

83.03.31.A

**Śrīla Śrīdhara Mahārāja:** ...he had another policy of *bhajan*. He wanted to attack the *māyā*. "Why this *māyā*, this misconception, will at all stand here, to trouble so many so-called innocent souls? The *māyā*, I must drive away the *māyā* wholesale from the land." With that spirit he wanted to preach.

And Mahāprabhu also came here to relieve the people from *māyā*, protect from misconception.

*Īśāvāsyam*. "Everything belongs to the Lord. Nothing belongs to me, or my country, or human society. All false notion, and they're all suffering for this. And this is a grave situation. Sometimes man, sometimes beast, sometimes an insect, sometimes - this is the prime problem of the country. And that must be handled effectively. And that sort of misunderstanding must be driven from the country. And Kṛṣṇa consciousness must come to reign here in this plane, everywhere. As much as possible I shall spread Kṛṣṇa consciousness, the kingdom of Kṛṣṇa. Everything belongs to Him. And to release from them the birth and death and mortality, and all these things, liberation."

Attacked in this way, he began a fighting, totalitarian war. And we're his servants. We do not care for anything. But report where only these misconceived problems are judged, let them come with advocate, and the judge, let them come. We have got the *śāstric* difference between the *sādhu*. And I shall anyhow come with Kṛṣṇa consciousness. They quote anything, let them come. I quote and cultivate about Kṛṣṇa consciousness. We want that. We do not care for anything, whether these half mad persons will remark against us, we do not care for that. \_\_\_\_\_  
[?] Everything for Kṛṣṇa. We do not care for our fame or name, or we're not ashamed for the remarks of the so-called ignorant persons of the world.

**Devotee:** Gaura Haribol. Guru Mahārāja, I'm going to have to take your leave. I have to go now.

**Śrīla Śrīdhara Mahārāja:** Yes. Yes. Totalitarian war. As soldier going to fight in the material world, to deal with everything against Kṛṣṇa consciousness. Smash. Misconception is at the bottom of all these misdeeds. That fundamental plane should be shaken, of the whole country, everywhere, that misconception, misunderstanding, *māyā*. All guided, from the scientist, from the politician, everyone guided by the misconception. And everyone's to suffer for that, and that must be captured, come in Kṛṣṇa consciousness.

We belong to Him. There is one Master. And we must have a direct, sincere life under Him. The environment we cannot ignore. 'I'm king of all I survey. I'm monarch of all I survey.' No. We're subject to the Absolute Monarch. A diabolic change is necessary in our conception. And accordingly in all our activities and behaviour, conduct, sociality, in politics, everywhere. The Kṛṣṇa consciousness must be the emperor.

**Devotee:** Guru Mahārāja. This is Rasācārya [?] Mahārāja. The reason why I'm leaving, is the preaching party's leaving.

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Bhakti Sudhīra Goswāmī:** Rasācārya, he'll go with the preaching party \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Oh. All right. All saviours of Kṛṣṇa and preaching party. Kṛṣṇa consciousness.

**Mādhava Purī Mahārāja:** Guru Mahārāja. But Govinda Mahārāja said that only one *sannyāsī* and one *brahmacārī* should go. So Aranya Mahārāja and Mahānanda are going. That's what Govinda Mahārāja told me.

**Śrīla Śrīdhara Mahārāja:** Now he's here for preaching, why should he be taken back? And you do not like to go?

**Mādhava Purī Mahārāja:** Well, Govinda Mahārāja said only one *sannyāsī* one *brahmacārī*. So I don't know \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** No, no. Hari Charan and another two preachers from your section must go. Those that can deliver lectures, at least two of such persons.

**Mādhava Purī Mahārāja:** Then maybe I should call Govinda Mahārāja.

**Akṣayānanda Mahārāja:** Guru Mahārāja said \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** But you have got any business for consultation here, any urgent business, that is also Kṛṣṇa consciousness. Then you may remain. Anyone. Another one may go. If you, for the discussion amongst you, some important member his presence is necessary then he may remain.

**Bhakti Sudhīra Goswāmī:** So, once you were talking of the life of Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta. And you said that Śrīla Bhaktisiddhānta Saraswatī when he was younger, he was creating some disturbance in the school, because he was always arguing the supremacy of Vaiṣṇavism.

