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**Śrīla Śrīdhara Mahārāja:** ...the background of the whole of misconceived area, *māyāic* area, *māyā*. Then, that mixing produces so many *brahmāṇḍas*. So many particles of misconceived area.

...

...who are connected with the misconceived area.

And the second representative of Him as Garbhodakaśāyī. He's at the bottom of each *brahmāṇḍa*. There are innumerable *brahmāṇḍas*.

And Kāraṇodakaśāyī is at the back of all the creation in the ocean of *māyā*. So many bubbles are floating on the ocean of *māyā*, misunderstanding.

And the next, there are so many *brahmāṇḍa* constituent parts of the *māyāic* world and at the bottom of each *brahmāṇḍa* there is one Whose Name is Garbhodakaśāyī, the representative of Kāraṇodakaśāyī.

Just as with the governor or district magistrate and this local magistrate.

In this way the Kāraṇodakaśāyī at the head of the whole misunderstanding area. And He has got some connection so that we may think Him as Mahādeva, Śiva, Who is in connection with *māyā*. The consciousness that has got direct connection with misunderstanding, misconception, that which is at the root of the whole misconception area, Kāraṇodakaśāyī. And so many constituent parts in the misconceived area and every representative in the Garbhodakaśāyī, or Hiraṇyagarbha, He represents Kāraṇodakaśāyī in each *brahmāṇḍa*, Garbhodakaśāyī, Hiraṇyagarbha.

And from His navel, this *navi*, a lotus coming forth and there the fourteen stages of misconception have been adjusted. And on the top there is Brahmā, and through Brahmā He begins creation. That is this cosmic world, cosmos. Garbhodakaśāyī.

And then another representative of His, the third, He enters into every *jīva* soul, Kṣīrodakaśāyī, or Paramātmā. So three Puruṣa, one at the bottom of the whole *māyāic*, the whole misconceived area. Another at the bottom of the whole *brahmāṇḍa*, the constituent parts. And the third Puruṣa Avatāra at every *jīva* soul's heart, at the heart of every *jīva* soul, to guide him as Paramātmā. Three phases of Nārāyaṇa, Viṣṇu, within this Paramātmā who is at the heart of every soul, individual, He's known generally as Kṣīrodakaśāyī, or Paramātmā, or Viṣṇu. He's *palankata*, He maintains, He sustains everything here in the *māyāic* world. *Satya*, *raja*, *tama*, creation and destruction, and the sustenance in the middle. Creation and destruction, *raja* and *tama*, and the sustenance in the middle, that is done by Viṣṇu, creation by Brahmā, destruction by Rudra, Mahādeva. Which we find in this mundane world of misconception.

And Advaita Ācārya is identified with Kāraṇārṇavaśāyī [a.k.a Kāraṇodakaśāyī]. Who is at the background of the whole of misunderstanding creation. And also, His another aspect as a devotee just in the verge, in the lower position of the Vaikuṅṭha Nārāyaṇa. This is Advaita Ācārya. And as Mahā-Viṣṇu's devotee, he comes, he appears here, just as before Mahāprabhu comes, and he began to pray.

"We see so many painful stages and positions of the *jīva* suffering."

And perturbed by that, moved by that, he prayed for the Lord to come here, and to deliver and to save them from the clutches of *māyā*, and by giving them proper devotion and attraction and affection for Kṛṣṇa consciousness. So first Advaita Ācārya descends here, and then he looks around and finds that people are all apathetic to the truth, to Nārāyaṇa.

"They're very fond of worshipping demigods, so many demigods. And going on with their temporary pleasure searching. Mad with that, without caring for their own soul, or liberation, or the life after liberation to have a proper adjustment in Kṛṣṇa consciousness."

And he's too much disturbed by this scenery, he prays very fervently for the Lord to come here and to preach the Name, the Supreme Name, *Nāma-saṅkīrtana*, by which a general amnesty, and peaceful trial, effort, may be done to start a campaign towards home, back to God, back to home. This *Nāma-saṅkīrtana*.

