

82.12.16.C_82.12.17.A

Śrīla Śrīdhara Mahārāja: ...life, whether in a tree, or in a worm, or insect, or in a beast, or in human beings, human bodies. The wholesale campaign, progress, march from nescience, that is mortal, to science that is eternal. Mortal to eternal, and ignorance to knowledge, consciousness. And from misery to happiness, or joy, or ecstasy, *ānandam*.

asato mā sad gamayo tāmaso mā, jyoti gamayo mṛtyor mā amṛta gamayo

["I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss."]

[*Bṛhad Āraṇyaka Upaniṣad*, 1st *Adhyaya*, 3rd *Brāhmaṇa*, 23rd mantra]

The clarion call from *Upaniṣad*. If there is any one director of the whole movement in this world, I pray to Him. From this mortality, take me to eternity. *Asato mā sad gamayo tāmaso*. From this darkness, take me to light, that is from ignorance to consciousness, to knowledge. *Mṛtyor mā*. From the death and misery, take me to the *ānandam*, to the ecstatic world, happiness. The general instruction to all of us, from the *Upaniṣad*. Try to live, and to live happily. That will be the only aim and object of our every movement in life. Every step we must go from death to eternal life.

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour;
The path of glory leads but to the grave.

[Elegy written in a country churchyard. (1751) Thomas Gray, 1716-71, English poet]

All the achievements, with its charm, ends in grave. So we must not allow ourselves to be charmed by the glamour of this mundane world. And must be a faithful bona fide student for study of Kṛṣṇa consciousness. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. *Kṛṣṇānusandhāna*. Kṛṣṇa consciousness, to cultivate about Kṛṣṇa, by all means, the culture of Kṛṣṇa. Who is Kṛṣṇa? How is He? What is my relation with Him? We're there, in every way to cultivate about Kṛṣṇa, what may be my highest achievement there. All these calculations we must indent and not satisfied we must start to that direction. And that must be faithfully, sincerely, practically, substantially, true. Gaura Hari bol. We stop here today.

...

Absolute interest, to find out what is absolute interest, with the help of the revealed scriptures, revealed by Him, by the Absolute. Anyhow to find out that and to make us harmonious with that movement what is necessary for us. That is, *nirguṇa* means without any disease. All others are under disease, that is reaction. Disease means reaction. So free from all reaction disease, that is *nirguṇa*. *Guṇa* means disease, disease of three types, *jarā-vyādhi*. We're to be, what we were, not satisfied we're to be as individual. Individual of course is desirable there, but individuality when in consonance with Absolute, that is Kṛṣṇa dāsa. And outside that self seeking, either single or in a group. Either nationality or humanitarian, or identifying with a particular solar system, all is local and provincial.

Absolute, the absolute beauty, the absolute harmony, the absolute love, all of same nature. We're to go back there, back to Godhead, back to home. That is our sweet home. We're to throw ourselves in that. In the beginning something as fire, that will reduce to ashes all our selfish, local, provincial desires and desired. And that will be put to fire and they will be all reduced to ashes. Then the pristine glory of the golden self within will come out, to work as a slave of Kṛṣṇa.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa']

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord."] [*Caitanya-caritāmṛta, Madhya-līlā, 20.108*]

You are eternal servant of the Supreme Entity. That is your glorious position.

And now you want to be, "I'm monarch of all I survey." Alexander Selkirk or someone was banished on an island, and he was consoling himself in his banished stage. "I'm monarch of all I survey. There's none to come in dispute with me as regards any possession of this part or that part of land. Here no one, but I'm the only human being on this solitary island. I'm monarch of all I survey."

