

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.03.30.B_82.03.31.A

Śrīla Śrīdhara Mahārāja: ... got his purest, devotional body in the external world.

But Mahāprabhu also in the meantime mentioned, “That you say that it is a filthy thing emitting bad odour, but I don’t think like that. I got the scent of the *catuḥsama*, four good scents, *catuḥsama*. Sandal, this camphor, and something like that, four *catuḥsama*, good scent mixed, combined, I got that scent in his body, really speaking.”

...
[*pāriṣada-deha ei, nā haya durgandha / prathama divase pāilun catuḥsama-gandha*”]

[“Sanātana Goswāmī is one of the associates of Kṛṣṇa. There could not be any bad odour from his body. On the first day I embraced him, I smelled the aroma of *catuḥsama* [a mixture of sandalwood pulp, camphor, *aguru* and musk].” [Caitanya-caritāmṛta, Antya-līlā, 4.197]

[*kastūrikāyā dvau bhāgau, catvāraś candanasya tu
kuṅkumasya trayaś caikaḥ, śaśinaḥ syāt catuḥ-samam*]

[“Two parts of musk, four parts of sandalwood, three parts of *aguru* or saffron and one part of camphor, when mixed together, form *catuḥsama*.”] [Garuḍa Purāṇa] [From Caitanya-caritāmṛta, Antya-līlā, 4.197 purport]

...
Physically it may be nasty to the ordinary man of physical consciousness. So by all these we are requested, our mind is requested to attend, to draw our attention to make distinction of the goodness of spiritual and material differentiation. The spiritually good thing we may see in a material defective thing, but we may not be misguided by that. The transcendental purity we are after. Hare Kṛṣṇa. Hare Kṛṣṇa.

Sometimes *paramahansa* Vaiṣṇava does not care for any physical purity, but their heart is as pure as anything. _____ [?] but physically they may not be very careful for the purity. There was one Vamsī Dāsa Bābājī here, Vaiṣṇava respected, he commanded universal respect here. Vamsī Dāsa Bābājī. Sometimes it was seen that some filthy things are around him. Our Param Guru Gaura Kīśora Bābājī Mahārāja he sometimes lived in a, very near, in a room that was very near to public latrine, so that ordinary people may not approach him. Then to teach us that the physical impurity is not so much injurious as this mental. Physical impurity, purity is not so dangerous as mental purity, impurity. Sometimes to avoid the mentally filthy persons, *sādhu* they take their shelter near the physical impurity. Our Gaura Kīśora Bābājī Mahārāja he lived in a room nearby public latrine. Physical impurity but avoiding this mental impurity. That is more dangerous. Hare Kṛṣṇa. Hare Kṛṣṇa.

Any question? Who is here? That Kulangana?

Devotees: Yes, she’s here.

Śrīla Śrīdhara Mahārāja: Her question yesterday, that only out of our jealousy we can’t recognise Kṛṣṇa. It is a very good idea. In *Bhāgavatam* [1.1.2] also, *nirmat-sarāṇām satām*, from the first *śloka*, perhaps.

[*janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahi*]

[“O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and

destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.”] [*Śrīmad-Bhāgavatam*, 1.1.1]

Then the second.

dharmāḥ projjhita-kaitavo 'tra paramo nirmatsarāṇām satām
[vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt]

[“Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāna* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart.”] [*Śrīmad-Bhāgavatam*, 1.1.2]

The Vedavyāsadeva in his introduction to *Bhāgavatam* in the second *śloka* he mentions this. “That I’m preparing this scripture. Why? I have given many things to the world ____ [?] We are told. But what is the necessity of this new inauguration? *Projjhita-kaitavo 'tra paramo nirmatsarāṇām satām*. This is specially prepared for the non jealous people. Jealousy, *matsarāṇām* _____ [?] One who cannot tolerate the good of others, *matsara*, can’t tolerate.”

Our Guru Mahārāja told that, “The Māyāvādīs they’re all *matsara*, they can’t...”

