

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.08.18.C_81.08.19.A

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.

I'm eighty six, only two months left till I'm eighty six to be filled. How long I may stay is uncertain. If necessary then Prabhupāda may keep for more time. So he knows what to do.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

I do not know why I am living. So many of the intimate friends they departed. I am living.

Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Just as in our Guru Mahārāja's old age, Kṛṣṇa gave him so much opportunity for preaching, so I think also...

Śrīla Śrīdhara Mahārāja: And he did wonders, inconceivable wonders, inconceivably wonderful. What in ten years of his last time, was devoted to produce a miracle, simply a miracle. Not only ordinary things, there may be many receivers, many persons to purchase, to take it, sell and to purchase, may be customers of things of very lower order. But things of the higher order, the purchaser's their number will be very few.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ 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]

Purchasers of this principle; of this type of surrender to the Lord, is very rarely to be found in the world. And anyhow he has found you all, large numbers, so many, from the unexpected quarter.

And Prabhupāda of course mentioned before his departure, "We have made attempts in England in Europe, but Mārkinē Molark is left aside." In *Gauḍīya* it is left in his article, The Mārkinē Moluk, this was his expression, "Mārkinē Moluk has not been approached yet. We have hope for Mārkinē Moluk."

And Swāmī Mahārāja did that. Hare Kṛṣṇa. And his approach was a different one, with simplicity, with unassumed ordinary line, approach, to the masses. He simply began this *kīrtana* and chanting Śrī Kṛṣṇa Caitanya, Hare Kṛṣṇa. And the travellers in the square they thought him to be one of the hippies and surrounded him. Acyutānanda was one of them. And then when they surrounded and began to talk in a ridiculous way he handed over the books to them.

Acyutānanda said that, "After seeing *Gītā* and *Bhāgavat* we were wonder struck, astounded. Oh, this hippy is not a hippy of ordinary type." Acyutānanda told that his father was fond of *Gītā*, Acyutānanda's father, but that was of Śaṅkara School. "But that could not satisfy me, but when I got this *Gītā*, of personal God, it touched me, my conscience and I feel it." Hare Kṛṣṇa. He was a graduate of the music college, or something like that, Acyutānanda, who came here first.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Gaura Haribol! Gaura Haribol! Gaura Haribol! Nitāi Caitanya. So, you have not taken anything, as yet?

Dhīra Kṛṣṇa Mahārāja: Yes, we have taken.

Śrīla Śrīdhara Mahārāja: Taken something? You?

Akṣayānanda Mahārāja: Yes.

Devotees: Everyone. Yes. We have taken.

Śrīla Śrīdhara Mahārāja: Nitāi Caitanya. Nitāi Caitanya.

After Jayatīrtha Mahārāja has left, no trace about him, no news from him?

Dhīra Kṛṣṇa Mahārāja: Not since I was in England. I met with him personally.

Śrīla Śrīdhara Mahārāja: Oh. Why?

Dhīra Kṛṣṇa Mahārāja: Well in India you don't get news so much.

Śrīla Śrīdhara Mahārāja: Oh.

Akṣayānanda Mahārāja: Takes a long time.

Śrīla Śrīdhara Mahārāja: There was one gentleman, Pramāṇa Swāmī...

Devotees: Yes. Yeah.

Śrīla Śrīdhara Mahārāja: ...the self-made Ācārya.

Akṣayānanda Mahārāja: Yeah.

Śrīla Śrīdhara Mahārāja: But he has got his hold and so many disciples, he also came here.

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: And he also expressed much satisfaction hearing from me.

Akṣayānanda Mahārāja: Yes. There's another self-made Ācārya also in Behar.

Śrīla Śrīdhara Mahārāja: Who is he?

Akṣayānanda Mahārāja: Rādhā-Govinda.

Śrīla Śrīdhara Mahārāja: Rādhā-Govinda; a *sannyāsī*?

Akṣayānanda Mahārāja: He's a Godbrother, I don't think he's a *sannyāsī*, no.

Śrīla Śrīdhara Mahārāja: But he got twofold *dīkṣā* from Swāmī Mahārāja?

Akṣayānanda Mahārāja: Yeah. Rādhā-Govinda.

Śrīla Śrīdhara Mahārāja: Rādhā-Govinda. And another in Punjab, but he has gone.

Akṣayānanda Mahārāja: He has gone.

Dhīra Kṛṣṇa Mahārāja: And there is another in South America, Viraha Prakash Swāmī. He works with Pramāṇa Swāmī.

