

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ... then we got some direction [?] we heard that the king will come very soon to Madras. So to show him some work and then to get the next instalment we wanted to raise the construction to some extent further when the king may be told that, “Your money has been spent. Now the next instalment is necessary.”

For that, we incurred a debt, actually took a loan. That is, bricks and other things on loan we took and showed construction to some higher level. And we wrote it to Guru Mahārāja, and we had apprehension that Guru Mahārāja will chastise us, “Why have you made loan?”

But instead of that we got appreciation to this effect that, “You have risked your future also in the service of Kṛṣṇa. You have made loan. That means you are to pay off the loan. So you have engaged your future energy also in the service of Kṛṣṇa. You must have to collect money and to pay off the loan.”

So risk, service with risk, the future. The *gopīs*, they consciously lost their future, risked their future. “Naraka, it may be, we do not obey our superior persons and the directions of the *Vedas*. We’re in immoral connection. Whatever we do is not approved by the society, nor we are told by the religious books, so our future is dark.” Still, they could not but serve Kṛṣṇa with all this. So:

*vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ*

[“The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa’s *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?”]

[Śrī Upadeśāmṛta, 9]

Janito means *vātsalya-rasa*, then *mādhurya-rasa* in Vṛndāvana. *Rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt*, in *mādhurya-rasa* also three groups shown. One Vṛndāvana in general, then selected group in Govardhana, and the highest group in Rādhā-kuṇḍa. All these things have been shown in Rāya Rāmānanda and Mahāprabhu.

Eho bāhya āge kaha āra [Madhya-līlā, 8.59]

Sākhyā rasa, uttama āge kaha āra, vātsalya rasa, sarva-sādhya-sāra [Madhya-līlā, 8.74]

Eho uttama āge kaha āra, mādhurya rasa, eho sadvottam, kichu āge āra [Madhya-līlā, 8.76]

Then the type of service rendered by Rādhārāṇī in *mādhurya-rasa*, *eho sadvottam*, categorically different. *Rādhām ādhāya hṛdaye tatyāja vraja sundariḥ*. “The whole group can be cancelled only for one person.” [Gītā Govinda, 3.1]

*[kamsārīr api samsāra-, vāsanā-baddha-śṛṅkhalām
rādhām ādhāya hṛdaye, tatyāja vraja-sundarīḥ]*

[“Lord Kṛṣṇa, the enemy of Kāmsa, took Śrīmatī Rādhārāṇī within His heart, for He desired to dance with Her. Thus He left the arena of the *rāsa* dance and the company of all the other beautiful damsels of Vraja.”] [Caitanya-caritāmṛta, Madhya-līlā, 8.106]

How peculiar type of service may come from there. And *Svayam-rūpa* only by the side of Rādhārāṇī, only the very Kṛṣṇa in the very spot, in that very play. But in the side of the other *gopīs* that is *prakāśa*, *prābhava-prakāśa* not *Svayam-rūpa*.

In this sort, but we are in such a low position and big things we are pronouncing. That does not look well. So showing our highest reverence to this highest idea we should stop the *Rāmānanda-saṁvāda*.

Then the last thing came: “Can you think anything more than this?”

Then Rāmānanda came: “You asked me to quote scripture whatever I shall say. But here I won’t be able to quote scripture from anywhere. But I have got a new feeling in me and if You like to know that I can give it to You.”

*pahilehi rāga nayana-bhaṅge bhela, anudina bāḍhala, avadhi nā gela
nā so ramaṇa, nā hāma ramaṇī, duñhu-mana manobhava peṣala jāni’
e sakhi, se-saba prema-kāhinī, kānu-ṭhāme kahabi vichurala jāni’
nā khoṅjaluñ dūtī, nā khoṅjaluñ ān, duñhukeri milane madhya ta pāñca-bāṇa
ab sohi virāga, tuñhu bheli dūtī, su-purukha-premaki aichana rīti*

[“Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually begun to grow, and there is no limit to it. Now, that attachment has become a natural sequence between Ourselves. It is not that it is due to Kṛṣṇa, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as *manobhāva*, or Cupid. Kṛṣṇa’s mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, Kṛṣṇa might have forgotten all these things. However, you can understand and bring this message to Him, but during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid’s five arrows were Our via media. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf because if one is in love with a beautiful person, this is the consequence.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8. 194]

In this way, one song prepared by Rāmānanda himself, he came out with this. “Whether it will be pleasing, it will be tasteful to You I do not know. But I think in my mind that there is a stage which is better than this, this Rādhā-Govinda *līlā*, it seems to me. Where Both combined, the Positive, Negative, combined, mixed, no individual consciousness clear. And by combination of that One is searching Another. Forgetfulness of Their own Self. But the searching of the other party is very strong, intense there. This seems to me, the union in separation. They’re so intense in Their errand, in Their search, it is so intense that even They have no consciousness whether They have got it or not. Just as Rādhārāṇī’s sometimes in *prema-vaicitṭya*, just Kṛṣṇa is there on Her front, “If I lose Him,” that feeling is so much that as if She has lost Him, *prema-vaicitṭya*. They’re together but the apprehension that One may lose the Other makes the position intolerably painful.