Like that Washington slogan, “No taxation without representation. We don’t accept any prime cause if we’re not represented. *So ham*, the prime cause I must be there, otherwise I won’t admit that is the prime cause.”

And Guru Mahārāja told, “Geocentric and heliocentric conception. Because I am here on this Earth so Earth must be in the centre. The others say, ‘Though I’m not in the Sun, but we admit that Sun is in centre and not our Earth.’”

So, the *matsarata*, that the spirit of jealousy does not allow us to recognise that Kṛṣṇa is all in all, and we have got no position but that of a slave of Him. This is self abnegation, *nirmatsara*, who has got no trace of jealousy in their heart, they can accept such type of Godhead of the Supreme Cause must be like that. Our defective position should sincerely prove to us that we may not have a position in the Supreme place, then we cannot deviate in such lower conception.

So everything is for Kṛṣṇa. Nothing for me. But by the great grace of the great Lord, I may be considered as a slave to Him. The self abnegation, the *tyāga*, the renunciation, the living renunciation. That is dead renunciation. The living renunciation is there in the dedication and the dedication of the fortune, of the faith, at the disposal of the Absolute. There lies real renunciation, of self abnegation, that *nirmatsara*. Only they can have the conception of the Absolute Truth as Kṛṣṇa the autocrat, the despot. He’s the owner and enjoyer of anything and everything, even including me. So this is the highest abnegating spirit, that is dedication, *nirmatsarāṇām satām*.

Jealousy is the greatest enemy in us. One who has got a pinch of it he cannot come in Kṛṣṇa consciousness _____ [?] because Kṛṣṇa is all in all _____ [?] But by doing that they're benefited also, most. He's autocrat, He's above law. So as He comes to grace me no law can bind Him. I have got that fortune, so it is not a loss but it is the gain of us, that He's autocrat, He's above law. He's merciful, He's graceful. So we can have, can consider us to be fortunate because so low we are, if by justice He's to come we have got no hope. But only graciously He can come and uplift us to any position He likes. That is our prospect here. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Kulangana: My name is Kulangana. So yesterday I said that Lord Rāmacandra was sent to the forest, Daṇḍakaranya forest. But myself I don't feel like sending to the forest. I feel that I come to the spiritual abode. I don't think that I am condemned. I feel it extremely hard to express my happiness to be here. I don't think that I'm in India, I didn't come to India. My spiritual master A.C. Bhaktivedānta Prabhupāda he said that, "In India people there are interested in politics." And he couldn't start his movement so he come to West.

Śrīla Śrīdhara Mahārāja: *Ke bolchen?*

Devotee: _____ [?]

Kulangana: And it's very nice to take bath in the Ganges. But I am the most interested to have association of a great Vaiṣṇava to make...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Only show your nobility, the noble heart. Hare Kṛṣṇa. Gaura Haribol. Another gentleman was putting a question?

Kulangana: Please forgive my offences at your lotus feet.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol.

Devotee: Śrīla Śrīdhara Mahārāja, how do we tell which Vaiṣṇavas we should listen to and hear philosophy from? How do we judge which personality it is beneficial to listen to?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Just as light is self effulgent, how can I see that this light gives more lustre than another. In that way. The recipient will make you acquainted that this light is stronger, this sound is stronger, and this is of lower order. In this way. Whatever you are searching, whether that is coming more intensified way, or pure way, or filthy way, or this lower degree of current. In this way. The feeler will say. The sincerity, the sincere capacity of recipient, of receiving, that will be the guarantee. *Hṛdayenābhyanujñāto*, the heart, the approval of your inner heart, that will be the guarantee. In *Manu-saṁhitā* [2.1] the definition of religion, of duty, has been given in this way.