So we wanted to be a monarch of all we survey, and we're cornered now. And now we must get out of the cornered position and roam at large as a representative of Kṛṣṇa, His servant, His slave. The slave word, that is very unpleasant to hear, slave. But slave of the Supreme, the most glorious, confidential position I'm given as confidential attendant, slave, who can be relied. *Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*. Though a particle we're in connection with the whole. A particle can have backing of the whole force if in an affectionate connection. The particle may be supported by the Infinite if it's in happy relationship with the Infinite. So that is the most desirable position of us, every one of us.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa', kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'

Why this danger came to us, the *taṭasthā-śakti*, marginal potency? So we're in danger. Those that are in the nearest potency, *svārūpa-śakti*, they cannot be overpowered by the external potency, the out-carrying current. In-carrying and out-carrying current. Now anyhow we're caught by the out-carrying current of Kṛṣṇa. We came from the marginal position. Adaptability of both the sides within us. And we want to, by the grace of the agents of Kṛṣṇa from the higher world, they came and reminded us of our greatest fortune and prospect. And anyhow we have accumulated such sort of tendency, that there is my Master in the happy land. And I can be an affectionate child to Him. This news has touched our heart and brought us together. We all want to go back to our native home.

Svarūpe sabāra haya, golokete sthiti. We're wandering in this undesirable plane of mortality, regular reaction. Whatever I do there are other forces to demolish the same. Whatever we desire the opposite current is also to demolish that. So we're suffering from disappointment everywhere. Now we want to leave this land, where our predecessors all vanished. And the posterity is also to meet the same fate. And we're also experiencing the mortal influence of the environment, what is undesirable to us.

Janma-mṛtyu-jarā-vyādhi [*Bhagavad-gītā, 13.9*]. We're to come here as a stranger, by birth. Then again to meet the inevitable fate, the death. And in the middle portion, span, we're to suffer

from disease and infirmity. So undesirable to the intelligentsia. It is an undesirable plane to live in. We must seek some other higher shelter for our safety, for our good prospect. And we're trying to do that. That is our present position.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

So many recommendations have come hitherto, to our relief. But anyhow we've come to understand the relief recommended by Mahāprabhu Śrī Caitanyadeva in the line of *Śrīmad-Bhāgavatam* and *Bhagavad-gītā*. That is the highest. That is the most infallible and most desirable goal. And we shall go back to that land, the land of beauty, love, charm, harmony. That has attracted us anyhow, and we want to go back there. How to do that, that's a problem to us now. The main thing, the guide, good company and the guide. That unknown quarter, only with good hope, and a favourable advertisement, we're charmed by that destination. And how to go to that uncertain and infinite land of infinite character? Only our main help, our guide and our faithful association, those also who want to go there along with us. The faithful association, faithful group. In long journey if you undertake it in a group, that will help us in many ways.

So *sañkīrtana*, go on chanting so that we want to go back to home, and so many of us. We get the facility from Mahāprabhu. *Sañkīrtana* party is going towards their home. Go home, the land of love divine. We're disgusted here, always fighting with the apathetic environment, that's in the form of mortality. The form of change, towards mortality, always, incessantly changing us, always. And we want to go to the eternity. The finite has also got its proper position in that sweet eternity. As located and analysed by *Bhāgavatam* and Mahāprabhu. Nityānanda Prabhu is there, a general guide under Him. So many are swimming towards that through the ocean.

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

Who's there? Kṛṣṇa Kiñkarā Prabhu?

Kṛṣṇa Kiñkarā: Yes.

Śrīla Śrīdhara Mahārāja: Then?

Parthāmṛta: Parthāmṛta dāsa.

Śrīla Śrīdhara Mahārāja: Then?

Devotees: Thomas. Śuddha Kṛṣṇa. Parama.

Śrīla Śrīdhara Mahārāja: Thomas. I can't remember you specially. Where do you come from, Thomas?

Thomas: From New York city. I've always worked with Kṛṣṇa Kiñkarā and Dev Nārāyaṇa.

Śrīla Śrīdhara Mahārāja: Parvat Mahārāja has again gone to New York?

Thomas: Yes.

Śrīla Śrīdhara Mahārāja: You've worked with him?

Thomas: I used to visit him sometimes. But my business is such that...

Śrīla Śrīdhara Mahārāja: Fruit seller?

Thomas: Yes.

Śrīla Śrīdhara Mahārāja: My memory is very weak. Eyesight almost finished. So it is very difficult for me to understand, to recognise. So I always trouble you, putting questions several times. "Who are you, who are you?" These bothering things I'm to repeat, helpless, what can I do? Gaura Hari. It is still by the grace of the Lord, anyhow, some feeling is within. In one sense it is better, good, forget, that personal things are vanishing. And what's remaining that is extended to me by my Guru Mahārāja, that is still retained in me. That is in one sense it is a good thing. Gaura Hari. Gaura Hari. That is desirable of course if it stands well.

