

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

81.12.23.B\_81.12.24.A

**Śrīla Śrīdhara Mahārāja:** ... that *bhajan-kuṭīra* there on the banks of Pavan-sarovara, Sanātana Goswāmī lived there. And Rūpa Goswāmī two miles off, in one place, Kadam-kandi, between Nanda-grāma and Yavata, the middle position, Kadam-kandi, there lived Rūpa Goswāmī.

And that introductory poem, in *Śaraṇāgati*, that *tikā*.

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** Introductory poetry in Sanskrit.

*svairācārābdhi-saṁmagnān, jīvān gaurāṅghri-paṅkaje  
uddhṛtya śaraṇāpatter, mähātmyaṁ samabodhayat*

All souls they are *saṁmagnān*, they are diving or struggling in the ocean of *svairācāra*, pleasure seeking, *anyābhilāṣa*, immoral activities, whimsical activities. Mostly the *jīvās* are struggling in the ocean of whimsical activities, energising. *Svairācārābdhi-saṁmagnān, jīvān gaurāṅghri-paṅkaje uddhṛtya*, taking them out of that ocean, put them in the lotus feet of Śrī Gaurāṅga. You collected them from the ocean wide, the troubled ocean, and put in the lotus feet of Gaurāṅga. *Svairācārābdhi-saṁmagnān, jīvān gaurāṅghri-paṅkaje, uddhṛtya śaraṇāpatter, mähātmyaṁ samabodhayat*. And there placing them you began to instruct them about the great nobility of *śaraṇāgati*, the high value of *śaraṇāgati*. *Samabodhayat*, and tried to make them understand, to realise that what is the efficacy of *śaraṇāgati* proper. My Gurudeva did so, so I bow down to him first.

Then Bhaktivinoda Ṭhākura, in this way, I can't remember that.

[ The forgotten verse begins with *śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādṛtaṁ* ]

Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. *śaraṇāgati. śaraṇāgati.*

So, admission of *śaraṇāgati*, appreciation of *śaraṇāgati*, that means that we have come in the relativity of a great thing, a great substance, otherwise one can't find the necessity of *śaraṇāgati* at all. "Why *śaraṇāgati*? We want to make master over everything." Ha, ha. The science, the *karmī*, the exploitationist, they want everything under his control. But this is just the opposite, and opposite to the highest degree, that we have found such great, noble aspect of the nature that we want voluntarily to be offered to be the eternal servants of it. I am in relativity of such a magnanimous noble thing, *śaraṇāgati*.

*Śaraṇāgati* herself it is, she contains Kṛṣṇa within its boundary, within her boundary, Kṛṣṇa is. Cross *śaraṇāgati* and you will find Kṛṣṇa. Ha, ha. *Śaraṇāgati*, the halo, the halo of Kṛṣṇa is *śaraṇāgati*. Through *śaraṇāgati* we can approach to Kṛṣṇa conception. Not enquiry, not barren enquiry, but sincere and substantial enquiry, and that requires *śaraṇāgati*.

*Praṇipāta, pariprasna, sevā*. The *praṇipāta*, first you must give exclusive respect to Him otherwise you won't allow yourself to approach. If you want to approach Him at all, the first qualification is *praṇipāta*, you must surrender, that you are approaching a great thing, and great, great, great in the infinite, so *praṇipāta*, and then *pariprasna* somewhat, to certain extent.

And then service, to be utilised by Him, to be utilised by Him. That means to taste the juice, to serve means to taste the juice. By serving only we can connect, we can feel, we can have any experience through service. Just opposite to enjoyment and indifference. Enjoyment, indifference and service, and service as duty and service as love, loving service, service is

generally of two kinds. Service in consideration from the standpoint of duty in the Vaikuṅṭha: that also fetches something. But service of love, actuated through love only, that is amply given, that gives us amply. And there is also gradation, *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, gradation there. This is reality in this world. In the world of enjoyment also we find more intense enjoyment in the lady love, intense enjoyment, and this is the perverted reflection. So there also, that sort of, that type of divine divinity there in the service, so *mādhurya-rasa*, and there is also gradation.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Big things in the small tongue, in a mean tongue, noble things in a mean tongue, noble words in a mean tongue! Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

**Akṣayānanda Mahārāja:** Lotus things from lotus mouth.

**Śrīla Śrīdhara Mahārāja:** Gaurāṅga Sundara. Gaurāṅga Sundara. Gaura Haribol. Gaura Haribol. Gaura Haribol. Humble. We may let things flow towards downward, the flow from high to down. The most down place can contain, ha, ha, may not allow anything to flow away from that place, the container. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

*na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharaṁ prakāśitum  
vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā*

[Śrī Caitanya Mahāprabhu said: “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.”]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 2.45]

“It is clear proof that I have no faith otherwise I could not have lived, I could not live in separation of that highest prospect.”