**Śrīla Śrīdhara Mahārāja:** Ha, ha. Yes.

**Bhakti Sudhīra Goswāmī:** And Bhaktivinoda was wondering how he was going to get on in life in his later years. And you said that Śrīla Bhaktisiddhānta Saraswatī said, "Don't worry about me."

**Śrīla Śrīdhara Mahārāja:** Ha, ha. I heard it from his own lips, in Purī. Our Guru Mahārāja when he was reading in the Sanskrit college, he was always very eager to talk about Mahāprabhu and discarding others. Got into trouble with the students and the professors. And it was so intense he left the college.

"I don't want to be educated by you."

And Bhaktivinoda Ṭhākura he's looking at his external life, he told, "You do not do anything more. You've left the college, and also not engaging in any business, anything. How you'll go on in your future life?"

"You may not have bother about me. I shall manage anyhow, go on by the grace of your feet dust."

In this way he answered.

I considered something like - I wrote also a poem, that is not published. I considered Bhaktivinoda Ṭhākura as Vyāsa, and Guru Mahārāja as Śukadeva. A thought of Vyāsadeva was

inaugurated into public by Guru Mahārāja, as a *brahmacārī*, and a philosophical scholar. Śukadeva, though imbibed from Vyāsadeva, *pitur dvaipāyanād aham*.

*[īdam bhāgavatam nāma, purāṇam brahma-sammitam  
adhītavān dvāparādau, pitur dvaipāyanād aham]*

["At the end of Dvāpara-yuga, I studied this *Mahā-Purāṇa Śrīmad-Bhāgavatam* from my father, Śrī Kṛṣṇa-Dvaipāyana Vyāsa. I conceive that to be the highest standard of education and you are the fittest man to receive it. Therefore I shall deliver it to you."] [*Śrīmad-Bhāgavatam*, 2.1.8]

"What I have received from my great father, I want to give that wealth to you Mahārāja Parīkṣit. You are a proper person to receive that with proper respect." *Mahā-pauruṣiko bhavān*.

*[tad aham te 'bhidhāsyāmi, mahā-pauruṣiko bhavān  
yasya śraddadhatām āśu, syān mukunde matiḥ satī]*

["That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."] [*Śrīmad-Bhāgavatam*, 2.1.10]

"You have got capacity of receiving greater purpose of life, higher fulfilment of life. You're a proper person to grasp. So I like to deliver to you that great thing what I got from my father, Dvaipāyana."

In this way he began his speech in that *sabhā*. And Dvaipāyana is also present, and Dvaipāyana's Guru, Nārada is also present. The son and the grandson, they're also witness. "How he's putting properly what we told, whether really represented, getting real representation or not, through this boy."

**Bhakti Sudhīra Goswāmī:** Then, you're like Sūta Goswāmī.

**Śrīla Śrīdhara Mahārāja:** Sūta Goswāmī. Ha, ha, ha. Gaura Haribol. Ha, ha. Hare Kṛṣṇa.

**Akṣayānanda Mahārāja:** Ugraśravā.

**Śrīla Śrīdhara Mahārāja:** This personal attack, getting benefit of that.

**Bhakti Sudhīra Goswāmī:** I was reading one lecture of Śrīla Bhaktisiddhānta, and he said that Śukadeva Goswāmī when he saw his audience, the mixed audience, different types of devotees, that he did not want to mention the Name of Rādhārāṇī.

**Śrīla Śrīdhara Mahārāja:** Yes. Jīva Goswāmī has pointed out in that way. That Śukadeva, in course of his discourse, sometimes he approached near about to mention the Name of Rādhārāṇī, but considering the characteristic of the audience he came back. Did not take Her Name out of respect. That they may not appreciate. The mixture, the audience, they're of so many thoughts were, they're specialists of different types of thinking, they were present there. And after giving careful audience

to Śukadeva Goswāmī they went on in their former business. Very few they converted. But they could not approach - they were not so much bold as to approach Śukadeva Goswāmī, how to appreciate to certain extent. And to check them, now and then, Śukadeva Goswāmī he's inaugurating some sort of *tap*.

