

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja**

82.06.17.B\_18.A\_19.A

**Akṣayānanda Mahārāja:** Mahārāja, I read that Rūpa Goswāmī was working in Vṇḍāvana, translating books, then one Ballava Bhaṭṭa told him that, “I will correct your books.” And Jīva Goswāmī was enraged.

**Śrīla Śrīdhara Mahārāja:** Not, “I’ll correct your books,” but, “What are you writing?”  
 “I’m writing all these things, you may see.”  
 “Oh, there is some grammatical mistakes, even technical.”

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** “Yes, you may correct it.”

**Akṣayānanda Mahārāja:** Edit.

**Śrīla Śrīdhara Mahārāja:** Then he corrected.

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** But it was already seen by Jīva Goswāmī. When Ballava, after correction he went to take bath in Yamunā. Jīva Goswāmī with a pot in hand to fetch some water, with this plea, he followed. And on the way he took that Ballava.

“What are the corrections you made there? I want to know.”

“Yes, he wrote this, but this is not correct grammatically, or something, so I have corrected it.”

Then he put the question. “Why is it not correct? It is there in this and that way, that way?”

So he came to senses. “Yes, what you say that is all right. Then it was right. I have committed mistake.”

“All right.”

Then after taking his bath came to the *āśrama* and told Rūpa, “I wanted to correct one place but now I find that I was wrong. What you wrote that was right. And who is this young boy living in your *āśrama*? He’s very intelligent. \_\_\_\_\_ [?]”

“Yes, maybe, maybe, rather he’s my disciple, or something, my dependent.”

“He’s a very intelligent genius. He corrected me. All right.” Then he went away.

Rūpa Goswāmī called for Jīva. “What have you done?”

“I did this, this.”

“You must leave this *āśrama*. You have got vanity to establish your scholarship here. I don’t like this.”

Then what to do? He had to go away.

And then this was spread and Sanātana Goswāmī he came to understand. And he was generally wandering through the whole Braja maṇḍala and he went to that Jīva *ghāṭa* and there the locality he was given to understand that one beautiful young boy he’s here and his austerity is too much. After a day or two he comes once to take something, *mādhukarī*, and always engaged in his *bhajana* and has grown very thin, does not take as much necessary for his health. Sanātana Goswāmī he could understand that must be Jīva. He went to him.

“What is this? Getting so thin, you don’t take food what is necessary to keep up the health, what are you doing?”

Jīva of course wept, “I have no charm in my body or health. I’m rejected by my Gurudeva Śrī Rūpa Prabhu, so I’m passing my days here.”

“All right. But take as much necessary to keep up your life. Don’t go to commit suicide.”

In this way, then he went to Rūpa. “You Rūpa, what have you understood the real purport of Mahāprabhu’s teachings?” *Jīva daya mana ruci vaisnava sevan* [?] “*Jive daya*, is it *jive daya*? But the *jīva* is dying there, you don’t mind it?” In this way, giving some hint he went away.

But Rūpa Goswāmī’s Guru was Sanātana. He thought that, “What is this hint? *Jive daya*, *Jīva* is dying there.” So he sent men to comfort *Jīva*. \_\_\_\_\_ [?] called him up. And this is the story.

And there is another story, one Digvijayī came, and he challenged Rūpa, Sanātana.

“Give your sign, that you’re afraid to discuss with me, or come and discuss.”

Then Rūpa, Sanātana they gave their signature. “No, we’re not fit to discuss with you, we don’t think ourselves fit.”

Then he was told that Rūpa, Sanātana, big Paṇḍitas who are just getting signatures of Rūpa, Sanātana he’s satisfied, going away. Then another gentleman who was another Paṇḍita, though young, but he’s a very good scholar. “Without conquering him you cannot get the name that you have conquered them all.”

“All right, let us see.” His Guru - he heard that he’s the disciple of these two. “Oh, that’s nothing then? I shall show the signature of their Guru and he must give the signature.”