In this world also many men died of frustration, broken-hearted, a great loss cannot bear, dies broken-hearted.

So Mahāprabhu says, “That I am continuing My life, that is a proof positive that I have no attraction for Kṛṣṇa, otherwise I could not, I should not have lived, should not have lived.”

This is the standard, the direction, how highly valuable that Kṛṣṇa *prema*. Never go to pose and think that you are in possession of that. That can't come in anyone's possession. But it is a peculiar thing that the disciple he sees that, “It is in possession of my Gurudeva, or possession of Vaiṣṇava. I do not possess anything, but the Vaiṣṇava, it is in their possession I see, I can clearly see that it is in their possession.”

But the Vaiṣṇava says, “No, no, it is not in my possession, it is my Guru's property. It is really the property of my Gurudeva. I am not fully aware whether it is with me. Of course when I say when he's a mediator, can't deny that something is passing through him. But I do not know it fully, I can't appreciate them fully. But it is passing anyhow through me.”

Unknown and unknowable, a peculiar characteristic, *adhokṣaja*, the transaction of the *adhokṣaja* can't touch, but he's the agent, but he cannot, he's not beneficiary but he's the agent. None is beneficiary, everyone thinks they're mere agent. Hare Kṛṣṇa. Hare Kṛṣṇa. That is so

independent in characteristic, so independent, and valuable, the highest value. That cannot be subservient to the possessor, but still there is possessor.

And Kṛṣṇa Himself is to admit that, “Without My devotee I am nothing. I am nothing.”

If we had all been animals then no worth of gold, ha, ha, ha. Gold has no worth amongst the beasts, the animals.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa.

**Devotees:** Mahārāja, is Prahlāda Mahārāja still in this universe or has he left?

**Śrīla Śrīdhara Mahārāja:** Prahlāda Mahārāja?

**Akṣayānanda Mahārāja:** Is he still living in this *brahmāṇḍa*, universe, or is he living somewhere else?

**Śrīla Śrīdhara Mahārāja:** Prahlāda Mahārāja. He can be conceived to live with Nṛsiṃhadeva in His zone in Vaikuṅṭha. In Vaikuṅṭha there are different zones also, and twenty-four of them have been mentioned, in different *Purāṇas*, and there is also a zone of Nṛsiṃha. He’s there. Wherever there’s Nṛsiṃhadeva there is Prahlāda, wherever, in Arcā-Mūrti also, in the Arcā, Prahlāda is inseparably connected with Nṛsiṃhadeva. His presence is not only in one place, in Vaikuṅṭha, and also in different places wherever there is Nṛsiṃhadeva. That is the ideal devotee of Nṛsiṃha, *viśraya* and *āśraya*. They’re inseparably connected. Hare Kṛṣṇa. Hare Kṛṣṇa.

Kṛṣṇa is One, but there are so many Vighraha’s everywhere there is Kṛṣṇa. And also we can say the separate Kṛṣṇa, there is some union in separation. Ha, ha. The Kṛṣṇa of that temple, Rādhārāṇī of that temple. She says that, “I have not got it.” This is in *Caitanya-caritāmṛta*.

That Pratāparudra’s queen, she wanted to give her, that *mukta*, to Sākṣi Gopāla, Sākṣi Gopāla - so she hesitated and came back. Then she got a dream. No. She thought that, “There is no hole on the nose so how can I put it into His nose?” So she came back, and got a dream.

“No, no. I have got a hole in My nose. In My childhood, My mother, to decorate Me with this nose ornament she created a hole. I have got that. You just give that ornament to Me what you wanted to give.”

Then she again went and found, “Yes, there is a hole,” and put the ornament.

Once, during my Gurudeva’s time when this Bagh Bazaar Maṭh was installed, myself and Hayagrīva Brahmachārī, afterwards Mādhava Mahārāja, went to collect funds towards Dimondara [?] or some place. And there we approached a rich gentleman for collection, this *utsava*, “And for one days expenditure you please take it, bear it.”

Then he went to consult with his wife and came back and told, ha, ha, something else. “That my wife says that she wants to give a golden necklace to you. She saw that last night in a dream that a girl has come to her, ‘That I want to get a necklace, my necklace is stolen away, I want a necklace from you.’”

“And who are you?”

“I am Rādhārāṇī of Gauḍīya Maṭh Bagh Bazaar.”

