

The world we see with our eyes, is actually much bigger than it seems.

There are so many planets/realms that it is impossible to even count them.

In one universe, there are soo many planets, that they cannot be even counted.

From a distance, the Earth looks like a speck of dust...Planet Earth is so small,

Likewise, there are soo many planets, that they cannot be even counted.

And in every planet, living beings reside, meaning people live there.

So, just imagine if the planets cannot be counted, then how can the beings living in those planets, ever be counted?

Billions and billions and hundreds of billions of living beings live there. It is impossible to even count them.

This is what Śrīman Mahāprabhu is telling to Śrīla Rūpa Gosvāmī in Rūpa Śikṣā-eita brahmāṇḍa bhari' ananta jīva-gaṇa

There are infinite living beings in the universe.

caurāśī-lakṣa yonite karaye bhrāmaṇa

These living beings wander through 84 lakh species.

These are Mahāprabhu's words...

tāra madhye 'sthāvara', 'jaṅgama' — dui bheda

Among them are two types, stationary and moving.

One can move, and one remains stationary, unable to move.

These are the two distinctions.

jaṅgame tiryak-jala-sthalacara-vibheda

Among the moving, there are those who move in water, on land, etc.

tāra madhye manuṣya-jāti ati alpatara

Among them, human beings are very few.

We think there are so many humans, 1.5 billion people in India. Human species is very few.

Think, Mahāprabhu saying "few" (in context to human species), so how many more other species must there be?

Just think, if humans seem like a lot, then how much more must the total be?

tāra madhye manuṣya-jāti ati alpatara

Among them, the human species is very few. It's not just few, it's 'very few'... human beings.

tāra madhye mleccha, pulinda, bauddha, śabara

Now, among human beings, there are different types of people.

Some are without religion, some belonging to various religions. Some are Mlecchas, who eat eggs, meat, etc.

veda-niṣṭha-madhye ardheka veda 'mukhe' māne

And among those humans, who are disobedient to the Vedas, meaning they commit sins... their sins have no count. Their sins have no count.

dharmācāri-madhye bahuta 'karma-niṣṭha'

Among those who follow religious principles, very few are devoted to action. See, we are telling you... that our Pravacana today is about our fortune. Gauḍīya Vaiṣṇava Sampradāya... There is no living being in any universe, who is more fortunate than the Gauḍīya Vaiṣṇavas.

If anyone is MOST FORTUNATE, it is those who have taken Shelter of the Lotusfeet of Śrīman Mahāprabhu, those who are in the Gauḍīya Sampradāya... They are the MOST FORTUNATE.

You will understand this for the first time today and for always.

In Padma Purāna, it is described that there are 84 Lakh species:

Jalaja nava-lakṣāṇi, sthāvarā lakṣa-vimśati, kṛmayor rudra-saṅkhyakāḥ pakṣiṇām daśa-lakṣaṇam, trīṣāla-lakṣāṇi paśavaḥ, catur-lakṣāṇi mānuṣāḥ

Out of 84 lakh species, 900,000 are aquatic species, 20 lakh types of trees and plants... and we become all of these...!!

900,000 species live in water. 20 lakh types of trees and plants. We become all of these.

Aquatic creatures like fish, etc., 900,000. 20 lakh types of trees and plants.

11 lakh ants and insects, small small ones, and 10 lakhs are birds.

And 30 lakh are animals... 30 lakhs. And 400,000 types of human species have been mentioned. So, this totals up to 84 lakh species.

Now, out of 84 lakh species, who are the most fortunate? Human beings. How many are there? They are ati-alpatara... are very few.

And among human beings, those who follow dharma are very few.

First, out of 84 lakhs species, which species are the least? Humans.

Among humans, those who follow dharma are even fewer.

Among those who follow dharma, those who are action-oriented (karma--niṣṭha) are even fewer. Action-oriented means those who wish to attain God through good deeds. They are also very, very few.

koṭi-karma- niṣṭha-madhye eka 'jñānī' śreṣṭha

Among such crores of action-oriented people, the one who is knowledgeable, who perceives God as one with Brahmān, that person is superior among these action-oriented individuals.

koṭi-jñāni-madhye haya eka-jana 'mukta'

Now, among crores of knowledgeable people (jñānīs), only one becomes liberated.

And now you see, humans who also live in the jungle, leave aside the Vedas, they live almost like animals. Eating anything: fish, dog, donkey, monkey, bird, eating anything. So, these are also categorized under human species. These are two-legged beings.

But how rare is our fortune that we are neither action-oriented nor knowledge-oriented, but even in devotion, how fortunate we are that Lord Mahāprabhu has accepted us under his lotusfeet for eternity.

How unfortunate are those, who even in this Mahāprabhu's Age, do not accept Mahāprabhu's Shelter.

It was just revealed that among crores of action-oriented people, the knowledgeable are superior, and among crores of knowledgeable people, only one can attain liberation. Now, among these crores of liberated souls, there is one who can become a devotee.

Where did we start? From 84 lakh species, then humans, then very few action-oriented among them, then knowledgeable, and among the knowledgeable, very few will be liberated. Among those crores of liberated souls, very few come into devotion to Hari.

This is Vṛndāvana Mahimāmṛta Grantha... in the second chapter, verse 34, it states... the same thing stated by Lord Mahāprabhu, is being said about Śrīla Prabodhānanda Sarasvatī, that on this Earth, those who desire liberation are blessed, and those who are devoted to Hari, who are devotees of God, are truly truly blessed.

Superior to them are, those, who are attached to the lotusfeet of Śrī Kṛṣṇa. We just told you that those who are doing Bhagavad Bhakti, they are very few.

Who are even more superior to them? Those who are Kṛṣṇa devotees...!! Among Lord Viṣṇu devotees, Lord Nārāyaṇa devotees, Lord Nṛsiṃha devotees, Lord Vāmana Varāha devotees, Kṛṣṇa devotees are even rarer than them.

And are there anyone more fortunate than them? Yes, who are those?

Who are those? We will reach them later.

There are many more categories in between.

Superior to them are those who are devotees of Rukmiṇī Dvārakādhiśa.

If you are in the mood of servitude, then who is superior to them? Those who are devotees of Rukmiṇī Dvārakādhiśa are even superior to them.

Now, who is superior to them? Are there any who are superior to them? Yes, they are the devotees of Yaśodā Kṛṣṇa. They are also superior to them.

Yaśodā Kṛṣṇa's devotees are highly praised, but is there anyone more blessed than them? Is there anyone more blessed than them? Who are those?

More blessed than them are Subala and other friends, who attain the beginning of the great sweetness of mādhubhya rasa.

Śrī Kṛṣṇa's dear associates, like Subala Sakhā, are much more blessed than even Mother Yaśodā, because they can touch the Mādhubhya rasa.

But the Gopīs are supremely blessed. Why? Because they are the flag of love (pinnacle of love).

In Bhāgavata, Gopīs are described as Premera dhvaja.

So, is this the ultimate limit of being blessed? Is there anything left? Is there anything left or has the limit of being blessed ended?

Let's explain now. Chapter 3, verse 87 states that God has countless incarnations, and Śrī Kṛṣṇa is in Mathurā, and the same Śrī Kṛṣṇa is in Dvārakā, and also in Braja.

So, it says that even more superior than Mathurā is when Kṛṣṇa is in Braja, surrounded by cows, sakhās and Gopīs, He is very beautiful and very attractive... when He is with the Gopīs, sakhās (friends), He is very attractive.

BUT...But the minds of the Gauḍīya Vaiṣṇavas are captivated by Śrī Kṛṣṇa ONLY when He goes to Rādhā's Kuṅja. Say "Rādhā Rānī ki Jai."