Aniṣṭā-saṅkīni bandhu-hṛdayāni bhavanti hi, the mere relatives they’re always alert, “Whether my son has got any accident.” The mother thinks: “Oh, my son is out, is he in the accident?” *Aniṣṭā-saṅkīni*, that is the symptom of the deep love. Wherever anything: “Oh, my interest is hampered or not?”

So in this way, and it came to give hint to the *Avatāra* of Mahāprabhu, Both combined and as if unconscious of Their separate existence and One is searching Another, combined, *ātmānusandhāna*, *kṛṣṇānusandhāna*. Kṛṣṇa Himself is overflowed by the feelings of Rādhārāṇī. So deep embracing from both sides and One is lost in the Other.”

And Mahāprabhu put His thumb on the mouth of Rāmānanda Rāya. “No further, no further. *Rasa-rāja, mahābhāva-dui eka rūpa*.”

Then after this Rāmānanda told:

*pahile dekhiluñ tomāra sannyāsī-svarūpa, ebe tomā dekhi muñi śyāma-gopa-rūpa
tomāra sammukhe dekhi kāñcana-pañcālikā, tāñra gaura-kāntyē tomāra sarva aṅga dhākā*

["At first I saw You appear like a *sannyāsī*, but now I am seeing You as Śyāmasundara, the cowherd boy."] — ["I now see You appearing like a golden doll, and Your entire body appears covered by a golden lustre."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.268-9*]

"You *sannyāsī*, Mahāprabhu, one problem I have faced just now. First I saw You as a *sannyāsī*, a respectable, beautiful young *sannyāsī*. But now I see You as Kṛṣṇa Himself, *śyāma-gopa-rūpa*, that Śyāmasundara in the garb of the *gopa kumāra*. And also I see something else. Another golden doll on Your side and Her lustre, the golden lustre has covered You. *Pahile dekhiluñ tomāra sannyāsī-svarūpa*, but *śyāma-gopa-rūpa, tomāra sammukhe dekhi kāñcana-pañcālikā*, a golden girl figure statue has showed that golden lustre has covered You. *Tāñra gaura-kāntyē tomāra sarva aṅga dhākā*, now what's the event? Please explain to me."

mahā-bhāgavata dekhe sthāvara-jaṅgama, tāhāñ tāhāñ haya tāñra śrī-kṛṣṇa-sphuraṇa

[Śrī Caitanyadeva replied: "A devotee advanced on the spiritual platform sees everything movable and inert as the Supreme Lord. For him, everything he sees here and there is but the manifestation of Lord Kṛṣṇa."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.273*]

"Oh, you are cent per cent devotee so wherever you cast your glance you only see Kṛṣṇa and nothing else. You see Them, the object of your interest is represented everywhere you cast your glance."

rāya kahe, — prabhu tumi chāḍa bhāri-bhūri, mora āge nija-rūpa nā kariha curi

[Rāmānanda Rāya replied: "My dear Lord, please give up all these serious talks. Please do not conceal Your real form from me."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.278*]

"My Lord, don't deceive me in such a way. When You have come here so graciously to purify this mean person, then now You play with diplomacy it does not look well. I won't hear what You say. But come out with Your real position Who You are with Your real nature, come out. I won't be deceived in such a way. I am not a man of such type. You can't deceive me. Please come out with Your true acquaintance as You are."

Then Mahāprabhu said: lilo kahi para bhakti bara para _____ [?]

"By the dint of your loving devotion you can know everything in this world. Nothing can be concealed from your loving *premāñjana-cchurita-bhakti-vilocanena*, to your loving eye, nothing can be concealed."