Śrīla Śrīdhara Mahārāja: Oh, with Pramāṇa Swāmī.

Dhīra Kṛṣṇa Mahārāja: They have divided the country of Venezuela in half.

Śrīla Śrīdhara Mahārāja: Amongst themselves.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: The zone has been divided amongst them.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. And Yaśodānanda Swāmī, his previous name was some Bill?

Dhīra Kṛṣṇa Mahārāja: No, I don't think so.

Śrīla Śrīdhara Mahārāja: But in *Ānanda Bazaar* it was mentioned one Yaśodānanda name one, and then Mr Bill, Mr Bill.

Dhīra Kṛṣṇa Mahārāja: He has a French name. He is a French-Canadian. So his name is Yolander.

Śrīla Śrīdhara Mahārāja: But what we find the philosopher Mill, there is an empirical philosopher whose name was Mill, from England perhaps, the atheistic philosopher, Mill, a noted philosopher, Mill, of the atheistic school, no-God school.

...

So what is necessary for your proper diet you must...

Dhīra Kṛṣṇa Mahārāja: Yes. Everything is being arranged.

Śrīla Śrīdhara Mahārāja: I think curd, potato and bread; that will suit you most and [peepa powder?] You are generally accustomed to that sort of diet.

...

Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, yesterday, Govinda Mahārāja and I were speaking and we were talking about our Guru Mahārāja as *śaktyāveśa-avatāra*.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: And so he mentioned that you had said previously about Baladeva, Nityānanda Prabhu, *āveśa*.

Śrīla Śrīdhara Mahārāja: Yes. That is the Guru-tattva, generally Guru-tattva is Baladeva and Nityānanda, in general. So for propaganda work They're in the highest office for propagation,

generally. So I took it that, especially Nityānanda Prabhu had some special recognition from the section from which Swāmī Mahārāja has come, special grace for that particular section, Nityānanda. It is mentioned in the scripture we find. And *pajar gauranga*...

Dhīra Kṛṣṇa Mahārāja: What section?

Śrīla Śrīdhara Mahārāja: That Suvar Navanik [?] They're the most favourite section of Nityānanda Prabhu, it is mentioned in the *śāstra*, *Caitanya-Bhāgavat*. So I thought that Nityānanda Prabhu's in charge of preaching about Mahāprabhu's glory. And so I took it that Nityānanda Prabhu must have some special delegation in him in his last days, which helped him to inundate in such an inconceivable magnitude in the whole of the world. But that does not mean that he was nothing before such delegated power came in him, that he was nothing. That delegation may come in a proper place. Just as in other *śaktyāveśa-avatāras* the *śakti* accepts a particular place, and he'll not, anything and everything, an ordinary thing, must be proper to receive that. That is one thing. Another, to preach, that when that delegation consideration has come, so without delegation he has no value his own, that is some wilful propaganda, and that will defeat its own object. What is that thing? Does it mean that one where the delegation will come he should be some empty or some bad thing? This supposition is mischievous and that will, of those that will take out of my statement of delegation, they will be mischief for their own people...

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: ...by falsely propagating in this way, that that was his purpose. It will be very difficult to arouse faith in man, and this sort of statement will diminish the faith, will prepare the field for the atheists. So this is suicidal propagating that line. And *sākhya-rasa* is also not to be neglected. [Raghunātha] Dāsa Goswāmī, who is thought to be the highest, to hold the highest position of *mādhurya-rasa*, *prayojana Ācārya*, he himself says:

*sakhyāya te mama namo 'stu namo 'stu nityam / dāsyaḥ te mama raso 'stu raso 'stu
satyam*

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, *Rādhā-dāsyaḥ*, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhya*. Rather, I shall tend always to do the lower service, *dāsya*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service – "No, you are no longer to serve there; now you must serve in this higher category." But I consider that I am not fit for that confidential service, my Lord. You may engage the higher servitors in Your confidential group, while I may serve in the lower level."] [*Vilāpa-kusamāñjali*, 16]

What does it mean? Fools rush in where angels fear to tread. Is it an intellectual field, that we can pass resolution, we can pass remark in any way we like in our fashion? Dāsa Goswāmī, who is supposed to be posted in the highest position of the *prayojana-tattva*, the *Ācārya* of the *prayojana*, in *mādhurya-rasa Rādhā-dāsya*. He says that *dāsyaḥ te mama raso 'stu*, and *sakhyāya te mama namo 'stu*. "I'm trying to put, to show my reverence to the *sākhya*, and I want, I crave that my real earnestness may go for the *dāsya-rasa*." Is it a thing to play?"

