

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

81.09.05.A

Śrīla Śrīdhara Mahārāja: ...Rūpa Goswāmī Prabhu.

*rādhā-mukunda-pada-sambhava-gharma-bindu-  
nirmmañcanopakarāṇe kṛta-deha-lakṣyām  
uttugga-sauhrda-visesa-vasat pragalbham  
devim gunaih sulalitam lalitam namami*

["I offer *praṇāmas* unto the haughty Śrī Lalitā Devī who is charmingly endowed with many beautiful, sweet qualities (*sulalita*). She has natural expertise in all arts (*lalita*), thus her *sevā* self-manifests. She wipes away the glittering drops of perspiration which appear upon the lotus feet of Śrī Rādhā and Mādhava when They meet; and she is perpetually immersed in the most elevated mellow of *sauhrda-rasa*, or undivided absorption in fulfilling the heart's desire of her intimate friend Śrīmatī Rādhikā."] [*Lalitāṣṭakam*, 1]

Her nature: *rādhā-mukunda-pada-sambhava-gharma-bindu*, if a drop of sweat is found in the holy feet of Rādhārāṇī and Govinda, she can't tolerate that. And with the earnestness of million times intensity she comes to remove that drop of sweat at the feet of Rādhā-Govinda. That has been shown to be the direction where and in what intense degree of service and love she is living, her abode. Her abode is located where? It is the domain of love. And according to the intensity the gradation is there, and her quarter located in such a place. Rūpa Goswāmī Prabhu gives a glimpse of that. That so earnest, so eager in her rendering service to the Divine Jewel, that a slight necessity makes her a million times expansion, expanded, to do the service, to attend the service, small service, and so much eagerness for a small service, such a magnitude of eagerness. That is Lalitā Devī. *Rādhā-mukunda-pada-sambhava-gharma-bindu-, nirmmañcanopakarāṇe kṛta-deha-lakṣyām, uttugga-sauhrda-visesa-vasat pragalbham*. She's a little aggressive in her nature, but that is due to her too much intensity of love towards Them. A little forward, more forward, as if she's less modest, a little haughty it may seem. But what is the reason? She can't tolerate any drawback or any mistake in rendering the service. So sometimes her humility seems to be crossed, but that is due to the infinite intensity of the love towards Them, *pragalbham. Devim gunaih sulalitam*. But Rūpa Goswāmī says, "*Gunaih sulalitam*, we do not see the roughness, but that seems to us very mild and soft. Her little haughtiness seems to us to be softness. So humility, such is her internal wealth. *Lalitam namami*. Let us show our obeisance to her." Today is her birthday we are told from the scriptures. *Yam kam api vraja-vani*.

[*yam kam api vraja-kule vrsabhanujayah-, preksya sva-paksa-padavim anuruddhyamanam - sadyas tad ista-ghatanena krtarthayantim-, devim gunaih sulalitam lalitam namami*]

["I offer *praṇāmas* unto the supremely charming Śrī Lalitā Devī, the treasure house of all good qualities. Upon seeing any young maiden anywhere in Vraja and discerning that she is inclined towards her *priya-sakhī* Śrīmatī Rādhikā, Lalitā immediately tells Rādhā that She must accept this person in Her own party (*sva-paksa*). Rādhā obeys Lalitā, who thus fulfils that maiden's desires."] [*Lalitāṣṭakam*, 7]

When she's roaming about the streets of Vṛndāvana, so many are coming with petition in

hand, "Please enlist my name in the service of your group. I want to have admission in your group." Not only that, she's taken immediately and also canvassing wherever she goes, canvassing, "Come, join our group to do service to my Lord and Lady." So everywhere, she's also requested, and she's also requested, and she's also requested for the service of the Divine Pair. That is the nature of Lalitā Devī.

More we are told about her that she's a little more inclined towards Rādhārāṇī than Kṛṣṇa. Rādhārāṇī She sometimes cannot represent Her side out of Her humility, but before that, Lalitā Devī, she goes ahead to get the superior understanding for Rādhārāṇī's party, from Kṛṣṇa. Of course, that is the very deeper layer, deeper plane, of the Divine love affairs between Rādhā-Kṛṣṇa. That is too high for us. Still, we are told like that.

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

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

Our direction from Guru Mahārāja, "Don't tackle all those fine things of the domain of love roughly. Stand a respectable distance and try to view them with greatest, with utmost respectful reverence." Very fine, very subtle, very soft and susceptible is the plane of the divine love of such high degree. So fools rush in where angels fear to tread, keep always in your mind. Otherwise in the name of real love you will acquire something else.

