

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: Rāya Rāmānanda *saṁvāda*, that is a very covetable thing for the students who want to know what is the conception of theism of the Gauḍīya Vaiṣṇava School. Most reliable. Mahāprabhu is taking out, sucking out, as if, from underground, deeper to deeper to deeper, in this way. That should be ideal in our heart, always, ideal, Rāya Rāmānanda. Beginning from *varṇāśrama* proper, *daiva varṇāśrama*, where there is room for Kṛṣṇa consciousness.

And this *āsura varṇāśrama* of Śaṅkarācārya, that is not favourable. The personality of the Lord is not accepted there.

But *daiva varṇāśrama*, that personal God is on the top, that *varṇāśrama*, meaning from Rāmānuja. _____ [?] They have got positive truth, drawn. Śaṅkarācārya only the negative side. He tried to make us known to public, that is negative side. But the positive side has been supplied by the Vaiṣṇava Ācārya. And giving the purity thereby. He's the enjoyer.

*ahaṁ hi sarva-yajñānām, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]*

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

"Everything meant for Me. All sacrifice, wherever it be, occurs, it is for Me, Mine, I'm the enjoyer."

And you must adjust yourself with that. Come to the highest level in *mādhurya rasa*, wholesale offering for His enjoyment. It is inconceivable almost, it is impossible almost, still it is there.

pūjāla rāgapāṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshippable to us
and should be held overhead as our highest aspiration."]

The aim always should be there, and we shall try to march with seeing that flag, flag of the temple will be in our view and we shall march on. Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Bhakti Caru Swāmī: Mahārāja, is it an offence not to have enough love for the Deity, or enough respect for the Deity?

Śrīla Śrīdhara Mahārāja: Offence is a question of jurisdiction. How far we shall give the name of offence. The offender he will always be ready to say that, "I am committing offence." Even in Vṛndāvana, "I am committing offence." The *gopīs*, the Vaiṣṇavas, all, *aparādha*, *aparādhana*, "My worship is not up to mark."

Aparādha, *apa arādhana*, *rādhana* means to worship, to revere, to serve. *Apa*, not up to standard, below standard. "What I am doing, that is below standard." And that may be according to degree, it becomes. So Vaiṣṇava *aparādha* has been told to be the most heinous, most dangerous. *Aparādhana*, a Vaiṣṇava is serving, and then find fault there, then my impurity will go more down, *aparādha*.

That Vaiṣṇava, he's also saying that, "I can't serve fully, perfectly, there is much defect in my service," they say, always.

Rādhārāṇī will also say that, "I can't serve properly." But She's serving to the highest degree, and in any of lower position come to clash, that is Vaiṣṇava *aparādha*. That is greater than *aparādha* to Kṛṣṇa direct, because proper serving and that is the earnestness in me and I am abusing that, thereby I am committing suicide. *Aparādhana*. And generally they have been classified in several heads,

thousand types, then sixty-four, then that has come to *Nāma aparādha*, ten. *Sevā aparādha* perhaps sixty-four, or thirty-two. In details they are infinite. In this way, *aparādha*.

Once in Benares, I have come newly, Bhāratī Mahārāja, of that date, he was suffering from fever. Anyhow he asked Professor Sanyal, Professor Sanyal used to be considered to be a surrendered soul. The *sannyāsī* Bhāratī Mahārāja asked him, the Professor, “Bhakti Sudhakar Prabhu, please advise me how we can get out of *anartha*?”

Professor then told, “The *anartha* never leaves us. *Anartha* continues for lives together.” And smiling, but not ordinary smiling, but disappointed smiling. “The *anartha* can never leave us.”

I was puzzled, newcomer. *Tato ’ nartha-nivṛtīḥ syāt tato niṣṭhā rucis tataḥ.*

*[ādau śraddhā tataḥ sādhu-saṅgo ’ tha bhajana-kriyā
tato ’ nartha-nivṛtīḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhhyudañcati
sādhakānām ayam premaṅṅhaḥ prādurbhāve bhavet kramaḥ]*

[“In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.”]

