

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.03.29.C

Śrīla Śrīdhara Mahārāja:

*[yuvatīnām yathā yūni, yūnañca yuvatau yathā
mano 'bhiramate tadvan, mano 'bhiramatām tvayi]*

[“Just as a young boy feels attraction for a young girl, I want that sort of attraction towards You. I want to be engrossed in You, forgetting all material paraphernalia. And by sincere surrender, at once, our progress begins. And the development of that kind of attraction takes us to the topmost rank. I want that intimate connection with You, my Lord. I am the neediest of the needy, but at the same time I have this ambition. I am so disgusted with the world outside that I want the most intense and comprehensive relationship with You. With this attitude, the surrendering process begins and rises step by step. I want that standard of divine love, of intimacy with You. I want to dive deep within You.”] [*Bhakti-rasāmṛta-sindu*, 1.2.153] & [*Śrī Guru And His Grace*, p 144]

...*yuvatau yathā, mano 'bhiramate tadvan, mano 'bhiramatām tvayi*. “I pray You capture me wholesale.” That is the prayer of the servitor to the Lord. “To capture me wholesale, by every atom in my life, every nerve in my life, in my body.” Then they’re surcharged with Your thought, Your love, and Your activity. And this should be our prayer. “When to be captured, captivated, by the Absolute Lord of love, to every inch of our existence.” That should be our - this is Mahāprabhu, this is *Bhāgavat*, this is Nityānanda Prabhu, our Guru Mahārāja, A.C.Bhaktivedanta Swāmī Mahārāja. They all tried to take us in such form, in such plane of life, but approximately what I’m saying to you is not.

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

Any question? Any question from any quarter? Gaura Haribol.

[?]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. No question? Then our Bhāratī Mahārāja may address...

Bhāratī Mahārāja: Yes, one question.

Śrīla Śrīdhara Mahārāja: One question, by whom?

Sārvabhauma Bhaṭṭācārya dāsa: Sārvabhauma Bhaṭṭācārya dāsa.

Śrīla Śrīdhara Mahārāja: Oh, new gentleman, eh? Come from, come yesterday? No?

Devotee: No.

Bhāratī Mahārāja: He’s Swāmī Mahārāja’s disciple.

Devotee: No. Tīrthapāda’s disciple.

Śrīla Śrīdhara Mahārāja: Sārvabhauma Bhaṭṭācārya, a great logician.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Sārvabhauma Bhaṭṭācārya was an outstanding scholar in logic, *nyāya*. Gaura Haribol. Gaura Haribol. Gaura Haribol. What is your question?

Sārvabhauma Bhaṭṭācārya dāsa: I was wondering if you could explain how the *jīva* comes to the material world in the first place? How he becomes envious of Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: He's asking how the *jīva* comes to the material world in the first place?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Primary eh? ABC.
Then in Sārvabhauma type I shall answer.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Hari Charan _____ [?]

You are to deal with reality. Is it necessary for you to know from where you've come? Or what is your real necessity, immediate necessity? There is trouble, how to get out of the trouble? That should be the question, or it will be...

This is somewhat luxury, this question, this sort of question. First I want to get relief from the pains I'm in the midst of. That is practical, genuine, sincere. First opportunity I want to get out of fire. Next it may come that how I was caught by fire. And when I'm within the fire, that enquiry committee how I came within the fire, to get any certain enquiry committee is not necessary. First I want to save from the fire, then when I shall get out, then that question may come how I caught fire, next.

This is curiosity hunting philosophy _____ [?] How I am to get out of the fire? That should be the real question of earnestness, practical question. And these are philosophical to satisfy philosophical curiosity, but have got no practical value. So that background we may know. *Jīva Goswāmī* has given, *Rūpa Goswāmī* has written that,

Kṛte sadya bhavet sadyo bhavasa sadhu navita [?]
Mukti siddhasya bhavasya prakatum hrđi sadyata [?]

