

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: Mahāprabhu suddenly found as if He's Kṛṣṇa Mūrti and lost Himself, and crying aloud, "What I have seen, please show Me once more. I can't stand. My heart breaking. My friends, once more show Me that sweet, sweetest appearance. I can't live without that."

Gaura Hari bol. Gaura Hari bol. Unknown and unknowable. Hmm? Only known and knowable by higher type of love and affection.

*bhaktiāham ekayā grāhyaḥ [śraddhayātmā priyaḥ satām
bhaktiḥ punāti man-niṣṭhā śvapākān api sambhavāt]*

["I, who am dear to the *sādhus*, can be reached only by devotion born of unalloyed faith. Even a dog-flesh-eating outcaste who dedicates himself to exclusive devotion for Me is delivered from the influence of the wretched circumstances of his birth."] [*Śrīmad-Bhāgavatam*, 11.14.21]

"By *bhakti* alone I can be approached. Not otherwise. Exclusive devotion can come to Me. Not otherwise."

*nāham vedair na tapasā, na dānena na cejyayā
śakya evaṁ-vidho draṣṭuṁ, drṣṭavān asi yan mama
bhaktiā tv ananyayā śakya, aham evaṁ-vidho 'rjjuna
jñātuṁ draṣṭuṁ ca tattvena, praveṣṭuṁ ca parantapa*

["Neither by study of the *Vedas*, nor by austerity, charity, or sacrifice, can anyone behold My human-like form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you."]

["O Arjuna, conqueror of the enemy, although in this form of Mine I am practically impossible to be seen by all other methods, the pure devotees, by their exclusive devotion unto Me, are capable of actually knowing Me, seeing Me, and entering into My divine pastimes."] [*Bhagavad-gītā*, 11.53-54]

"No way I am approached, but only exclusive devotion Arjuna."

Gaura Hari bol. Gaura Hari bol. We are not satisfied with ordinary things which are available in the nature. We have tied our prospects with something so high, so rare, so dear.

adau aprasasi sadjyam jita bhavo kase mahim [?] Our campaign is so adventurous, if we are successful we have got the highest thing. Unsuccessful, then our prospect, whole future, whole life gone. Gone. With this risk we have come, to search for the most precious thing, we must remember, not go back. Hmm? *Kṛṣṇānusandhāna*. *Brahma-jijñāsā* in *Vedānta*.

*yasmin vijñāte sarvam evam vijñātam bhavati
[yasmin prāpte sarvam idam prāptam bhavati]*

["By knowing Him, everything is known - by getting Him, everything is gained."]

If that is known, everything is known. With this temptation we have come. *Yasmin vijñāte sarvam evam vijñātam tad eva brahma*. In *Vedānta* also, *brahma-jijñāsā*. Try to have experience about the root of everything, then everything will be at your command, your hand. So *kṛṣṇānusandhāna*. What is that Brahman, that Brahman, Paramātmā, all these stale things? Kṛṣṇa is the very gist of them. Kṛṣṇa consciousness. Everything in His monopoly. So, Kṛṣṇa search after Kṛṣṇa. He's such, He's autocrat, He's a thief. He's a cheat.

Mahāprabhu one day in Navadvīpa, He was taking the name of "*Gopī, gopī, gopī*."

One gentleman, this so-called educated class of that time, “You Paṇḍita, Nimāi Paṇḍita, why do You take the name of *gopī*, *gopī*, *gopī*? That is not found in any *śāstra*. But You may take the name of Kṛṣṇa. We have found the name of Kṛṣṇa in some scripture, and some sort of good effect may be expected thereby. But why do You take the name of *gopī*, *gopī*, *gopī*? It is out of all scripture. Are You mad? Why do You still do? Wasting Your time. You are a brilliant scholar. What is Your degradation, deplorable degradation.”

And Mahāprabhu He was removed. “Who will take the name of Kṛṣṇa he’s a traitor. How He has treated with the *gopīs*. How, with how sincere love they approached Him and He was so cruel, a debauch, left them and went away and they’re crying. Who will take the name of Kṛṣṇa? You have come to make Me, to canvas Me for the party of Kṛṣṇa. I shall teach you a lesson.”

So with a rod Mahāprabhu.

And that man told, “He’s stark mad. Nimāi Paṇḍita is finished. He’s totally mad.” He went away running amongst his own group, “Nimāi Paṇḍita came to strike me with a bamboo stick. We must have to teach Him a good lesson.” This Kṛṣṇananda Gambadhi’s [?] party, the *tantric* party.