Kavirāja Goswāmī says, "I'm sufficiently old, I can't write, can't see. And so, still the work is being done through me. It is a very wonderful thing. _____ [?] I don't know what I'm writing and what is to do, still I'm engaged. It is a very happy thing."

Sanātana Goswāmī is also saying that, "How audacious, audacity I have got, I'm going to write about the harem of Kṛṣṇa. Rukmiṇī is such and such. Satyabhāmā is such and such. Jāmbavatī is such and such. What audacity I've got that I'm going to write, to give description about the nature of those great damsels, Kṛṣṇa. But what to do? I assure you it's not mine, it's not my writing. Someone is forcing me to write this. So excuse me. I have not got the audacity to know about their nature. They're so high personages. And I'm going to give you description of the harem of Lord Kṛṣṇa? Someone is forcing me, my pen is pushing me towards that. I can't help it, it is His will."

Mahāprabhu also He repeats the same thing. "Sanātana, what I say to you, this is not Mine. I feel that a current is passing through Me to you, Kṛṣṇa's grace. What I say, to Me it is something like a delirium. I'm talking, I do not know the meaning proper within. *Pralāpita vakra, pralāp* means delirium. I don't understand, still I utter. Anyhow I feel somewhat that Kṛṣṇa is sending something through Me to you."

That is the way, to be instrument of the revealed truth. Nārada came and chastised and forced Vyāsadeva. "Give delivery to these things what you have not clearly done. Think of what I say, these outlines, you think of them, and harmonise them with your past writings, and give delivery in a new kind of way, as I say."

Put off everything, above everything, Kṛṣṇa consciousness, as it is unconsciously done in *Bhagavad-gītā* by Vyāsadeva. The *karma*, the *jñāna*, the *yoga*, whatever, but winding everything towards Kṛṣṇa. Do *karma*, *karma* is good, without *karma* you cannot collect your food. You'll have to die without *karma*, so you must do *karma*. But all *karma* binds you with the environment with reaction. Only,

*yajñārthāt karmaṇo 'nyatra, [loko 'yam karma-bandhanaḥ
tad-artham karma kaunteya, mukta-saṅgaḥ samācara]*

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa- bhakti*)."] [*Bhagavad-gītā*, 3.9]

"*Karma* must be directed towards sacrifice, and the object of sacrifice, the recipient is Myself." Kṛṣṇa says.

Connecting *karma* with Him. *Jñāna* is very pure thing, not entangled much with the mud, it is a pure thing. _____ [?] But,

*bahūnāṁ janmanām ante, jñānavān mām prapadyate
[vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ]*

["After many, many births, the knowledgeable person (who happens to attain the association of such a pure devotee) finally comes to understand that the whole universe of moving and stationary being is of the nature of Vāsudeva alone, inasmuch as all are subordinate to Vāsudeva. Having grasped this conception, he surrenders unto Me. Know such a great soul to be extremely rare."] [*Bhagavad-gītā*, 7.19]

"At the last conclusion of the *jñānī* to surrender to Myself. And such *jñānī* is very rarely to be found. They're all going mad, that they're the ultimate substance in the world. But very rarely they escape from that sort of vanity and come to My feet that I'm all in all."

Then *yogī* is very good section, the *yogī*. *Tapasvibhyo yogyatā*. The penance, the austerity, some takes out their, for their improved life, *jñānibhyo 'pi mato 'dhikaḥ*. Even the *yogī's* position is better than that of the *jñānī*, or the salvationist. *Karmibhyaś cādhiko yogī*. This *varṇāśrama karmī*, above that the position of the *yogī*. So *yogī* is the highest position amongst all of the sections.