It is within but it is covered, and to discover and to come out with the inner wealth. That is it is within us but it is covered, and to discover it, then we see we are in real possession. It means that it was with me. How could I lose it? How I have lost this? It comes such question in its turn. Then *Jīva Goswāmī* has given the explanation.

The general *jīva* soul which we find in this world, that comes from *taṭasthā*, the marginal position. Not in the positive participation, neither in the negative, but *taṭasthā*, marginal potency there is. The in carrying current and the out carrying current, and between the two there is some margin, there is some equilibrium stage. And the equilibrium has been disturbed and then this negative side movement has been created. And the *jīva* which were in dormant form in that equilibrium, that has come to this negative side to exploit. In this way the first start of the *jīva* soul in the world of exploitation has been told, described. Mahāprabhu says,

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' / kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'
[sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya / svābhāvika kṛṣṇera tina-prakāra 'śakti' haya]

[“The living entity's constitutional position is to be an eternal servant of Kṛṣṇa. As a manifestation of Kṛṣṇa's marginal energy he is simultaneously one and different from the Lord, like a particle of sunshine or fire. Kṛṣṇa has three varieties of energy: *cit-śakti* (His internal energy), *taṭasthā-śakti* (His marginal energy), and *māyā-śakti* (His illusory energy)].
[*Caitanya-caritāmṛta, Madhya-līlā, 20.108-109*] & [*Gauḍīya Kaṅṭhahāra, 10.14*]

We are to harmonise that *jīva* in the *taṭasthā* he's created, if we told, but his automatic existence is endowed with two adaptability. *Taṭ* means margin. Margin may be thought out to be endowed with two possible adaptability. Adaptability for exploitation, and adaptability for dedication. But in the most marginal, most germinal form which cannot be detected. Detected,

ākṣara, kūṭa-stho 'kṣara ucyaṭe.

*[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyaṭe]*

[“In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known as fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord.)”] [*Bhagavad-gītā*, 15.16]

Kūṭa-stho means beyond trace, tracing, which cannot be traced. That is *kūṭa-stho*, undistinguishable position, undetectable position, that is *kūṭa-stho*. *Kūṭa-stho 'kṣara ucyaṭe*. *Kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyaṭe*. What is already mingling in this exploiting energy, that is *kṣaraḥ*. And *ākṣara*, what is in the position of the undetectable plane, indiscriminatable plane, that is equilibrium. And if equilibrium is being disturbed then some coming this side, and some may go that side, in this way, *kṣṇera taṭasthā-śakti*. *Taṭ* means margin. *Taṭ* means neither land nor ocean. That is called *taṭ* in Sanskrit, neither land nor ocean, the margin between the two.

So in carrying, out carrying, and the margin equilibrium position, and equilibrium is disturbed by the waves of both sides. And thereby many come, many from that undetectable quarter is seen to come to this world of exploitation. And here also by the grace of the Lord so many agents _____ to recruit them to their higher prospective world where they can have higher prospect in the world of dedication. And by their gracious activity of relief work the souls they're imparted with some sort of injection of *nirguṇa*, the dedication. And that is accumulated gradually in them, create a tendency to challenge his present land of exploitation, challenge his prospect of this land of exploitation, and it is deposited more and more and creates a tendency in him to go towards the land of dedication. In this way the devotion is being preached and so many new recruitment from this world goes to that. And so many others also from that marginal infinite point, the line is infinite, the plane is also infinite. So the marginal aspect of infinite, so many comes again here. In this way it is to be mathematically understood.

But, just as who are in the plane of dedication, they sometimes at their, between the quality of their play, they manage to come here sometimes, by giving some curse, this or that, as if, they come here. But that is coming temporarily for play. Just as the Americans with some visa, passport, can come here and stay for some time and go away to their land. But for ordinary _____ to go to that land it will be difficult, to get passport, and visa, and then to enter. But from higher position anyone can come and secure the passport, visa, playfully, and comes and goes very easily.