*tapasvino dāna-parā yaśasvino, manasvino mantra-vidaḥ sumāṅgalāḥ  
kṣemaṁ na vindanti vinā yad-arpaṇaṁ, tasmai subhadra-śravase namo namaḥ*

["I offer my repeated obeisances unto the Supreme Lord, who is all-famous as the Supreme Good. Without offering their actions unto Him, neither the liberationists (*jñānīs*) who are dedicated to austerities, not the charitable worldly workers (*karmīs*), nor the world famous, nor the performers of Aśvamedha sacrifices, nor the sages or *yogīs*, nor persons dedicated to chanting mantras, nor persons of virtuous behaviour - none of them can attain any auspiciousness in life."] [*Śrīmad-Bhāgavatam*, 2.4.17]

He sometimes, now and then, he's inaugurating such thoughts.

"That all-harmonising. You, of different schools of ontological thought represented here, you are authorities of different departments, you are present here. I fully know that. But you must remember that you've got this defect, and to compensate that you're to take connection of some higher substance. And what is that?

*Tapasvino*, there are so many lovers of penance. *Dāna-parā*, big men who are famous for making gifts of valuable things, *dāna-parā*. *Yaśasvino*, and there may be many leaders and popularity seekers, leaders of the country may be here, *yaśasvino*. *Manasvino*, so many speculationists, research scholars, there may be many amongst you, *manasvino*. *Mantra-vidaḥ*, so many tantrics by the power of mantram you can do anything and everything, who can show so many feats of the mantra, *mantra-vidaḥ*. *Sumāṅgalāḥ*, and there are many amongst you who are of sincere heart and think about the real peace in the world, *sumāṅgalāḥ*. *Kṣemaṁ na vindanti vinā yad-arpaṇaṁ*, but ultimately every one of you, every section, you're to connect with some higher power to conduct your things safely. Your aspiration, your campaign, may not be hindered by the external opposition. So you're to seek for some transcendental help. It is mentioned.

Isvara paramato sada visidyati udan [?] One wants *samādhi*. *Samādhi* means cessation of your consciousness permanently. But to facilitate that process, you're asked by the original authority to take the Name of Hari. Why? You want complete exclusion from Hari, Hari consciousness, Kṛṣṇa consciousness, God consciousness. You want to retire forever. But why then you're to take His assistance for your campaign?

In this way, anyhow, somehow or other, as in the government, in the country, there may be so many enterprise. Some iron business, some other business, some agriculture, all these, but they must have got some sort of connection with the government. Some came to pay to the government and to have some facility from that. Without the help of the government no different types of individual enterprise can grow.

So, you're all so many departmental heads. But at that same time, in somehow or other you have got some recognition of the higher background whose good will you want for your own improvement, in your own line. In such *śloka* we found here and there.

*nivṛtta-tarṣair upagīyamānād, bhavauśadhāc chrotra-mano 'bhirāmāt*

*ka uttamaḥ-śloka-guṇānuvādāt, pumān virajyeta vinā paśughnāt*

["Glorification of the Supreme Personality of Godhead is performed in the *paramparā* system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?"]

[*Śrīmad-Bhāgavatam*, 10.1.4]

So sometimes he's striking hammer on the head of the authorities of the different departments there. Most generalising thoughts are indented in the midst of the description of Kṛṣṇa. Kṛṣṇa is a person, but He's unlimited. Just as, *aṅor aṅīyān*, if you go to analyse things, the smallest of the smallest, no end. The smallest atom, then analyse it, then electron, then analyse it. Then proton, electron, and again that may be analysed. Again that may be analysed. No end. And towards bigger, no end. There is the biggest, then another biggest. But after that - what after that - no end. *Mahato mahīyān*, no end, and *aṅor aṅīyān* no end.