So, Mahāprabhu says, “Don’t take the name of Kṛṣṇa. He’s very cruel, treacherous. He gives hope to His servitors, then flies away. Don’t go that side. We shall rather worship the *gopīs*, who can give but cannot come back. Who can approach towards, but they don’t know, they do not know to come back, retrace. We must worship them.”

Gaura Hari bol. So here I stop. With the praise of the *gopīs* we stop. Gaura Hari bol.

Parvat Mahārāja: Jaya Om Viṣṇu-Pāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Om Viṣṇu-Pāda Śrī Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya! Śrīpāda A. C. Bhaktivedanta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Bhakti Vijaya Tīrtha Mahārāja kī jaya!

...

Śrīla Śrīdhara Mahārāja: ...*nirmatsara*, selflessness means that, to admit that He’s all in all. Even my existence can be effaced by His sweet will. Though eternal I’m told, the soul is *sanātana*, etc, but His, the Absolute Will can efface me. *Kṛta dāsa*, slave, the master can murder the slave.

mārobi rākhobi yo icchā tohārā, [nitya-dāsa prati tuwā adhikārā]

[“Slay me or protect me as You wish, for You are the master of Your eternal servant.”]

[*The Songs Of Bhaktivinoda Thākura*, p 13]

“You can keep it. You can do away with me. This is Your right constitutional. I am quite dependent. You can make or mar with my fortune, anything You like.”

As much as you’ll be able to realize your position of helplessness, so much you are enriching yourself from the real standpoint. You have got, you are acquiring a position there. Just the opposite, no vanity will be allowed there, all humility. Humility has got a value there, because _____ [?] we think that we are within the negative, not positive. No right, but all right only in His sweet will, that is *prema*, love, His grace. Our existence on that aspect of the reality.

The *śakti*, the female has got its importance in one way, and not that she will go to imitate the right of the male. There is our failure. And male has got his own way of attitude. So, predominating and predominated. If we want to assert our predominating self then we must, we’re to come in connection with *māyā*, the illusory energy. There we are *puṣa*. But if we want to approach that *taṭasthā* then we

are not *puruṣa*, we are of female type, dependent type, *śakti*. In consideration with Him, *śakti*, in consideration with *māyā*, we are *śaktimān puruṣa*, exploiter, enjoyer. So there, to be enjoyed. If we seek our relationship with the upper, the upper existence, we are to be enjoyed, we are to be handled. Subjective existence is there, that side. And here, we come to exploit, to assert, then we are in connection with *māyā* we can do, and we are suffering from the reaction. Here *puruṣa*, and there *śakti*. In the relativity of the higher we are *śakti*, potency. And here in the illusory world we can assert we are *puruṣa*, we are enjoyer, but this is false and reactionary.

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

So try to develop the attitude of your potent potency characteristic. As much as you will be able to do that you will have value on the higher realm. Submissive. By submission, *pranipāta*, *pariprasna*, *sevā*, you may be allowed to enter into that domain, otherwise not. *Sevā*, you are to be utilized by them, that higher interest of the higher land, higher plane, then only are you allowed. No exploitation for the *jīva* soul is possible in that land, the country of Paramātmā, and even above. Kṛṣṇa.

Bhāratī Mahārāja: There's an endeavour of the *prāyas* of the Māyāvādī by *jñāna*. The false endeavour to understand by knowledge, of the Māyāvādī. Now that is one type of endeavour.

Śrīla Śrīdhara Mahārāja: They cannot enter into that domain. They're showing their feats only here within this mundane world up to Satyaloka. Then in Brahmaloaka they merges, finished, they cannot pass through Brahmaloaka towards Vaikuṅṭha, with that idea, *so 'ham*, "I am a part of the highest entity." That idea detains them in Brahmaloaka, never upward. But *dāso 'ham*, then you'll be allowed to enter into the higher realm. So *nirmat-sarāṇām satām* [Śrīmad-Bhāgavatam, 1.1.2] *moksabhi sandabhi api asta* [?]

*dharmah projjhita-kaitavo 'tra paramo nirmat-sarāṇām satām
vedyam vāstavam atra vastu śivadam tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ
sadyo hr̥dy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt*

[“Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāṇa* 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]

These are the commendations.

Bhāratī Mahārāja: So Mahārāja, what is the endeavour of the *sādhak*. The *sādhaka*, in *vaidhi bhakti*, what is that endeavour which he feels to try and understand?