So from the land of dedication anyone can come by the order of God, of the Lord. Or in a group with some plan or some scheme comes to this world for the benefit of the world. And they, after passing some time in pastimes, and they vanish, go up to their own position. That is also a class, but there that is playfully come, not come here in a prison house. So many officers, and so many visitors can also enter in a jail, in a prison house. But the entering of the prisoners in the prison house, and the outside visitors in the prison, that is not one and same, different. One as a visitor and another as the result of his own crime, permanently habited there. In this way.

Is it clear, Sārvabhauma ji, or any sub issue, eh? Generally I have described. Now if any particular point within this you'd like to ask you may ask. You have asked, but many one they have this curiosity they will also hear. So you may ask question, for the benefit of all.

Devotee: Śrīla Śrīdhara Mahārāja, what is the actual cause of the disturbance?

Śrīla Śrīdhara Mahārāja: What disturbance?

Parvat Mahārāja: That makes the *jīva* fall down from marginal to external, what disturbs the sleep condition?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha. Disturbance, the movement, that may be sometimes innate and sometimes external. The Mahā Viṣṇu is at the back and He creates the,

*mama yonir mahad brahma, tasmin garbham dadhāmy aham
sambhavaḥ sarva-bhūtānām, tato bhavati bhārata*

["O Bhārata, material nature, known as *pradhāna*, is the womb into which I cast the seed (in the form of the individual soul which is born of the material potency). From that place, all beings headed by Lord Brahmā are generated."] [*Bhagavad-gītā*, 14.3]

The Mahā Viṣṇu Who is at the back of this, on the other side, the side of dedication, the current of dedication, on the upper side we may say, there is Mahā Viṣṇu Who is supposed to be the Master of this land, the no man's land, the *taṭasthā*. *Taṭasthāloka*, that buffer state, that equilibrium state, that is divided from subtle standpoint into two. The exploiting side, half almost, is called Virajā, like some watery accommodating position, that is the highest conception of *prakṛti*, of matter, or exploitation, in the subtle form. And the other side that is on the dedication, that is...

And the Brahmaloaka, that is the lowest conception of consciousness. Consciousness means enjoyer, and Virajā that is object of enjoyment. Enjoyer and enjoyed, *prakṛti puruṣa*. *Puruṣa* is enjoyer, *prakṛti* is enjoyed. Then this side the half is Virajā, *prakṛti*, and the other side, the Brahmaloaka, is *Puruṣa*, type, but not clearly expressive. Undetectable, indiscriminate able, position. Now, from Brahmaloaka the enjoyer unit is pushed to this side, and that is pushed by Mahā Viṣṇu Who is the personal conception of the first, the most lower conception of the enjoyment, enjoyer as a whole. The Mahā Viṣṇu, His push creates some disturbance here. He's free, by His free actions some push comes into the *prakṛti*. And that is called that *tal-liṅgam bhagavān sambhur* [*Śrī Brahma-saṁhitā*, 8] The *ikan* [?] of Kāraṇārṇavaśāyī, a glance, as if a glance is cast on the Virajā, the objective representation in its finest form represented as Virajā, *prakṛti*. The most crudest form of enjoyed element is *prakṛti*, and there the glance is cast, *ikan* [?] it has been described as *ikan*, _____ [?] glance. First conception of enjoyment that comes, and thereby, backed by that Mahā Viṣṇu, is just superior to that Brahman this massive conception of the crude subjective plane, pushed from the back side, or upper side, creates some movement, and thereby some are forced to come somewhat this side. Mahā Viṣṇu, *jagat katya* [?] *Apa eva sasayado* [?]

In *Manu-saṁhitā* also, *tata svayambhu-bhagavān apa eva sasayado* [?] Generally water is, has been selected to be the example of *prakṛti*, Virajā. And the light has been suggested to be the conception, to carry the conception of consciousness, something. Brahmaloaka is some light, mass of light. And mass of water. Something like, light and water. That analogy, these two analogies have been used for *prakṛti* and *Puruṣa*, as Virajā and Brahmaloaka, anyhow.