*[aṅor aṅīyān mahato mahīyān, ātmasya jantor nihito guhāyām  
tam akratuḥ paśyati vīta-śoko, dhātuḥ prasādān mahimānam ātmanaḥ]*

["Smaller than the atom, greater than the greatest, the Supreme Self secretly resides even within the core of the atomic individual soul [the *jīva*]. When the devotee beholds Him he is freed from lamentation, and by the grace of the Lord [Dhātr.] he realises the superiority of the Supreme Soul."] [*Kaṭha Upaniṣad*, 1.2.20]

So the middle size, that should be considered as the prime cause, the medium, *madhyama ākāra*. If we search the prime cause within, we're not injudicious, because no end of bigness, and no end of lowness, no end. So the prime cause must be located in the middle, *madhyama ākārti*. Kṛṣṇa consciousness. Sonhood of Godhead, in the centre, not in the circumference. In this way the centre must be found here, and the centre of attraction which can give cosmic character to everything. That must be located in the centre, under this *ānandam, sat-cit-ānandam*, in this way.

But those that cannot appreciate, from them he did not want to take the Name of Śrī Rādhikā, that they will misunderstand Her and will commit only offences against Her.

Our Guru Mahārāja also, he also told so many things, but very rarely he took the Name with great respect of Rādhārāṇī.

Once perhaps I told happened something. One big *zamīndār* disciple of Guru Mahārāja, he had some respect, he was well educated and he was wealthy. So ordinary people had much respect for him, and he mixed with many sections. He came to Guru Mahārāja, and anyhow he opened the topic that 'Lakṣmī Devī, or some, Pārvatī's beauty is better, higher, than that of the *gopī*.' In this way, something.

Prabhupāda could not tolerate that idea. Then he began to, from internal emotion, began to describe the beauty of Rādhārāṇī.

[21:13 - 23:13 ?]

Then Sadyen Nārāyaṇa Rāya, [?] he opened the topic. And Prabhupāda began emotionally to describe the beauty of Rādhārāṇī, but another force is checking his attempt.

[23:40 - 24:00 ?]

Prabhupāda can't tolerate that the Rādhārāṇī's beauty will be challenged by some quarter. And also he can't describe that beauty in the ordinary public section. Not to be exposed to them, they're all of another type, unable to appreciate a very small portion of that. So two opposite forces were fighting in him and he fainted, fell from the chair. He will speak it, that extraordinary beauty, he can't give up the challenge without, that talk without challenge, at the same time, before the ordinary people, he can't speak also. He's not prepared to describe the beauty extraordinary of Rādhārāṇī. The two forces from different directions came into clash, and Prabhupāda fainted and fell from the chair.

So Jīva Goswāmī, he mentioned that Śukadeva in the course of his lecture came to mention the Name of Rādhārāṇī, but again She's pushed back from the position, did not. Only in one place it is mentioned, *pradana gopī*, the principal *gopī*, in this way, in *Bhāgavatam*.

She lodged complaint against Kṛṣṇa in different ways, in the front of Uddhava, Her grievance.

He represented the grievance of the *gopī* and Vṛndāvana against Kṛṣṇa and then minimised in the end.

"He's all in all. He can make or mar. He can do everything. Everything is justified. Who are we? We're the most negligible part of His friends circle." In this way.

And there is another, that during the *rasa*, when Rādhārāṇī could not tolerate the common dealing of Kṛṣṇa with all the *gopīs*. Not any distinctive nature in His dealings to the superior, inferior, not such, common dealing, general dealing. That She could not tolerate, and She came forward, and by Her song and dancing, charmed the whole field, and then suddenly disappeared. And Kṛṣṇa when He could detect that Rādhārāṇī is not seen here, She has left the place, then He left the whole *rasa* ceremony and tried to follow the footsteps of Rādhārāṇī.

[28:00 - 28:58 ?]

That is a very important factor, otherwise it will do wrong instead of right. *Adhikāra*.

**Bhakti Sudhīra Goswāmī:** Does Mahāprabhu consider *adhikāra*?

**Śrīla Śrīdhara Mahārāja:** Of course. He used to do *saṅkīrtana*, *nāma-saṅkīrtana* in the public, but when He used to cultivate about the *rasa* of Vṛndāvana, with closed doors, none could have any entrance.

One *brāhmaṇa* who used to drink only milk and nothing else, he came with boast that: "I must have admission. I do not eat anything, but I only live on milk drinking. I must be qualified to enter into."

