wanted you to perhaps deliver this conception that you are carrying, for the benefit of the world. To spread this knowledge about the Goswāmīs, Prabhupāda wanted you to go to the West.

Śrīla Śrīdhara Mahārāja: Anyhow, and the credit is to Bhaktivedanta Swāmī Mahārāja.

Devotee: And Prabhupāda wanted to bring everybody here.

Devotee: Now your speaking is going to the West.

Śrīla Śrīdhara Mahārāja: That is by the grace of Bhaktivedanta Swāmī Mahārāja.

Kalidās says in the *Raghu-vamśa* when he is approaching to describe about the *Raghu-vamśa*, the dynasty of Raghu, in which Lord Rāma appeared: "I am a man of small literary experience; so many stalwarts have sprang from that great *Raghu-vamśa*, and I am going to describe about them with my least wealth of poetry?" He says that, and many *ślokas* are devoted for that purpose. There is one:

*athava krtavardhare, granthe 'sminn purva suribhih
mano vajra samuthena, sutresye vastune gatih*

The previous renowned *kavis*, poets like Valmiki Muni and Śrīla Vyāsadeva, have given a description of *Raghu-vamśa*, and they have made the path of my entering into that sacred description easy. How? In a necklace of jewels, the jewel is a hard thing; the thread cannot pierce it, the iron needle drill has already made a hole through it, and now the thread is passing easily.

So, Bhaktivedanta Swāmī Mahārāja was like a *vajra*, a powerful drill, the hard thing has already been pierced by him, and like a thread, I am passing through that. He was so simple; so great and so simple at the same time. Anyhow, Mahāprabhu, our Gurudeva has done through him a tremendous inconceivable thing.

Even one Mahārāja, who could not tolerate all these things, because he was first in charge to go to the West, and could not get the desired success, but the other day, when coming from Māyāpur, that Mahārāja said, "It is *acintya*: inconceivable. He did not want to give recognition, but from his mouth, the word came out. That what Bhaktivedanta Swāmī Mahārāja did, that is *acintya*: it is inconceivable. So, it is divine. It is inconceivable what he has done, what Nityānanda Prabhu, what Baladeva has done through him, that is inconceivable.

Devotee: Is it possible to have two *rasas* in the spiritual world?

Śrīla Śrīdhara Mahārāja: It is not seen generally. The permission is possible. In the first stage, it may not be detected and you see, we are, this is a great problem to us, and a great guidance to us. Anyhow, we have come to a group which is exclusively the group of *mādhurya rasa*. The *guru-paramparā* you see, not of *vātsalya rasa*, but to *mādhurya rasa*, or the *mantram*, leading to *mādhurya rasa*. *Mādhurya rasa* is all-accommodating *rasa*, and that was mainly given by Mahāprabhu, and also Rūpa, so Mahāprabhu, and also *rūpānuga sampradāya* had the *mantram*, what we get, all *rasa* combined, and to help that *rasa*, the service of that *rasa*, other paraphernalia has been created. *Ādī rasa*, and *mukhya rasa*. Two *paricaya*: denominations of the work of *rasa*. They are identical. *Ādī rasa* means that is the most original *rasa*, *mādhurya rasa*; and *mukhya rasa*, the principle *rasa* is *mādhurya rasa*. And the zenith of all *rasa* is found there. Our *guru paramparā* is all in all *mādhurya rasa*, and the *mantrams* that are given to us are all in *mādhurya rasa*, so that is the real work.

Anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau [Caitanya-caritāmṛta, Ādī-līlā, 1.4] Mahāprabhu came to give what was not previously given, that Rādhā Govinda, They came to jointly give the type of divine love to the public. "If you have such a qualification you can come up to this, the highest quarter." That was the necessity of Śrī Gaurāṅga, to distribute that. All others are subservient, helping that *rasa* of Kṛṣṇa. So, in our childhood, when not sufficiently developed, we may run here and there, but ultimately, we shall mostly go there.

Devotee: Different individuals will have their respective *rasas*, but the original mood, the objective, is to enhance the *mādhurya rasa*, support the *mādhurya rasa*. Say somebody is in *sākhya rasa*, but he is in Mahāprabhu's movement, he is trying all the time...

Śrīla Śrīdhara Mahārāja: That is also an instance. Not only that, but greater than that. Mahāprabhu tried to convert Murārī Gupta, but He could not. Then he left. His strong inclination was towards Rāmacandra. But still, Murārī Gupta had some respect for this. Then, also, perhaps Rūpa Goswāmī and Sanātana tried their best to take the father of Jīva Goswāmī, Anupama, he was a devotee of Rāmacandra, to take him to *Kṛṣṇa-līlā*, but they also failed. So, they tried, and that has got some value, even by Mahāprabhu and Sanātana, that is not a chance coincidence or a flickering or false attempt. So it is possible, and at the same time,

there is such a strong and innate nature, that cannot be converted. That faith, that thing, is in the *jīva*. Both sides have been pleaded here.

Devotee: Mahārāja, it has been clear now, in a way that Prabhupāda was in the *sākhya rasa*?

Śrīla Śrīdhara Mahārāja: At least temporarily he has showed like that. What he has expressed there in that journey there, it is almost clear that he liked that sort of *līlā* best, but it may be, it might have been suppressed purposely; it also cannot be denied, maybe. That is one thing. There may be such a possibility, and he has given, he has said that Rādhārāṇī was his Gurudeva. His Gurudeva was Rādhārāṇī, but he himself was thinking that perhaps *mādhurya rasa* should not be distributed in the first instalment. That might have been his view. Because his preaching was mostly helped by Nityānanda Prabhu, Baladeva, so influenced by Their tendency, Their mood, he might have for the time being had that footing.

And another thing: there is another sign that he showed affinity for *sākhya rasa*. In Vṛndāvana, he has installed Baladeva, Kṛṣṇa-Balarāma, and Nitāi-Gaura, *sākhya rasa* preference. That also may be with the previous idea: that generally, by the influence of Nityānanda, "Nityānanda and Baladeva has helped me to preach the *līlā* of Kṛṣṇa in such a broad way", so in gratitude, he might have placed that *Vigraha*.

But our Guru Mahārāja did not place, only in Pañca Tattva and other places, otherwise, where the pure *mādhurya rasa*, Mahāprabhu, Rādhā-Govinda and Mahāprabhu, everywhere: He installed Mahāprabhu, both combined and Rādhā-Govinda, separate.

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedam gatau tau
caitanyaḥkhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam*

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."]

[*Caitanya-caritāmṛta*, Ādi-līlā, 1.5]

But Guru Mahārāja though preached exclusively this *mādhurya rasa*, but great precaution. "What is not that thing", he perhaps used ninety percent of his energy to preach that "This is not *mādhurya rasa*." To clear away the negative side, he had to spare in his words, "Gallons of blood" to be spared to teach that this is not *mādhurya rasa*. *Neti neti*: this is not that thing, this is not that thing. And whatever he did, *pūjāla rāgapāṭha gaurava bhāṅge*. This whole life in a nutshell is expressed in this, his own expression. *Pūjāla rāgapāṭha*, the very nature of my *sampradāya* is this. *Pūjāla rāgapāṭha gaurava bhāṅge, mattala sādhu-jana viṣaya range*. "The path of divine love is worshipping to us and should be held overhead as our highest aspiration."

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