Rādhārāṇī Herself She wants that, “My attention is always to serve, but because Kṛṣṇa wishes to enjoy Me He enjoys, but My mark, My ideal is always to serve Him.”

So service is _____ [?] the *śanta-rasa*, the...

priyonam manayo rajan nevitā viseshey lakha [?]
naigranyatha ramante sma gunar no karan hare [?]

This is *śanta-rasa*, in *Bhāgavatam*.

ātmārāmās ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim, ittham-bhūta guṇo hariḥ

[“Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world.”] [*Śrīmad-Bhāgavatam*, 1.7.10]

These are examples of *śanta-rasa*. This is very rarely to be found. We must go to that plane and then we should deal with things. So *dāsyā* just the opposite. The *mādhurya-rasa*, even Rādhārāṇī Herself She says that, “Always My tendency is to serve Kṛṣṇa, towards *dāsyā-rasa*, *dāsyā-rasa*.” Then, what of *dāsyā*, then *sākhya*, *sākhya-rasa* is only a very small thing? What is this?

sakhyāya te mama namo 'stu namo 'stu
[nityam / dāsyāya te mama raso 'stu raso 'stu satyam]

“From a distance I want to show my respect to *sākhya-rasa*, and *dāsyā-rasa* I really want.” That should be the tendency of a real devotee. And to disregard all these things, as they seem to play like a ball, play ball, all these things.

...

Gaura Haribol. Gaura Haribol. Nitāi.

Dhīra Kṛṣṇa Mahārāja: So, as Govinda Mahārāja and I were discussing, he gave this one example of Vashu.

Śrīla Govinda Mahārāja: [speaks Bengali (?) for about fifty seconds]

Śrīla Śrīdhara Mahārāja: In Mahāprabhu also we find, sometimes, Mahāprabhu Himself, there was such *āveśa*, sometimes by the influence of Baladeva, “Give Me wine, give Me wine,” in *Caitanya-Bhāgavat* we find that Mahāprabhu sometimes He showed different inspired stage. When He was captured by the feeling of Baladeva, then He says, “Give Me wine, give Me wine, give Me wine.” They gave some Ganges water. “You take it.” Sometimes even He was inspired with the feeling of Pradyumna.

sekha pran jaya nityananda prabhu kari bap krsna rakhi ven pran [?]
eve pran tri bole jata balaram [?]

Mahāprabhu inspired by the feeling of Pradyumna is uttering like a madman. “I can’t stand. I can’t take rest from dancing mood. Some inspired power is making Me dance like a madman, I have gone, I can’t take rest.” In this way He says. *bap krsna rakhi ven pran* [?]

“By the inspiration of Kṛṣṇa anyhow I was saved. But when inspiration has come from Balarāma, now I am gone, I can’t contain Myself but dancing, but I feel too tired.”

That was His _____ that sort of feeling of maybe Baladeva, *yata balarāma*. He’s; *yata* means elder brother or father, so Pradyumna’s *yata* is Balarāma. So Mahāprabhu is attacked by that feeling of Pradyumna, *abhimāna*, and He says, *yata balarāma*, is almost killing me. So inspiration may come in different times for different purpose. Even Mahāprabhu Himself has shown that so many inspirations of different types coming to Him and going away. These are the transcendental laws, or will of the Lord, in other words. So *śaktyāveśa*, it is not a thing for the play of the child, for the children, childish play, that *śaktyāveśa*. Very belittled and very much mortified that the remark *śaktyāveśa* that is being used in such a mean way, *śaktyāveśa*, a childish thing. Hare Kṛṣṇa. Hare Kṛṣṇa. And *dāsyā-rasa*, *sākhya-rasa*, having all these very cheap, and we can decree and dismiss, anything at our sweet will. A poor conception of the real reality: that can make us audacious to pass such remark. Hare Kṛṣṇa. The love of power, the love of power is making mad to take any path or the other. But that will be suicidal, that will dig its own grave.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That is clear that our *sampradāya*, *rūpānuga sampradāya*, and that *sampradāya*, that *mantram*, the *mantram*, all show that it is wedded to *mādhurya-rasa*, the *ādi-mantra*, and the selection was coming to Prabhupāda, *rūpānuga*. The Guru *paramparā*, all *rūpānuga*, *mādhurya-rasa*. But for the propaganda work some temporary delegation for the time being to be, to inundate the whole country, that came in my mind. They may not care for that, they may not care. It is my consideration, I gave it out. If anyone may think in that way they may do, however it is. I am not forcing it towards the unwilling batch. It is my special estimation that something might have happened, like that.