Then Mahāprabhu ridiculed him, showing His thumb. "Only drinking milk is no qualification to get admission in Kṛṣṇa *bhakti*. Go off." So under closed door He used to go on with *saṅkīrtana*

about the high *rasa* of Vṛndāvana, and *nāma-saṅkīrtana* in the public, He did. *Saṅkīrtana*. In *Caitanya-Bhāgavata*, the poem,

*bahiraṅga saṅga godhi nāma-saṅkīrtana antaraṅga saṅga koraḥ rasa sadan*

Within the selected circle He used to culture about this *rasa*. And, *bahiraṅga*, the ordinary public, this *Nāma-saṅkīrtana*, that He did strictly. So much so that one day the mother-in-law of Śrīvāsa Paṇḍit, who was not up to mark, the mother-in-law of Śrīvāsa Paṇḍit. It was at night in the yard of Śrīvāsa Paṇḍit's Śrīvāsaṅgam, He used to, that *rasa kīrtana*, He used to do that, and none could have any entrance. Now out of curiosity the mother-in-law of Śrīvāsa Paṇḍit, she hid herself within a basket there on the veranda.

And Mahāprabhu is going on with the *rasa kīrtana* but He says, "Today I do not find any inner encouragement, inspiration. There must be some outsider who is not fit to attend, understand all these things."

Then Śrīvāsa Paṇḍit he tried his best to find out whether any outsider, any trespasser is there, he could not find any such person. Again Mahāprabhu attempted but He did not find any real inspiration.

"You, I can't find any real inspiration, why, there must be some..." Then in this way, twice or thrice.

Then Śrīvāsa Paṇḍit he found out that his mother-in-law in a big basket concealed there. Then he was so much enraged. "My Prabhu, my Master, He's not finding ecstatic joy and you have come here to disturb us." Caught her, though as mother-in-law she should be respected, wife's mother, but he could not restrain himself, he caught her by her hair and ousted her, so much strict.

Because we're not to belittle the thing. It's not a thing of luxury, or our mental food of the pleasure seeking thoughts, not like that. This is the highest of the highest, highest of the highest. *Śiva viriñcira vāñchita ye dhana*. Which is aspired after by Mahādeva and Brahmā but they may not get it.

*emana gaurāṅga vinu nāhi āra, hena avatāra habe ki hayeche  
hena prema paracār, śiva viriñcira vāñchita ye dhana  
jagate phelila dhāli, kāṅgāle pāiye khāila nāciye bājāyekaratāli,  
nāciyā gāhiyā khola karatāle, dhāiyā mātiyā phire,  
tarāsa pāiye śamaṇa kiṅkara, kabāṭa hānila dvāre,  
e tina bhuvana ānande bharila, uṭhila maṅgala śora,  
kahe premānande ehenā gaurāṅge, rati nā janmila mora*

["O mind please listen. You have nothing else to be attached to except Śrī Gaurāṅga. Never in the past, nor in the future, will there be such a benevolent incarnation who has presented the matchless divine love ecstasy of God so generously. He poured into this world that ambrosial wealth which is ever cherished and hankered for even by great powerful personalities like Śiva and Viriñci (Brahmā). By His merciful grant, even the most common destitute persons were blessed with the chance to imbibe that nectar with great delight. Overwhelmed by spiritual ecstasy they began to sing the glory of the Lord and dance accompanied by the concert of rhythmic drums and sweet *karatālas*. Frightened by the power of such holy *saṅkīrtana*, the inauspicious atheists who were slaves to their mortal ego, ran away and hid in locked rooms to protect themselves from such

purifying effect. All three worlds of existence (*svarga*, *martya* and *patala*) became blessed by receiving transcendental bliss and reverberated that auspicious sound. Premānanda says: "I can never have enough devotion to my beloved Gaurāṅga." [Premānanda Dāsa]

Our Guru Mahārāja. So many imitationists in Vṛndāvana, after, during a tour of Vṛndāvana in the beginning, Guru Mahārāja came and he stroked his forehead. "I came to Vṛndāvana but I could not find a single Vaiṣṇava here. But so many *bābājī's* were there, so many *bābājī's*. I could not find a single Vaiṣṇava, my fate is so hard, I'm so unfortunate." That was his remark.

They who will give due respect to Rādhārāṇī. When we went to Vṛndāvana we were ordered to read there the, Prahlāda carita of *Bhāgavatam*, not about Kṛṣṇa topics. In Vṛndāvana, *sannyāsīns* of Gauḍīya Maṭh are holding classes and there they're explaining, Prahlāda carita and Ambarīṣa carita, the primary stages of *śuddha bhakti*. And they're not ordered to take, to explain Kṛṣṇa *līlā*.