*guru-gaṇa-śire punaḥ śobha pāya śata-guṇa*

["All desirable objects, when offered to our Gurus, become glorified one hundred-fold, as Their crown-jewels."]

The very key to have entrance into that plane, to try to see, to look at them on the head of one's Guru Mahārāja. Then it will see that thing very brightly, "It is on the head of my Gurudeva." This is the secret that has been given to us by Bhaktivinoda Ṭhākura. Try to see it at the head, over the head of your Guru Mahārāja, then it will shine very brightly to you, *guru-gaṇa-śire punaḥ śobha pāya śata-guṇa*. So don't be very aggressive in nature, there in that spirit you will be loser. *Pūjāla rāgapaṭha gaurava bāṅge*.

Lalitā Devī is a very beloved of both of Them, the Divine Couple, but she's a little more tending towards Rādhārāṇī, *Rādhā-dāsyā*. And our line of devotion goes through that. Different lines to approach Kṛṣṇa, even in *mādhurya-rasa* also, different. But through Rādhārāṇī, if we want to go to Kṛṣṇa we approach Kṛṣṇa in the side of the service of Rādhārāṇī, then our desired leader we can try to have Śrī Lalitā Devī. And then next position, Rūpa Goswāmī, from Rūpa through Lalitā towards Rādhārāṇī, that should be our, that way has been demarcated for us by our well-wishers. And we must consider it very soberly and sincerely and we shall try to learn how we should deal with them. They are all our Guru or guide, they're all our guide. If we have aspiration for a drop of that divine nectar of that intensity then we are to follow such course in our life.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Then any question? Gaura Haribol.

**Bhakti Caru Swāmī:** What is Viśākhā Devī's position in our line of...

**Śrīla Śrīdhara Mahārāja:** Viśākhā Devī's a little inclined, she's impartial mostly, more sober and sometimes a little inclined towards Kṛṣṇa. That is her position. And she's very expert in playing music with musical instruments and also singing, all these things. Viśākhā Devī.

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

**Śrīla Śrīdhara Mahārāja:** Rūpa Mañjarī, Lalitā's line is.

**Bhakti Caru Swāmī:** Mahāprabhu *līlā* to Svarūpa Dāmodara Prabhu.

**Śrīla Śrīdhara Mahārāja:** Ah, Lalitā Devī, Svarūpa Dāmodara. Lalitā Devī's *avatāra* is Svarūpa Dāmodara.

**Bhakti Caru Swāmī:** Mahārāja, why didn't Rūpa Goswāmī take initiation from Svarūpa Dāmodara Prabhu?

**Śrīla Śrīdhara Mahārāja:** Mahāprabhu asked Svarūpa Dāmodara Prabhu to connect with Rūpa Goswāmī. Rūpa Prabhu, Rūpa Mañjarī has got direct connection also with Rādhā-Govinda in particular service. We are told when Rādhā-Govinda are alone the *sakhīs* may not have entrance there, for their grown up age, capacity. But the *mañjarīs* they are of less age so they have got free entrance in that position. At that time they get the chance of direct service. And the leader of the *mañjarī* class is Rūpa Mañjarī. So Mahāprabhu, *rāga-mārga*, the *rāga-mārga* He direct made connection with Śrī Rūpa, and also asked Svarūpa to be connected with him, "Whatever you know you please favourably distribute it to Śrī Rūpa." That was His request. So in *Guru paramparā* also we find:

*mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya  
rūpānuga janera jīvana viśwambhara priyañkara  
śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana*

["Mahāprabhu Śrī Caitanya is non-different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśvambhara (Śrī Caitanya)."]

[This is the sixth verse, of eight, from *Śrī Guru-paramparā*, by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. *Songs of the Vaiṣṇava Ācāryas*, p 90-2]

**Bhakti Caru Swāmī:** Mahārāja, the other day I was just wondering, Rūpa Goswāmī and Sanātana Goswāmī had a brother, Anupama, and Anupama was a Rāma *bhakta*. So what is their relationship, like in the spiritual sky, what is the relationship between Anupama and Rūpa Goswāmī and Sanātana Goswāmī? They are in Mahāprabhu's *līlā* and he's in Ayodhyā *līlā*, Rāmacandra's *līlā*, so do they have the same brother relationship?