When I came to take my shelter here I thought that I am going to take my permanent shelter in Navadvīpa Dhāma, but Navadvīpa Dhāmeśvara is Nityānanda Prabhu. So I must go to Him first. Not the place of Mahāprabhu, I went to Ekacākrā first, to seek His permission, that, “I like to pass the last days of my life in Navadvīpa Dhāma. Please, You give permission, otherwise my attempt will be futile.” So I went to Him and invoked for His permission, and as if with His permission I came and settled here. Dhāmeśvara is He. Though my aspiration is innately towards *mādhurya-rasa*, but still I went to Nityānanda Prabhu to give me admission here, that the rest of my life I may pass.

heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi
[From Narottama Dāsa Ṭhākura’s *Manah-śikṣā*, 1]

By the grace of Nityānanda we shall get the grace of Mahāprabhu. And by the grace of Mahāprabhu we can enter into *mādhurya-rasa* and Rādhārāṇī, all these things. That is our way chalked out by our spiritual masters. And we have got great regard for that. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: And sometimes I’ve heard it said that if you similarly, if you want to get the mercy of Nityānanda Prabhu you should approach the Jagāi and Mādhāi.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. That the deliverance of Jagāi and Mādhāi, that is also who have no *acāra*, no *vicāra*, neither real conception of divinity, nor any holy practices, pure practices. And that was all delivered in a great number. And there it attracts us to think of the presence of Nityānanda Prabhu. Nityānanda Prabhu's presence, why? There were so many who had no such pure *acāra* and *vicāra*, they were taken direct to the higher position. So the potency, the great mercy of Nityānanda is to be located there. So what I have said that is also corroborated, as you say, is it not?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He himself told me, Swāmī Mahārāja, that, "I have taken them from a country where no question of any food restriction, or the consideration of purity or impurity of food, nothing of the kind, and also that of sex. So from that we have come then to you all. So much I have done and you must give attention to them properly. You must not be unmindful to them." Because he told me that I can't deny, not only once but several times he repeated this to me, "I have done so much and you must be sympathetic to them. They are recruited from such lands. They have no consideration of all these things." So this is from Nityānanda, this shows that Nityānanda's presence in him. Anyhow, it was suggested in my mind, they may take or not take, it doesn't matter, what to do? Hare Kṛṣṇa. I am innocent and sincere in my remark in that way as I have conjectured, I could conjecture. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, sometimes our Guru Mahārāja used to chant the verse,

*śrī caitanya mano'bhīṣṭam, stāpitham yena bhūtale
svayam rūpa kadā mahyam, dadāti sva-pandāntikam*

[Narottama dāsa Ṭhākura said: "O when will Śrīla Rūpa Goswāmī, who has firmly established in this world, the pure devotional teachings and principles of Śrī Caitanya Mahāprabhu and thus fulfilled His cherished desires, ever bless me with eternal shelter of his lotus feet?"]

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So, can you explain what that verse means?

Śrīla Śrīdhara Mahārāja: Yes. *śrī caitanya mano'bhīṣṭam, stāpitham yena bhūtale*, the real purport of Śrī Caitanyadeva was established by whom, in this earth? He's my Gurudeva. *śrī caitanya mano'bhīṣṭam*, what Śrī Caitanyadeva wanted to do in this earth, *mano'bhīṣṭam*, he reminded to do in this earth, *caitanya mano'bhīṣṭam*. *Stāpitham yena bhūtale*, and that was propagated in this world. What Śrī Caitanya willed, and that was translated into action in this world by whom? That is Gurudeva, *mano stāpitham yena*. *Svayam-rūpa*, this is in the line of *mādhurya-rasa*. *Svayam-rūpa*, Rūpa Goswāmī, *svayam-rūpa*. *śrī caitanya mano'bhīṣṭam, stāpitham yena bhūtale / svayam rūpa kadā mahyam, dadāti sva-pandāntikam*. "When," about that Rūpa Goswāmī, "will take me, will attract me near his feet?" That is the literal meaning. "What Caitanyadeva wanted to do, that has been done by Rūpa Goswāmī. And when that day, fortunate day will come when he will attract me near his feet, Rūpa Goswāmī?" The *svayam rūpa*, that does not mean *svayam rūpa* Bhagavān Kṛṣṇa. The propagation is not His business.

[About fifty five seconds of Bengali (?) conversation]

Dhīra Kṛṣṇa Mahārāja: Who composed that verse?