*[premāñjana-cchurita-bhakti-vilocanena, santaḥ sadaiva hṛdayeṣu vilokayanti
yañ śyāmasundaram acintya-guṇa-svarūpañ, govindam ādi puruṣaṃ tam ahañ bhajāmi]*

["I worship Govinda, the Primeval Lord, Who is Śyāmasundara, Kṛṣṇa Himself with inconceivable innumerable Attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love."] [*Brahma-saṃhitā, 38*]

Then Mahāprabhu came out:

gaura aṅga nahe mora — rādhāṅga-sparśana / gopendra-suta vinā teñho nā sparśe anya-jana

[“Actually My body does not have a fair complexion. It only appears so because it has touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of Nanda Mahārāja.”]
[*Caitanya-caritāmṛta, Madhya-līlā*, 8. 287]

“What you see Me externally to be of yellow, golden colour, it is not so. It is by the touch of the colour of Rādhārāṇī. And whom Rādhārāṇī can touch, and closely accept? *Gopendra-suta vinā teṅho nā sparśe anya-jana*, She will never come to touch or welcome only by accept that *govendra-suta, govendra-nandam*. So now you understand who I am. *Gopendra-suta vina tenho na sparse anya-jana. Rasa-rāja, mahābhāva-dui eka rūpa*.

[*tabe hāsi’ tānre prabhu dekhāila svarūpa, / ‘rasa-rāja’, ‘mahābhāva’ — dui eka rūpa*]

[“Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya.”]
[*Caitanya-caritāmṛta, Madhya-līlā*, 8. 282]

Rasa-rāja, that ecstasy Himself, and *Mahābhāva*, Who can appreciate, Who can feel, taste that highest *rasa. Dui eka rūpa*, see how They mingle together.”

dekhi’ rāmānanda hailā ānande mūrccchite / dharite nā pāre deha, paḍilā bhūmite

[“Upon seeing this form, Rāmānanda Rāya almost lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8. 283]

Rāmānanda fell flat on the floor, could not keep up his senses.

prabhu tānre hasta sparśi’ karāilā cetana [sannyāsīra veṣa dekhi’ vismita haila mana]

[“When Rāmānanda Rāya fell to the ground unconscious, Caitanya Mahāprabhu touched his hand, and he immediately regained consciousness. However, when he saw Lord Caitanya in the dress of a *sannyāsī*, he was struck with wonder.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8. 284]

Then by the touch of His hand Mahāprabhu again brought him to his senses, *sannyāsīra veṣa dekhi’ vismita haila mana*, then Rāmānanda came to such stage of consciousness as previously he saw that the *sannyāsī* is sitting just before him.

Then after a little pause Mahāprabhu said: “I shall go now, you remain, I’m going.” Then afterwards some other talks and Mahāprabhu told that, “As long as I live I want your company.”

Rāmānanda also told: “Yes, I must go to Your divine feet to live for the rest of my life.”

Then Rāmānanda made arrangements with the king and came to Purī. And Mahāprabhu, for almost two years He wandered about the holy places of Southern India and the Western India and He came to Purī and gradually They met.

And after this, Mahāprabhu went to Vṛndāvana through Bengal. Six years passed, and Advaita Prabhu almost gave leave to Mahāprabhu: “All *līlā* finished, the first part, the *Nāma-saṅkīrtana*.” Then this ‘Rādhārāṇī’s tasting’ about Kṛṣṇa *prema*, that remained, for twelve years it continued. And Svarūpa Dāmodara who is Lalitā, and Rāmānanda Rāya who is Viśākhā, they were the most important company of Mahāprabhu for twelve years. And there are so many things about the deep feelings in the divine love has been given out which was never found in the history of the world. How intense love can produce corresponding things on the surface, that was shown by Rādhārāṇī, and later shown by Mahāprabhu, which is never even expressed in any scripture. That was shown, the intensity of Kṛṣṇa *prema*, how it can produce in the effect in this mundane world to our view, wonderful, astounding things. In these two places only. The *mādhurya-rasa* in its acme is Rādhārāṇī. Here also Rādhārāṇī, there also Rādhārāṇī.

gahila bahila dandi satta bara diti utavisay [?]

So many symptoms, within a minute, coming in a room and going out, coming, going, coming, going, restlessness. And taking seat, standing, taking seat, standing, restlessness. How the heart is captured by something charming. These things, many things which are inconceivable, many things were shown, that how intense, and how peculiar, and how purifying, how risky, all these things. It is possible.

That Dr Dina Sen [?] an ordinary scholar, he wrote: “That in Indian religious history there are so many chaste ladies example, ideal.” That Satī, who could not tolerate the abuse by the father (Dakṣa) to her husband (Śiva), she left her life immediately. Sāvitrī, who by her pure penances brought back her dead husband (Satyavān) back to life. Then Ramayanti (?), then so many, Kuntī, Draupadī, so many ladies, their pure life. But Dina Sen says: “When, by the door of *Brahma-vaivarta-Purāṇa*, Rādhārāṇī’s ideal entered into the religious literature all other ideals became pale, all became pale.”