Guru Mahārāja himself, he also sometimes read, in Rādhā-Kuṇḍa and Śyāma-Kuṇḍa, there is a boundary, in that place he held classes for some time in, kartika mass ujarvita. We attended, but he explained *Upadesāmṛta*, not any *līlā* of Rādhā-Kṛṣṇa.

*pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]*

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

The whole sphere is taken at respectable distance on the head. Go on working in the lower level. To show proper respect to the highest thing, don't venture to enter. Fools rush in where angels fear to tread. With this idea \_\_\_\_\_ [?] everywhere.

Once his class mate of the student life, afterwards he became attorney of high court and then retired and went to Vṛndāvana and lived there. His Guru was one Yati Goswāmī. And he came to pay visit to our Guru Mahārāja, as he was known from his childhood. And Guru Maharaja for formal courtesy went to see him in his quarter. And there he found that he's engaged in hearing the *rasa-līlā* explained by a famous Goswāmī, Pran Gopāla, there. Guru Mahārāja went to see him, he was engaged there, he bowed down there and coming out.

Then that gentleman leaving the position, leaving the listening to the *Bhāgavatam*, he came down.

"Why you are going on? *Rasa-līlā* is being read here and you must take your seat. And you are coming and in a second you are going away?"

"Oh, I cannot stand here. My Guru Mahārāja did not allow me. He told that I will have to commit offence if I attend any *rasa-līlā* talk. So I can't stay here I'm going off."

To hear *rasa-līlā* from the lips of a person who is not so much realised, and who is a slave of lust, and he's expressing *rasa-līlā* and to hear that, who are not fit to go to that level, that is committing offence, nothing else. And that offence means that will shut the door for long time to enter there, offence means that. It will close the door for long time, until that offence is removed. Then we may have entrance there, admission there.

So not to belittle, it is not a novel, that I shall enjoy the pastimes of the male and female. *Aprākṛta*, *adhokṣaja*, *aprākṛta*. Beyond the reach of the soul, the Supersoul area and the highest quarter of the soul of the spiritual world, that is that. Otherwise it will depreciation and it will be

eternally closed to me. Not to trifle. The highest fulfilment of life, that may not be spoiled. I can do or not do, but I should not spoil my highest fulfilment of life.

What we can understand or appreciate from far off, that is enough for us, to feed us. The little ray, what will come from far away, that is of such superior quality that that can dismiss all aspirations that are known to us. What to speak of having any direct connection with there. Ābhāsate [?] That is such. We can conjecture from far away what superiority of the position will be there. An ordinary man's private life, that we cannot enter into, that is a concealed thing. Then what about that pastimes of the Supreme most entity. So,

*sakhyāya te mama namo 'stu namo 'stu nityam*  
*dāsyāya te mama raso 'stu raso 'stu satyam*

["I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhya*. Rather, I shall tend always to do the lower service, *dāsyā*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."] [Śrīla Raghunātha Dāsa Goswāmī's, *Vilāpa-kusamāñjali*, 16]

We must not be, must not try to run up, but we shall try to go down to begin, to utilise my energy. And automatically I shall find myself that I'm taken by the current to a suitable position. The current of the environment will take me to my suitable position. But my tendency will always be to begin from the downward service. That should be the tendency. *Dāsyāya te mama raso 'stu*. My sincere attraction I shall try to regulate towards the lowest service. And the environment will take me up and put me in proper position. That is healthy. And to try to go up, setting others on the side, to make progress forcibly, that is the etiquette which is not admired there and not workable. That pushing others right and left and to make progress forcibly with pride, that etiquette is unfit. Everyone is thinking that 'I'm the smallest.' And the Yoga-Māyā is there. You make proper adjustment.

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

**Devotee:** Guru Mahārāja, can you explain *antaraṅga asasva* [?] please.

**Śrīla Śrīdhara Mahārāja:** *Antaraṅga*, that is to engage himself in the private talk, the talk of Rādhā-Kṛṣṇa and the *gopīs* in Their private life...

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