

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.05.14.C

Śrīla Śrīdhara Mahārāja: This is a particular *darśana*, estimation, that Kṛṣṇa can never go from the relativity of Vṛndāvana. It is impossible for that Kṛṣṇa who is Svayaṁ Bhagavān. Svayaṁ Bhagavān, and Svayaṁ Prakāśa. What to speak; Svayaṁ Bhagavān is only on the side of Rādhārāṇī and when He comes to the side of another *gopī* He becomes Prabhāva Prakāśa, not Svayaṁ Bhagavān. What to speak of in another place, and other stage. Svayaṁ Bhagavān is only whenever He's in relation with Śrī Rādhikā. Svayaṁ Bhagavān and Svayaṁ Prakāśa. Svayaṁ Bhagavān, Svayaṁ Rūpa; then Prakāśa, Vilāsa. Prabhāva Prakāśa, Vaibhava Prakāśa. Prabhāva Vilāsa, Vaibhava Vilāsa. In this way, it is classified, His *līlā* and His attitude towards different parties. And that is the fine representation we are to understand. And thereby we can measure what is what. When He comes away from Rādhārāṇī for any other engagement He's no longer Svayaṁ Bhagavān, Svayaṁ Rūpa. What is this?

Hare Kṛṣṇa Gaura Hari bol. Gaura Hari bol.

So the relative position when He's with the *sākhya rasa*, when He's with Baladeva, *sākhya* mixed with *vātsalya*, mainly *sākhya*, mixed with *vātsalya*. Nītāi Gaurāṅga, Kṛṣṇa Balarāma, there Kṛṣṇa is not Svayaṁ-Bhagavān, Svayaṁ Rūpa, there is *sākhya*, *vātsalya*. When Subal and Kṛṣṇa tinge of *mādhurya* and *sākhya*. And Baladeva *vātsalya* and *sākhya* there. When at the side of other *gopīs*, He does not maintain Svayaṁ Rūpa. This should be. Among His group His attitude is such. One, but the question of His attitude, His feeling, His sentiment, His dealing nature and attitude to be considered. That temperament, the question of temperament.

Bhakti Caru Swāmī: Then Mahārāja, with Balarāma and Subal and Yaśodā Mayī is not Kṛṣṇa, Svayaṁ Rūpa?

Śrīla Śrīdhara Mahārāja: Some common, no. *Vātsalya*.

Bhakti Caru Swāmī: He is Prakāśa. Only when He's with Radharani it is ...?

Śrīla Śrīdhara Mahārāja: Svayaṁ Rūpa. Even amongst the, by the same place, only by the side of Rādhārāṇī Svayaṁ Rūpa, and Svayaṁ Prakāśa, two *gopīs*, one Kṛṣṇa. In this way, but there He's not Svayaṁ Rūpa, but Svayaṁ Prakāśa. In this way the distribution of His attention in this way. Fullest conception and fullest absorption, extortion, the attraction. The attractive in His fullest form, the attractor also in fullest form, to cope in the same level. According to the attraction, the degree of attraction, the attracted is also present. Intensity. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
[madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]*

[Vāsudeva Gosh has said: "If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic *rasa* has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa's infinite consuming power. *Rasarāja-Mahābhava* - the *rasa* is there, and She is the drawer of that *rasa* from the storehouse. She has such negative capacity that She can draw out the *rasa* to the highest degree both in quality and quantity."]

There is a, Nīmāi, Prabodhānanda Sarasvatī, *ekta śloka* the Sanskrit *tika* _____ [?]
ko vanadadibhih vṛndāvana līlām rādhā _____ [?]

In this way, as if one is the translation of the other. Vasu Ghosh original in Bengali and Prabodhānanda Sarasvatī in Sanskrit, same, equal.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Mahāprabhu when in His *samādhi* and falling in the sea, when that *kumbha kṛti* in the Jagannātha, and coming back to senses, then He's giving, relating a description of His experience in the *samādhi*, and they all pertaining to this *mādhurya rasa*.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: This is in *Caitanya-caritāmṛta*. When He's coming out of the swoon, then He's relating, "I went there, I saw all these things, but you are..."

Kola ha kori amar ke darine _____ [?]
_____ [?]