So intensified affinity towards the loving service of so much intensity can never be imagined. And that is possible. That is not only poetry. It was shown by Mahāprabhu in His practices also, how the Kṛṣṇa *prema* can play a man like a doll. And sometimes His legs and hands entered into His body. Inconceivable all these things. And the joints are disconnected and He would appear as a man of longer type, as only the skin and nerves were perhaps connected but dislocated and of longer type. And there were many things. Sometimes His whole body is white, no sense, only very slowly the breath is coming, or not coming, cannot be traced. In this way so many things unconsciously.

Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

‘rāmānanda rāya’ āche godāvarī-tīre, [adhikārī hayena teṅho vidyānagare]

[“In the town of Vidyānagara, on the bank of the Godāvarī, there is a responsible government officer named Rāmānanda Rāya.”] [*Caitanya-caritāmṛta, Madhya-līlā, 7.62*]

Sārvabhauma Bhaṭṭācārya told that: “We could not recognise Rāmānanda. Simply we cut jokes with him, “Oh, he’s a Vaiṣṇava.”

Just as here we find a Vaiṣṇava is always the stock of joke. Hare Kṛṣṇa. And they come to teach.

trṇād api sunīcena, taror api sahiṣṇunā / [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”]

[*Śikṣāṣṭakam, 3*]

“We shall do our best to tease you. But why you’ll be teased? You will remain like stone. You are created to tolerate all our wicked behaviour.”

Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: ...appreciated Him formally, but now, I cannot but appreciate Śrī Caitanyadeva. We thought that Śrī Caitanyadeva was the downfall of Orissa empire. But there was a custom in Orissa of human sacrifice, young men, in almost every temple that bad custom. Only by the influence of Śrī Caitanyadeva Orissa has been absolved from that bad practice. But one objection: why do you confine Him in Bengal? Gauḍīya, what is this? Caitanya, you say, Gaur, you say, Nimāi, you say. But Gaur means Bengal and Gauḍīya Vaiṣṇava, what is this? To confine Him only in a province, Gauḍīya Maṭha, Gauḍīya Vaiṣṇava *dharma*. I can’t adjust here.

Devotee: What should be the answer to that Mahārāja?

Śrīla Śrīdhara Mahārāja: It is generally given...

Śrīla Śrīdhara Mahārāja: so Vṛndāvana does not mean a particular province, or a particular town, or particular forest. It has got its broad meaning there. So also Navadvīpa and Bengal may be taken into that sense. If we can understand Navadvīpa *Dhāma*, then Navadvīpa *Dhāma* is situated in a particular province, it may have such dignity also.

Devotee: Gaura maṇḍala bhūmi is the same as Mathurā maṇḍala.

Śrīla Śrīdhara Mahārāja: Vraja maṇḍala, śrī gaura maṇḍala bhūmi, Gaura maṇḍala. From the word *gour* comes the word Gaura, *gour* means *miṣṭi*, sweet. Then the sweet plane is sweet. So it may be given the synonym as *gour*, representing *miṣṭi*, the sweetness. Gaura maṇḍala, the sweet land, and no sweetness elsewhere other than Vṛndāvana and Navadvīpa. But Vṛndāvana is mostly confined in a particular group but Navadvīpa that sweetness is being distributed. People come to know, “Yes, it is sweet.” They get the chance of appreciation, of tasting, and declaring, “Yes, it is sweet.” But there (in Vṛndāvana), even Lakṣmī cannot purchase a ticket. Lakṣmī Devī, the goddess of wealth, she cannot purchase a ticket to enter into *rasa*.

Parvat Mahārāja: So this is the actual land of nectar.

Śrīla Śrīdhara Mahārāja: People at least they come to understand that there is nectar, the public, the nectar, due to the public, they can understand. And that is within the harem. But then again, Both combined, Both the highest interested parties combined to give it to them to others. That is unique thing. And Rāmānanda’s highest conception, forgetfulness, the Two became two in Vṛndāvana.

Svarūpa Dāmodara said: “In the eternity that Vṛndāvana is previous and Navadvīpa *līlā* is after, we can’t say that. Combined sometimes, sometimes separated. When separated They’re doing this *Dvāparā*, and in Kali They’re combined doing this, Both eternal.” No summer, no winter, no rainy season can be said that to be the beginning, here’s the beginning. So it is eternally in a cyclic order. So Svarūpa Dāmodara said: *caitanyaḥkhyam prakāṣam adhunā tad-dvayam caikyam āptam. Rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam.*

*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*]

In ancient times They divided Themselves for particular *līlā* but They’re One, *ekātmānāv, api bhuvī purā* in some ancient time They divided Themselves and showed Their pastimes. *Deha-bhedam gatau tau, caitanyaḥkhyam prakāṣam adhunā tad-dvayam caikyam āptam*, again Both of Them are combined. *Rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam*, the Potency and the owner of the Potency very closely embraced.