**Śrīla Śrīdhara Mahārāja:** That external relationship of brotherhood. Just as Murari Gupta he was also amongst the *pārśada*, paraphernalia of Mahāprabhu, but still he maintained his natural serving function to Rāmacandra, but with some tinge of Gaura *līlā*. So, some influence of Kṛṣṇa

*līlā* had in Anupama, but mainly his attitude towards Rāma worship. Rāmacandra means *niti*, too much addicted or...to morality, scripture, *vidhi-bhakti*, *maryādā*. That is something, some want in the quality of surrender. Kṛṣṇa *līlā* demands maximum surrender, especially in Vraja *līlā*, maximum surrender. And Kṛṣṇa also,

*ye yathā māṁ prapadyante, [tāṁs tathaiva bhajāmy aham  
mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]*

["As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."] [*Bhagavad-gītā*, 4.11]

The corresponding grace of Kṛṣṇa comes also in that intensity. So that is Svayaṁ-Bhagavān and the paraphernalia also must get that benefit that they're more wealthy, they also receive the most.

**Bhakti Caru Swāmī:** Can we also look at it this way Mahārāja, that from Rāma *līlā* ... they...

**Śrīla Śrīdhara Mahārāja:** Murari Gupta also had some connection with Gaura *līlā* and he has described Mahāprabhu's *līlā* also. But Mahāprabhu graciously showed him that He's Rāmacandra, so *abheda*. But still he's seen to stick to that Rāma *līlā* of Gaurāṅga knowing it fully well that Gaurāṅga is not less than Rāmacandra. Just as the relative devotees, *yei rasa, sei sarvottama* [*Caitanya-caritāmṛta*, *Madhya līlā*, 8.83] The *vātsalya-rasa* group thinks that, "I am gainer of the highest type." *Sākhya-rasa* group they will also think that, "What I get, the bliss in my service, and that is the highest. Kṛṣṇa loves me most." This is a relative position and that can be applied here also.

*siddhānta-tas-tva-bhedo 'pi śrīśa-kṛṣṇa-svarūpayoḥ  
resnot-kṛṣyate kṛṣṇa-rūpameṣā raṣasthiṭṭiḥ*

["Although Nārāyaṇa, the Lord of Vaikuṅṭha, and Śrī Kṛṣṇa are one and the same, on the basis of the fact Śrī Kṛṣṇa exhibits the super excellence of conjugal mellow, He is considered to be superior. In Him alone do all *rasas* find their final and absolute expression."]

[*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga*, 2.32]

Though it is not quite different, the same in different pastimes, the particular affinity, or *yogyatā*, ability, to serve in a particular position, that is the call. And the great hierarchy of adjustment, everywhere there should be some servitors or other, must be, *advaya-jñāna*, the harmony, the adjustment with different stages and different nature of servitors. But there is the gradation. And though that *taṭasthā-vicāra*, the absolute consideration is there, that does not mean that it should encourage us to be particular about the, or indifferent about the services of the lower order. We should not, we should be careful against hating and undermining the other servants, servitors in their respective position. That will be an offence to my Lord. We must not disregard those that are engaged in the services of different layers. That will hamper our own cause. Rather, our tendency will be opposite. We shall be hankering after the services of the lower nature. That is the nature and law of that.

Rādhārāṇī, She says, "By the grace of Tulasī Devī I came in contact with Kṛṣṇa." Though

She's in the best eternal contact with Kṛṣṇa always, but still She says, "By Tulasī Devī's grace I have attained such position." That sort of,

*tṛṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtanīyaḥ sadā hariḥ*

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

Mahāprabhu, this primary statement has got a very deep and deeper, deepest value. That pride cannot take us to hold a high office. But always our tendency and sympathy will be for lower services.

Rādhārāṇī Herself says, "My hankering is always towards the service of the divine feet. I want to serve like a maidservant. But because Kṛṣṇa wants to enjoy Me in another way, only to be the fodder of His earnest desire, I offer Myself in any way He likes. But My tendency is to serve His feet." That is Her nature. And that is the nature of the whole hierarchy. And that is the beauty.

**Bhakti Caru Swāmī:** Mahārāja, that we must aspire for the lowest service, so does it mean that we should aspire for the *śanta* or the *dāsyā*?