*vidvadbhiḥ sevitaḥ [sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]*

That is generally observed by those that are learned in the revealed scripture, *sadbhir*. And that is also corroborated by the saints who do not differentiate between the worldly good and bad. *Nityam adveṣa-rāgibhiḥ*. Who does not care, has no attachment for the good and bad of this world, *sevitaḥ*, accepted by them. *Nityam adveṣa-rāgibhiḥ, hṛdayenābhyanujñāto*. And the third group whose internal approval, *yo dharmas taṁ nibhodhata*. The real conception of duty must have these three certificates. One from the revealed scripture. Another from the

current *sādhu* who does not care for worldly benefit of loss or gain. And the third, internal recognition of his sincere heart. By these three things we are to judge whether it is true or untrue, be saved for our safety. Nutshell I say. Do you follow?

Devotee: Yes, I follow.

Śrīla Śrīdhara Mahārāja: But is it clear?

Devotee: Yes, it's clear.

Śrīla Śrīdhara Mahārāja: All right. You are to think and think, then it will be clear.

Devotee: One question at the back.

Śrīla Śrīdhara Mahārāja: Eh? Yes. What?

Devotee: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Ātmā*, who says that all *ātmā* are of equal status? No, never it is. They have got their specific capacity and prospect. Every unit has got its something common and something precious, everywhere. The gradation there, there are so many atoms, but if we have got eye to detect the differentiation in the atom that is also possible. Really it is so. No one soul is totally identical with another soul. No atom can be completely identical with another atom. The differentiative nature is universal. No two things can be identical, some difference and something common.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Where will they go? Those that come in this world from the marginal stage who are getting the connection with the _____ [?] marginal connection, they go, cross over.

*'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana'*

*[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya
'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana'
'kṛṣṇa-carāṇa'-kalpavṛkṣe kare ārohana]*

[“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*]

He can cross with the help of the *sādhu*, Guru, that marginal position very easily.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: In peculiar stages that is possible, not in general. But in special cases, by the special will of the Lord, by a very powerful devotee of the Lord. It is possible that from that slumber they can be identified and taken to. But that is very, very rare, in special case.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hmm. Because they're not awake, they're completely in slumber, deep slumber. To detect, to find, to take us, that is a very peculiar strategy is necessary. Only in the special case that is possible, not ordinary.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: From Mahāmāyā the recruitment is possible from Brahmāloka and Virajā, but that is very rare, by the special order of the Lord. He knows everything. Though it is undetectable, *ākṣara*, *kūṭa-sthaḥ*, but in the eye of the Lord everything is clear. So may be possible, but very, very rare.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Purity, that may be of two kinds, apparent and real. Apparent purity is *sattya guṇa*. *Tama guṇa* in this world may be to make the best of a bad bargain. The whole thing is bad, but there is distinction in bad and bad, more bad and less bad. During the *sattya guṇa* the purity is according to that. But the Absolute purity is not, that is of another type, *nirguṇa* type, wholesale purity, *nirguṇa*. That is maybe found in the midst of apparently physical impurity, in a bad, the devotion may be traced. Slight purity may be found apparently in the midst of this material impurity. So it is real purity, and this is comparative purity in this *māyā*. The wholesale is misunderstanding. Less misunderstanding and gross misunderstanding. So less misunderstanding is little purer, but apparent is misunderstanding. Something like that. So purity is absolute purity. Sometimes it may be seen in material impurity for the time being, but still it is purity of the highest order. And whatever purity it has attained that won't be finished and that will take him to the highest position. The absolute purity and the relative purity we are to distinguish.

We may stop here. You may get time to cook and to do the serving duty.
I'm not also feeling well.

Devotee: Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Bhakti Rakṣaka Śrīla Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Sevā Vṛnda kī jaya!

...