In His deep trance, He had experience of that Vraja *līlā*, He has expressed that. And they're going to imitate those things, these *sahajiyā*. They're going to imitate that by their imagination, and mundane mind, imagination, they're going to get touch of that *līlā*. Even some ordinary scholar told the Kṛṣṇa *līlā* is *aprākṛta*, if we can trace it from the description of *Caitanya-caritāmṛta*. He has described the *līlā* of Kṛṣṇa, even *jala-keli*, but in such a way that we cannot take our mind full of lust there. He has kept up the purity of the *līlā* in His description, when Kṛṣṇa with the *sakhīs* are going on with play in the tank, in the Yamunā. The transcendental characteristic has been maintained there. So what Mahāprabhu in His deep trance, He could experience, He could see the *līlā*, He has given out.

That is *nitya līlā*, and we shall, should be prepared, the higher we are to reach to have experience, slightest experience of that higher and higher pastimes, not any mundane thing. We must be ready to pay for that. And for that only our Guru Mahārāja came. *Pūjāla rāgapāṭha*. Don't go. Fools rush in where angels fear to tread. That is the highest, mind it. That is the highest, so; step by step; don't omit any step. Then you'll be nowhere. You will be all-mindful to every step and automatically that will take there. Don't try to run very hurriedly, never. Try to keep down, back, and it will forcibly take you there, natural. They will take you there. You can't go there. *Yam evaiṣa vṛnute tena labhyaḥ* [*Kaṭha Upaniṣad*, 1.2.23]. And that is true all the way, *yam evaiṣa vṛnute tena labhyaḥ*. Your acceptance will come from the higher quarter, and then you should go, and don't try to trespass, then you are gone.

Gaura Hari.

Bhakti Caru Swāmī: Bhaktivinoda Ṭhākura also he's describing that,

gāite govinda-nām, upajilo bhāva-grām, dekhilām jamunāra kūle
[br̥ṣabhānu-sutā-saṅge, śyāma-naṭa-bara raṅge, bāṅsarī bājāya nīpa-mūle]

["Upon singing the holy name of Govinda, various ecstasies arose within me. I saw Lord Śyāmasundar, the best of dancing actors, standing on the banks of the Yamunā in the company of the daughter of Mahārāja Vṛṣabhānu. He was playing His flute with great delight at the foot of a kadamba tree."] [From *Gītāvalī*, 7b, *The Songs of Bhaktivinoda Ṭhākura*, p 140]

That means he also was in a trance.

Śrīla Śrīdhara Mahārāja: Sometimes, yes, a trance. That *eka graha nistha* [?] That is the fullest, full faith takes us nearer, not wavering faith, not intellectual faith, faith helped by intellect, spontaneous faith, it is there. When all other things disappear, "come, come," when only faith remains of that degree it is possible to have a flash. We must surrender, *ātma-nivedana*, self surrendering to the cause. According to that it may be effected. Hesitation, intellectual calculation, then affinity towards similar things, all these things will draw from backside. Perfect faith, not only in Him, but His paraphernalia; Śrī Guru. Unflinching faith, that can make us fit. Just as the air is heavy, it goes down. Air is light, it goes up, automatically goes up, when light.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi. Nitāi. Nitāi.

[14:17 - 15:27, Bengali (?) conversation]

Śrīla Śrīdhara Mahārāja: *Ātmārāma* means the enjoyer of the own self ecstasy. But *svānanda-simhāsana-labdha-dīkṣāḥ*.

[*advaita-vīthī-pathikair upāsyāḥ, svānanda-simhāsana-labdha-dīkṣāḥ*
haṭhena kenāpi vyaṁ śaṭhena, dāsī-kṛtā gopa-vadhū-viṭena]

[“Although I am worshipping by the wanderers on the path of monism, and although I have received initiation into ascending the great throne of self-satisfaction, I have been forcibly converted into a maidservant by some deceitful paramour of the *gopīs*.”]

[Śrī Bilvamaṅgala Ṭhākura, from *Śrī Śrī Prapanna-jīvanāmṛtam*, 7.20]

“I have got my position in that layer, that we can draw ecstasy, we can feel, we can enjoy the happiness, the ecstasy that is in our own self, *ātmā, svānanda-simhāsana*. But suddenly, some force came down, and handled me in such a way, *haṭhena*, sudden attack. *Śaṭhe*, in a deceitful, playful attitude, suddenly some higher power came down and made me a play doll in His hand. *Dāsī-kṛtā gopa-vadhū-viṭena*. And that power, that entity is connected with *gopa-vadhū*. That feeling, that knowledge suddenly came from where I don’t know and handled me and I was helpless in His hand. *Haṭhe*, suddenly, causeless, and then *śaṭhena*, and very playfully. Not came direct and took me, not that. *Dāsī-kṛtā gopa-vadhū-viṭena*. And He’s not other than He whose skilful hands played with the *gopīs*. That sort of tendency I could trace in the force that played with me in such a way, *gopa-vadhū-viṭena*.”