**Śrīla Śrīdhara Mahārāja:** That will, easy jurisdiction, that is from a particular position to come to a relation, and easy as itch. That will be their aspiration, confined to. And sometimes even they say about *varṁsī*, "That we are jealous of the position of the flute." So it goes like that sometimes. That is the key to success. Humility, with *tṛṇād api sunīcena, taror api sahiṣṇunā*, that is *śaraṇāgati*, that is the key to success. That will enhance the negative character of life, which can draw Kṛṣṇa maximum. Always towards, the tendency to go to,

*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, *sākhyā*. 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."] [*Vilāpa-kusamāñjali*, 16]

That nature has been expressed in [Śrīla Raghunātha] Dāsa Goswāmī. "*Dāsyāya te mama raso 'stu*, my real internal sincere tendency must go to the lower side. I'm unfit." And that increases the *yogyatā*, qualification, that increases, the qualification, this quality. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Mahāprabhu's *śikṣā* is that, *tṛṇād api sunīcena*. A long-standing prospect is there. *Tṛṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtanīyaḥ sadā hariḥ*. That attitude will make you; will draw for you the greatest benefit. Don't try to go up but try to go down. And that is the key to success of that domain. Humble of the humble, humility of humility.

**Bhakti Caru Swāmī:** Mahārāja, we see that Nārada Muni is going everywhere. Sometimes he's in Vṛndāvana, sometimes he's in Vaikuṅṭha. Sometimes he's here.

**Śrīla Śrīdhara Mahārāja:** Everywhere.

**Bhakti Caru Swāmī:** What is Nārada Muni's original position? What is his relationship with Kṛṣṇa?

**Śrīla Śrīdhara Mahārāja:** *Jñāna-vimukta-bhakti-paramāḥ* [established in non-calculative devotion], that has been, there his position is located. *Jñāna-vimukta-bhakti-paramāḥ*. He has crossed...

**Bhakti Caru Swāmī:** *Jñāna* platform.

**Śrīla Śrīdhara Mahārāja:** ...the utility of knowing that the subjective tendency, as a subject we shall make Kṛṣṇa object of our knowledge. That has been crossed. And devotion, service, is the only thing by which we can really come to His connection. *Jñāna-śūnya-bhakti* [non-calculative and knowledge-free unalloyed devotion], and with some connection with *Vraja rasa* but from a respectable distance, as shadow.

**Bhakti Caru Swāmī:** Is it somewhere between *śanta* and *dāsyā*?

**Śrīla Śrīdhara Mahārāja:** *Śanta*, *dāsyā*, a different, *śanta*, *dāsyā*, and with a tinge of *sākhya*, *mādhurya* and *vātsalya*. He can approach those, but his real position is *śanta dāsyā*. *Dāsyā* somewhat, not compulsory, but free, and having connection with broad jurisdiction he can approach anywhere and everywhere with some particular purpose. Hare Kṛṣṇa. Nitāi. Nitāi.

**Bhakti Caru Swāmī:** It's so difficult to make out these transcendental relationships of the devotees of Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** Of course, it is of infinite character. So we must not forget that we are going to deal with infinite, *adhokṣaja*, infinite as well as *adhokṣaja*; our master hand. We are in the position of their objective existence. They're subject type, super subject. It is our audacity that we go to discuss about Them. But only being an instrument in the hand of our Guru or our guides that we venture to do so, to give some glimpse of the upper realm to attract people of fortunate type.

*Atikrāntam akṣajam, indriyajam. Avān-manaso gocaraḥ*, [the mind is full of misconception], we must not forget all these things, then everything is gone. *Adhokṣaja*, *Śrīmad-Bhāgavat* is very fond of using this expression *adhokṣaja*. Why? The *Bhāgavat* has come to deal with *aprākṛta rasa* which is very similar to this world, these things. So this warning has been repeatedly used there, *adhokṣaja, adhokṣaja. adhaḥkṛtam atikrāntam akṣajam, indriyajam jñānam yena*. Don't mix with your sense experiences. By very careful, very particular care you should take. Don't mix this with your worldly incidents. Warning here and there always repeated, *adhokṣaja. Yato bhaktir adhokṣaje*:

*[sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje  
ahaituky apratihātā, yayātmā suprasīdati]*

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be

unmotivated and uninterrupted to completely satisfy the self." [Śrīmad-Bhāgavatam, 1.2.6]

Be fully conscious that what you are going to deal with, that is not *māyā*, it is a fifth thing, a thing within the four walls, it cannot be limited, never. It is independent nature, it is vague, it can show you in variegatedness. So, you are seeing in a particular way. Don't think He's confined there only. He may take another shape. In this way, so be very careful that you are going to deal with a thing who is independent absolute. Ha, ha. So you can't make you forcibly enter into the cage of your knowledge, any particular concept you can't catch Him. He's independent and absolutely independent nature and infinite in nature. Still, *tomāya cākhāite tāra kahi eka 'bindhu'*, - *pārāpāra-śūnya gabhīra bhakti-rasa-sindhu*.