Then he came, and, “Oh, *Jīva*, you have got a very good name amongst the scholars here, but not perhaps so much as your Gurus, Rūpa, Sanātana. I have come here with this challenge that if any Paṇḍita is here, must have discussion with me and defeat me, or you may give your signature to me. Your Gurudevas they took their \_\_\_\_\_ [?]. You see their signature and sign.”

We are told that *Jīva Goswāmī*, “Where is the signature of my Gurudevas, Rūpa, Sanātana?”

“Here it is.”

He tore it.

“What audacity \_\_\_\_\_ [?]”

“No, no, you don’t understand why they gave signature. You have got no capacity to understand. Now first come, I am giving challenge to you, come to defeat me, and then you will be able to know why they gave their signature.”

Then of course what to do. The discussion began and he was defeated by *Jīva Goswāmī*.

And then he told, “Now you try to understand what type of persons they are, my Gurudevas. They hate this sort of discussion, the dry discussion of the scriptures. Scriptures not meant only for this. They invite us to give us the highest thing. And you are misusing this. And they thought to waste time to discuss the *śāstra* with a person like you, you have come out of name and fame, not for the purpose of *śāstra*, why should they go? Then you have come to make me understand. They are scholars and who are given to devotion of Kṛṣṇa, does not care for the *pratiṣṭhā*, name and fame. *Pratiṣṭhā*, they hate it. Only to teach you this, otherwise you will commit *Vaiṣṇava aparādha* and go to hell. So to save you I had to come to discussion with you, in this way.”

This was the nature of, this *Jīva Goswāmī* nature was our Gurudeva. *Dharaṇī-tala-kīrtita-jīva-kavim*.

*[raghu-rūpa-sanātana-kīrti-dharam, dharaṇī-tala-kīrtita-jīva-kavim  
kavirāja-narottama-sakhya-padam, praṇamāmi sadā prabhupāda-padam]*

[“O Śrīla Prabhupāda, your intense magnitude of devotion allows you a glorious position within that intimate group of Śrīla Raghunātha Dāsa, Śrīla Sanātana, and Śrīla Rūpa Goswāmī. Your happy and elevated philosophical conceptions have crowned and seated you along with that esteemed personality, Śrīla *Jīva Goswāmī*, on this Earth planet. And you share a friendly relationship with Śrī Kṛṣṇadāsa Kavirāja Goswāmī and Śrī Narottama dāsa, as dear to them as their very own lives. I eternally offer my respects to that charming effulgence that decorates the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.”] [*Śrī Śrī Prabhupāda-padma-stavakaḥ*, 7]

I have written it there.

**Akṣayananda Mahārāja:** Yes. Wonderful.

**Śrīla Śrīdhara Mahārāja:** “You come fight with me and you will understand who are Rūpa, Sanātana, our Guru, who are they? You will be able to realize. Otherwise you will be *sahajiyā*, a copy, imitating. They’re so great, so high, so noble. Only to show it to the world I am coming to fight with anyone and everyone, all the scholars of the world I vowed. Only to show the dignified position of my Gurudeva, Rūpa, Sanātana, Mahāprabhu. If that is my egoism, does not matter, I don’t care for that. But for the good of the world I want to establish the real position of my Gurudeva and Mahāprabhu, how high, how noble that is. I do not hanker for my own fame or name. Whether I am an egoistic man, ego hunter, *pratiṣṭhā* hunter, all these things, I don’t care for it. Anyhow I want to establish the greatness, the great difference of Kṛṣṇa *prema* and Mahāprabhu and Rūpa, Sanātana, our Gurudeva. Not like so many sheep and dogs and cats, hovering in the way.”

Gaura Hari bol. Gaura Hari bol. The Gauḍīya Maṭha has been posed in this temperament, go and fight and establish the position of Rūpa, Sanātana, and Mahāprabhu, the love, the Braja love, the divine love of the Braja, how high they are, how noble that. So die, that is your, welcome death to spread this glory. As long as you don’t die you go on working in this way, the magnified position of your Guru, Vaiṣṇava, etc. Mahāprabhu and Vṛndāvana. That Svayaṁ-Bhagavān Kṛṣṇa how in *śāstra* it has been different, the gradation has been given.