Those who are the devotees of Śyāmā-Śyāma, they are supremely blessed. They receive the highest grace... because after this, the system of being blessed ends.

We might think this now... we might think this now... but there is still a difference. You may wonder- What are you saying, Mahārāja Jī? Where can there be any difference in this?

Yes, there is still a difference in this. There is a difference among the devotees of Rādhā Kṛṣṇa also.

A common person thinks, a common devotee thinks that all Rādhā Kṛṣṇa devotees are equal, and they all receive the same rasa. But among Rādhā Kṛṣṇa devotees also, not everyone receives the same rasa.

Not everyone receives the same rasa among Rādhā Kṛṣṇa devotees. We will understand this now.

Now we suddenly come towards Śrīman Mahāprabhu. How did Mahāprabhu come into being blessed and supremely blessed?

Without Mahāprabhu, no one can become blessed... Supremely blessed. This is stated in Caitanya Caritāmṛta, Ādi Līlā, Third Chapter.

pūrṇa bhagavān kṛṣṇa vrajendra-kumāra
goloke vrajera saha nitya vihāra

Brahmāra eka dine tiṅho eka-bāra
avatīrṇa haṣā kareṇa prakāṣa vihāra

The simple meaning is that Śrī Kṛṣṇa is the Supreme Lord, and He appears once in a day of Brahmā.

This might be sounding very small to us...!! Let Me tell you, how big this is... Do you know how long a day of Brahmā is?

Brahmā Ji's one day is so big, Śrī Kṛṣṇa appears once in one day of Brahmā. And in that same Dvāpara Yuga, when Śrī Kṛṣṇa appears, in the next Kali Yuga, which is now, Śrīman Mahāprabhu also appears.

So, we will tell you about how big is Brahmā's day...

You will only be able to calculate your fortune when you will get to know where we have been chosen.

In any age, a person can be a devotee of Nārāyaṇa or Viṣṇu. Śrī Kṛṣṇa's Name is not known to even the demigods, let alone humans.

Are you getting it? When Śrī Kṛṣṇa appears only once in crores of billions of years, that time many demigods does not even exist... So how would they know? So, even demigods don't know, let alone humans... that Śrī Kṛṣṇa is God... They don't even know this...!! They only know that, "Nārāyaṇa is supreme", and "attaining devotion to Viṣṇu is the essence of life."

You will understand when we tell you little about what Brahmā's day is like. How is Brahmā's day?

What is the age of Kali Yuga? 432,000 years.

How long is Dvāpara Yuga? 864,000 years.

Tretā Yuga is 1,296,000 years.

And Satya Yuga is 1,728,000 years.

So, if you combine all four yugas, it becomes one Mahāyuga.

What is the total duration? 4.32 million years. This is one Catura Yuga.

And 71 such Mahāyugas combine to form one Manvantara.

Are you getting something? No...?

Explaining again-

There are four yugas. If you total them up, it becomes 4,320,000 years. In one day of Brahmā, there are 14 Manus, not at night... but in 12 hours, there are 14 Manus.

There are 14 Manus with different names.

I am telling you the age of one Manu. One Manu's age is if you multiply one Catura-yuga by 71, you get one Manvantara. In short, you may not understand it yet, but 1000 Mahāyugas—if you multiply 4.32 million by 1000, it becomes billions and trillions of years.

This much long is Brahmā's one day... of 1000 Mahāyugas. Brahmā's night is also just as long... meaning 2000 Mahāyugas.

If you combine all this, it becomes trillions and trillions of years.

In soooo many years, Śrī Kṛṣṇa appears just once.

For how many days? For 125 years.

And how many times do Indras come and go? They don't even know who Lord Śrī Kṛṣṇa is. What do they know?

They only know that Lord Nārāyaṇa, Lord Viṣṇu...They are the God. So, when they don't even know this, how will they engage in Kṛṣṇa's worship?

When they don't even know that Kṛṣṇa is God, then they will not know that there is a difference in the worship of Yaśodā Kṛṣṇa. Superior to that is Gopī Kṛṣṇa. Superior to that is Rādhā Kṛṣṇa.

'There are different ways of worshiping Rādhā Kṛṣṇa'- How will they know this?

Who are you people? You are those supremely fortunate living beings who know all this, or even if don't know, still you have somehow come into the highest devotion... the devotion unto Rādhā Kṛṣṇa.

Look at your fortune. You know nothing about calculations, about Who Rukmiṇī Kṛṣṇa is, who Yaśodā Kṛṣṇa is, who Lord Nārāyaṇa is, who is what? And yet, we have come into the highest form of worship.

We have not only come into this worship, but how much grace we have received! It is described in Vṛndāvana Mahimāmṛta that Lakṣmī Nārāyaṇa cannot even aspire to the devotion, worship, or service of Rādhā Kṛṣṇa. Śrīla Prabodhānanda Sarasvatī says this-

Lord Lakṣmī Nārāyaṇa cannot even hope for the service of Rādhā Kṛṣṇa...and you are on the path of performing that service.

So, you are more fortunate than whom? Leave aside all human beings, even more so than Lakṣmī Nārāyaṇa

When Lakṣmī performed penance in Braja, what bhāva did she aspire for? The bhāva of a Gopī, not the bhāva of a Rādhā Dāsī.

She doesn't have that much eagerness to aspire for the bhāva of a Rādhā Dāsī. Her only desire is to attain the bhāva of a Gopī. That too, she didn't get.

While You people... you salute to the bhāva of the Gopīs, that we don't even want that.

And raso'stu raso'stu satyam

We only aspire for the servitude of Rādhā Rānī.

So, think about your fortune's calculation. The one who calculates cannot even calculate it. Your fortune cannot be calculated... You have come into such supreme worship.

Tell me one thing, did you ever wish that may you receive this kind of bhakti... did you ever desire even bhakti... Did you even desire Kṛṣṇa's devotion? No, somehow you came into Kṛṣṇa devotion and You received the Hare Kṛṣṇa Mahāmantra. You have come under the shelter of Mahāprabhu. And now, what are you going to receive? What Lakṣmī Nārāyaṇa can never receive.

Demigods don't even know Kṛṣṇa's name. They only worship Lakṣmī Nārāyaṇa to attain their servitude, and those whom they worship (Lakṣmī Nārāyaṇa) cannot even attain what you are all going to receive (Direct service of Śrī Rādhā Kṛṣṇa). Did you understand?

Demigods, Whom they worship for crores of billions of years...What will Demigods receive? They will receive Lakṣmī Nārāyaṇa but they cannot receive what we will receive. Did you understand? Do you understand how much grace is upon us?

How much immense grace is upon us?

Immense grace... upon all of us...!!

Did we ever wish for this ? No, so Mahāprabhu is causelessly merciful.

He has bestowed us this free gift out of compassion. If a great person, has crores of billions of rupees, like a Tata or Birla, and says, "Take my whole house," then only do people take the house, else we are living in our small houses.

Similarly, we have a desire to do a little devotion, but what have we received?

The best. We never wished for it, yet we received this.

And almost 99% of devotees don't even know what they have received.

We don't even know yet. You still don't know because it's only been a few minutes since we started this discourse.

You have understood that by coming into the worship of Rādhā Kṛṣṇa, how much grace there is.

We will tell you more, and you will start dancing in bliss, realizing how much grace has been bestowed upon us.

The worship of Rādhā Kṛṣṇa is also performed by other Sampradāyas. Now comes the main point.

Pay close attention. The worship of Rādhā Kṛṣṇa is also performed by other Sampradāyas.

Like the IGM, etc., they also do it, but they think that after purification of the mind, the relationship will be known. Mahāprabhu gives both relationships directly... Anyway, this is not understood.

And many Sampradāyas...

The worship of Rādhā Kṛṣṇa taught by Mahāprabhu is in the mood of parakīyā bhāva.