[*Bhakti-rasāmṛta-sindu*, 1.4.15-16]

Clear, it is there, but he says that. Still he’s considered to be a very good devotee. He says, “*Anartha* never leaves us.” What does he mean? Later on I came to understand that he’s meaning that everywhere a devotee he says that, “I am in *anartha*, I can’t, there is no satisfaction in the service of the Lord.” The nature of infinite is such. When he comes in connection with infinite his temperament is also, gets that colour, “That I can’t do, I can’t do.” The degree of service considered from the standpoint of infinite it becomes minimal, nothing almost. So in every stage they say, as much as progress towards the infinite, everyone will say, “Oh, I’m hopeless. All of equal position. I’m hopeless. The goal can never be reached, I’m almost disappointed. In the verge of disappointment, I got chance, but I could not do anything.”

That we see from Mahāprabhu, from Rādhārāṇī, from everywhere, “We can’t, we had a good chance but we failed to attain.”

Anartha-nivṛtīḥhoina, because the Vaiṣṇava that are considered to have their position in the highest plane they also see, *purīṣera kīṭa haite muṇi se laghiṣṭha* [“I am lower than a worm in stool.” *Caitanya-caritāmṛta, Ādi-līlā, 5.205*]

Mahāprabhu Himself said, *na prema-gandho ’sti darāpi me harau* [“I have not the slightest tinge of love of Godhead within My heart.” *Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

What does it show externally, that *anartha* does not go, leave us totally. This posing, in the connection of infinite A, B, C, is such. But at the same time there is some *taṭasthā* understanding.

[kintu yānra] yei rasa, sei sarvottama / taṭa-stha hañā vicārule, āche tara-tama

[“It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love.”] [*Caitanya-caritāmṛta, Madhya-līlā, 8.83*]

So Rūpa Goswāmī has said, *anartha nivṛtīḥ syāt*, from outside it may be detected, but relatively the man in the position, they never say that, but onlooker they can detect the stages, differentiate *anartha nivṛtīḥ*, this, that, they can say. This is a peculiar thing. The man who is in possession of the jewel, he says, “No, I have not got the jewel.” The others say, “No, you have got the jewel within your fist.” It is a peculiar thing.

Baladeva Vidyābhūṣaṇa says about Rūpa Goswāmī, Rūpa, Sanātana,

Govinda abhidya indriya _____ ratna _____ [?]

Rūpa, Sanātana, what order of Vaiṣṇava they were. The most wonderful gem, the Govinda, Him they showed to the public. _____ [?] If one has got a jewel in his hand, he can show it according to his own sweet will, this side, that side, the weight, all these things. Rūpa, Sanātana showed Govinda _____ [?] in such a way to the world, devotee of such _____ [?]

Govinda unknown and unknowable and Him they showed like anything, with any freedom they showed, the inner side, the outer side, the eastern side, the western side, “You see Govinda in so many ways.”

Sanātana Goswāmī himself says that, “Where am I? I had the audacity to compare the queens of Kṛṣṇa in Dvārakā, Satyabhāmā is such, Rukmiṇī is such. How it is possible for me to look at them and to differentiate and to record their nature, their quality of superiority, inferiority? What audacity I have got. But I am not writing, my friends, someone forcibly holding my hand, and pen, and is making me to write. It is not I. How can I? It may be possible for me to describe all these things, transcendental, but like ordinary things, ordinary ethics in this world, this novice I am writing, what audacity I have got. But really speaking my friend, it is not mine. Someone is writing through my hand, what I can do?”

Though such things we are to believe. Before we approach the transcendental world we shall have to have such broadness of our understanding. This is possible. Kavirāja Goswāmī:

ei grantha lekhāya more ‘madana-mohana’, āmāra likhana yena śukera paṭhana

[“Actually Śrī Caitanya-caritāmṛta is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot.”] [*Caitanya-caritāmṛta, Ādi-līlā, 8.78*]

Not only this abstract valuation, but practical valuation, real evaluation we shall have to understand what is that. It is possible. There is a layer of life where it is true, it is reality.

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

Akṣayananda Mahārāja: Mahārāja, we are told Kali-yuga, *harer nāmaiva kevalam harer nāma*, [*Caitanya-caritāmṛta, Ādi-līlā, 17.21*] then *guṇa kīrtana, rūpa kīrtana, līlā kīrtana*, that will also be included?

Śrīla Śrīdhara Mahārāja: Yes, because if properly *Nāma kīrtana* is done the other results will come irresistibly. It will come. And *Hari Nāma*, that does not mean not Vaiṣṇava *Nāma*. Hari means including *raja chavati* [?] the king is going, that means with his paraphernalia, not alone. So with His group He’s going. The *śanta* says that, “Kṛṣṇa came alone from Vaikuṅṭha, we can have recognition to that.” But Vaiṣṇava says that, “With whole paraphernalia He came, including Nanda, Yaśodā, and all the servitors of different types.”