[*prabhu kahe - śuna, rūpa, bhakti-rasera lakṣaṇa / sūtra-rūpe kahi, vistāra nā yāya varṇana pārāpāra-śūnya gabhīra bhakti-rasa-sindhu / tomāya cākhāite tāra kahi eka 'bindhu'* ]

[Śrī Caitanya Mahāprabhu said: "My dear Rūpa, please listen to Me. It is not possible to describe devotional service completely; therefore I am just trying to give you a synopsis of the symptoms of devotional service.] [The ocean of the transcendental mellows of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop." ] [*Caitanya-caritāmṛta, Madhya-līlā, 19.136-7*]

"No limit. Like an ocean of *rasa*, only a drop I am try to introduce to you, with a drop, *eka bindu jagat dui bhai*." A little after He says, "This one drop is sufficient to cover the whole world, to inundate the whole world." It is a drop of infinite. A part of infinite is also infinite. So with this respect, this, the primary stage, this sort of conviction is a plane where we are to stand and then to enquire. This data, the deduction must come out of such data. Hare Kṛṣṇa.

*aṅor aṅīyān mahato mahīyān, [ātmasya jantor nihito guhāyām  
tam akraṭuḥ 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 [Dhātṛ] he realises the superiority of the Supreme Soul." ] [*Kaṭha Upaniṣad, 1.2.20*]

In the primary stage all these things to be dealt with: unknown and un knowable.  
avidya avikema pasup tavi vasam vita [?]

The scholars have described Him like this and that is not lie, false. But still, a construction on the opposite side is there whose imitation we find in this side. *Vilāsa, cid-vilāsa*, like *jara-vilāsa* the *cid-vilāsa*, a great structure stands on the other side and it is only approachable through serving attitude, dedicating, surrender. The positive, the world of service, that is the real plane, *svarūpa-śakti*. And this plane, of aggrandisement, of exploitation, that cannot be the be-all and end-all of the existence. Exploit others and live, that is suicidal in itself. The civilisation, the science is increasing the circumference daily of extortion of power from the nature, making loan from the nature and that must be paid back to the farthing. To every action there is equal and opposite reaction. The civilisation wholesale is a negative one, negative one, it is on debt, debt from the nature, and it must be paid back. Every action, reaction, the exploitation, *jīvo jīvasya jīvanam*.

[*ahastāni sahasānām, apadāni catuṣpadām, laghuni tatra mahatām, jīvo jīvasya jīvanam*]

["Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."] [*Śrīmad-Bhāgavatam*, 1.13.47]

To keep up one body, thousands of bodies are to be sacrificed; then only one body can stand. This is a filthy conception of life, it is suicidal in itself. This is no civilisation, no life, a hateful aspect of the life that at the cost of other beings we are to maintain us. Whatever we shall go to maintain, thousands of lives to be sacrificed for that: a hateful conception of the life.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

The land, the plane of exploitation, then the plane of real renunciation, a negative reactionary plane, and then the positive plane of serving, of dedication, that is really civilised position, civilised position, to serve and live, serve and live. And in the beginning, the lower part, with consideration, but spontaneous and unconsidered enterprise in the service of love, that consequently holds the highest position in our conception. And that is Goloka Vṛndāvana. That is Kṛṣṇa consciousness, exhaustively, everyone is exhaustively, finishes himself, as if, in the service of the paraphernalia with Kṛṣṇa as the king. And that is most laudable and most higher form of life. Without any consideration, exhaustively to give one's own whole towards the Absolute Good, Absolute Adjusting Principle.

*yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopasākhāḥ  
prānopahārāc ca yathendriyānām, tathaiva sarvārhaṇam acyutejyā*

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."] [*Śrīmad-Bhāgavatam*, 4.31.14]

To put food in the stomach, that is real health for the body, and not to put food in any part of the body. To pour water into the root of the tree, that is proper service of the whole tree, and not to pour water on the branches and the leaves, ignoring the root. That is anti harmony, anti existence, *sat-cit-ānanda. Satyam-śivam-sundaram*, the real conception of the truth is such, and to cut off the root of these fundamental principles, if we do not accept the plane of dedication, and dedication spontaneous. And that is real interest of our, of every unit in the organic whole is there. The real fulfilment of every unit, whatever we'll find, and wherever we find it, the fulfilment is in its highest sacrifice, and thereby it thrives also highly. That is the teachings of Mahāprabhu and *Bhāgavatam*. Give more and have more, not only in quantity but in quality, must be conscious of the quality. *Ahaituka*, causeless, without any calculation of any gain, give yourself, desperately, be desperate for giving yourself, giving yourself, and you'll be gainer also in that line. Give and have.

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