What is parakīyā bhāva? Parakīyā bhāva means when Rādhā Kṛṣṇa are not married. Rādhā Rānī and all the Gopīs are married to others, but they meet Śrī Kṛṣṇa secretly. Actually, they are His eternal consorts.

25min onwards

Only 'the Bhāva' is 'Parakīyā' ... in reality, Gopīs are NOT 'Parakīyā.'

Do you understand?

The Bhāva is Parakīyā , they are eternally His consorts.

The Bhāva is Parakīyā...!!

The Gopas, to whom Gopīs are married... they cannot even the shadows of Gopīs, what to talk to touching them directly, in reality...!!

Their shadows cannot be touched. Why?

Because the Gopīs are Śrī Kṛṣṇa's eternal consorts, but ONLY the Bhāva is Parakīyā

They meet Śrī Kṛṣṇa secretly... Why? Because-

Parakīyā-bhāve ati rasera ullāsa

Parakīyā Bhāva has the highest rasa.

The greatest bliss and exhilaration of Rasa is found in Parakīyā Bhāva.

The worship of Parakīyā Bhāva, throughout this Earth, throughout the entire universe, is solely and exclusively the gift of Śrī Caitanya Mahāprabhu.

Say Śrī Caitanya Mahāprabhu Ki Jai!"

The worship of Rādhā Kṛṣṇa is also practiced by other Sampradāyas.

The Nimbārka Sampradāya also practices it,

The Śuka Sampradāya also practices it,

Rādhā Vallabhī also practices it,

Haridāsī also practices it, but NOT in Parakīyā Bhāva.

The worship in Parakīyā Bhāva is SOLELY and EXCLUSIVELY the gift of Śrīman Mahāprabhu.

So, you might say, how does it matter, whether it is Parakīyā Bhāva Upāsanā or Svakīyā Bhāva Upāsanā?

What difference does it make?

It makes a big difference.

Now understand the real point that we are telling you:

We think we can go to any Rādhā Kṛṣṇa temple...

we think just as we are all Rādhā Kṛṣṇa devotees, likewise others are also like us-Rādhā Kṛṣṇa Devotees....!!

Oh, it's not like that!

Where are you, and where is someone else?

Have you considered yourself an ordinary fortunate being?

This is what Śrīla Jīva Gosvāmī Pada is telling...

Śrīla Jīva Gosvāmī... There is no greater scholar and greater paṇḍita than him in all the four Sampradāyas... and everyone agrees to it...!!

No one has created as many scriptures as Śrīla Jīva Gosvāmī.

He is the greatest paṇḍita in the entire Braja.

It is described that there is no paṇḍita greater than Jīva Gosvāmī.

So, Jīva Gosvāmī is explaining... Listen carefully...

that our worship is of Parakīyā Bhāva.

Now, what are you getting in Parakīyā Bhāva?

We will try to explain this to you now on this Līlā Sthalī of Mahāprabhu, this Nitya Līlā Sthalī, which is Navadvīpa Dhāma...

Pray to this Place, that what we are telling you, may you understand that.

The Locana Rocana Tikā of Śrīla Jīva Gosvāmī...

He is explaining that until the problem of abandoning one's family dharma for Śrī Kṛṣṇa arises...

because the Gopīs are married and meet Kṛṣṇa...

until this problem of abandoning family dharma arises, the intensity of love will not reach Mahābhāva.

The progression from Rāga, Anurāga, Bhāva, up to Mahābhāva... reaches only when there is Parakīyā Bhāva.

If there is no Parakīyā Bhāva, then the limit of love does not reach Mahābhāva.

And our worship is not even of Mahābhāva; it is of Madanākhyā Mahābhāva.

Just think for a moment.

Even other Rādhā Kṛṣṇa Sampradāyas...

for us, all Sampradāyas are worshipable... are worthy of respect.

Whatever they are doing is fine.

But Mahāprabhu is explaining, Jīva Gosvāmī is explaining, Prabodhānanda Sarasvatī is explaining...

that from the perspective of different Rasas, one is superior to the other.

For example, generally speaking, from the perspective of Rasa, what is superior to Dāsya Rasa?

Sakhya Rasa.

What is superior to Sakhya? Vātsalya Rasa.

Isn't it superior?

You might say, why are you speaking in terms of higher and lower?

We are not saying it; the Ācāryas are saying it.

We are only repeating it like a parrot.

The Ācāryas say: Dāsya is superior to Sakhya, so it is.

Sakhya is superior to Vātsalya, so it is.

Vātsalya is superior to Gopī Bhāva, so it is.

And even superior to Gopī Bhāva is Mañjarī Bhāva, to be a servant of Rādhā Rānī, so it is...

So, likewise, there are many kinds of worship of Rādhā Kṛṣṇa...?

Yes, there are...!!

They have difference?

Yes, there is difference...!!

Which is the highest? Parakīyā Bhāva...!!

WHY?? Why is Parakīyā Bhāva the highest...??

Because till the desire/eagerness to abandon one's married husband to meet Kṛṣṇa arises, the limit of Love will not reach even Mahābhāva, forget reaching to Madanākhyā Mahābhāva...!!

All Consorts of Śrī Kṛṣṇa does not have Mahābhāva.

Mahābhāva is present only in Gopīs.

Mahābhāva is not there, even in Rukmini, who is Lord's eternal consort.

So, there is no question of Mahābhāva being present in Lakṣmī.

Likewise... listen carefully... What is Śrīla Jīva Gosvāmī telling?

Their state does not reach till Mahābhāva.

He is telling that- for the pleasure of Śrī Kṛṣṇa, when one readily accepts greater and greater sorrow... it is called as Rāga...!!

So, by abandoning the duty (dharma) of married/family life... the Rāga of only these Gopīs towards Śrī Kṛṣṇa, reached to Mahābhāva, not of everyone's...

Let Me tell you one thing-

Ours is the worship of Rādhā Kṛṣṇa, so how does it happen?

At night, near to the banks of Yamunā, in a nearby kuñja (secret groves), Śyāmā-Śyāma take rest...

then, They get up in the morning and return to Their respective Homes...

Śrī Kṛṣṇa goes to His Home, Rādhā Rānī to Her Home...

then, after taking bath, Rādhā Rānī comes to cook food to Nandiśvara...

after cooking, Rādhā Rānī again returns back to Her home,

then again comes out on some pretext,

then They meet at Rādhā Kuṇḍa,

then various kinds of pastimes take place,

then again She returns home.

Then when Śrī Kṛṣṇa returns from grazing cows, They meet again,

then They go home again,

then again Śrī Kṛṣṇa partakes Prasāda, and Rādhā Rānī cooks for Him,

then She again goes for the Rasa.

This is our Parakīyā Bhāva Līlā.

ONLY Gauḍīya Vaiṣṇavas worship Rādhā Kṛṣṇa in this way.

So, what do others do?

In other forms of Rādhā Kṛṣṇa worship, there is no Nanda Bābā, no Mother Yaśodā.

Finding it strange?

In their worship, there are no Sakhās, no Dāsas.

They only have Rādhā Kṛṣṇa and only Their Sakhī Dāsīs.

And They stay in one place, or They stay in a Kuñja,

They only wander within one area.

So, from morning till evening... Theirs worship is also of Aṣṭa Kālīya Līlā, but it is confined to one area.

Within that area only, They do vilāsa etc. etc.

But their minds do not have that kind of eagerness; the exhilaration of Rasa is not the same despite it being devotion to Rādhā Kṛṣṇa only...

It is just another Līlā of Rādhā Kṛṣṇa but...

Let Me tell you, just as the Braja Dhāma of the Lord,

Śrī Śrī Ananta Dāsa Bābājī Mahārāja explains, Śrīla Jīva Gosvāmī explains that there are many manifestations of Braja Dhāma, many forms of Braja.