**Devotees:** [Group laughter]

**Śrīla Śrīdhara Mahārāja:** “She got such a dream, so she is ready to give that. You are coming from Gauḍīya Maṭh Bagh Bazaar? So she’s willing to give to you a golden necklace for Rādhārāṇī, because the girl told that, ‘I am Rādhārāṇī of Gauḍīya Maṭh.’”

So Rādhārāṇī of Gauḍīya Maṭh, Rādhārāṇī of Chaitanya Maṭh, They’re also different - One and different. That is the peculiar conception how we could put in our fleshy brain, limited brain. *akigigraita ananta svarūpa* [?] In the same Śrī Mūrti He has got His infinite phases.

“So I am Rādhārāṇī of Gauḍīya Maṭh Bagh Bazaar. I have come to - really, these ornaments were stolen perhaps a day or two before.”

Then I said yes, the ornament have been stolen we know, we know. Then your wife is very, very fortunate that Rādhārāṇī came to beg ornaments, especially necklace for Her, from your wife. She must be a devoted lady. Then she did so.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

\_\_\_\_\_ [?] Mādhavendra Purī’s Gopāla.

“The, My servant being afraid of the Muslim invaders, anyhow put Me in the bush here and he fled. And there a long time I am un-served and I am unfed. I’m waiting for Mādhavendra Purī. When he will come and take Me out and install Me and will begin My services? I am waiting for you Mādhavendra Purī long time.” Ha, ha, ha. “I’m very hungry, I’m very hungry.”

All these things, Gaura Haribol. What is not in the cause cannot be in the effect. But the cause is perfect but the effect this is perverted, this is vulnerable. And the real is such.

Hare Kṛṣṇa. Hare Kṛṣṇa. \_\_\_\_\_ [?]

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** There was one devotee of Mahāprabhu, Raghunandana, in Śrīkhaṇḍa. Narahari Sarakara, Raghunandana, and another, Mukunda, Raghunandana’s father, three devotees there. Raghunandana, he has been told to be incarnation of Pradyumna. Very beautiful and very devoted from boyhood.

And he, when Mukunda one day he went, he was a *kavirāja*, some call from a distance and he went to attend that, and asked Raghunandana, “You please make to eat, that is, serve the Deity.” Perhaps Gopāla or something, Raghunandana. “You are to offer, the offer made, then to Gopāla. And in the ordinary sense you are to make Him eat, my Deity.” This order he gave to his son, young son Raghunandana. Son means he’s of course more than fifteen to eighteen, something like that his age. He asked him, “You feed my Gopāla today. I am going. I can’t return.”

Then Raghunandana he, the (*naividyam*, the *andam*?) and the curry or what was given there, he appealed to Gopāla. “You take it, You take it.”

He says that He does not eat.

He began to cry, “What is this? My father will come and chastise me. You are not eating. How is this? You must have to eat.” And he began to cry. “My father ordered me that I must feed You, but You are not eating.” And began to cry such heartily that Gopāla had to eat.

Then the mother came to take out the *bhoga phalla* but there was nothing. “What is this?”

You have eaten the whole thing?”

“No, no, no. I have not eaten. The Deity has eaten.”

“No, no, you wicked son, what have you done? The Vighraha, the Arcā-Mūrti does He eat anything? Only looks over.”

“No. Father told me that, ‘you must feed Gopāla’ and in the beginning He did not come to feed, take, but I began to cry and He came and took everything.”

“What is this? No. We can’t believe it. You have eaten it.”

He began to cry. Then the father came, “What the matter?”

“This is so.”

“You boy, what do you say? It is impossible that the Deity will eat.”

“Yes my father, He did not eat in the beginning, but I began to cry, ‘my father requested me to feed You and You don’t eat. Then he’ll beat me.’ In this way, then He ate.”

Then his father told, “Can you show me? Can you show me my boy?”

“Yes, perhaps I can show.”

Then, when he was present he could not, but then it was arranged that he will be aloof and from afar he’s to look, and he could see that Raghunandana.

And when Raghunandana met with Mahāprabhu in Purī with his father, and uncle Narahari, Mahāprabhu is putting question to Mukunda. “You are Raghunandana’s father or Raghunandana is father to you?” Mahāprabhu’s putting this question to Mukunda Sākha.

Then, Mukunda could understand the meaning. “Yes. Raghunandana is our father, because, *yāñhā haite kṛṣṇa-bhakti sei guru haya.*”

[*śuni' harṣe kahe prabhu - “kahile niścaya, yāñhā haite kṛṣṇa-bhakti sei guru haya”*]

[Hearing Mukunda dāsa give this proper decision, Śrī Caitanya Mahāprabhu confirmed it, saying, “Yes, it is correct. One who awakens devotion to Kṛṣṇa is certainly a spiritual master.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 15.117*]

“He has got the external body from me, but we got our devotion from him, so he’s our Guru, he’s my father. He is my Guru, he is my father.”