Hare Kṛṣṇa. And when he was going to Vṛndāvana, then also, *api cet sudurācāro*, [*Bhagavad-gītā*, 9.30] that stage also sudden attack, but anyhow, he repulsed and paid the price of that fall. By making his two eyes blind, he paid off the penance, repentance, and went to Vṛndāvana.

Bhakti Caru Swāmī: Kṛṣṇa came and took him by his hand.

Śrīla Śrīdhara Mahārāja: Hand was playing, and also he challenged. “You are going externally, but can You go from my heart?” Of course He can go, but the *bhakta*, the devotee has so much indulgence by the grace of Kṛṣṇa that he can challenge Kṛṣṇa also. “Can You leave me? Can you go away from my heart? I think I am a blind man, can’t see. You are playing in various ways with me. I am blind. It is very easy for You. Sometimes touching my hand, sometimes running, sometimes laughing, sometimes do this and that.”

Hare Kṛṣṇa. But this is all folly to a disbeliever.

Bhakti Caru Swāmī: Mahārāja, was Jayadeva even before Bilvamaṅgala Ṭhākura?

Śrīla Śrīdhara Mahārāja: Yes. Perhaps. Jayadeva’s time is twelfth century, and Bilvamaṅgala perhaps previous, eighth century or so. Jayadeva. We are told that Jayadeva’s standard is greater, higher than Bilvamaṅgala, because his attention was more towards Rādhārāṇī.

[*rādhe, rādhe*], *dehi pada-pallavam udāram* [*Gīta Govinda*, 10.7]
[“Kṛṣṇa wants the feet-dust of Śrīmatī Rādhārāṇī.”]

Came from him, that famous line. He was not venturing, not bold enough to write, how can he write this? But ultimately he had to submit to the inner flow of his own heart. What came to his heart, that was accepted by Kṛṣṇa, and that is higher type truth. He could not write by his own hand, but

Kṛṣṇa came in the form of Jayadeva and wrote it there. “Yes, I am such. You Jayadeva you hesitate, but the victory of love is so much, so great.”

*aham bhakta-parārdhīno, hy asvatantra iva dvija
[sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]*

[The Lord tells Durvāsā: “I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me.”] [*Śrīmad-Bhāgavatam*, 9.4.63]

“The ordinary devotees also I go to serve, and what about Rādhārāṇī. I think it My fortune if I get such confidential service.”

Gaura Hari bol. Gaura Hari bol. Talking very high words. Gaura Hari bol. Gaura Hari bol.

So, Prabhupāda told, “We are *śuddha śakta*. We are *śakta*, not Vaiṣṇava, but not *viddha śakta*, but *śuddha śakta*. We have concern with Kṛṣṇa, because our Mistress Rādhārāṇī, She has got connection with Him, so we want Him, not otherwise.” This is the clear statement.

Once in Rādhā-Kuṇḍa, the Bharatpur Diwan, he came with his family and his family is lying around Rādhā-Kuṇḍa, measuring, in this way, *parikramā*, circumambulation.

Then Paramānanda Prabhu, an old disciple of Prabhupāda, he came to intimate to Prabhupāda, “They also have great respect for Rādhārāṇī, circumambulating this Rādhā-Kuṇḍa in such a way. Lying and measuring, and then again lying and some mark, in this way, by lying they are making *parikramā*.”

Prabhupāda told, “Yes, but their angle of vision and our angle of vision about Rādhā-Kuṇḍa and Rādhārāṇī is different.” And he came to say, “They have got recognition of Kṛṣṇa. They revere Kṛṣṇa and because Rādhārāṇī is favourite of Kṛṣṇa, so they also have reverence for Rādhā-Kuṇḍa. But ours the opposite. Our concern is with Rādhārāṇī. And because She wants Kṛṣṇa, so we have to connect with Him, not otherwise.”