Ignoring all these things, only imitating, taking the white cloth on the \_\_\_\_\_ [?] and one *kaupīna* and one, some few words, “I have got everything.” Fools!

*Markaṭa vairāgya*, Mahāprabhu, imitation. The *markaṭa* means the monkey. Monkey without any cloth, and also taking generally vegetables. And when it will get, or sometimes it does not get, has to fast, but that is not, this monkey imitation is not the *sādhu*. Internal development in the roaming line, that is all important thing. What is your experiment, imitation with new help?

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. What is the time?

**Akṣayānanda Mahārāja:** Quarter to ten.

**Śrīla Śrīdhara Mahārāja:** Oh, then I close here. Ten thirty I have got some function. Hare Kṛṣṇa.

**Akṣayānanda Mahārāja:** All right. We’ll take your leave. Jaya Om Viṣṇu-Pāda Paramahaṁsa Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

**Śrīla Śrīdhara Mahārāja:** Śrīla A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!  
Bhakta Vṛnda kī jaya!

...  
18<sup>th</sup>, June, 1982

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] that we have one consolation for you, who has got this type migraine, they are very brainy fellow.

**Akṣayānanda Mahārāja:** We know that.

**Śrīla Śrīdhara Mahārāja:** You know?

**Akṣayānanda Mahārāja:** In your case we know.

**Śrīla Śrīdhara Mahārāja:** Two doctors told me. That who have got migraine. Napoleon had such headaches, bad time. That another doctor told me that Napoleon he saw that, “My normal beat was fifty five. When my health was very good, done exercise, all these things, good health in college life, that our beat was fifty five, very slow.”

Then when a good doctor came here, Raymond perhaps, civil servant, I quoted him that this is my nature - so slow.

He told that, “Napoleon had thirty five and so, and he could sleep a good sleep on the horseback within five minutes. On the horseback within five minutes he had a good sleep. But he has got some headache.”

And it is told now that Napoleon was caught when he had headache, he had no sense, and he was defeated and captured when he was in headache. Otherwise he was invincible. The new research is that of Napoleon. That he had headache, monthly ones, and he was almost dead, he had to pass three days. And anyhow they managed to know that and that time attacked and captured him.

Hare Kṛṣṇa. I thought that my beat was so low, and it meant that I practised *yoga* in my childhood also after this thread ceremony, thirteen, I used to generally in *sundar* we have some *prāṇāyāma*, all these things and I practised *yoga* to certain extent. In ordinary time, when I laboured hard, after that I took, learned to take the wind to utmost capacity and then to keep it for some time. Take time, four, and sixteen, to keep up. And by thirty-two to exhale. In this way. Generally when I was very much tired I used that practice. \_\_\_\_\_ [?]

And to give time the wind to be spread all through the body it is possible and keeping some time then slowly to get it out. That is *prāṇāyāma*. Generally one fourth \_\_\_\_\_ [?] take times to keep up and two times slowly to take it out. That is the nature of *prāṇāyāma*. There is another process also but it is little dangerous. One may get \_\_\_\_\_ [?] There is another, to keep it outside, to give up as much as you can, to give up the wind away, and then to keep up, and then again to take.

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

But that has nothing to do with Kṛṣṇa *bhajana*. If they come in *sādhu saṅga*, connect *sādhu saṅga* and then come to this side, that may help the body or the mind to some extent. Their scope is in the body and mind. *Bhakti* is something else, that is *śaraṇāgati*. Without *śaraṇāgati* no *yoga*, no *jñāna*, no this, nothing of the type. *Yam evaiṣa vṛnute tena labhyas*.

[*nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena  
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūm svām*]

[“One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone’s heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him.”]

[*Kaṭha Upaniṣad*, 1.2.23] & [*Muṇḍaka Upaniṣad*, 2.3.2]

It is His sweet will and His sweet will to be disturbed, to be conquered. The most autocratic sweet will take us in our side, *śaraṇāgati*. Otherwise no other process to attract Him, *bhakti*.