We try to let our hours following some rules, which is connected with our human nature and _____ [?] But there are so many worms and insects, they have their full generation within one hour. Within one hour of our measure, that may be a few lives together, there are few generations. And also we are told that one day of Brahmā, or one night of Brahmā, that means in our calculation it is *crores* of years. So small span of time may seem to us a long, long, time, period. And space also like that. Time and space, these are the factors of thought,

thinking. The controlling subject is there, Super Subject. He's controlling. The idea, style, more or less, or more space or less space, the whole thing is controlled by the Super Subjective Area. We are told, the night when the *rasa līlā* took place, by the special desire of the Lord, one *brahmaratri*, that *sahasra yuga*, in human measurement, was entered into that night. Possibly it was arranged like that. One *brahmaratra* was managed to enter into our ordinary night space, time, span of time. But still the *gopīs* thought, just a twinkling of an eye the whole night passed away. Only as a twinkling of an eye, *nimesh* [?] that is twinkling of an eye. The whole night passed away so small span, though a *sahasra yuga* of measurement of Brahmā's night was entered into it, by the Supreme Agency.

So it is all questions of relativity. We are depending, we are floating on the whimsical wave of the sweet will of the Lord and His potency. We are play dolls. We are floating in the waves like play dolls. That is our position. So only we shall try our best to be, not in opposition: always in submission, *ānukūlyena-kṛṣṇānu-śīlanam*.

[*anyābhilāṣitā-śūnyam, jñāna-karmādy-anāvṛtam*
ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā]

[“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”] [*Bhakti-rasāmṛta-sindu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19.167] & [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

Not *prātikūlyena*, contributing, with the attitude of some contribution towards the fulfilment of the *līlā*. His *līlā* ocean. The waves of the *līlā* in an ocean. It is playing like that. We shall keep to the side of the authority, *ānukūlyena*, not in opposition but we should try. Everything is infinite, the *mādhurya-rasa*, the friend *rasa*, *sākhyā rasa*, *vātsalya rasa*, anything which is in the relativity of the infinite, all infinite. And what is one's own natural *rasa*, that seems to him to be the best type.

Yaśodā won't say that the *mādhurya-rasa* will be better. She can't say. “Oh, this *vātsalya rasa* is the best.”

The *sākhyā*, the friends will also say like that, feel like that. “That what we realise from our relative position, the friendly service, that is the highest. That is the highest.”

[*kintu yāñra*] *yei rasa, sei sarvottama* / [*taṭa-stha hañā vicāriḷe, āche tara-tama*]

[“It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.83]

Whoever is naturally in possession of a particular attitude towards the service of Kṛṣṇa, he considers that to be the best. This is the general way. But still, *taṭa-stha hañā vicāriḷe, āche tara-tama*. If it is possible to judge indifferent, withdrawing from the relative speciality of particular service, then calculation is possible, and then superiority and inferiority can be judged. It is possible also. *Taṭa-stha hañā vicāriḷe, āche tara-tama*. More and less, this is there if it is possible for anyone to become indifferent from, withdrawal from the relative position of the *rasa*, and then to calculate. Then they have calculated the *śanta*, *dāsyā*, *sākhyā*, *vātsalya*, *mādhurya*, *svakīya*, *parakīya*, in this way the development goes on, and can be understood. Hare Kṛṣṇa.

So *nimesena* [?] A twinkling of an eye. One *yuga*, this one light year, they say light year, the ray of the electricity means so quickly that it can circumambulate within, in one second it can circumambulate seven times this Earth. That is one *lākh*, seventy five thousand miles in a second, that is the...

Only one *lākh*, then how much distance it can cover? Light year, that one year that ray can go, run, as much as traced, that is called light year. And by that measurement they say so many stars are there, it is of the distance of so much, light years. Such measurement is there also, and more and more. But all controlled by the Super Subject.

yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitaṁ
[*śūnyāyitaṁ jagat sarvaṁ, govinda-virahaṇa me*]

[“O Govinda! Without You, the world is empty. Tears are flooding my eyes like rain, and a moment seems like forever.”] [*Śikṣāṣṭakam*, 7]

One _____ [?] one twinkling of an eye, that can be converted into one *yuga*, twelve years of time. Mahāprabhu says that, “I can’t have *darśana* of the Lord. *Yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitaṁ*. One twinkling of an eye seems to Me like one *yuga*, twelve years.”