Bhaktivinoda Thākura just says, *dhāma saha avatari saparsada siva dhama saha avatari* [?]

He comes, *raja* comes, means with his paraphernalia. Automatically it should be understood, taken, meant. So Kṛṣṇa means, this is Vaiṣṇava faith.

And this *smārta* faith, “Oh, Kṛṣṇa alone came, and these were mundane fellows, and they were graced by Kṛṣṇa. And Kṛṣṇa is part of Nārāyaṇa. Nārāyaṇa is all in all.” The Vaiṣṇava general faith.

And Śaṅkara will be saying, “Yes, all is good, all is well, but this is all *sattva guṇa*. And above this *nirguna*, that is the Brahman. All this side the Brahman, the dancing, the chanting, the weeping, all good, not bad, but all this side is of Brahman. This is *sattva guṇa māyā*.”

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

Bhāgavatam has paved the way to that highest. *Na tathā me priyatama*. One Paṇḍita in Madras he was silenced by me by this *śloka*. Who is the highest devotee of Kṛṣṇa I asked. He told, “Catuḥsana.” Then he asked me, “According to your opinion, who is...?” Catuḥsana is in the last grade, lowest. “Then who is the high?”

*na tathā me priyatama ātmayonir na saṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān*

[“Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you.”]

[*Śrīmad-Bhāgavatam*, 11.14.15]

The royal road is paved towards Vṛndāvana to show the gradation, the greatness of the thing. Then *āsā maho caraṇa-renu*, these two *ślokas* from *Bhāgavatam* has proved positively that where is that Vṛndāvana? One *śloka* from Kṛṣṇa Himself up to Uddhava, and the next, the *śloka* of Uddhava.

*āsā maho caraṇa-renu-juṣām aham syām
vrndāvane kim api gulma-latauśadhīnām
yā dustyajam svajanam ārya-patham ca hitvā
bhejur mukunda-padavīm śrutibhir vimṛgyām*

[“The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head.”] [*Śrīmad-Bhāgavatam*, 10.47.61]

These two poems sufficient to prove the position of Vṛndāvana. Hare Kṛṣṇa. Hare Kṛṣṇa.
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

...

*yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni, sā niśā paśyato muneh*

[“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]

Where we live and where we die.

*tava kathāmṛtaṁ tapta-jīvanam, kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalam śrīmad-ātataṁ, bhuvī grṇanti ye bhūridā janāḥ*

[“O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers.”] [*Śrīmad-Bhāgavatam*, 10.31.9]

Where should we live, where really do we live and where we die.

Once old Tīrtha Mahārāja, he returned from London preaching and reached Bombay Maṭha, and asked one Satyavighraha Brahmācārī, “Save me, save me. Chant *kīrtana*, *vaiṣṇava thākura dayal sagara*. Save me. I am thirsty, from long time I am thirsty. Please give me some food. *Vaiṣṇava thākura dayal sagara*, chant, I can’t stand.”

So *tuṣyanti ca ramanti ca*.

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

[“My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence.”] [*Bhagavad-gītā*, 10.9]

In His topics, talking about Him, there the devotees they get every satisfaction of their inner heart, *tuṣyanti ca*. *Tava kathāmrtaṁ tapta-jīvanam, kavibhir īḍitam kalmaṣāpaham, tava kathāmrtaṁ tapta-jīvanam*, different meanings may be squeezed out from this, *tapta-jīvanam*. *Kavibhir īḍitam kalmaṣāpaham*. *Śravaṇa-maṅgalam śrīmad-ātataṁ*. The negative to positive. *Bhuvi grṇanti ye bhūridā janāḥ*. Who are really benevolent, magnanimous, generous, helps the people, gives food to others, who are they?

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁsayāḥ
kṣīyante cāsya karmāṇi, mayi drṣṭe 'khilātmani*

[“The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead.”] [*Śrīmad-Bhāgavatam*, 11.20.30]

The all-capturing, all-comprehensive. No other thirst, all wholesale solution of life, wholesale solution to untie all types of knots. All will be dissolved, all dissolving, dissolve everything, this is dissolved. All capturing, all dissolving, comprehensive. One who has got that thing he does not want anything else any more.