And Mahāprabhu with others they also gradually come down here and begin Their *Nāma-saṅkīrtana*.

*golokera prema-dhana, hari-nāma-saṅkīrtana, [rati nā janmila kene tāya.]*

[Narottama dāsa Ṭhākura regretted that he did not pursue his attraction for the transcendental vibration of the Hare Kṛṣṇa mantra.] [*Śrīmad-Bhāgavatam*, 4.22.15, purport]

The Kṛṣṇa *Nāma* and Kṛṣṇa, one and the same. That vibration, that sort of sweet vibration anyhow taken down to this miserable ocean of the world. That is where all they do not understand their own interest, own self, or the environment, but they're madly dancing. As a drunkard they dance without caring, or knowing about who are they, or where are they, what for they're dancing. Just as they say these people are madly engaged in their self-killing attempt. But there, that vibration of the highest type of love divine brought in, and with that *saṅkīrtana* disinfecting this atmosphere. And also creating some influence which can attract them passing so many stages towards Vṛndāvana, the place *golokera prema-dhana*, to Goloka, Vṛndāvana conception of the highest position of reality or consciousness, spiritual world. Which is above justice, above knowledge, above calculation, above morality. The mercy, the affection, the love, the beauty, charm absolute. That is the type there.

I wrote a poem about my Guru Mahārāja, long ago, it runs in this way.

*nikhila-bhuvana-māyā-chinna-vichinna-kartrī  
[vibudha-bahula-mṛgyā-mukti-mohānta-dātrī  
śīthilīta-vidhi-rāgārādhya-rādheśa-dhānī  
vīlasatu hṛdi nityaṁ bhaktisiddhānta-vānī]*

["Slashing and smashing the illusion of the whole mundane plane, Dealing the deathblow to the scholars' manic search for liberation's throne; Relaxing calculation, for the realm of Pure Devotion in Love of Śrī Rādhā's Lord Supreme: O Abode of Divine Love - Divine Message of Śrī-Bhakti-Siddhānta, May you dance and play and sing your song within my heart forever."]

Our Guru Mahārāja's name was Bhaktisiddhānta Saraswatī. Saraswatī means *vāṇī*, words, expressions, his talk, his speech, *vāṇī*, Saraswatī means *vāṇī*, speech. With the speech, with the storehouse of which I am. Bhaktisiddhānta Saraswatī, what does he mean? His name, what does it mean? Saraswatī means *vāṇī*, that is his words surcharged with what? The first thing is *nikhila-bhuvana-māyā-chinna-vichinna-kartrī*. We can find in his speech that he's cutting asunder all the ties and attraction of all the people in this world for mundane purpose, the world of exploitation. His speech is always cutting asunder, demolishing, smashing everything in this

misconceived world. All the misconceptions are being smashed by his words. This is the first effect of his words.

And the next, *vibudha-bahula-mṛgyā-mukti-mohānta-dātrī*. The second result we find from his speech that he goes to deplorable end, all the different attempts of the great theological scholars to search for liberation. *Bhukti* means enjoyment, *mukti* means liberation, emancipation from enjoyment. He puts a stop to all scholarly investigation of all different kinds of conception of liberation. That is the second result of his speech, his words. This effect, first stops enjoyment, and second stops liberation. So this is nothing, mere liberation is nothing. That is, we must get something positive, and not only liberation from the negative that is not the highest acquisition. So *vibudha-bahula-mṛgyā*, *vibudha* means scholars, *bahula* means their various and deep attempts for the solution of the liberation, the attempt. That is smashed also by his words.

And the third, *śīthilīta-vidhi*, loosening the strictness of the rules and regulations. *Raga*, which is our inner earnestness and faith and attraction, affection, love, only through that to take us towards *rādheśa-dhānī*. By that to worship, to serve, where Rādhārāṇī is serving Her own Lord. Takes us there.