Śrīla Śrīdhara Mahārāja: As recommended in the *sāstra* and by the *sādhu* he's to follow that program. Then gradually he will find himself, that he's in the proper soil and he's gaining some ground, and that will encourage him to continue his attempt towards that, upper realm. When *ruci* will come, up to *ruci* he's to undergo some program recommended by the *sādhu* and *sāstra*, by that help, *śravaṇa-daśā*. *Śravaṇa-daśā*, *varaṇa-daśā*, up to *āpana-daśā*, he'll take trouble of *sādhana*. Up to *śravaṇa-daśā*, *varaṇa-daśā*, and *sādhana-daśā*, ah, when *āpana-daśā*, the plane of *āpana-daśā*, that self realization will begin, then he himself will stand guarantee for his own activities. Hare Kṛṣṇa. *Āpana-daśā*, he will feel himself, *bhāva bhakti*. Then he won't be taken away from that position. “No, I'm realizing a novel type of ecstasy, in *bhāva bhakti*.” From *ruci* also, *ruci*, *āśakti*, *bhāva*.

Hare Kṛṣṇa. Hare Kṛṣṇa.

“Higher things we can acquire by service.” Main thing is that, sacrifice and have. Pay, pay for it. Not paying in terms of money and other things, but paying in terms of your own self. Surrender and have. Give and get.

Bon Mahārāja: I’m bankrupt.

Śrīla Śrīdhara Mahārāja: Give and get. As you can give, you can get similar things.

*ye yathā mām prapadyante, tāms tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]*

[Śrī Kṛṣṇa says: “As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects.”]
[*Bhagavad-gītā*, 4.11]

Bon Mahārāja: We’re going to ask you for a loan Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: *Mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ.* “Because there is none beyond Me, so anyone praying for some trifling thing I am also giving trifle. But it is finished, they’re again in want, but this is a play. But who are serious, wants Me, they also have to pay for that, however little, but his whole self he gives in whole. He gets in whole. As he gives so he gets.”

Come out with your little thing, your little capital come out with your little capital. You will get His in that return.

Bhāratī Mahārāja: Bon Mahārāja says he’s bankrupt.

Śrīla Śrīdhara Mahārāja: It is a good sign to be bankrupt here, then he will seek some shelter, he’s seeking. If he’s really bankrupt then he’s seeking a shelter sincerely.

Bhāratī Mahārāja: He would like to arrange a loan from you.

Śrīla Śrīdhara Mahārāja: A loan? Ha, ha, ha, ha, ha. This is all loan, the activity. I am also in the loan, reaction. We continue the business in loan from Gurudeva. A business of loan, negative side business, all on loan. Ha, ha, ha. Bearer of Mahāprabhu.

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya [guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]*

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9]

Āmāra ājñāya, “I will be capitalist.” He takes the risk of, the position of a capitalist, *āmāra ājñāya*.

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

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: For *māyā*, illusion, it is difficult for us to digest, this truth. That I am small, I don’t like to digest this, to accept this. There’s the rub. That is, my inner, evil tendency to

capture others right. To understand what is freedom, we're really accustomed to think that I can encroach over the freedom of others, of the environment. That is the disease.

And reaction, "Otherwise I shall commit suicide. Let us enter the tomb, *samādhī*. If I cannot exercise my freedom on the environment, on outside, then rather I shall enter into tomb, grave. But I won't accept slavery, serving attitude to the environment. To become a servant we're frightened. Exploiting unit I want to be, but not a serving unit, that I shall give my freedom to another superior hand."

There we shrink, and that is the innate defect. Freedom means to exercise right over the environment, that we understand by freedom. Why should you not accept service for the environment? Why? We think there we'll be reduced to minimum position. But that is the healthy, the health for us to do for others, to become a servant. There we can thrive, by serving the environment and especially the Lord of the whole. We think that we are dying; if we accept service then we are dying. That temperament, false temperament has grown in us. And that is a foreign element entered into view proper. It is a bitter pill to swallow. Ha, ha, ha. So what is service proper? That Hegelian philosophy, Die to Live. Dissolve yourself, your ego as it is at present. Dissolve, mercilessly, mercilessly dissolve your ego, die. Die means dissolve, mercilessly. So you are sent into the fire. You will come out with bright self. Learn to die, as you are, that mental concocted body or something, energy. Take the name of the Lord and die. So,

[tomāra icchāya mora icchā miśāilo] bhaktivinoda āja āpane bhulilo

["My will has become merged with Your will. From this day forward Bhaktivinoda has completely forgotten himself."] [*Second Principle of Surrender: Ātma-Nivedana*, 4.8]

Forget yourself as you are at present. As you find your proper self there, that does not die. Death is ordained for our existence and that part of ours, give it to the death. And who, what does not die, that will remain.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
But Mahāprabhu has discussed this physical death.

*sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chādite pāiye,
[deha-tyāge kṛṣṇa nā pāi, pāiye bhajane, kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine]*

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."] ["You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him."] [*Caitanya-caritāmṛta, Antya-līlā*, 4.55-56]

"I'm ready to die *crores*, millions of times in a second, but that is nothing, that is *tamasic*, very lower, lower bait, this physical death. The mental death is necessary, mental death, not only physical death. Real death, a mental death, wholesale."

Then also I may get the *taṭasthā* stage.

But He says, "Die or not die, go on cultivating Kṛṣṇa consciousness with the company of a *sādhu*, of a Kṛṣṇa devotee, a devotee of Kṛṣṇa, go on. That internal wealth, try to accumulate, wherever it is possible, *kriyatām yadi kuto 'pi labhyate*."

*[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalam, janma-koṭi-sukṛtair na labhyate]*

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price; intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya- līlā*, 8.70]

The internal capital, it can be had only from the *sādhū*. Wherever you get it, with any price, you try to secure that, innermost wealth. But mere physical or mental death can't reach you in that higher stage. You have to dive deep into Kṛṣṇa consciousness. So whenever and wherever you find such strong attachment for Kṛṣṇa, try to secure it from him at any price. That will be the best utilization of our life and energy, to purchase the higher things. And that is also at a sacrifice of the higher type of thing within you, innermost hankering by surrendering your innermost existence, transaction. The encasement, physical encasement, mental encasement of different types. Bhūr, Bhuvah, Svah, Mahā, Jana, Tapa, Satya, this gross to finer encasement. There are many types, many varieties, not only that, the Virajā, Brahmaloaka, Vaikuṅṭha, so many subtle. Even consciousness has got its gross portion in Vaikuṅṭha.

More subtle within you that Kṛṣṇa consciousness. Our dedication is intense to its highest capacity, and dedication to the Autocrat. Dedication to the Autocrat, not to a constitutional king, where is justice, but dedication to Kṛṣṇa, to the Autocrat. Anything can happen. The highest degree of dedication is necessary there, and the gain is also similar. As much as you can risk, so much you can expect to gain.

That is Mahāprabhu's direction, "Don't be miser, so surrender yourself to the Autocrat, the Absolute Good, and you will be the best gainer." That is His recommendation. "Don't be too much calculative, and miser. If you find a proper place, give yourself totally. Totally."

Bhāratī Mahārāja: *Ātmā-nikṣepaḥ*.

Śrīla Śrīdhara Mahārāja: *Ātmā-nikṣepaḥ*. _____ [?] in a proper place. Kṛṣṇa is the greatest bidder.

Bhāratī Mahārāja: Greatest?

Śrīla Śrīdhara Mahārāja: Bidder, bid, highest bid in auction.

He will pay most, Kṛṣṇa, so much price, none can pay. Ha, ha. He can pay so much. He's the highest capitalist. Whimsical. Prodigal. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

vrajendra suta bhi hanna vinathi hanas sparse anna jana [?]

Or ?

gopendra-suta vina tenho na sparse anya-jana [*Caitanya-caritāmṛta, Madhya-līlā, 8.287* ?]

The highest giver, highest dedicator is Rādhārāṇī. And none can venture to come by Her except Vrajendra-nandana. *Mahābhāva svarūpini*, the sacrifice at its zenith is there, *mahābhāva svarūpa*, the highest standard ever, of eternally, is there represented. No such sacrifice, or self giving, self surrendering, beyond all standard ever known to the world, of scriptures. As Lakṣmī Devī has no place near Kṛṣṇa, so Nārāyaṇa also cannot approach towards Rādhārāṇī, what to speak of others. Ha, ha, ha. And not even Dvārakeśa or Mathureśa, not even Gopeśa.

ta vatya samata radha kutin pein paila brahmata rasa cari [?]

They are all equal. _____ [?] All equal, all the *gopīs* of equal rank. In *rasa* some fine jealousy came in, arose in the mind of Rādhārāṇī. And after playing His superiority in this dancing, chanting, all these things, suddenly He disappeared. After conquering, defeating the common *gopīs* She disappeared suddenly. And Kṛṣṇa suddenly found Himself vacant. All the source of His energy coming from that one point and that is being played there. But when that very vitality is drawn away then He found Himself laid up. And searching after Her, He can't find, then He left stealthily the company of the *gopīs* in search of Rādhārāṇī.

radha-madhai sitaie tuta jada braja sundari [?]