*[tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī, tasmād yogī bhavāṛjuna]*

["The *yogī* who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the *cāndrāyaṇa*, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a *yogī*."] [*Bhagavad-gītā*, 6.46]

But,

*yoginām apī sarveṣāṁ, mad-gatenāntarātmanā
śraddhāvān bhajate yo mām, sa me yuktatamo mataḥ*

["Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all his heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."] [*Bhagavad-gītā*, 6.47]

"Amongst all sections of *yogīs*, *karma yogī*, *jñāna yogī*, *hatha yogī*, *aṣṭāṅga yogī*, *raja yogī*, all sections of *yogīs*, the highest class is that who comes to My feet. And giving up everything begins My *bhajan*."

Śraddhāvān, *ādau śraddhā*. Begins as a primary student in the devotional school. What is the primary course in the devotional school? *Ādau śraddhā*, *tataḥ bhajana-kriyā*, *tato' nartha-nivṛttiḥ*, *tato niṣṭhā*, *tataḥ ruci*.

*[ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ 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 way he comes to take admission in the lowest class, primary class. *Mad-gatenāntarātmanā*, *śraddhāvān bhajate yo mām* [*Bhagavad-gītā*, 6.47] With *śraddhā*, with faith, begins My service."

So, in *Gītā*, so many things are described. Full justice is made to all the particular different sections, but in conclusion drawing everything towards devotion towards Him. Then at last.

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja
[ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"Give up consciousness of all the duties of all phases, wholesale, and come single to My feet, alone. I'm not a group, only alone, and I shall compensate the whole thing. No loss you'll have to incur. The assurance."

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

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

...

...attracts, attractor, *Kṛṣ*, attracting all nerves, the wholesale, attractor of the whole system of us, and giving engagement to every part, every atom of our so called body.

...

Every atom of our body is attracted towards Him and gets proper engagement. He's such, fulfilment, engagement with fulfilment, to the cent percent fulfilment. Engagement and fulfilment cent percent, He only can give us, because, *akhila-rasāmṛta-murtiḥ*, emporium of all sorts of *rasa* of variegated nature. His body is composed of all sorts of *rasa*, ecstasy, the supreme pure, all variegated nature of *rasa*.

...

...cold, but still the head wants cool touch. Hare Kṛṣṇa.
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

He's Kṛṣṇa. *Kṛṣ ṇa*, who attracts and gives satisfaction. Attracting, *Kṛṣ* means attracting, attraction. And *na* means they're getting, supplying corresponding satisfaction. He's Kṛṣṇa. *Kṛṣ ṇa*, attracting and giving fulfilment, satisfaction, ecstatic reaction. He's Kṛṣṇa. Visa versa.

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

What we are properly, a conscious unit, we're all conscious units. We want to absorb something, to understand something healthy from outside. We're taking oxygen for our necessity, for the upkeep of this body. So some body is within you. For the nourishment of that body you're taking oxygen from him. What I say that is working as oxygen to help that spiritual body growing, awaken in you. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. This is food, Hari *kathā*.

*[mac-cittā mad-gata prāṇā,] bodhayantaḥ parasparam
kathayantaś ca mām nityam, tuṣyanti ca ramanti ca*

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."]

[Bhagavad-gītā, 10.9]

"They talk about Me, and discuss about Me, and they feel the enjoyment as if they're eating some delicious food. And even so far as the man and women united they feel. *Ramanti ca*. Sometimes such satisfaction also they feel when talking about Me, and dealing about Me. Sweetness they can gather, of different, very, very desirable type, all comprehensive. My talk, My discussion about Me, is all comprehensive. It contains, it carries with it, all sorts of ecstasy, ecstatic satisfaction."

"You remember the *śloka* of *Bhagavad-gītā*, *mac-cittā mad-gata prāṇā*. *Mac-cittā*. Whole attention absorbed by Me. *Mad-gata prāṇā*. And their movements, their life, everything for Me,

moving for Me, doing for Me, all the forces they can command, utilised for Me, *mad-gata prāṇā. Bodhayantaḥ parasparam*. Whenever they come in the association of the others in the environment they talk about Me. So surcharged with My memory, with My charm, they cannot go without. Whenever they go to the society, only then also they're inspired and they're actuated with My impression. *Kathayantaś ca mām nityam*. And talking from higher to higher, from deeper to deeper about Me, and they'll feel the ecstasy of the very sweetest type ever possible."

Gaura Hari bol. Gaura Hari bol.