So, *Rādhārāṇī anga jyoti gatha jīva* [?] She has Her figure, and the lustre, and the atomic *jīva* that comes out of the lustre of Rādhārāṇī, the reflection comes from there, even outside. But who has got the possibility of getting fortune of the, they whose origin is from that type of lustring, unit of the lustre, that is emanating from Rādhārāṇī, their nature should be like that. They know only Her. Only Her, and also Her concern also. Her duty, Her necessity, all these, they are ready to serve, but never eliminating Her. And that is the highest achievement of the Gauḍīya, that is Mahāprabhu’s party as announced by Dāsa Goswāmī. What is that? *Bakārināpi. Āśābharair*.

When our Prabhupāda he used to explain, he began to explain this *śloka*, his figure was something else, became full of emotion. His face would be red.

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

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

The extreme risk. “If we do not get Your favour, I don’t want all these things. I want You and You only. And with You, Your paraphernalia. And eliminating You, to get independent relationship with any other thing, it is impossible in my life. You must be first and then others. What to speak of any other thing, even Kṛṣṇa, without You, a separate connection with Kṛṣṇa, we can never aspire, think aspire, we can imagine to aspire. First You, and then any other.”

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

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

[“I am fully indebted to Śrī Gurudeva. Why? He has given me so many things. He has given me the highest conception of the Holy Name of Kṛṣṇa, the highest form of sound which contains the highest form of thought, aspiration, ideal, everything. And next he has given me the mantra. I only aspire after one thing. I cherish the hope that one day I may be welcomed into the plane where Rādhikā and Mādhava are in Their glory, sitting and playing.”] [This is found in Raghunātha Dāsa Goswāmī’s prayer to his Guru.]

All these I have been given from a particular source, my whole obeisance there. Where I have got these hopes, this prospect, the ideal is the man. A man should be valued by his ideal, not by other paraphernalia. The ideal, the purity of ideal, that is what is necessary most for us. Where should we go?

What will be the candle that will attract me towards the road? That ideal, that conception. One who has got the highest ideal, he’s the richest man, he’s the richest. And the poorest man is he who in spite of all these things desired ordinary things, but poor in idea, no conception of his own goal, destination.

Bhakti Caru Swāmī: Mahārāja, Rūpa Goswāmī also has an effulgence off his body? _____ [?]

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: So, the living entity can be from the rays of their effulgence also _____ [?]
The ones who come from the effulgence of Rūpa Goswāmī they only know Rūpa Goswāmī.

Śrīla Śrīdhara Mahārāja: May be, especially, *rūpānuga*, they will be *rūpānuga* classed there, ranked there. With earnestness to look after the order of Rūpa Goswāmī, and he’s towards Lalitā, in this way it is going there. And our highest gain is only there. Not by our connection with Rādhārāṇī, or of Lalitā Devī, but *Rūpānuga Sampradāya*, that means that our highest attainment is in his connection because, not only that, in his connection, but whoever has got that connection, they are the highest leader. Because Rādhā *dāsyā* has been told to be the highest attainment. Why? What quality and quantity Rādhārāṇī can draw *rasa* from Kṛṣṇa, that quality and quantity can never be found anywhere. So, if you array just behind Rādhārāṇī, you’ll be able not only of 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 high quality, the fullest, highest type is drawn from Kṛṣṇa. He gives Himself fully and wholly and deeply. So if you are in his 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, They are in very solitary pastimes, secluded, the grown-up *sakhīs*, they can’t venture to enter the room and help 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, and there will be interruption. But the *rūpa upadeśa*, the *mañjarī* can go due to their young age. And that sort of *rasa* only can be had through the *mañjarī*, what we cannot get even through the *sakhī, rādhā-madana-mohanau*.

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

[Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me.] [*Sambandhādhideva Praṇāma*]

When only Rādhā Madana-mohana, no other *sakhī* there. In Their private meeting also the *mañjarīs* are allowed. So what sort of *rasa* the *mañjarīs* can come in touch, the *sakhīs* also cannot expect to have taste of that. So to serve through the *mañjarīs* that will be very, very profitable. Very, very profitable, *parisevan*. Because that type, that quality *rasa* is never found anywhere, when They're very privately, intimately connected, close, in that stage.

So *rūpānuga*, to become *rūpānuga*. Even Sanātana Goswāmī who is Guru of Rūpa Goswāmī, from formal consideration, he has also written somewhere, "That *rūpānuga vicar* we want to appreciate."

So our Guru Mahārāja, he was always, *rūpānuga*, *rūpānuga*, *rūpānuga*, *rūpānuga*. *Rāgānugā* and then *rūpānuga*, particular. Generally *rāgānugā*, and then particularly *rūpānuga*, that is our *parichay*, our identification, our acquaintance, our identification. That is our natural, our nature. Hare Kṛṣṇa.