Eka-bindu jagat dubāya [*Caitanya-caritāmṛta*, *Antya-līlā*, 15.19] “I am only, like you to taste, make you taste one drop.” Mahāprabhu says to Rūpa, “Only one drop for your taste I am giving. *Eka-bindu jagat dubāya*. One drop is sufficient to inundate the whole universe. It is of so infinite nature this *bindu*, marvellous, all-capturing, not only from the space but depth also. What you do not know what are you within, but should show that also from within. All-capturing. You are not conscious that that thing was within you, but that will come out when He will touch from our innermost heart the noble portion of your heart will come out by His touch, you will be astonished. ‘Such things was within me.’ You will wonder.”

Hare Kṛṣṇa. Hare Kṛṣṇa.

Vasu Gosh says, *Gaurāṅga _____ mahima na cariya kahila koiliya suna* [?]

“Only by means of dancing and chanting He made so many iron balls golden. What should I talk about the wonderful greatness of Caitanya Deva. He only simply engaged us in chanting and dancing, and great transformation was effected. What charm, what magic, magician He is. Transformed us into gold only through dancing and chanting, singing, dancing and singing, what marvellous thing is this, we wonder.”

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

*nāham vasāmi vaikuṅṭhe, yoginām hṛdayeṣu vā
mad bhaktāḥ yatra gāyanti, tatra tiṣṭhāmi nārada*

[The Lord Himself says: “O, Nārada, wherever My devotees sing My praises I cannot but be present there.”] [Within the purports of *Śrīmad-Bhāgavatam*, 4.2.41 & 4.30.35]

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

[“My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence.”] [*Bhagavad-gītā*, 10.9]

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

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

“*Upayānti*, already engaged in chanting, and incidently, then again *upayānti*, *gacchati*, come to Me.” What is it? *Upayānti te*. Then I connected here, *upayānti*, *upagata*, there is *parakīya bhāvena*.

“I give them hints to go towards *parakīya bhajana* in Vṛndāvana. That is continuous, full engagement, then further development from *svakīya* to *parakīya*, *upayānti*, *upapati*, *upagata*, these words gives hint to that, *parakīya*, *upayānti te*.

*teṣām evānukampārtham, aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho, [jñāna-dīpena bhāsvatā]*

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

The salvationists, they come here. After such deep and continued engagement with Kṛṣṇa, then He gives the pure knowledge and by the knowledge then they go to salvation, to Brahman. That is their point of argument.

So I have taken it in this direction. I asked Swāmī Mahārāja, the *upayānti*, what I have interpreted this *śloka* of *Gītā* in this line, *parakīya*.

Swāmī Mahārāja told, “Without this, we don’t find any other way here.” Here he told me. “No other way we find without such interpretation. Because only fully engagement.”

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

_____ [?] Śaṅkara also has written _____ [?] a taste from Me of that line of emotional or sentimental pleasure, *ramanti ca*. Then again,

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

“If you want more, the next developed stage is to have Me, *upa*, that is *parakīya*. Not only *mādhurya rasa* but also in *vātsalya rasa*.

Yaśodā, sometimes news comes to her, “Oh, it is not your child, Vasudeva’s child, Vasudeva Devakī’s child. Don’t you know that she sent Garga for the *Nāma-karaṇa*, you don’t know that. Why did he send his child?”

“No, no, no. I won’t admit that. He’s my child.”

“But there is a rumour, no, He’s Devakī’s son, not your son.”

Parakīya, “That I may lose. I have got anyhow but I may lose, there is a possibility.”

So the affection is more intense. In this way, the *sakhā* they also, “Yes, He’s one of mine, but still He possesses some sort of wonderful power. Sometimes it is detected. So He may not be our friend. So charming. No one of us is such, so that they say that the God has come in His figure, it may be. We may lose Him as a friend.” It makes them more intense towards His friendly service, so *parakīya*, *upayānti te*. Then,

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

This *jñāna-dīpena*, this troublesome expression, I have led it to another channel.

Śruti ganiman _____ *ata bhuli* _____ [?]

When the pangs of separation to its extreme stage He suddenly comes and shows Himself and they can see, clearly they can see that Nimāi has come and taking *prasādam*. In Vṛndāvana also when such high degree, the highest degree the pangs of separation reaches, then suddenly they can see that “Kṛṣṇa is here in our company.” So sustenance, that sort of medicine applied and they can go on further. Sometimes He had to come and to show His friends that, “I am amongst you. I have not left you.” This is *jñāna-dīpena bhāsvatā*, *ātma-bhāva-stho*, son, or friend, or consort, according to that respective relationship He comes and expresses Himself so clearly, that, “He’s within us.” So some sustenance is injected by this, *jñāna-dīpena bhāsvatā*.