Manifestation means there are varied forms of Braja.

So, in some forms, Rādhā Kṛṣṇa are married, which Gauḍīya Vaiṣṇavas follow in their Sampradāya.

In some forms of Rādhā Kṛṣṇa worship, they are not married...

They are there, Their service is being rendered, Gopīs are present, but in that manifestation, there is no Nanda Bābā, no Mother Yaśodā, no Sakhās

It is only Them eternally.

In our Gauḍīya Sampradāya, what all is there?

There are Sakhās, Dāsas, Mother, the fear of Mother, and much more.

But there (in other Sampradāyas), there is neither Mother Yaśodā, nor fear of Mother Yaśodā, neither cows, nothing...

only Gopīs... not even Gopīs in that sense.

Understand it like this: there are Rādhā Kṛṣṇa, and their Sakhī-like Dāsīs.

You must be wondering- “What are you saying, Mahārāja Jī?”

Where is it going up and down?

If you can understand, then understand.

If you can make your fortune, then make it.

In other forms of Rādhā Kṛṣṇa worship, none of the Gopīs, or even Rādhā Rānī, no one’s limit of love is of Mahābhāva, of tasting the ultimate Rasa. And which Rasa do you all taste? Of Mahābhāva. Which Gauḍīya Vaiṣṇava tastes Madanākhyā Mahābhāva? The worship of other Rādhā Kṛṣṇa forms is certainly venerable, but there is no Madanākhyā Bhāva Mahārāja Jī, in any other Rādhā Kṛṣṇa worship...!!

So, when there is no Madanākhyā Mahābhāva, then how can the oceanic relishment which mañjarīs attain, by Rādhārānī’s Mercy, how can that be attained?

We have mentioned this before also,

that in other Sampradāyas also, it is sung:

“Baḍe Bhāga Hama Pāi Ju, Varṇana Nahi Jāta Baḍāi Ju”

In other Sampradāyas that worship Rādhā Kṛṣṇa, it is also sung that the worship of Rādhā Kṛṣṇa that we have attained, our fortune cannot be described.

That is true; it cannot be described.

But in the worship of Rādhā Kṛṣṇa, in some where there is no Mahābhāva, compared to that, in the worship of Parakīyā Bhāva, given by Mahāprabhu, where leave alone Mahābhāva, the relishment of Madanākhyā Mahābhāva is attained by grace.

Who knows what Bhāva, what Mahābhāva, what Madanākhyā Mahābhāva, what relishment in Madanākhyā Mahābhāva is?

The one who knows this... is surprised as to how anyone knows all this.

Without the special grace of Mahāprabhu, this can never be known.

In the first chapter of Vṛndāvana Mahimāmṛta, verse 57, it is stated that-

First, Vṛndāvana Dhāma is astonishing, why?

Because there are so many manifestations. Won't it be astonishing? There are so many manifestations. There is Parakīyā.. then in Svakīyā also, there are many differences.

Some are limited to Kuñja Līlā.

Every single thing we are saying, you will have to do a thesis on it to understand our words.

We are telling you in a very brief and quick manner so that we can understand a little about what our fortune is.

So, Vṛndāvana Dhāma is astonishing.

What is another astonishing thing in it?

Rādhā Kṛṣṇa, Their sweet form, this is a supreme astonishment.

And the pure Bhāva in Their Lotusfeet is itself a great astonishment.

And the pure Bhāva in Their Lotusfeet in Parakīyā Bhāva is even a greater astonishment.

And you, who have attained that, how can we describe your fortune?

And the One, who knows all these tattvas, that Mahātmā is Himself an astonishment.

So, just think how astonishing a thing we are all attaining.

Let me tell you one more thing:

In other Upāsanās, Rāsa Līlā is not there.

Rāsa Līlā is the crown jewel of all Līlās.

Rāsa Līlās happens to relish Mahābhāva.

When in other Rādhā Kṛṣṇa Upāsana, Mahābhāva is not there, then how will Rāsa Līlā happen?

bahu kāntā vinā nahe rasera ullāsa

How does Rāsa Līlā happen?

When Śrī Kṛṣṇa meets with many Gopīs, with Kāntās, and performs many Līlās, then Rāsa Līlā happens.

But in other worship, there is only one Kāntā... Rādhārānī is the only Kāntā.

There are no other kāntās there. Lalitā and Viśākhā are also not in the form of Kāntās; they are in the form of dāsīs only... there is no difference between Lalitā, Viśākhā, and dāsīs there, nor between mañjarīs and saharīs.

In our Gauḍīya tradition, there is a difference.

But there, everyone is the same.

Because in our Gauḍīya tradition, Lalitā and Viśākhā are also kāntās, that's why Rāsa Līlā can be performed.

In other Sampradāyas, there is only one Kāntā, Rādhārānī. So how will Rāsa Līlā take place?

The ultimate state of love is Mahābhāva, and this Mahābhāva is the supreme Rasa.

And the infinite varieties of Mahābhāva are found in Rāsa Līlā.

Are you understanding anything?

This Mahābhāva is not there, in many Sampradāyas.

And its infinite and varied varieties are found within Rāsa Līlā, which is performed as Rāsa Līlā.

And Śrī Jīva Gosvāmī says that the Līlā that has the highest relishment, that is called Rāsa Līlā.

And Nitya Rāsa... with Rādhārānī's Sakhīs, Śrī Kṛṣṇa performs Nitya Rāsa.

He performs Rāsa every day.

But in other worships, there is no Rāsa Līlā.

So, if one is getting connected to Rādhā Kṛṣṇa Worship (other than in Gauḍīya Tradition), then just think, one is even deprived of Rāsa Līlā... because there, many Kāntās are not present.

So, one can never have darśana of Rāsa Līlā.

And Who is the Giver?

Śrīman Mahāprabhu...!!

38.32

He eternally relishes Nitya Rāsa Līlā in the night also.

He perpetually relishes Nitya Rāsa in Navadvīpa.

Rāsa Līlā is Eternal... His relish of Rāsa Līlā is also Eternal.

We are with Him there, and we also relish it eternally, there, at Nitya Navadvīpa.

How fortunate we, Gauḍīya Vaiṣṇavas, are!

Gauḍīya Vaiṣṇavas have two svarūpas.

One is Rādhā Kṛṣṇa's dāsī...

Hear more about our fortune...!!

One is that you are attaining the highest relishment of rasa of Rādhā Kṛṣṇa, and above that, in Mahāprabhu's Līlā also, you have one svarūpa.

In any Sampradāya, in any age, no one has ever attained two svarūpas.

You are getting two svarūpas...!!

And in the second svarūpa, in Rādhā Kṛṣṇa's upāsanā, leave alone Mahābhāva, you are getting the relishment of Madanākhyā Mahābhāva.

Rāsa Līlā is fundamentally for the relishment of Rādhārānī's Bhāva itself.

tānhā (Rādhā) vinu rāsa-līlā nāhi bhāya citte

Without Rādhā, Rāsa Līlā does not appeal to Śrī Kṛṣṇa's heart.

Rāsa Līlā is for tasting Rādhā Rānī's Madanākhyā Mahābhāva.

How can it happen in other Sampradāya, when there is no Mahābhāva, let alone Madanākhyā Mahābhāva?

It's not that anyone is inferior or anything, but yes, there is a great difference from the perspective of relishing Rasa.

The worship that is done is worshipable... the devotees of Lord Rāma are worshipable, devotees of Lord Nṛsimha are worshipable, but from the perspective of Rasa, there is a great difference.

Now you will find one more very beautiful thing... that we are describing about our fortune.

Jīva Gosvāmī Pada is saying in Pg 508 of Rādhārasa Sudhānidhi...