*teṣām satata-yuktānām, bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te*

["To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me."] [*Bhagavad-gītā*, 10.10]

"These persons, I give inspiration, that may follow the path of the *gopīs* of Vṛndāvana. Who risks everything, only to get My company, which is considered both unholy and holy. Everything they severed their connection from, and desperately throwing themselves in Me, I ask these people to follow the footsteps of the *gopīs*. That is the highest attainment. Without caring for anything good and bad, only exclusive attention to throw them in Me, in My service. That is the highest type of devotion we may see, to catch Me. By this type of devotion I'm caught in their fist. Such high value. All risking everything, good or bad. *Svajanam ārya-patham ca*.

*[āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauśadhīnām
yā dustyajam svajanam ārya-patham ca hitvā, bhejur mukunda-padaviṁ śrutibhir vimṛgyām]*

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]

[*Śrīmad-Bhāgavatam*, 10.47.61]

"Their own, and the divine advice also, which is given by Me for particular sections of the lower level. That sort of inspiration I give them within."

*teṣām evānukampārtham, aham ajñāna-jam tamaḥ
nāśayāmy ātma-bhāva-stho, jñāna-dīpena bhāsvatā*

["Out of compassion for them, I, situated within the hearts of all living beings, dispel the darkness of ignorance with the radiance of knowledge."] [*Bhagavad-gītā*, 10.11]

"I hanker for their favour. The group that - the suicidal squad, their sacrifice has no limit - suicidal squad. To commit anything and everything for My satisfaction. I pray for their grace. They're so high, and they're so dear, beloved to Me that I always feel that I shall seek their

kindness. So divine, so high, so pure, so selfless, so surrendering, so brave, so desperate. *Teṣām evānukampārtham*. Whenever they're with any separation mood, because in *jñāna-sūnya-bhakti*, they do not want knowledge or direct consciousness of Me. They're engaged, they're absorbed in discharging their duty and do not care to know anything outside that. Rhyme or reason, or explanation, nothing they want. Only extremely given to My service. Such servitors, I'm indebted to them. I think that I cannot clear the loan that I had to incur from their serving attitude. So for their satisfaction _____ [?] they faint. They're under the impression that I'm not regarding them, I'm far away from them, I do not care for their convenience or inconvenience. Then I run at that time for their help. 'Oh, I'm here My dear.' Either son, or husband, or in any form they want Me, I run in that form to satisfy, to pacify them and to remove their present imitation trouble."

Gaura Sundar. Gaura Sundar. Gaura Sundar. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi. Nitāi.

Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Nitāi Gaura Hari. Nitāi Gaura Hari. Mahāprabhu.

Gaurāṅga Sundara Bara Nityanila Namabhir. Gaurāṅga-nāgara.

When Rādhā-Govinda combined, Kṛṣṇa in the mood of Rādhikā, dancing Himself and chanting His own name and dancing. Both combined, the Positive, Negative combined in full, and He's in the mood of the Negative, the Positive is dancing and taking His name, that is Mahāprabhu. Gaurāṅga-nāgara bara nityanila namabhir. Taking His own name and madly dancing. Seeking Himself, searching Himself. "What am I?" In the mood of Rādhārāṇī. The most eagerness personified. Most earnestness ever imagined, search. Kṛṣṇa is searching Himself in the mood of Rādhārāṇī. That is Gaurāṅga. *Sva-bhajana vibhajana prayojana avatārī*. And He's throwing on all sides, a particle of that mood, throwing out in the environment. He's searching of Kṛṣṇa, in the mood of Rādhārāṇī. Displayed as the Absolute Himself, and throwing particles outside.

"Catch it and be wealthy."

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

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

Any question?

Devotee: Mahārāja, I was wondering, I've heard that there's some pastime that does not allow Lord Nityānanda to be on the altar with Rādhā and Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Lord Nityānanda, from Him comes this *vātsalya, sākhyā, śanta*, all other *rasa*, except that of *mādhurya rasa*. There Rādhārāṇī is independent and final authority, *mādhurya rasa*. All other *rasas* they can come from Baladeva and Nityānanda. Three divisions, *jñāna, bala, krīya, ca*, thinking, feeling and willing. The three principles of theological conception.

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