Jayadeva says, *braja-sundari*, so many, one side Rādhārāṇī on one side. They're abandoned and out for searching Her.

Rāmānanda Rāya *saṁvāda* also says, a categorical difference, not similar, something qualitative difference there in the service, loving service of *gopī* and Rādhārāṇī. That is admitted there, and in *rasa*, and in Jayadeva there. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Pratipadam anubhūtam apyālabdhā-abhidheya. Madhura-rasadhī-rādhā-pādapadam prapadye.
I have got a poem.

*yadamiya-mahimā-śrī bhāgavatyām kathāyām
pratipadam anubhūtam apyālabdhā-abhidheya
[tadakhila-rasa-mūrteḥ śyāma-līlāvalamvaṁ
madhura-rasadhī-rādhā-pādapadam prapadye]*

[“It is She, whose unlimited nectarean glories, qualities, beauty and love for Kṛṣṇa have always been deeply felt and recognised throughout the whole *Bhāgavatam* at every step of its ultimate meaning and purport of all descriptions. Yet, out of feelings of awe and reverence, and to protect Her high honour, Her Name has not even been mentioned by Śrīla Śukadeva Gosvāmī in the *Śrīmad-Bhāgavatam*. She therefore remains mystically unavailable as the most confidential, ultimate objective of life. She is the shelter and promoter of all divine pastimes (*līlā*) of Kṛṣṇa, Who is the personification of all beauty and bliss (*rasa*). I offer my most regardful obeisances unto the lotus feet of Śrī Rādhikā, who is the unlimited ocean of all conjugal ecstasy or mellows (*mādhurya-rasa*).”]

[*Śrī Rādhikā Praṇāma*] [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 31-2]

In *Bhāgavatam* in every point there is presence of Rādhārāṇī because that is the goal. That is the conclusion to be established in *Bhāgavatam* by so many tales, so many stories of devotion, all these things. The highest aim of *Bhāgavatam* to establish Rādhā *dāsyam*, that everywhere it is meant, it is all preparatory towards that. But still Her name is not mentioned anywhere in *Bhāgavatam*. *Apyālabdhā-abhidheya*. Every word, every word is used only to prove Her noblest position, but still no name is expressively used there. *Pratipadam anubhūtam apyālabdhā-abhidheya. Yadamiya-mahimā-śrī bhāgavatyām kathāyām, pratipadam anubhūtam apyālabdhā-abhidheya. Tadakhila-rasa-mūrteḥ śyāma-līlāvalamvaṁ*. So *akhila-rasāmṛta-murtiḥ, akhila-rasa*, all sorts of ecstasy combined is Kṛṣṇa, and the main *avalamvaṁ*, the main support of that *rasāmṛta-murtiḥ, akhila-rasāmṛta-murtiḥ*, is Rādhikā. *Rādhā-pādapadam. Tadakhila-rasa-mūrteḥ śyāma-līlāvalamvaṁ*. The only support of that *līlā* of Syama. *Mādhurya rasa*, the source of all *mādhurya rasa*, the fountain of *mādhurya rasa. Ei rādhā-pādapadam prapadye*. I surrender myself to the holy feet of that Rādhārāṇī, who is only, who is the support, the gist, all in all, of the whole life of *akhila-rasāmṛta-murtiḥ* of Him who consists Himself all sorts of high *rasa*, ecstasy. Giving support to Him, only support.

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

Madhura-rasadhī-rādhā-pādapadam prapadye. Nitāi Gaura Hari bol. Nitāi.

Pratiṣṭhā, ācārya abhimāna, from the position of the Ācārya we want to capture the minds of so many. But we must be conscious of Śrīdhara Swāmī’s interpretation of ordinary definition of *bhakti*. *Adau arpyeta paścād kriyeta*. We must be fully conscious of that fact, that whatever we do, whatever I possess, on behalf of Him. I have got no proprietorship in myself. I’m only an agent. We must be conscious. Whatever I do, I gain, I lose, that will go to my Master. That consciousness must be at the basis. Then we can conquer the whole world. I am not a conqueror. What I’m doing, I’m doing on behalf of my Master, of my Lord. That consciousness must be at the bottom of all the attempts. That is *ācārya abhimāna*. He wants to conquer the whole world, does not matter. All may come under Kṛṣṇa consciousness, and through this figure may be, but this figure is not his own...

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