He is saying in Ānanda Candrikā Tikā,

yatra ratau satyām pracchanna-kāmukatvaṁ yā ca ratir mitho durlabhatā-mayī
saiva manmatha-sambandhinī ratiḥ paramā utkr̥ṣṭā | aparā apakr̥ṣṭa etyarthah

He is saying Parāma Utkr̥ṣṭa and Apakr̥ṣṭa.

This is Jīva Gosvāmī saying.

If you say- "Mahārāja Jī, please do not give Your Purports."

My reply is- "I never want to give My purports. Have never ever given too."

We are telling only Śrīla Prabodhānanda Sarasvatī's words, Śrīla Jīva Gosvāmī's words...!!

Śrīla Jīva Gosvāmī is saying- that Rati (affection), where there are not much obstacles, no rarity... in other words, that rati (affection) where there is no Parakīyā Bhāva... that rati is considered inferior.

Jīva Gosvāmī is saying that any worship, if it does not have Parakīyā Bhāva, it is comparatively inferior.

And the worship of Parakīyā Bhāva, according to Jīva Gosvāmī, he says in Sanskrit,
"Ratiḥ Paramā Utkr̥ṣṭā, Anyā Apakr̥ṣṭā."

Other is inferior, and Parakīyā Bhāva is Parāma-Utkr̥ṣṭa (supremely superior).

So, in the worship of Rādhā Kṛṣṇa, there are superior as well inferior bhāvas.

It's like a staircase, it has a lower step and an upper step.

So, this highest worship is the gift of Mahāprabhu.

It has the relishment of Madanākhyā Mahābhāva, the relishment of two svarūpas.

And because Prabodhānanda Sarasvatī knows all this well, so, what is he telling?

In verse 31, he says- that one who worships Hari with exclusive devotion, who does pure devotion to Hari, but is not a devotee of Mahāprabhu, he says,

adhanyaṁ manyate matiḥ

Prabodhānanda Sarasvatī says, in my understanding, he is unfortunate...
adhanyaṁ- he is unfortunate.

Why is he able to say all this?

Because he has knowledge of these Tattvas.

He knows what Parakīyā Bhāva of Rādhā-Kṛṣṇa is, what Svakīyā Bhāva is, what the difference is, what Hari Bhakti is.

Prabodhānanda Sarasvatī knows everything.

So, what is he saying? He says, *adhanyaṁ manyate matiḥ*.

He tells, in my *dr̥ṣṭi*, he is *adhanyaṁ*, unfortunate.

We have been bestowed this Mahāprabhu's *Kṛpā*... and if in a day, atleast 3 times... just as is known-

*dhyāyan stuvāms tasya yaśas tri-sandhyaṁ
vande guroḥ śrī-caraṇāravindam*

Therefore, at least three times a day, one should remember Guru, that, what greatest You have given me.

The verse says:

"*yasya prasādād bhagavat-prasādo yasyā prasādān na gatiḥ kuto 'pi*"

meaning, "By whose grace, the grace of the Lord is obtained, and without whose grace, one cannot attain the goal."

Therefore, at least three times a day, one should remember the Guru: "*vande Guroḥ Śrī-caraṇāravindam*," meaning, "I offer obeisances to the lotus feet of Śrī Guru." One should remember Guru Deva at least three times that "What have you given me?"

Similarly, we should dance three times a day,

"Hey Mahāprabhu! Hey Mahāprabhu!"- 3 times a day, daily...

"How much grace have You bestowed upon me? How much grace has been showered upon me?"

When we realize what Mahāprabhu has given us, we will surrender ourselves at the lotus feet of Mahāprabhu.

We will sell ourselves to Mahāprabhu. "What have you given me, Mahāprabhu?"

Even other forms of Rādhā Kṛṣṇa worship have not received what You have given us.

How great Great GREAT Grace Mahāprabhu have showered upon us!

And if we are still not surrendering, if we are still cribbing, complaining, it means you still don't know what you have received.

Still attached to greed and illusion?

Meaning you still haven't realised what you have received.

You have received the highest worship.

How much indebted we should be of Prabodhānanda Sarasvatī Pada, that He has explained us all this, how much difference there is...

So much grateful we should be to Jīva Gosvāmī...

What you are getting... if they wouldn't have written commentaries, how would we have known what Gaura has given us. Along with that, He has given Himself along.

What else can a person give? He has given Himself.

One who is worshiping any form of the Lord, but is not worshiping Mahāprabhu, then Sarvabhauma Bhattācārya...

He has written the book Sarvabhauma Śataka... in its 84th verse.

He says that even if one is doing pure devotion to any form of Śrī Kṛṣṇa, if he is not a devotee of Mahāprabhu, "tathāpi dhanyo na hi," ... What is he saying?

tathāpi dhanyo na hi

“he is not fortunate.”

“Na hi tattva-vettā,” - he is not a knower of truth, who is not a devotee of Mahāprabhu.

One, who is not a devotee of Mahāprabhu, he is not Tattva-vettā (Knower of Truth)... irrespective of which Sampradāya he belongs to.

Why? You don't know yet, that, the Supreme Tattva, Rādhā Kṛṣṇa, have appeared in the form of Mahāprabhu.

You still don't know what He has given you.

If someone comes to know what Mahāprabhu has given, what is the state of Mahābhāva, what Madanākhyā Mahābhāva is, then can anyone abandon Mahāprabhu?

No, they cannot.

So, those who are connected to any Sampradāya, but are not in the worship of Mahāprabhu, they have, in a way, abandoned Mahāprabhu, haven't they? Haven't they? So, how can they be knowers of truth? How can they be most fortunate?

They are not fortunate, then.

Mahāprabhu has appeared in this age but you have no interest.

This is what Śrīla Prabodhānanda Sarasvatī is saying, in verse 50 that...

He says that when Mahāprabhu came, I could not behold Him to my heart's content.

This is my misfortune, that, I could not relish the service at His lotusfeet... This is my misfortune.

But still, I hope to attain the association of the devotees, who have fixed their minds on Mahāprabhu... He is desiring this.

We are attaining that association also.

People of other Sampradāyas have no interest, neither in Mahāprabhu because they don't know what Mahāprabhu has come to give.

And how will they have interest in His devotees... if there is no interest in Mahāprabhu,

then this idea that, "I didn't get Mahāprabhu's association, I didn't get the association of Mahāprabhu's devotees, may I get their association" is not present in them.

Even if one belongs to any Sampradāya, may be a Jagad Guru, yet your fortune is superior than all of them.

Do you understand? Do you understand?

Irrespective of how great any Gurujanas are, however great they may be, still your fortune is superior to them. Why?

Even if they are Siddhas (perfected souls)... still the relish they will receive after becoming siddha, you will receive a greater relishment than them... if not today, then certainly tomorrow, you will receive highest relishment definitely.

Even if they are siddhas, they may be very famous, they may be Siddhas, but no one can compete with your fortune, the fortune of Gauḍīya Vaiṣṇavas.

Why? Because you will definitely receive, if not today, then tomorrow, that Supreme Rasa for which Mahāprabhu has chosen you in His path.

Śrīla Prabodhānanda Sarasvatī is explaining that, one who has no love for Gaura Hari, what is he saying?

iha sa mūḍho nara-paśuḥ,

meaning, "Alas, he is a human animal."

Does Prabodhānanda Sarasvatī not know how to see devotees?

What is he saying?

One who has no love for Gaura, what is he?

A human animal, a human in the form of an animal.

We are not saying it.

If anyone wants to argue, they should argue with Śrīla Prabhodhānanda Sarasvatī, because he is saying it.

Then, he says in Verse 6-

Na ati bahu manyante mahā-vaiṣṇavān

Look, what did we tell you?