*Muktaham ekaha grahyam, maha yoge na tapasa, nidhanam nida cintaya* [?] Hare Kṛṣṇa.  
\_\_\_\_\_ [?] Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

*Jñāna sunya bhakti. Jñāna, yoga*, these are all obstacles, or opposition party. It is for the elevation, lower, apparently thinks that their renunciation is after elevation. Paramātmā. Vasudeva. Hare Kṛṣṇa. Mahāprabhu’s *kṛpa*, grace of Gaurāṅga.

One thing, have you sent that thirty page, practised by Śrī Gaurāṅga?

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** Who is Śrī Kṛṣṇa and Rādhā combined, inaugurated by Gaurāṅga.

**Akṣayānanda Mahārāja:** Ah. You had told by Lord Caitanya Deva, by Śrī Caitanya Deva.

**Śrīla Śrīdhara Mahārāja:** Caitanya Deva, Who is none but Śrī Rādhā and Govinda combined.

**Akṣayananda Mahārāja:** All right. I can add it.

**Śrīla Śrīdhara Mahārāja:** So inaugurated by Him. Who is He? Kṛṣṇa and Rādhā combined. That is the very life, dignity, life, and promise of our fate, fortune. Where does it come from? Who says? The Guru, Kṛṣṇa, and recommended by whom? He Himself, by Kṛṣṇa Himself. More, something added by Rādhārāṇī.

**Akṣayananda Mahārāja:** All right, I will add it.

**Śrīla Śrīdhara Mahārāja:** Yes. That is the reality. We can't cross that, then we will be, ingratitude, ungrateful. Hare Kṛṣṇa. Gaura Hari bol.

**Akṣayananda Mahārāja:** Yesterday we had some discussion on the Yuga Avatāras, and I found in *Bhāgavatam* the different names for different *yugas* and the colour. But then I found also in *Amṛta-pravāha-bhāṣya*, Bhaktivinoda Ṭhākura has given that the white, the *sukla* Avatāra, is also Devahuti Kapiladeva, *Devahuti putra Kapila*. But in *Bhāgavata*, in the eleventh *ekadasa skanda* that Kapiladeva is not mentioned there. Still I was wondering...

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] I was told that Hamsa Avatāra.

**Akṣayananda Mahārāja:** Yes Hamsa. There is Hamsa, Pṛṣni-garba.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] That is, I heard, Hayagrīva.

**Akṣayananda Mahārāja:** But in the red incarnation there is a *yajña*, they're giving *yajña*.

**Śrīla Śrīdhara Mahārāja:** *Yajña* was recommended in Tretā-yuga, by Hamsa, that Hayagrīva. What is mentioned in the Jīva Goswāmī's commentary?

**Akṣayananda Mahārāja:** I don't have that.

**Śrīla Śrīdhara Mahārāja:** We are to find that Jīva Goswāmī quotations are all available.

**Akṣayananda Mahārāja:** Yes. I looked in *Laghu-Bhāgavatāmṛta* but it's not given in detail there.

**Śrīla Śrīdhara Mahārāja:** But in *Śrīmad-Bhāgavatam* clearly it is.  
Catuh vahu krte taram rakta varna so [?]  
There must be mention by Jīva Goswāmī, or Baladeva, Cakravartī.

**Akṣayananda Mahārāja:** Yes, some mention. I'll find it out.

**Śrīla Śrīdhara Mahārāja:** As much I remembered there is Hamsa, and Hayagrīva, and Dvāpara of course this Kṛṣṇa, though in the last stage, *arcana*.

...

19<sup>th</sup>, June, 1982. A

**Śrīla Śrīdhara Mahārāja:** Devotion is its own cause. It is a positive thing, negative, that cover, our covering element, the adulteration, that will disappear. As much as *bhakti* will develop, the adulterating coating, that will be slackened and gradually that will disappear. \_\_\_\_\_ [?]

The internal capturing and outward demanders are eliminated. The dirt is cleared. \_\_\_\_\_ [?]