Teṣām evānukampārtham, aham ajñāna-jaṁ tamaḥ, nāśayāmy, ajñāna-jaṁ tamaḥ, that *jñāna sunya bhakti*, *ajñāna* means *jñāna sunya bhakti*. There they think, “Oh, He’s God, He’s so great. I am nothing. Why should He come to us? We are so mean, so little, so small. Why should He come?” This *jñāna sunya bhakti*. “We are part and parcel of His *līlā*.” No, *jñāna sunya bhakti*, most innocent.

“Dive there and I shall have to, I can’t tolerate their pangs of separation, their feelings, and I run towards them and show that, No, I am here My mother. I am taking food, you see.”

_____ [?]

“Who has, did I see a dream. I saw Nimāi is taking, and yes of course nothing remaining in the pot. Nimāi has gone long ago. But who has, I saw, was it a dream, or some dog has taken, or I have not cooked today, I forgot. I did not give the *bhoga* to Bala Gopāla. What did I do?” In this way.

Mahāprabhu says to Dāmodara, Paṇḍita Dāmodara, not Svarūpa Dāmodara, “You tell all these things to My mother in the days of this _____ [?] such things occurred. I go there, I take food from her hand. You remind this to My mother and give consolation to her. That I come to you and I take your cooked *prasādam*. Remind her that in this recent _____ [?] this occurred. Your remind her.”

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

Devotee: Mahārāja, what is the significance of *tamaḥ* here then, *ajñāna* and *tamaḥ*?

Śrīla Śrīdhara Mahārāja: *Tamaḥ* means *śoka*, *moha*, these are the two significances of *tama guṇa*, *ajñāna* and *tamaḥ*. *Tamaḥ* means *śoka*, *moha*, repenting, *śoka*, *moha*. *Ajñāna-jaṁ tamaḥ, nāśayāmy ātma-bhāva-stho, jñāna-dīpena bhāsvatā*.

Devotee: Mahārāja, you said that... *tava kathāmṛtaṁ tapta-jīvanam*, it has many meanings.

Śrīla Śrīdhara Mahārāja: *Tava kathāmṛtaṁ tapta-jīvanam*. Those that are burning, with different types burning, even from ordinary to the highest degree, different, that, *ātmārāmāś ca munayo*, [*Śrīmad-Bhāgavatam*, 1.7.10] Different meaning, *ātmā dehi* _____ [?] *Deha ramanti*, then *buddhi ramanti*, and then *ātmā ramanti*, gradation. *Tava kathāmṛtaṁ tapta-jīvanam*. Even ordinary man when he’s suffering from his separation from the death of his son, there also he becomes to here _____ [?] *tapta-jīvanam*. *Kavibhir īḍitaṁ kalmaṣāpaham*. The poets they

describe as the Kṛṣṇa *kathā* dispenses the, does away with *kalmaṣa*, that is our sin, but that is *kavibhir īḍitam*. The positive side ignored by them, *kavibhir īḍitam kalmaṣāpaham*. Why they should go to clear the dirt only? The positive thing is higher and higher, *kavibhir īḍitam kalmaṣāpaham*. Again, *kavibhir*, *brahmavibhir*, and *dasavibhir*, *kalmaṣāpaham*. _____ [?]
That is also finished and one can have entrance into pure devotion.

_____ [?]
Śravaṇa-maṅgalam, by our, when we get the touch of it, *śreyaḥ kairava candrikā vitarāṇam* [*Śikṣāṣṭakam*, 1] the real benefit, the real good, begins to awaken in us. *Śravaṇa-maṅgalam śrīmad ātataṁ*, _____ [?] temperament, madness perhaps, his service, that is also seen, the devotee is madly engaged in his service, *śrīmad ātataṁ*. _____ [?] And *śrī* may have different meanings also. “In all stages of life they flock together around You for Your connection.” *Śrīmad ātataṁ*.

Sanātana Goswāmī has given perhaps *śrīmadbhir* [?] *Bhakti madbhir* [?] *Śrī* means different type of wealth, and _____ [?] *śrīmadbhir*, *śrīmad ātataṁ*. *Tava kathāmṛtaṁ tapta-jīvanam*. Ha, ha.
Gopīs say, “We’re suffering, we’re heated by Your separation. It is Your creation. But...

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