Even if one is Mahā-vaiṣṇava, he cannot compete with you, in fortune.

Why did we tell this?

Because the same thing Śrīla Prabhodhānanda Sarasvatī is telling in Verse 6. You may read it.

Na ati bahu manyante mahā-vaiṣṇavān

Understood...? He is not saying simply- Vaiṣṇava... rather- Mahāvaiṣṇavān.

That, he does not give much importance to even Great Vaiṣṇavas,

We are not saying this.

Śrīla Prabhodhānanda Sarasvatī is saying, we are just mike (repeating).

What is he saying?

“I do not consider even Mahā-Vaiṣṇavas to be very fortunate... do not give them much importance.” Why?

Because they are not the devotees of Mahāprabhu.

You would not understand what Mahāprabhu has given, if we had not explained so much to you, you would not have understood what you have received.

When you don't understand, you won't have determination, you won't be connected with enthusiasm.

Now you have understood what you have received,

And your fortune is superior to any Jagad Guru, because you will definitely attain what they will never attain, what Lakṣmī will never attain, what even Nārāyaṇa will not be able to relish... that All of you will attain.

Your fortune is so superior.

Then he says in Verse 41 that those who do not have the intelligence of Śrī Kṛṣṇa in Lord Gaurāṅga Mahāprabhu, that He is the Supreme Lord...Who are they? “Mūḍhā Hari-Dhiyaḥ,” meaning their intellect is foolish, according to Prabhodhānanda Sarasvatī.

Those, who are not devotees of Gaurāṅga Mahāprabhu, no matter whose devotees they are, they are foolish.

Alas, It is the Age of the Supreme Incarnation... Who has appeared to give the Supreme Thing! And you still haven't understood, then what else are you if not foolish?

The combined form of Rādhā Kṛṣṇa is Mahāprabhu, Who has appeared and You have no interest.

What is He giving you? You have no interest, and you are engaged in your own worship.

That is why, he is saying, "I do not give you much importance." Prabodhānanda Sarasvatī is saying- No, No, No...!!

He says, "They are a human animal, foolish."

Prabodhānanda Sarasvatī even says that the entire world has become immersed in this Gaura Rasa, in Gaura Prema Rasa, but I have not yet received its touch. So, because I have not received that touch of that Rasa which Mahāprabhu has come to give,

"vañcīto'smi vañcīto'smi vañcīto'smi na samśayaḥ".

"I am deprived, I am deprived, I am deprived, undoubtedly."

Who is saying this?

He knows what Gaura Prema is.

He says in humility, "I am deprived."

And those who have not actually received it do not say, "I am deprived."

No matter what worship you are engaged in, you have not received Gaura Prema Rasa, have you?

Yet, can you say, "I am deprived?"

No, because you don't know what Gaura Prema is, what Gaura has come to give.

There are two svarūpas of Gauḍīya Vaiṣṇavas, of every Gauḍīya Vaiṣṇava.

No one knows.

So, how fortunate we are that we have attained soo Soo SOOO MUCH...!! We could never have imagined it.

And there are many devotees of Śrī Kṛṣṇa in big institutions, in Vṛndāvana, in Braja, who are Kashini etc., who only believe in Śrī Kṛṣṇa and not Rādhārānī.

Just think, you believe in Both Kṛṣṇa Rādhā. Then, you have got Parakīyā bhāva, which is superior to Svakīyā.

In Parakīyā also, among many Gauḍīya Vaiṣṇavas, it is believed that we are only the dāsīs of Rādhā Kṛṣṇa; we do not have any relationship with Mahāprabhu. There is only one svarūpa for us.

Such people also exist in Braja.

But what are we attaining?

The worship of both forms, continuous guidance on how to attain it.

Some are Gauravādīs, meaning they will chant “Gaura, Gaura, Gaura,” but when they hear Rādhā Kṛṣṇa’s name, they will close their ears, as if they have heard something wrong.

What is the fruit of Gaura Bhakti?

That, one gets the relish of Rādhā-Kṛṣṇa’s Prema rasa... would attain one svarūpa in Braja.

So, some are Gaura-vādī, some are Rādhā-Kṛṣṇa vādī, very few are there who are doing worship in the right way.

Among ati-alpatara (very few) humans, there are ati-alpatara (very few) Rādhā Kṛṣṇa Devotees... among them, are very few who are in Parakīyā Bhāva...and still few among them, who remain connected to the right path.

You are one of them. So, to what extent should we celebrate our fortune? "Veda vidhi agocara, ratana vedīra para, sevva (bhaja) nitya kiśora-kiśorī." So, Śyāmā-Śyāma are beyond the Vedic methods. "ratana vedīra para." Śyāmā-Śyāma, who are seated on a jeweled altar...Worship Them.

Bhaja nitya Kiśora kiśorī

Worship Śyāmā-Śyāma.

This can be said by anyone who worships Rādhā Kṛṣṇa. Because Śyāmā-Śyāma are beyond Vedic methods. Oh, I forgot to tell you a very important thing. There are many manifestations of God. Our Ācārya, Śrīla Viśvanātha Cakravartī Ṭhākura, has written a scripture called Bhagavatāmṛta Kaṇā. In it, he explains that there is four kind of relishment, and in comparison to another...

This Goloka, the Goloka we wish to go to, is Mādhurya Goloka. There is also an Aiśvarya Goloka...

from the perspective of relishment... What is superior to Mathurā? Dvārakā. And what is superior to Dvārakā, from the perspective of relishment?,It is Braja, Goloka Braja.

But there is also an Aiśvarya Vṛndāvana, which is called Aiśvarya Goloka. Its relishment is even lesser than Mathurā.

If the relish is differentiated in four aspects, then Aiśvarya Goloka comes at the bottom. Here also Śyāmā-Śyāma reside...

Superior to that is Mathurā, superior to that is Dvārakā, and superior to Dvārakā is Braja. So, what kind of worship has one received, only they know. But the best worship, the relishment of the ultimate sweetness in Parakīyā-bhāva, is solely and solely the gift of Śrī Caitanya Mahāprabhu. That is why it is said, "**anarpita-carīm cirāt**."

What is Rūpa Gosvāmī saying?

Anarpit...which was never offered before,

ONLY Mahāprabhu is the giver of that, and we have received it.

The worship of other Rādhā Kṛṣṇa is worshipable.

Oh, Rādhā Kṛṣṇa Themselves are worshipable.

We also highly respect the devotees of Lord Rāma. And also the devotees of Lord Nṛsiṃha. But all the distinctions I have told you, are not from the perspective of tattva (truth), but from the perspective of rasa (divine mellow). From the perspective of tattva, all are devotees of God, and everyone will attain divine bliss, that will certainly happen. But from the perspective of rasa, what the Gauḍīya Sampradāya, the Gauḍīya Vaiṣṇavas, would attain, no other Sampradāya can attain it.

In other Sampradāyas, if the state of Mahābhāva has not been attained, then how can the Līlā of Madanākhyā Mahābhāva happen?

Rasa Līlā will not happen without many *kāntās*. In all other forms of worship, there are no many *kāntās*. Many *kāntās* means many Gopīs. In our Gauḍīya worship, all Gopīs, including Rādhārānī, run away from their homes at night to secretly meet Śrī Kṛṣṇa. This is not present in other Sampradāyas. Because there is no home, so there is no question of running away from?

So being in a limited area, experiencing different kinds of tastes, but you are not going home, so there is no rarity. This is what Jīva Gosvāmī is telling. So, how much indebted should we be to Jīva Gosvāmī Pada, Śrī Prabodhānanda Sarasvatī, and those saints who, knowing all this, are telling us, so that we can understand what we have received? And we have seen other people leave the Gauḍīya Vaiṣṇava Sampradāya and go to influential gurus, who worship Rādhā Kṛṣṇa...why do they go after practising devotion for 20-30 years.