*āmā sabāra kṛṣṇa-bhakti raghunandana haite, ataeva pitā - raghunandana āmāra niścite*

[“All of us have attained devotion to Kṛṣṇa due to Raghunandana. Therefore in my mind he is my father.”] [*Caitanya-caritāmṛta, Madhya-līlā, 15.116*]

“Yes, *yāñhā haite kṛṣṇa-bhakti sei guru haya.* Who is Guru? Who holds superior position? Whoever be in the question of flesh and blood in historical fact, but who gives Kṛṣṇa *bhakti*, he’s Guru. You are all grateful to Raghunandana. To get your devotional family you are all indebted to him, that is Raghunandana.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. So everything is possible, everything impossible. What is impossible to the fool that is possible to the educated, so many scientific researchers.

*yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī*  
[*yasyām jāgrati bhūtāni, sā niśā paśyato muneḥ*]

[“While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy.”]

[*Bhagavad-gītā*, 2.69]

What is true to an intelligent man, to an ordinary man that is nothing, that is ludicrous. So one who has got devotion he has got all the pastimes of *līlā* in him, it is real to him. But who has not got that sort of eye... *anye buddha chat kulyad visaya dhuli te kamona sei para tattva baive leki te* [?] The eye is covered with the exploiting and renunciation dust so cannot have. Their sight is not deep enough to pierce through the cover and to see substance within the cover.

*sarvatya krsnera murti kari jal mal sei leki te pari akhini amore* [?]

*anyi bhuta cakru yal visaya dhuli te kamona sei para tattva baive leki te* [?]

Covered with the dusts, so many, so many fleeting desires, *kāma, kamana, vāsanā, vāsanā*, so many, infinite number of desires, *vāsanā*. Like so many dusts covered our eyes. And then the renunciation cover, indifference, indifference, atheism. “Nothing better than me” If those covers of exploitation and of renunciation, then positive serving member I am in the universe it is good. Then the goodness, innate goodness of the environment will come out to his eye and heart.

“Yes, you are a gentleman and you are living in the society of a gentleman.”

And *dacoits*, you find yourself in the midst of the *dacoits* necessarily. Birds of the same feather flock together, flock together. You are born in your desired circle so you cannot but see if you look around, all exploitationist, all exploitationist. I deserved so and I have been thrust into such society, the all exploitationist. Exploitationists of different kinds. Automatically we are being adjusted in that way according to our own desire we are pushed into a particular environment. And we find birds of the same feather flock together.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

**Akṣayānanda Mahārāja:** But you are so kind that non gentlemen also can come to you.

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha, non gentlemen, gentlemen. Mahāprabhu came amongst the non gentle to make them gentle. And our Guru Mahārāja and others benevolently they came. And we non gentle came for that purpose and we are asked, “Try to help and see that all gentle and whatever non gentle you find try to cleanse it and then you will be able to become a gentleman.” Gaura Haribol. Gaura Haribol. So here we stop today.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

**Akṣayānanda Mahārāja:** *Jaya om viṣṇu-pāda...*

...

**Śrīla Śrīdhara Mahārāja:** Mahāprabhu putting questions and Rāmānanda answering. In this posing the whole of the theological development was expressed there on the banks of the Godāvārī: very sacred place.

**Devotee:** So that's the meeting place of Lord Caitanya and Rāmānanda Rāya?

**Śrīla Śrīdhara Mahārāja:** Yes.

**Devotee:** Opposite Raja Bihari?

**Śrīla Śrīdhara Mahārāja:** And at that time Prabhupāda when he sent me there he converted my name into Rāmānanda Dāsa, and sent there. He gave me the name from Rāmendrasundar he converted to Rāmānanda Dāsa and sent me to discover the land, as well as to construct a temple, and to install footprints there. And I lived there for some time and purchased land also there in which the Maṭha is now established. The land was purchased by me, of course by collections.

*Rāmānanda Rāya arcay godavari diti* [?] Very sweet, sweet and grand, generous, sweetness and generosity mixed. Magnanimity and sweetness mixed. Only, that is the place where Mahāprabhu showed His real self, who is He. Who was He; that was shown to Rāmānanda Rāya only in that place, and never we find anywhere else. *Rasa-rāja mahābhāva dui eka rūpa* [Caitanya-caritāmṛta, Madhya-līlā, 8.282] Both Rādhā and Kṛṣṇa combined. The most secret ocean of the truth was shown there only once. And we never found that that was expressed, revealed in any other place. *Rasa-rāja mahābhāva dui eka rūpa*. Rāmānanda could not contain himself. He lost his senses. By visiting that combined Vighraha Rāmānanda fell unconscious.