Again the object is more and more acute. And freedom comes accordingly. A faithful officer of a king, he enjoys more freedom, not expert. Expert officers also enjoy freedom, but the faithful staff enjoys more freedom. So according to the exclusivity of the faith, other demands are slackened. *Ke?*

**Devotees:** Mādhava Purī Mahārāja.

**Śrīla Śrīdhara Mahārāja:**

*naṣṭa-prāyeṣu abhadreṣu, nityam [bhāgavata-sevayā  
bhagavaty uttama-śloke, bhaktir bhavati naiṣṭhikī]*

[“By regular attendance in classes on the *Bhāgavatam* and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.”] [*Śrīmad-Bhāgavatam*, 1.2.18]

That is *sādhana bhakti*.

*ādau śraddhā tataḥ sādhu-saṅgo’ tha bhajana-kriyā  
tato’ nartha-nivṛttiḥ [syāt tato niṣṭhā rucis tataḥ  
athāsaktis tato bhāvas tataḥ premābhyudañcati  
sādhakānām ayam premaṇaḥ 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]

In this stage, *naṣṭa-prāyeṣu abhadreṣu, nityam bhāgavata-sevayā*. Both the *Bhāgavata grantha*, scripture, as well as *Bhāgavata* devotee, by their service it is purified. Their influence, inspiration, comes to this new soul and purifies, prepares the ground for service of Kṛṣṇa.

**Devotee:** What is the significance of *prāya* here?

**Śrīla Śrīdhara Mahārāja:** Nearly, almost.

**Devotee:** Why is it saying almost?

**Śrīla Śrīdhara Mahārāja:** Almost. When almost the undesirable things disappear, then we may call it *niṣṭhā, naiṣṭhikī bhakti*, when almost undesirable element vanished we may call it as he has got *niṣṭhā*. But when they are there profusely and we show some inclination towards devotion, that may not be reckoned, not reliable. But reliable when the major portion has been, the time and energy devoted for service of Kṛṣṇa, and some little remnants, that may be ignored. We may not make much of that.

**Devotee:** Mahārāja, in one way it is *nityam bhāgavata-sevayā*, but the *naṣṭa-prāyeṣu*, when *nityam bhāgavata-sevayā*, why not completely eliminated all the detrimental things in the heart?

**Śrīla Śrīdhara Mahārāja:** The present is being utilized, almost fully, but the past deeds are there, they’re in store in very subtle form, they must be cleared. Then wholesale conversion.

So, *kutam*, *bījam*, *phalonmuka*, \_\_\_\_\_ [?] There a different kinds, *kuta*, *bīja*, *phalonmuka*, *aprārabda*. *Karma* is divided into two, mainly, *prārabda* and *aprārabda*. *Prārabda* attached to be finished in this body. *Aprārabda* which is reserved for future life. And *aprārabda* also subdivided in these *kutam*, *bījam*, *phalonmukam*. *Phalonmuka*, what is ripe in the next chance they will demand for their satisfaction, *phalonmukha*, sprouting. And *bīja*, a seed, can be detected. And *kuta*, indistinguishable, undetectable position, what is there we can't ascertain. That is *kuta*. *Kūṭastho 'kṣara ucyaṭe* [*Bhagavad-gītā*, 15.16] That is the part of *akṣara* in the *saṁskāra* of *prakṛti*, a part, *akṣara*. \_\_\_\_\_ [?] Gradually they will have to be brushed aside. They have to be finished gradually, however undetectable or subtle it may be. When Kṛṣṇa *bhakti* captures ones heart it is sure that they will have to go out. It will gain ground surely, late or early.

*Na me bhaktaḥ praṇaśyati* [*Bhagavad-gītā*, 9.31] “When once anyone have connection with Me, he is sure to be saved. Guaranteed.”

*nehābhikrama-nāśo 'sti, pratyavāyo na vidyate  
svalpam apy asya dharmasya, trāyate mahato bhayāt*

[“Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world.”] [*Bhagavad-gītā*, 2.40]

That is *nitya*, Kṛṣṇa *bhakti*, *ekāntyeko viśiṣyate*.