And we have also seen other people who leave the Gauḍīya sampradāya and go to influential gurus, in another upāsanā of Rādhā-Kṛṣṇa.

Why do they go even after chanting "Hare Kṛṣṇa" for 20-20 years? Why?

Because, child, you/they never even realized what you/they had actually received.

If you had heard this discourse even once, the thought of leaving the Gauḍīya Sampradāya and going to any other form of worship would never crossed your mind, even in your dreams.

Would the thought ever enter your mind?

If someone realises they have received/attained the supreme object, would they go anywhere else?

It pains us greatly when we see that devotees who chant Harināma and those who chant Hare Kṛṣṇa Mahāmantra go into other sampradāyas.

Do you realize what you are leaving behind and what you are grabbing onto? You are dropping/leaving a diamond to pick up a stone, even if it is the worship of Rādhā-Kṛṣṇa. I am not saying this; Jīva Gosvāmī is saying this.

So, let us celebrate our fortune for what we have received. And if we are not celebrating our fortune, then it is certain that we do not realize what we have received.

Even now, we are cribbing, still stuck over money, attachment. Why?

Because we simply do not realize what we have attained. We are not enthusiastic to walk this path.

Why?

Because we think, "everyone is doing Bhakti, all are devotees, everyone is the same."

They are not the same; there is a vast, vast, vast difference.

At least three times a day, let us start jumping up from our beds — "How fortunate I am".

Take this as a Sādhanā, only then will you remember.

Because if you do not take it as Sādhanā, you will forget again.

Just as we forget all other things. Like we forget — "Jananī Janaka bandhu", "sarva dharmān parityajya"; similarly, we will forget this too.

Why? Because we don't value it.

How will you value it? When you take it as a Sādhanā.

What Sādhanā am I talking about? Jump up three times a day saying, "Jaya ho! Jaya ho! Jaya Ho! How fortunate I am! Mahāprabhu is causelessly merciful. How much mercy He has bestowed upon me."

And Mahāprabhu is so merciful, that in other forms of worship, how much hard work one has to do — if will worship in this specific way and contemplate, only then will achieve (siddhi) perfection."

But how merciful Mahāprabhu is:

“Je Gaurāṅgera nāma laya, tāra haya premodaya, tāre mui jāi balihāri.”

First of all, Mahāprabhu is so merciful that He gave the supreme object in charity.

Not just that, He gave two svarūpa.

Not even just that, He made everything so easy that if we simply take His name, you will attain that supreme object.

Just take His name; who could be more merciful than this?

Oh! “I am giving you everything”. And by doing what, you will attain it?

“Just take My name.”

Je Gaurāṅgera nāma laya, tāra haya premodaya, tāre mui jāi balihāri.

That is why, Nityānanda Prabhu is supremely merciful. HE knows how everything is attained, so what is Nityānanda Prabhu saying?

“Bhajo Gaurāṅga, kaho Gaurāṅga, laho Gaurāṅgera nāma re” (Worship Gaurāṅga, speak of Gaurāṅga, take the name of Gaurāṅga).

Bhajo Gaurāṅga, kaho Gaurāṅga, laho Gaurāṅgera nāma re ...

Prabodhānanda Sarasvatī is explaining in Śrī Caitanya Chandrāmṛta, verse 121, referencing Śrīmad Bhāgavatam.

Look at this, see the distinction here and understand.

The most confidential truth in the Bhāgavatam is the Rāsa-prasaṅga (the topic of the Rāsa dance). What is the most confidential truth in the Bhāgavatam?

Rāsa Līlā! Rāsa-prasaṅga , which is not present in other forms of Rādhā-Kṛṣṇa worship; just think.

That is the first point.

The next point is that this most confidential purport ‘Rāsa-prasaṅga’, is such a difficult thing to understand, that even in the Bhāgavatam, the Rāsa has been described very briefly; this is what is being stated in this verse.

That confidential topic, which has been described very briefly in Śrīmad Bhāgavatam, that very object of relish — to reveal that —Śrī Kṛṣṇa has incarnated in the form of Gaura-Kṛṣṇa.

To extensively reveal that which was mentioned/described briefly in the Bhāgavatam..., to extensively reveal that same Rāsa-Līlā, Mahāprabhu has come.

Look at this:

“Loke avatīrṇo Hariḥ Gaura-vapuṣā”

Vapu mean body.

Gaura-vapuṣā loke avatīrṇo Hariḥ

That very Hari, Śrī Kṛṣṇa has descended into this world.

How?

‘Gaur-vapuṣā’, HE has incarnated in a Gaura-form.

To give what? That very Rāsa Līlā which is not present in other forms of worship.

Did you understand the point now?

How can the Rāsa Līlā take place, if there are no bahu-kāntā? So, there is a vast difference in the worship of Rādhā-Kṛṣṇa. A vast difference.

Mahāprabhu [came to give] the relish of that Rāsa Līlā. Rāsa Līlā means the inclusion of all kinds of rasas (divine mellows).

Rāsa Līlā is not just one single pastime; that [simply] dancing is the Rāsa...

Rāsa Līlā is very extensive. I won't speak about this right now.

Rāsa Līlā is very extensive, “the inclusion of rasa... to give that relish to all of us.”

You might think, ‘I am like this... my leg is bad... I have no money, so am I fortunate?’

Child, fortunate like you? Leave aside Indra, leave aside Brahmā... even Nārāyaṇa is not, Lakṣmī... no one is.

Someone who possesses wealth, what he is being called? Fortunate!!

Wealth means Lakṣmī.

If one possesses Lakṣmī in a small quantity, they are called ‘fortunate’ but we are saying that Lakṣmī herself is not totally fortunate. So, how can the one who possesses Lakṣmī be fortunate?

Lakṣmī herself is not fortunate.

“Śrī means fortune. She (Lakṣmī) is the very embodiment of fortune, yet she is not ‘fortunate; Why? Because she does not attain that worship of Rādhā-Kṛṣṇa.

So, these people with four annas (petty change), or one lakh, two crores, five crores... do you think you/they are fortunate?

“Loke avatīrṇo Hariḥ Gaura-vapuṣā tadvastu prathanāya...”

That object which is the Rāsa Līlā, this is what is being said here —

‘Tad-vastu prathanāya, To give that object,

Loke avatīrṇo Hariḥ Gaura-vapuṣā,

Hari descended to this world in Gaur-Rūpa to give that very object, the Rāsa Līlā which was described very briefly in the Bhāgavatam.

In verse number 18 as well, you can understand this a little.

Before Mahāprabhu came, on the Earth rasa... devotion everyone was practicing, but what Mahāprabhu has come to give—even Śukadeva could not know.

Śukadeva Gosvāmī does not know.

The speaker of the Bhāgavatam, Bhagavata Vaktā, Śukadeva Gosvāmī, does not know what Mahāprabhu has come to give.

Did you understand? The speaker of the Bhāgavatam, Śukadeva Gosvāmī, does not know what Mahāprabhu....

Look at this -

kasyāpi praviveśa naiva dhiṣaṇā yad veda no vā śukaḥ
no vā śukaḥ

Śukadeva Gosvāmī does not know that which Mahāprabhu has come to give.

And that which even the merciful Śrī Kṛṣṇa did not reveal. What did Kṛṣṇa reveal ? Rāsa-Līlā...!!

But in the Rāsa Līlā, He did not reveal this—that service of Rādhā-Kṛṣṇa also happens in the form of a maidservant (dāsī.)

Did He reveal it? Did He?

HE did not. HE only revealed up to the Rāsa-Līlā.

In other forms Rādhā-Kṛṣṇa worship, there isn't even Rāsa-Līlā.