Viraha, this is controlled by the centre. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

raso vai saḥ. [rasaṁ hyevāyāṁ labdhānandī bhavati
ko hyevānyāt kaḥ prānyāt yadeṣa ākāśa ānando na syāt eṣa hyevānandayati]

[“Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy.”] [*Taittirīya Upaniṣad*, 2.7] & [*Gauḍīya Kaṅṭhahāra*, 9.2]

We are all subservient of *rasa*, ecstasy, beauty, love, every one of us from the core of our hearts we are thirsty of that divine blissfulness. Knowingly, unknowingly, every one of us, consciously, unconsciously, it is our innermost nature that this thirst of that particular *rasa*, *sukham*. We can’t say, anyone of us, none of us can say that. We want satisfaction. We want fulfilment. Everyone of us must feel, must seek, admit, that we want fulfilment in our life. And how to get the fulfilment that is the problem. And so, so many sciences have come, knowledge, and the diligence of different types they approach us to fulfil our innermost hankering, that our *rasa*, innermost.

Some say, “We want energy, power.” Some say, “No, we want knowledge.” But some say, “We are, we want beauty, we want love.” In this way it has been dealt with scientifically, and shown. But those that have told that it is, “What is love, that we want really, from our heart. We belong to that section, and no energy, no knowledge, no power even can satisfy our inner hankering. But beauty and love. That is what we want from the core of our heart. And *Śrīmad-Bhāgavatam* and Mahāprabhu Śrī Caitanyadeva They came with this idea, that your diagnosis, that your real inner most want is not for anything else but for love. And if you want to go to that land to live in, then you are to follow the particular process, to reach that highest plane of life, through dedication, through *śraddhā*, through faith. In such way, the Lord of love, and His domain. That is such and such. You are to hear, you are to increase your earnestness, your thirst for the same, and to accept a particular process through which you can reach there. That is what is wanting, devotion.

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

Gaura Haribol. Gaura Haribol. Any question, from any quarter?

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Devotee: _____ [?]

Devotee: She said, “How can we increase and develop our faith?”

Śrīla Śrīdhara Mahārāja: Ha, ha, general question. By improving our serving attitude, and coming in connection with *sādhu* and *śāstra*, scripture and living scripture. Living scripture. If we can, if we like to better our pecuniary position, then anyhow we have come to a place where the money is, anyhow we shall have to come and then to see how we can get money from there. So also if we want that divine love, anyhow we are to come to a place where that love is. So in the heart of a *sādhu* we find a trace of that love, pure love, divine love. We are to differentiate between lust and love, and the differentiating trace is this, that sacrifice. Die to live. Love always wants to give, die to live. By giving we can get it. As much as we can give, and as freely we get it as a reaction we get that thing. By taking we lose, we can get loan. By giving what we get in reaction that is good. And the quality of giving our gift will also bring in return such quality of things for us. Offer and have. Dedicate yourself and automatically you will get the benefit. Don't want anything for yourself. Unqualified surrender and dedication, and similar noble things you'll also get in return. Be noble, be generous, in your gifts, in your dedication and in that quality you will - nature is not bankrupt. The Lord is not bankrupt. As much as you will risk in your dedication, so much you'll be benefited. Unconsciously you'll find that is within you, it has come automatically. Gaura Haribol. Gaura Haribol.

*ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ 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-sindu*, 1.4.15-16]

Rūpa Goswāmī is describing the gradual development in the way of love. First *śraddhā*. Before that also *ajñāta-sukṛti*, *jñāta-sukṛti*. *Śraddhā*, the definition of *śraddhā*.

*['śraddhā' - sabde] - viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya*

["*Śraddhā* is confident, firm faith that by rendering transcendental loving service to Kṛṣṇa one automatically performs all subsidiary activities. Such faith is favourable to the discharge of devotional service."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.62]

If I discharge my duty towards the central truth, of love, then everything is done. We may concentrate, control the whole of my energy and dedicate to a particular central position. And others...

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