These three steps, by first step he drives away all our *moha*, our ignorant attraction for this *māyāic* attraction for the enjoyment of this material world in the misconceived area.

And the second also he discourages only to search for liberation or emancipation from this enjoyment. That also he discards. He offers something positive. And what is the nature of that positive? If we make much attention towards the *śāstra*, the rules regulations, calculation, according to that if we approach towards our achievement, then that will be less gaining.

But if we neglect any calculation, and from the heart of our heart, we with much earnestness without caring for rules, regulations, *śāstra*, *mahājana*, *sādhu*, we can offer our heart for the charming Lord, beauty, and where Rādhārāṇī is serving in that, through that divine love, Her consort, Her Lord, that he really wants us to gain.

Our Guru Mahārāja's words are surcharged with such things. First smashing this misunderstanding, and neglecting mere liberation, and also discouraging the calculative devotion. And finally he's giving us the unlimited beauty and domain of love, and to approach through the love of our hearts, sincere love of our hearts. That is his gift. His words are a storehouse of such things. Firstly neglecting all these three stages, this *brahmāṇḍa*, then the Brahmāloka, and Paravyoma, neglecting entrance into Goloka. And there that sort of wealth he comes to distribute to all.

*nikhila-bhuvana-māyā-chinna-vichinna-kartrī*  
*vibudha-bahula-mṛgyā-mukti-mohānta-dātrī*  
*śīthilīta-vidhi-rāgārādhyā-rādheśa-dhānī*

Neglecting the formality, but with the heart's spirit, proper spirit, and love, the searching for Kṛṣṇa, he gives us, encourages us that thing within us. And that can lead us to the domain where Rādhārāṇī has been through Her highest love is worshipping or serving Her Lord Kṛṣṇa. That he gives us, in one very short *śloka*.

That is appreciated very much by Acyutānanda and Maṅgala \_\_\_\_ [?] when this Maṅgala \_\_\_\_ [?] went to see Acyutānanda.

Acyutānanda before that he told something, "By the request of ISKCON some are against me."

Maṅgala \_\_\_\_ [?] told that, "I saw him and I told, do you remember that stanza of Śrīdhara Mahārāja? That *nikhila-bhuvana-māyā-chinna-vichinna-kartrī*?"

He also told, "Yes, I remember. That comes from his heart. And you have said something against him. What is this?"

"Oh. I was somewhat manipulated to do that."

Then he wrote a letter. Have you seen that letter of Acyutānanda's?

**Devotee:** Yes Mahārāja. (I've read it many times.)

**(Śrīla Śrīdhara Mahārāja:** Many times, after coming or before?)

**(Devotee:** After coming.)

**(Śrīla Śrīdhara Mahārāja:** And he told that I like to come here. But I did not reply to his letter. Let him come, if he comes then I shall talk. That gentleman heard from me something. He lived here...)

...for nine months, and heard from me, and gave an article into *Back to Godhead*. And that was appreciated very much I was told by him. "From shore to shore" he told, just pronounced these words, "From shore to shore it was very much appreciated, this article, the materials I got from you, and I wrote in the *Back to Godhead*."

Then a reaction came against him. "Leaving away Swāmī Mahārāja, you are taking in another gentleman as a preceptor, in the preceptorial line, you are indenting another gentleman from Navadwīpa. This will loose our credit."

Then some pressure came. Then he came here to enquire from Govinda Mahārāja, because Swāmī Mahārāja gave a letter in the name of Govinda Mahārāja, that, "I rely on Śrīdhara Maharaja. I send them two disciples there, and they will remain, and they will be able to learn true devotion from him. With this idea I send them there."

So Acyutānanda told them that, "By the order of Swāmī Mahārāja I came, and he has written that I shall have to learn many things from Śrīdhara Mahārāja. So I did, I heard from him. I'm not to be blamed for that."

But at that time that letter could not be found. Ha, ha. The original letter, that could not be found. So he had to tolerate some undesirable things from his Godbrothers. Hare Kṛṣṇa.