Then Mahāprabhu touching his body again took him to consciousness.

And then he saw that the *sannyāsī* is sitting on his front.

And then in a plea He left the place. That Mahāprabhu was Rādhā-Govinda Both combined. That He Himself showed in that place.

The naked, positive and negative origin of the whole, how They are. The most prime cause is beauty, twofold, Predominating and Predominated. Predominated part of the beauty and Predominating part of the beauty; that is supposed to be the prime cause of the whole existence. Mahāprabhu and *Bhāgavatam* says that. Not power, nor force, nothing of any other type, but beauty and love; that is the prime cause. That is a new grant to the world which was never given to the world, that the prime cause of the whole infinite is beauty and love. This is the speciality of *Śrīmad-Bhāgavatam* and Mahāprabhu.

So we need not be afraid. The apprehension is only superficial, *māyā*. But in the depths of our lives achievement no apprehension: all love and beauty. So our future is guaranteed in a most optimistic way. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja \_\_\_\_\_ [?]

**Devotee:** I went to the town. I want to buy a picture of Kṛṣṇa, photograph. And there are many pictures of Kali which show that Kali is staying with her feet on a demon. She has killed some demon and she's standing with her feet on the chest of this demon. There is a story like this.

**Śrīla Śrīdhara Mahārāja:** Eh? What is that?

**Devotee:** There is a picture of Kali which shows that she is staying with her feet on the chest of a demon.

**Śrīla Śrīdhara Mahārāja:** No.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Kali is standing on the Śiva.

**Devotee:** She's standing on Lord Śiva?

**Śrīla Śrīdhara Mahārāja:** Lord Śiva.

**Devotee:** What is the story?

**Śrīla Śrīdhara Mahārāja:** That means that generally the *jīva* soul is considered as *śiva* intrinsically. But those that are under bondage, there the *māyā* is standing over the *jīva* soul. Really *jīva* soul should be the master of Kali, the *māyā śakti*. But actually when *jīva* is captured by *māyā* then *śakti* is having the predominating part and the *jīva* is at her feet, at her disposal. It is shown like that. That *śiva* means *jīva* soul, falling, and she's *māyā*, the *māyāic* potency is standing on his chest. Then helplessly falling at the feet of the *māyā* potency the *jīva*, *śiva*, but in fact he should be, the *jīva* soul should be master of that force. But those that are in bondage their position is such, falling at the feet of the *māyāic* potency, illusory energy. They think that they're master here. When they have come to exploit their real position is at the feet of the illusory potency. That has been depicted there.

**Devotee:** So the *jīva* soul is compared to Śiva?

**Śrīla Śrīdhara Mahārāja:** Fallen soul, *jīva* soul, soul in bondage, is compared as under the feet of the illusory energy. But she should not be so. Really his position is that he's master of that potency.

**Devotee:** So the picture does not mean that Kali is higher than Śiva because she's standing with her feet on the top of Śiva?

**Śrīla Śrīdhara Mahārāja:** No. \_\_\_\_\_ In the space of the fallen soul their position is such. But as *śiva* he must be lord of Kali.

**Devotee:** Yes, because the *karmīs* they misinterpret, they say Kali's higher because she's staying...

**Śrīla Śrīdhara Mahārāja:** Not interpretation but showing the fact, that this is really your position, you are *śiva*, but now under illusion you are her slave, you are being trampled down by the *māyāic* potency. You are being trampled by *māyāic* potency, but your real position is not so helpless, but you should be master of that potency. *Pāśa-baddho bhavej jīvaḥ pāśa-muktaḥ sadāśivaḥ*. When in bondage the position is such under the foot of the illusory potency. And when he's liberated he's over that potency.

**Devotee:** Yes. I understand now. The *karmīs* they say, they misinterpret, they say Kali is higher because she's standing on top of Śiva.

**Śrīla Śrīdhara Mahārāja:** *Mama māyā duratyayā.*

*daivī hy eṣā guṇamayī, mama māyā duratyayā*  
*[mām eva ye prapadyante, māyām etāṁ taranti te]*

[“This “trimodal,” supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy.”] [*Bhagavad-gītā*, 7.14]

“If the individual *jīva* soul if he leaves My connection it is invincible, the *māyāic śakti* is invincible by you. But if you get My connection, *mām eva ye prapadyante, māyām etāṁ taranti te*, whenever you get My connection the illusory potency will leave you. Otherwise you are very meagre...

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