And if we are to trace the cause of the cause of the cause, the prime cause, then His sweet will, He's making *līlā*.

Hegel says, "He's for Himself." Absolute must be by Itself and for Itself. So He's for Himself. Not responsible to anyone. His automatic play is *līlā*. From the Absolute consideration we are forced to come to this point, that what is causeless movement, that is *līlā*. Causeless dynamic existence means *līlā*, His pleasure, His sweet will. Ultimately everything is attributed to His sweet will. The prime cause is not under any law of necessity. We find Him in such a way. That should be the explanation of everything, the very root.

Hegel's side in German, he was also of such opinion. "Reality must be by itself and for itself. He's His own cause, and He exists to fulfil His own purpose." That is *līlā*. We see it. But ultimately it is His *līlā*. Everything is meant for Him, not for any part.

"And partial necessity is also there. It is subsidiary, under Me."

Can't you follow?

Devotee: Yes, I follow.

Śrīla Śrīdhara Mahārāja: Oh. Hare Kṛṣṇa.

Devotee: So Mahārāja ...

Śrīla Śrīdhara Mahārāja: *Artheṣu abhijñāḥ svarāṭ*, in *Bhāgavatam*, [1.1.1] Also this as Hegel says, it is in *Bhāgavat*, *svārāṭ*, *artheṣu abhijñāḥ*, He knows the reason of everything, and He's absolute, *svārāṭ*. Not to give explanation for His movements to anyone else. That is His position, in *Bhāgavat* says. *Artheṣu abhijñāḥ*, but for what? Only it is known to Him, and, He's *svārāṭ*, He's autocrat. So no explanation can be called from Him. It is automatic, automatic autocrat in dynamic movement. It is His *līlā*. And law and necessity, it is all with the underlings and we're striving for that for better satisfaction.

Eh? What do you say?

Parvat Mahārāja: I was going to ask, then the ultimate goal of the Māyāvādī philosophers is to go sleeping on the *taṭasthā-śakti* line?

Śrīla Śrīdhara Mahārāja: Yes, that equilibrium, that Brahmaloaka.

*ye 'nye 'ravindākṣa vimukta-māninas, [tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padaṁ tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ]*

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

They return to that position, which is *taṭasthā* in the conception of the Vaiṣṇava, the Brahmaloaka there. And in time, in *Rāmānanda Rāyā-saṁvāda* it is mentioned.

'mukti, bhukti vāñche yei, kāhān duñhāra gati?'
'sthāvara-deha, deva-deha yaiche avasthiti'

["And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Caitanya Mahāprabhu asked. Rāmānanda Rāya replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept a body like that of a tree. And those who are overly inclined toward sense gratification will attain the bodies of demigods."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.257]

Those that aspire after exploitation, enjoyment, and those that want permanent retirement, *mukti*, salvation, liberation, complete, what is their real position? Then Rāmānanda Rāya gave an answer to the query of Śrī Caitanyadeva. The '*mukti, bhukti vāñche yei, kāhān duñhāra gati?*' that was the question. The answer came, '*sthāvara-deha, deva-deha yaiche avasthiti*'. Those that aspire after enjoyment they get *deva-deha*, the position of the [demi] gods and get good arrangement for their enjoyment and then comes back. And those that aspire after liberation they go to the *sthāvara-deha*, just become a Himalaya or a tree in Australia.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: There is one tree living for five thousand years, found there. In Allahabad also there was a tree of long life. We are told that Rāmacandra He took His seating

under the shade of that tree, that Okayabot [?] was the name. And Kṛṣṇa also came to play under that tree sometimes. And when the British constructed a fort that trunk of that Bota [?] tree that was uprooted and it was kept there, perhaps now also they have kept it to show that the oldest Botabika [?] trunk is here. So long, long time. *Sthāvarāṇām himālayaḥ*.

[*maharṣīṇām bhṛgur ahaṁ, girām asmy ekam akṣaram
yajñānām japa-yajño 'smi, sthāvarāṇām himālayaḥ*]

[“Of sages, I am Bhṛgu; of sound vibrations, Om; of all sacrifices, the repetition of the Holy Names; and of the immovable, the Himālayas.”]