The form and the ideal. So Kīrtanānanda came, "Do we not care for form?"

"No."

Form breaker. You are also all of that type. You were already in some formality, either Christianity, or Islam, or Judaism, or something, you were there within the form. Why you have broken that form and come, joined Swāmī Maharaja? For the ideal. If the form can distribute the proper ideal, then that is all right. But mere form cannot be respected. As long as it's doing service to the highest ideal, so long the form should be encouraged, and that should have recognition. Otherwise, deviating from the ideal, that form is abusing itself. So we're not worshippers of form. We're worshippers of the ideal.

*Sarva-dharmān parityajya. Sva dharme nidhanam śreyaḥ.*

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

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

*[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt  
sva dharme nidhanam śreyaḥ, para-dharmo bhayāvahaḥ]*

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

That is also to make too much for the form. We must die in our own position where we are born. But again, *sarva-dharmān parityajya*, the revolutionary advice is there. No risk no gain. If you are caught by the high ideal, you must leave the formalities outside you, around you, and march boldly towards the ideal. Especially in this human form, it is very rarely to be found, and if we lose this chance, then again when we shall get that, another occasion, such a chance we're not sure of that. So this most valuable time in human body we shall try our best, utmost, to march towards the goal, recklessly and boldly so that our, with the great devotees, the agents of Kṛṣṇa on our head, they will help us, guide us. Those unknown and who are *para-duḥkha duḥkhī* [*Śrīmad-Bhāgavatam*, 5.18.12, purport], always feeling pain for other's suffering. Those magnanimous guides are on the way, they will help us to take towards our goal. We shall try our utmost. He is there. He's everywhere.

*[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati*

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

If I'm making an attempt for higher things, then how can I be disturbed by the agents of Satanic clan. He's there. I must be sincere in my search. That is what is necessary, I must be friendly to my own self. That is sufficient. Others cannot do anything on us much injury, much harm, others cannot do. We're our own enemy. We must have control of our own house. That is what is necessary. And with the help, heart within, God overhead. He's everywhere with His full mercy. He's eager to receive us as His friend. And we must prepare ourselves wholeheartedly to make advance towards Him. That is what is necessary. He's everywhere. He's hearing everything. Only we have built wall against Him. Our own built wall must be broken down. That is misconception, in the form of exploitation, that is enjoyment, and renunciation, mere liberation. Not positive participation into His service. So cruel, so hard hearted we are. But when that wall is broken we can find His self everywhere. Everywhere, His assurance.

*man-manā bhava mad-bhakto, mad-yājī mām namaskuru*

*mam evaiṣyasi satyaṁ te, pratijāne priyo 'si me*

["Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend."] [*Bhagavad-gītā*, 18.65]

*yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati  
tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati*

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [*Bhagavad-gītā*, 6.30]

"Who wants to, tries to see Me everywhere, I always protect him, seeing Me everywhere, and ultimately he sees Me everywhere. And while in this life or after, he cannot but be within Me, or within My direct consciousness. Try, that I'm to be searched."

*Kṛṣṇānusandhāna*. Searching we are always for our little negligent comforts. That must be dismissed, brushed aside. Search for Kṛṣṇa.

Where Mahāprabhu showed, "You, My friends, show Kṛṣṇa to Me. I can't stand without having a glimpse of His figure, My Lord's figure."

Searching, deep hearted searching for Kṛṣṇa. He's worth deep searching, worth deep searching. And the searching as much as it will be deeper, so much we'll be sustained. It will feed us, that sustenance that will feed us, give us strength for searching more and more. *Bhaktyā sañjātayā bhaktyā*.

*[smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim  
bhaktyā sañjātayā bhaktyā, bibhraty utpulaḥ tanum]*

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."]

[*Śrīmad-Bhāgavatam*, 11.3.31]

The *bhakti* will encourage *bhakti*. Devotion will produce devotion. In this way, further we shall go.