Śrī Kṛṣṇa has well revealed the Rāsa-Līlā.

Madhura Rasa/ Sweet mellow which Mahāprabhu has come to give, which even Śrī Kṛṣṇa did not reveal, which even Śukadeva Gosvāmī does not know, in that the Gaura devotees are happily wandering.

Say — Gaurāṅga Mahāprabhu ki Jaya!!!

How beautifully it is being stated:

‘Sukhaṁ khelanti gaura-priyāḥ’

Mahāprabhu's devotees are playing happily in that Rasa, which Śukadeva Gosvāmī does not know, and which Kṛṣṇa Himself did not reveal.

sukhaṁ khelanti gaura-priyāḥ, the dear devotees of Gaura are playing happily in it.

You all are devotees of Gaura, now have you understood what you are receiving?

Never complain about wealth or anything, that there is a problem, because what you have attained — Oh child! The desire to attain that, what to speak of demigods, even Lakṣmī-Nārāyaṇa cannot do.

The most excellent...the Supreme...

Who is Mahāprabhu?? The Supreme Avatāra.

What has Mahāprabhu come to give? The Supreme Object.

There is no doubt.

And, what is this Kaliyuga? The Supreme Age (Sarvottama Yuga). Because in this the Supreme Avatāra has come to give the Supreme Object.

This is Supreme Kaliyuga.... other Kali Yugas are not like this; are other Kaliyugas like this? Such a narration in any...

Oh child! Leave aside the four ages, such a narration/ kathā won't found even in an entire Manvantaras. This pure Hari-kathā that you are able to hear—it is a great fortune if one finds it even within Manvantaras.

That is why we say: even if you have to get sold or sell [everything], if you are able to hear this kathā, it is a very cheap bargain. Even after selling everything.

Mahāprabhu has bestowed such mercy that you people are listening to this live.

Everyone on the entire Earth will come to know what has been attained now..., why the Gauḍīya Vaiṣṇava Sampradāya is the supreme Sampradāya.

Is the Gauḍīya Sampradāya the supreme? Certainly.

The Gauḍīya Vaiṣṇava Sampradāya is certainly the best. Why is it so? I have only explained that to you today.

Just think, why is Prabodhānanda Sarasvatī telling even other devotees that 'they are not fortunate, they are unfortunate... I do not give them much regard?

Why is he saying this? Because they will not receive that treasure/object which Mahāprabhu has come to give.

Even the demigods desire to take birth in Bhārata. When do demigods desire to take birth in Bhārata? Always desire. Why? For what? To attain Nārāyaṇa Bhakti.

Who desires this? The demigods — Nārāyaṇa bhakti...; our Nārāyaṇa jī cannot attain that devotion which you have received.

The demigods do not desire Kṛṣṇa Bhakti; they desire Bhagavad Bhakti. First, understand this: they do not even know that Kṛṣṇa is Bhagavān [the Supreme Lord], so how can they desire Him?

When you don't even know that a thing exists, how will you desire it? Do you understand the point?

You don't know there is a thing called Kṛṣṇa Bhakti. If you don't know Kṛṣṇa, how will you desire Kṛṣṇa Bhakti?

The demigods (Devī-Devatās) desire Nārāyaṇa Bhakti; they pray: 'O Nārāyaṇa! Give us birth on Earth, in Bhārata-varṣa, so that we may perform Your devotion and be liberated from the cycle of birth and death.'

This is the permanent prayer of the demigods.

No demigod can pray: 'Make me a maidservant of Rādhā-Kṛṣṇa.' Why? Because even Lakṣmī-ji cannot make this prayer—the one whom you are worshipping, even she cannot make this prayer.

So, the demigods only pray for Bhagavat Bhakti (devotion to God).

You are receiving the supreme Kṛṣṇa Bhakti within Bhagavad Bhakti. And within Kṛṣṇa Bhakti too — higher/superior than the mood of a Sakhya is Vātsalya..., higher/superior to the Vātsalya is the Gopī-bhāva..., and much, much higher than the Gopī bhāva is the Dāsya bhāva [servant mood] of Rādhā-Kṛṣṇa, that is what you are receiving.

The Demigods only desire to attain general devotion to the Lord, but you are receiving the absolute best of Kṛṣṇa devotion, the devotion to Rādhā and Kṛṣṇa in Parakīya bhāva.

And even within that, you are receiving the grace to walk the right path, otherwise, there is so much deviation here. Our Guruji has already told us how much delusion and deviation there is, and we are trying our best to protect this truth, and we will continuously engaged in protecting it.

Now think about it, we have so much lust, anger, and greed within us — How will we ever be able to attain such an elevated form of worship? We are completely filled with anarthas. Hence the saying,

āpane ayogya dekhi' mane pāñ kṣobha

When we look at our own unworthiness, seeing that we are completely filled with lust, anger..., we feel a deep distress within—Alas! How will I ever attain this?"

tathāpi tomāra guṇe upajaya lobha

But seeing your qualities, my mind breathes a sigh of relief — Ah! By your grace, I will attain it. I can already see what I am getting through my own efforts, but by your grace, I will definitely attain that which is beyond everyone's qualifications.

How can this qualification even be possible, tell Me??

How can we even desire something that we have absolutely no knowledge of?

Nobody knows about the devotion to Rādhā Kṛṣṇa. Even in our own homes, people don't know; they think that all types of devotion are exactly the same. Look at the altars in our homes—who all are present in one single temple? The Mother Goddess is there, Lord Rāma is there, Lord Śyāma is there, and whoever else possible, Lord Śiva is also there — everyone is considered equal.

Śrīla Prabodhānanda Sarasvatī is explaining in verse 43 that if we haven't attained devotion to Lord Gaura, then whatever other qualities we may have, then what is it?

Shame on me, shame on me!

People consider themselves to be great souls whether they are Gaura devotees or not, but what are the true great souls saying?

If one is not a Gaura devotee, if one is not in the Gauḍīya path, then it is a shame.

We are unfortunate; not 'we'— I mean, if anyone who is hearing our words, if they do not become obstinate.

Do you understand obstinate? Stubborn, stuck on a wrong notion, stubborn...,

If they are not obstinate, they will understand what the supreme objective is, and to attain that supreme objective, they will take shelter at the lotus feet of Mahāprabhu; one who is not obstinate will do this.

But one who is obstinate will find faults even in this, 'Why are you speaking like this? Why are you saying this?'

Go and argue with Prabodhānanda Sarasvatī,

Go and argue with Jīva Gosvāmī — why they are explaining that a Loving attachment (rati) that lacks Parakīya Bhāva is inferior? Why are they saying this? Go and ask Jīva Gosvāmī.

How immense is the mercy of Jīva Gosvāmī! If he had not revealed this truth that the worship of Parakīya Bhāva which is attained, that state of Mahābhāva — as long as there is no Parakīya Bhāva, the state of Mahābhāva is never attained at all.

So, Jīva Gosvāmī has so mercifully explained that the attainment of Mahābhāva only happens when there is Parakīya Bhāva. If this hadn't been explained, then how would we today be able to understand this? The most fundamental thing is the grace of Jīva Gosvāmī, because of which today we have been able to understand this path.

So, keeping the grace of Mahāprabhu and the grace of Śrīla Jīva Gosvāmī, the grace of Prabodhānanda Sarasvatī in mind, we should dance and sing every day about what we have attained.

At least three times a day, should rejoice – see! What we have attained...what we have received!

We will get it!! We will get it! We will definitely get it, if not today then tomorrow for sure, which Mahāprabhu has come to give.

So, we conclude today's session here. Begging for mercy from Mahāprabhu, that the supreme objective you have come to give us, may we attain it.

All glories to Śrīman Gaurāṅga Mahāprabhu!