Śrīla Śrīdhara Mahārāja: Who composed? As far as I remember by Narottama Ṭhākura.

Govinda Mahārāja says that the reading is not *svayam rūpa*, Rūpa himself, *svayam rūpa* means Rūpa himself, but *svayam rūpa*, this *rūpa*, that *rūpa*, that is *sva-ayam rūpa*, that *rūpa*. *Śrī Caitanya mano'bhīṣṭam, stāpitham yena bhūtale*, that *rūpa* who has installed here the, what are desired by Śrī Caitanyadeva, when such *rūpa* will take me near his feet, draw me to take my position near his feet. That is the verse.

[About one and a half minutes of Bengali (?) conversation]

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ*

[“May that Lord, who is known as the son of Śrīmatī Śacīdevī be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.”] [*Caitanya-caritāmṛta, Ādi-līlā, 1.4*]

Nityānanda’s duty is to take ordinary persons to Gaurāṅga. And Gaurāṅga came to take them to Braja *līlā*. *Yathā yathā gaura*: Nityānanda Prabhu preached about Gaurāṅga. “You could not reach so high, you just come to Gaurāṅga. That will be the easy thing.” Anyhow He tried His best to take persons to the feet of Gaurāṅga. And then you will get it.

*yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ*

[Prabodhānanda Saraswatī Ṭhākura says: “As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: “Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service.”]

[*Caitanya-Candrāmṛta, 88*]

“Automatically you’ll be led to Rādhārāṇī.” Prabodhānanda says. Mahāprabhu asked Nityānanda Prabhu, “Go and preach about Kṛṣṇa in Gauda-deśa, Bengal.” But Nityānanda Prabhu came and He began to preach about Śrī Caitanyadeva, not Kṛṣṇa direct, short cut. “Anyhow come to Gaurāṅga and the rest Gaurāṅga will see for you.”

Bhāratī Mahārāja: Mahārāja, in *Caitanya-Bhāgavat* it says that when Lord Caitanya sent Him, there were twelve persons with Him, twelve *pracāras*.

Śrīla Śrīdhara Mahārāja: Where?

Bhāratī Mahārāja: *Dvādaśa pracāra*, with Nityānanda Prabhu.

Śrīla Śrīdhara Mahārāja: *Dvādaśa* Gopāla, they were assistants, there *Dvādaśa* Gopāla in Braja. Nityānanda as Baladeva and other *śakhya-rasa* group in Vṛndāvana, they came here and they're known as *Dvādaśa* Gopāla, twelve intimate friends of Nityānanda or Baladeva. With their help Nityānanda began to preach here.

Bhāratī Mahārāja: Mahārāja, where is that verse *dāsyāya te mama raso 'stu*?

Śrīla Śrīdhara Mahārāja: It may be *Vilāpa-kusamāñjali* [16] perhaps of Śrīla Raghunātha Dāsa Goswāmī. This verse is made by Raghunātha Dāsa.

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

“I am not up to mark of serving the Lord in the confidential way of *śakhya*. That is higher. That is too much for me. My aspiration is anyhow to get a position amongst the servants of the Lord. I pray that my real, my sincere tendency be towards the service of a servant, and never to such a higher degree as to render confidential service to the Lord. I have no such audacity.” So *śakhya-rasa* he says, “Who is he?” Who is considered to be the Ācārya of the highest *mādhurya-rasa*, the *prayojana* Ācārya. That’s Raghunātha Dāsa Goswāmī, he says that, “I pray that I may not have any audacity to come into the confidential service of Kṛṣṇa. But I pray that my sincere flow may go to the ordinary servant group, that I pray, *raso 'stu satyam*, that my attraction really may go to there in the lowest rank.”

Dhīra Kṛṣṇa Mahārāja: Yes. And Mahārāja, Uddhava, this, *āsā maho caraṇa-renu-juṣām aham syām*. So he’s praying, *gulma*, to be like a creeper, or...

Śrīla Śrīdhara Mahārāja: He aspires after a birth of a creeper or shrub in Vṛndāvana so that automatically the feet-dust of the *gopīs* may come over them.

*āsā maho caraṇa-renu-juṣām aham syām
vṛndāvane kim apī gulma-latauṣadhīnām
yā dustyajāṁ svajanam ārya-pathaṁ ca hitvā
bhejur mukunda-padaṁ śrutibhir vimṛgyām*

[“The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head.”] [*Śrīmad-Bhāgavatam*, 10.47.61]

Gaura Haribol. Nitāi Caitanya. Nitāi.

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