Rūpānuga-bhajana-darpaṇa, Bhaktivinoda Ṭhākura, *rūpānuga hoite sei dhay*. He runs to get admission under the management, administration of Rūpa Goswāmī. Who? Who runs, he has got such aspiration. *Rūpānuga hoite sei dhay*. Bhaktivinoda Ṭhākura. He runs there to become enlisted in the group of Rūpa, who has got such sort of prospect.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. I want to close here. I'm tired. I began long before.
Gaura Hari. _____ [?] Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

_____ [?] gone within a very small span of time they're gone. Hare Kṛṣṇa. Hare Kṛṣṇa. _____ [?] Yayava Mahārāja, Paramahaṁsa Mahārāja, Bon Mahārāja, Srauti Mahārāja, Mukunda Bābājī, Myself, from any moment the call may come. Eighty seven, going on. Prabhupāda went away, sixty three. Bhaktivinoda Ṭhākura seventy five/six.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Caru Swāmī: So, we shall go downstairs now?

Śrīla Śrīdhara Mahārāja: All right.

Devotees: (Group laughter) _____ [?]

Śrīla Śrīdhara Mahārāja: Opposition by laughing. What you say that is impossible and ridiculous.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.
Gaura Hari. Gaura Hari. Gaura Hari.

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]

As much as you surrender to Śrī Gaurāṅga, to the holy feet of Śrī Gaurāṅga, safely you'll find yourself in the service of Rādhā-Govinda. Don't approach directly. There may be some difficulty. But

begin here, it will take you there safely. And if you want to go to the holy feet of Gaurāṅga, then try to have the grace of Nityānanda Prabhu. He's in charge of distributing Gaurāṅga.

Mahāprabhu asked Him, "Go to Bengal. You are very important. Without You, none have such tenacity as to take them, give them faith in Kṛṣṇa. They are very wicked and apathetic to Kṛṣṇa conception. Without You, none will be able to do."

He came here, and simply He took up to preach about Gaurāṅga, not so much about Kṛṣṇa. He was ordered to preach Kṛṣṇa conception, but He began preaching Gaura conception.

*bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna*

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

*[yena bhaje tāre bale danta tṛṇa dhari, amāre kiniyā laha bala gaura-hari]
eta bali nityānanda bhūme gaḍi yāya, sonāra parvata yena dhūlāya loṭāya*

["The compassionate Nityānanda Prabhu most humbly approached those who did not feel any loving appreciation for Śrī Gaurāṅga due to their false pride and hard heartedness. Not to hurt their pride, He took a few blades of grass between His teeth as a token of humility and appealed to them saying, "O dear friend, try to understand that your own highest good is Gaura Hari. You can attain the greatest fortune of your life if you connect to Him with love and devotion. Please take His Holy Name, even if only once, and chant it from the core of your heart. With devotional faith speak about His glories and share your relish with other devotees. Sincerely pray for His grace, for you will surely receive great spiritual benefit. I am your most well wishing friend. If you can please take My advice and act accordingly then you can own Me forever."] [Locana dāsa Ṭhākura]

[A Collection of *śloka*s, 608]

That is, the appealing nature is such. "You take the Name of Gaurāṅga."

There was one Gadādhara, dāsa Gadādhara, he went to Kazi, approached Kazi, one Kazi was a representing judge of the Muslim administration. He approached Kazi.

"For what you have come?"

"I have come to take the Name of Kṛṣṇa. You take Kṛṣṇa, you say!"

"Why should I take Kṛṣṇa's name? Why? We have got..."

"O, you have taken already Kṛṣṇa." He began to dance. "Again you take." In this way. "Anyhow, take the Name of Kṛṣṇa."

Bhāvānanda also described his coming. "That the chariot is going and the *kīrtana* around. I stood by the side. Tamal Kṛṣṇa approached me. "What is this?"

"Oh! You don't know, you have not heard?"

"No"

"Have you heard the Name of Kṛṣṇa?"

"Who is Kṛṣṇa?"

"The *Gītā*?"

"What is *Gītā*?"

In this way, whatever he said, ISKCON?, the Prabhupāda?

"No."

"Then have you heard of India?"

"Yes, India I have heard."

"Yes, in India there was the God incarnate Kṛṣṇa, and the..."