In *Bhagavad-gītā* [10.25] it is mentioned that: “I am the choicest thing in every section, so I’m Himālaya amongst the *sthāvara*.”

So *sthāvara-deha* means the body of a mountain. He wants unconscious position. Liberation means not subject object relation, subject object both combined together. *Darśana*. I’m seeing the finger, finger when reaches the seer more then more vision. So object and subject, knower and the known, when they combine then that becomes Brahman point. And he does not mind if he’s Himālaya, only unconscious for long time unconscious existence. So externally that may be Himālaya _____ [?] Or so many planets there are, they have got also life, their personality, they’re in such a big figure. The trees also have got personality, the stone also.

Even Huxless [?], the scientist Huxleigh [?] he told that so small stones which are called as gotin [?] when burned it gives life, a kind of stone. That movement he measured, in one *lākh* of years perhaps one millimetre, but movement, life is there in the stone, a kind of stone. So there is life in stone also in mountain. And in Earth, in so many planets, they’re also persons, but they have got such a big figure.

Just as elephant and an insect, the *ātmā*, the soul in the insect and the elephant that is one and the same, similar. But the body is such a huge and such smallest small, microscopic small. But *ātmā* is another type. It can exist in both the places.

So Himālaya, the great mountain, a soul, a liberated soul he’s sleeping as Himālaya for *crores* of years. That is *mukta jīva, sthāvara-deha*.

[*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād [avisuddha-buddhayaḥ
āruhya kṛcchreṇa param padaṁ tataḥ, patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ*]

[“O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet.”] [*Śrīmad-Bhāgavatam*, 10.2.32]

Just as that gentleman wanted to sleep only, that Kumbhakarna. He wanted a good sleep, an endless sleep he wanted. So *mukti*, the *sāyujya mukti* is like that, of that type, of same, a long period of sleep, so *sāyujya*. The object and the subject related together combined, no bifurcation. That is either as exploitation or as dedication, the bifurcation of two kinds. Otherwise the both combined, mathematically. The seer and the seen.

Anyone, saying something from that quarter?

Kulangana: Śrīla Śrīdhara Mahārāja, my name is Kulangana.

Śrīla Śrīdhara Mahārāja: Oh, Kulangana, yes.

Kulangana: Could you kindly explain why people complain that Kṛṣṇa is immoral.

Śrīla Śrīdhara Mahārāja: Yes, ha, ha. Because they complain they're the culprit.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: They think that they're possessor, they're owner of someone. That Kṛṣṇa is the absolute owner of everything, they can't conceive. So they establish themselves in a false way.

'That I have got some right. The others have got some right.' Against Kṛṣṇa they want stand, make a stand. 'That we have got right against Kṛṣṇa. Kṛṣṇa is not absolute righteous owner of everything. So no, he's not infinite. Finite has got some demand in the infinite, and that not of submissive but against.'

And began, first came, as if we can trace, from Mahādeva, the master of *māyā*, the *puruṣa* as a group in general they deviated. The consciousness, the so many units of consciousness, or a mass of consciousness, which deviated from Kṛṣṇa consciousness. That is, Kṛṣṇa is all in all, the Absolute Autocrat, Beautiful, that is the prime cause and that is the Master of everything: from this consciousness deviation came. And in Śiva consciousness, who is the representative in general of the deviated souls, *pratika* [?] He says that,

*bhayam dvitīyābhīniveśataḥ syād, [īśād apetasya viparyyayo 'smrtih
tan-māyayāto budha ābhajet tam, bhaktyaikayeśam guru-devatātmā]*

["Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshippable deity and as his very life and soul."] [*Śrīmad-Bhāgavatam*, 11.2.37]

The beginning of apprehension is here. 'That I have got some separate existence. I want some separate property to master over.' From here the consciousness of exploitation came, and this is blackmailing, this is black marketing, 'that we are also owners.' This false ego, that is the cause, 'that Kṛṣṇa is not absolute owner of everything, absolute enjoyer of everything. But we have got also our right.' This separate consciousness, *dvitīyābhīniveśa*, that is the cause of all troubles.