*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate  
satra-yāji-sahasrebhyaḥ sarvva-vedānta-pāragah  
sarvva-vedānta-vit-koṭ yā viṣṇubhaktō viśiṣyate  
[vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate]*

[“Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best.”] [*Hari-bhakti-vilāsa*, 10.117]

A personal conception, that is the enjoyer, that is for itself, He's for Himself, that conception, not inner substance infusing form, or magnitude, not that. And the gist of life is to enjoy and He's the finest body of enjoyment. *Viṣṇubhaktō viśiṣyate*. *Sarvva-vedānta-vit-koṭ yā viṣṇubhaktō viśiṣyate*. Not only the conception that ultimate reality is pure consciousness, that won't do. But the enjoying right must be seen in Him. Then He's not Brahman, Parabrahman, Vasudeva, Puruṣottama. *Viṣṇubhaktō viśiṣyate*. Then *viṣṇubhaktō sahasrebhyaḥ ekāntyeko viśiṣyate*. The consideration, *jñāna* left out, and wholesale influence over the *jīva* of the Lord is approved, is accepted, is understood, accepted and followed, *ekāntyeko viśiṣyate*. That is Kṛṣṇa consciousness. Viṣṇu *bhaktā*, Vaikuṅṭha, calculative devotion, and automatic is Kṛṣṇa *bhaktā*, *anurāga*.

\_\_\_\_\_ [?] What have captured me in the world of enjoyment, that must have a touch of the originality, original cause. I should be dealt in that way in the association of the highest entity. \_\_\_\_\_ [?] The highest captivation force we find here in *dhāma patya*, in the conjugal life. So, to attain the ideal of that, all-comprehensive, capturing of all possible services from us, that should be the highest.

*prati aṅga lāgi kānde, prati aṅga mora* [From *Vaiṣṇava-padāvali* - *Anthology of Vaiṣṇava Songs*]

This Jñāna dāsa, “That every atom of my formation is crying for the corresponding atom of my Lord, to serve. That is the highest conception of our ideal.”

In *mādhurya rasa* it is possible. Twenty-four hours engagement and wholesale engagement, is only possible in *mādhurya rasa*. It is given by Mahāprabhu, and also in Guru *paramparā*, and the *mantram*

also. All our *mantram*, more or less, aiming to that end, wholesale dedication. And we should not shrink to think that there is any dirt there. That is the purest. But because we are acquainted with that type of service here, to be most nasty, dirty, mundane, objectionable, in our case, so we hesitate to accept that. There is some truth behind whether is the highest we must not make a show only. That is the danger of the *sahajiyā* section, from which our Guru Maharaja came to save the people. But it is admitted in all respect that that is *the* position for which Mahāprabhu came to give us.

At the same time we should not think the other paraphernalia of the main service, that is also of less value, negligible value. No, the *sākhya*, *vātsalya*, they have got their position, that is also supreme in his own way. As much as they do not like the other thing, “We are in the happiest position.” *Yei rasa, sei sarvottama*.

[*kintu yānra 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*]

And that is not very small thing, negligible thing. That is also very, very high. *Yasyālinde param brahma*.

*śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ  
aham iha nandaṁ vande, yasyālinde param brahma*

[Raghupati Upādhyāya says: “Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.96*]

How high and covetable is this that a great *paṇḍita* is talking with Mahāprabhu, he says, and Śukadeva also says,

*nandaḥ kim akarod brahman, śreya evaṁ mahodayam  
yaśodā ca mahā-bhāgā, [papau yasyāḥ stanam hariḥ]*

[“Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned *brāhmaṇa*, mother Yaśodā’s breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?”] [*Śrīmad-Bhāgavatam, 10.8.46*]

So that should not be undermined that *vātsalya rasa* is nothing, *sākhya rasa* is nothing. They’re rather helping, all have an organic relation. Eliminating one, the other may not, cannot exist. So they have got their friendly relation, and all together building Kṛṣṇa consciousness. Their value should not be undermined, minimized. Hare Kṛṣṇa. Hare Kṛṣṇa.

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