The capitalist with a small amount he begins the business, but rolling business, rolling gradually capital grows and the income also grows. In the beginning with small capital a merchant may begin his business, but in the rolling business the capital also grows, and the income also grows.

So in this way, *bhaktyā sañjātayā bhaktyā*, devotion will breed devotion, devotion will breed devotion, produce devotion. In this way it will go on. Gaura Haribol. Gaura Haribol. One who has got this sort of higher experience of divine love in their heart, they cannot find any taste anywhere.

Nothing is tasteful to them, but Kṛṣṇa. No less than Kṛṣṇa conception of the Lord, friend, can satisfy them, any time.

"And who are satisfied with Me." *maya santustami sadba sukha maya do* [?]

"Whatever direction he will cast his glance he will find, 'Oh, good news is coming,' who is satisfied with Me. And who cannot find Me whatever direction he casts his glance he will find only anxiety and trouble."

Hare Kṛṣṇa. Hare Kṛṣṇa. *Yasmin tuṣṭe jagat [tuṣṭam priṇite priṇito jagat]* [By satisfying Kṛṣṇa, the whole universe becomes satisfied, for one who is dear to Kṛṣṇa is dear to the whole universe.]

If we can find Him, then we'll be quite at ease.

"Oh, my guardian is everywhere. His hand is everywhere. Everything under His control. And He's my friend, my guardian. Then why should we care for anything else here? I won't care for anything because everything must have to come through the direction of my guardian's hand. He's friendly."

*Suhṛdaṁ sarvva-bhūtānām.*

*[bhoktāraṁ yajña-tapasām, sarva-loka-maheśvaram  
suhṛdaṁ sarvva-bhūtānām, jñātvā mām śāntim ṛcchatī]*

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

"I'm the controller of everything, but I'm friendly to everything, to everyone."

So when you can realise this fact, then only you are relieved from all sort of anxiety, no anxiety, because the director and dispenser of everything, I'm represented there, well represented. He's my friend, my well-wisher, my guardian. Then no anxiety.

*Suhṛdaṁ sarvva-bhūtānām, jñātvā mām śāntim ṛcchatī.*

"He can only find peace, who can see Me everywhere, over all."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Here I close the class.

...

**Devotee:** ...Caitanya Mahāprabhu ever carry a *tridaṇḍa*, or only *eka-daṇḍa*?

**Śrīla Śrīdhara Mahārāja:** Formerly He took *eka-daṇḍa*, but mentally or spiritually He took *tridaṇḍa*. Because, after taking that *eka-daṇḍa* when He was starting towards Vṛndāvana, He chanted a *śloka*,

and that is mentioned in the *Śrīmad-Bhāgavatam* from the chapter of *tridaṇḍī-bhikṣu*. In *Bhāgavatam*, eleventh canto, where Kṛṣṇa is giving advice to Uddhava, there is a story relating *tridaṇḍī-bhikṣu* of Avantī.

(Avantī means Jaiminī, parent with Jaiminī, in Gauḍīya [?])

Where Kṛṣṇa took His training from Sāndīpani Ṛṣi. Got His sacred thread of a *kṣatriya* and passed sometime there. Went to fetch the fuels from the next jungle in the *āśrama* of Sāndīpani, Avantī.

There a rich *brāhmaṇa*, he was very miserly, and not discharging any duty of *varṇāśrama*. Everyone was very much vexed with his behaviour. At last his fate turned down, and everyone came to be his enemy, the dacoits, the thieves, then the borrowers of money, and then the court case. So many disasters at once fell on his head, and he turned to a poorest man of the town. Then he took *tridaṇḍam* and left his house.

"Why this great change in my life? What is the cause? This is the time, or the planets, or my ill fortune, my *karma*, or the society, or the gods? Who is the real cause of my misery?"

Discussing all these points he took *tridaṇḍa* and began to wander at large in the country. And at last he came to conclusion. There was a *śloka* from his mouth.