Rāga nayana-bhaṅge bhela, anudina bāḍhala, avadhi nā gela, nā so ramaṇa, nā hāma ramaṇī,

Not actually, the Predominating and the Predominated tendency is present, mixed. But an extraordinary ecstatic feeling is there. And Kṛṣṇa is overpowered by the Potency and He Himself is searching after something, Him, *kṛṣṇasya ātmānusandhana*. The influence of Rādhārāṇī over Kṛṣṇa has transformed Kṛṣṇa into a devotee and He’s searching for Himself. Sweetness is tasting itself and becoming mad. Living sweetness, not dead, that is sweetness living, endowed with life, tasting

Himself and becoming mad. I refer to *Prema Dhāma deva stotram* that Mahāprabhu is the ultimate source, what is the proof? He's tasting Himself and dancing, dancing.

*[ātma-siddha-sāva līla-pūrṇa-saukhya-lakṣaṇam
svānubhāva-matta-nṛtya-kīrtanātma-vanṭanam
advayaika-lakṣya-purṇa-tattva-tat-parātparam
prema-dhāma-devam-eva naumi gaura-sundaram]*

[“The highest conception of the Absolute Truth must also be the highest form of *ānanda*, ecstasy. Mahāprabhu's dancing indicates that He is full of ecstasy, and His *kīrtana* is distribution of that *rasa*. So, if we scientifically search out who Mahāprabhu is, we cannot but find that He is the Ultimate Reality. He is mad in tasting His Own internal nectar, and His dancing is the outcome of His transcendental ecstasy. And He is chanting, distributing that to others. So, studying quite closely the character of Śrī Caitanya Mahāprabhu, we cannot but think that He is the Supreme Absolute Truth, in Its fullest, and most dynamic expression.”] [*Prema Dhāma deva stotram*, 66]

Atma tithi atmanusad sahajana vivarjana prayojana. He's tasting Himself and dancing, *saukhyam*, the happiness, or ecstasy, or *ānandam*, or beauty, or whatever it may be, He's tasting Himself, feeling Himself and dancing in madness. Too much ecstatic joy, feeling. And *kīrtana*, that is distributing that ecstasy to others. The ultimate sweetness, *ānandam*, that no other thing He will taste, eat, and will express His happiness. He's tasting Himself and that makes Him dance *atma tithi*. And when *kīrtana*, that is Self-distribution. So the Absolute must have this sign, *artha tithi* and *artha nama*. *Sahajana vivarjana prayojana avatara*. Not static but dynamic, *sāva līla*, dynamic ecstasy, what symptom it must possess? It is seen in Mahāprabhu, the dynamic ecstasy. He's feeling Himself and distributing Himself to outside. So that is found in Mahāprabhu by *kīrtana* and by dancing. Dancing in the internal satisfaction and *kīrtana* to distribute it to others, main thing.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Mahārāja, once you told about the form of Lord Jagannātha, that how He got this form and why. Baladeva and Subhadra also.

Śrīla Śrīdhara Mahārāja: In *Dwārakā līlā* it occurred.

Devotee: Would you please tell us about that.

Śrīla Śrīdhara Mahārāja: We are told that once, there was a general conception in *Dwārakā*, especially amongst the queens. “That we get Kṛṣṇa but absent minded. Not full Kṛṣṇa we get.” Some sort of general feeling amongst them. Then they came to know that He has some previous very sweet connection with Vṛndāvana and the *gopīs* also, they heard something. Then they were searching for some opportunity to know how He was living in Vṛndāvana with the *gopīs*, whether we may have any clue, any description of that sort of pastimes of Him in His childhood.

Then once, Rohinī was there, she had experience of Vṛndāvana. And she, although in *vātsalya-rasa*, heard many things about Kṛṣṇa *līlā* with the *gopīs*. And Rohinī and some other, anyhow, meeting her privately the queens requested Rohinī: “Please describe, relate about Kṛṣṇa's *mādhurya-līlā* in Vṛndāvana. You know all these things.”

And Rohinī she could not avoid and she began talking at noon-time or something. And Kṛṣṇa and Balarāma were taking rest nearby. So when Rohinī was describing Vṛndāvana *līlā*, Kṛṣṇa and Balarāma anyhow They came to know that...

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