And He's above law. Our inner heart which can feel this real truth that Kṛṣṇa, the centre of all attraction, He's the owner of everything, Who can attract everyone by His beauty and love. He's the sole owner and enjoyer of everything. And who comes in contact with that plane, that current, they cannot but contain them but to be at the disposal of that inner sweet current of the fundamental existence.

Do you follow, hmm? Can't understand? Any question again? Eh?

Kulangana: I could understand.

Śrīla Śrīdhara Mahārāja: Ah, try to understand in this way that He's the Absolute owner. All that say they're owner, that is, he's created, his creation, created by him, to suit his purpose. And He's above law. Law comes only for us to regulate many. But where there is only sole owner, autocrat, law coming from Him but law is not above Him. He's the Absolute owner and enjoyer and doer, everything, is in Him Absolute position, holds Absolute position in Him, in His conception. Ultimate cause is such, it is master of everything. His will regulating every atom of existence. If we can accept that, about Kṛṣṇa, and He's all love and beauty, we cannot have any grievance. He's owner, He's thinker, knowledge, and He's beauty, *sat-cit-ānanda*, *satyam*, *śivam*, *sundaram*, the Master of all existence, the Master of all consciousness, knowledge. And the Master of all sweetness, Absolute. And everyone has

natural hankering for Him, and He's for everyone, not for any partial position. For everyone He is, because He's the most fundamental. He must have to represent and fulfil, give fulfilment to everything. And when we put some objection, 'We want our position, that we have got some hold over some energy' that is false.

Kulangana: Otherwise we can say that we are envious of Him, we are envious of God.

Bhāratī Mahārāja: _____ [?]

Kulangana: So why we say that He's immoral because we're envious of God.

Śrīla Śrīdhara Mahārāja: Yes. Yes, yes. We have got objection to call a spade a spade. The truth is truth. We have got objection. The Master, He's our Master. We have got objection to say that we have got one master, that ultimately the cause is one, the commanding principle is one. The separate existence, we have got a separate interest. We can't tolerate the enjoyment of Kṛṣṇa as unlimited. And still, so many forms have been created by Him to enhance His position of enjoyment. That is another aspect.

This *parakīya* system has been evolved by Yogamāyā to increase the union to its highest intensity, it is necessary, what is not formed in *svakīya*. When publicly it is admitted, socially and scripturally it is admitted that He's the enjoyer of all of us, there the enjoying intensity is in general standard. But to make it more intensified, their position of union is necessary to be created in the environment by Yogamāyā.

So Jīva Goswāmī has shown from the scriptures that Rādhārāṇī in fact is Kṛṣṇa's own sweetheart. But the posing in Vṛndāvana as *parakīya*, that She belongs formerly to someone else, to some other husband, and to make it very precious and make it very risky and even blameable, the position has been made of a _____ [?] and risky type, and then the intensity of union becomes greater. It has been explained in that way also. If we, it is true, but if we can follow, by Yogamāyā. Not only in *mādhurya rasa* but in also, as I told previously, in *vātsalya*, in *sākhya* and others. He's our, we are to serve Him, but the service may not be eternal, permanent. Only in any time I may lose such opportunity. That makes one to make the whole of his energy to collect intensely to engage in the service of that respective type.

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

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Śrīdhara Mahārāja, I've been a disciple Śrīla Tīrthapāda. How can I render pleasing service to him?

Devotee: As a disciple...

Śrīla Śrīdhara Mahārāja: Who is he? What is...

Navanita cora dāsa: My name is Navanita chora dāsa.

Śrīla Śrīdhara Mahārāja: Navanita chora. Yes. How you can render service to him?

Navanita chora dāsa: Yes, Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: You can render service to him by carrying out his orders in a general way, it may be seen.

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