*etāṁ sa āsthāya parātma-niṣṭhām, adhyāsītām pūrvatamair maharṣibhiḥ  
aham tariṣyāmi duranta-pāram, tamo mukundāṅghri-niṣevayaiva*

[The *brāhmaṇa* from Avantī said, "I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous *ācāryas*, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead."]

[*Śrīmad-Bhāgavatam*, 11.23.57] & [*Caitanya-caritāmṛta, Madhya-līlā*, 3.6]

At last he came to this conclusion. "By accepting this dress of a *tridaṇḍī* I shall engage my thought, word, deed, in the service of Kṛṣṇa, and cross the ocean of ignorance and misunderstanding. And I shall reach the feet of Mukunda for His service, in this way."

So Mahāprabhu took externally the *daṇḍa* from a *māyāvādī sannyāsī*, Keśava Bharatī. Though just before His taking *sannyāsa*, He gave His mantra to the ear of that *sannyāsa guru*.

That *sannyāsa guru* sanctioned that, "Yes, this is the mantram I'm to give to You."

In this way He took it from him. And no sooner He got that *daṇḍam* He ran madly towards Vṛndāvana singing this *śloka* of *Bhāgavatam*, this poem, *tridaṇḍī bhikṣu*.

And what is *tridaṇḍa*? *Eka-daṇḍa māyāvāda eka-daṇḍa*, only one, nothing else. \_\_\_\_\_

[?]

And the *tridaṇḍa*, Puruṣa Avatāras, Kāraṇodakaśāyī, Garbhodakaśāyī, Kṣīrodakaśāyī, representation of these three aspects of Godhead that are in connection with this mundane world.

And also it shows the way, that you control your body, word, and mind - thought, and engage, the punishment, *daṇḍa*, punish them for their previous activities cooperating with this world. And from this time engage them in the service of Kṛṣṇa, and not for any other purpose. This is that *tridaṇḍa*.

"I have taken it. Now I'm meant only for the service of Kṛṣṇa, and not for any other worldly purpose."

With this token in hand, one goes out here, there, everywhere. *Kāya-mano-vākya*. He'll chant the Name of Kṛṣṇa, think the *līlā*, the pastimes of Kṛṣṇa. And as body also he will roam about the holy places of Vṛndāvana, Navadvīpa, the *līlā* form of Kṛṣṇa. In this way.

And if they have got any positive engagement in coming in connection with the *sādhu*, superior devotee, then under his direction he may have engagement more intensely learning higher devotion by engaging the body, the mind, and the words, in the service of Kṛṣṇa, for preaching the noble and greatness of the Name of the Lord. That sound aspect, and from sound many other aspects will also come in connection.

That is *tridaṇḍa*, three, representation of three.

And also at the same time it is conceived as Kāraṇodakaśāyī, Garbhodakaśāyī, and Kṣīrodakaśāyī, these three aspects of the Supreme Lord that are in connection with this mundane world. Kāraṇodakaśāyī, that is the root of the whole *māyāic* sphere. Garbhodakaśāyī, at the bottom of one whole *brahmāṇḍa*. And Kṣīrodakaśāyī, at the heart of every *jīva*. In this way three aspects of the Supreme Lord that are connected with this mundane, misconceived portion of the truth. Their representation.

And there is another representation of His own servitors, *tridaṇḍa* equal, and one a little less, and that less, that represents the *jīva* himself, the carrier of *daṇḍam*, *jīva daṇḍam*, there represented.

"That I'm ready as used myself in the service of the Lord."

Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

In *Manu-saṁhita* also it is mentioned *tridaṇḍa*, *vākya daṇḍam*, *mano daṇḍam*, *kāya daṇḍam*, \_\_\_\_\_ [?]

These three are punished, *daṇḍam*. The mind, body, and words, for their misapplication. Mistaken individuals, they're punished, and they're set right, and they're given new, positive, serving line.

"Work in this line. No further, in previous line."

*Tridaṇḍa*.

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