

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

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**Śrīla Śrīdhara Mahārāja:** ...the memory of Kṛṣṇa. Kṛṣṇa Himself is master here. So everything must not attract us, but attract us for the service of Kṛṣṇa. In this way we must be adjusted with the environment. That is necessary. Not to eliminate beautiful, not to eliminate anything which is good in our consideration, but from the bottom of the heart the foreign element of exploitation and renunciation will vanish, and the innate tendency will be awakened to utilise anything and everything for the service of Kṛṣṇa.

*vana dekhi' bhrama haya – ei 'vṛndāvana' / śaila dekhi' mane haya – ei 'govardhana'*

[When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana. When He passed over the hills, He took it for granted that they were Govardhana.] [*Caitanya-caritāmṛta, Madhya-līlā, 17.55*]

Wherever a mountain, “Oh, Govardhana.” Wherever a jungle, “Oh, this is Vṛndāvana.” Excites Him. That is what is necessary. Everything will remind me, excite me in the service of my Lord. *Viśvam purna sukhāyate*. The whole world will be of the highest pleasure to us when we shall get such adjustment in our soul's position, such adjustment; no reaction.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi.

No elimination. Religion is proper adjustment. Our Prabhupāda always used to say this word. We are maladjusted. We want to be properly adjusted. That is what is necessary. Not to renounce anything and everything. That is not the solution. Adjustment is solution. It is created for nothing? It is not, it is created for fulfilment. Only maladjusted we are, so we suffer. But we are properly *svarūpena vyavaṣṭhiḥ*, *Śrīmad-Bhāgavata's* [2.10.6] definition of the answer of *mukti*, *muktir hitvānyathā rūpaṁ*, to give up what is otherwise with us, like a disease, foreign thing has come, *muktir hitvānyathā rūpaṁ svarūpena vyavaṣṭhiḥ*. Hegel's theory, self determination, *mukti* means self determination. What is my proper location in this world, to get that, that is *mukti*, *svarūpena vyavaṣṭhiḥ*, firmly settled in my proper...

...undesirable forces of nature and to move freely without caring for anything else, that is artificial. There are so many like me. There must be some relation, mutual relation, and that is something which will represent the whole, what will be my relation with that whole, absolute whole. I am a part. That is all their silenced, the salvationist school are silent there. After *mukti* so many, what will be the relation between those *mukta* souls, and what will be their relation with the absolute environment? There they are silent. So it is not final solution, *mukti*. Final solution we must have to be our position in the relation of the absolute whole. Then it will be final. We cannot divorce us from the absolute whole around us. We must have some position in relation to the Absolute. That must be founded and subtle understanding and it must have some position in relation. Self determination, we cannot eliminate the environment. The Absolute, that means Lord, God.

In reality the slavery to the Absolute, that it should be our real position. Otherwise we are not so meagre, we cannot come to such a helpless position. We are connected with the Absolute. We can't deny that. At the same time our position is not very desirable, then we cannot come under such unfavourable environment forces. So if I get a post of a slave there, that will be the maximum for us. And there I can enjoy. My maximum fated enjoyment I can get there only. Not very big, then why should I be here? If I was a big position then why should I be here? And so

many insects, so many worms, so many in the creation, they're all absolute, so many absolute, so many infinite? Ludicrous!

All right, today I want to leave it here.

...

Proper meaning of the sound, of the word, that is necessary, the substance, the spirit. Only the physical aspect is represented there in *nāmāparādha*, but not the real Name. That is all spiritual. So this was misunderstood as *nāmākatari* ?

**Bhāratī Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** Oh! *Nāmākṣara bahiraya* comes out, *bahiraya* comes out, *nāmākṣara*, the letters in the Name, the sound of the letters in the Name, but *nāma kabu naya*, it is never the Name real. It is in Bhaktivinoda Ṭhākura's writing *Prema-vivarta*, made by Jagadānanda and edited by Bhaktivinoda Ṭhākura. That is full of Gauḍīya *siddhānta*, that booklet, Jagadānanda Paṇḍit. The notes collected by Jagadānanda Paṇḍit that is been given the shape of a book. The name is *Prema-vivarta*. *Prema-vivarta* is the name of the book. There this passage you will find, *nāmākṣara bahiraya batu nāma kabu naya*. It should not be thought to be the Name, should not be thought to be the Name proper in any time, ever, *kabu*. Rāma Rāma.

**Bhāratī Mahārāja:** So Mahārāja, even in *nāmābhāsa*, it's depending on Kṛṣṇa?

**Śrīla Śrīdhara Mahārāja:** Yes, that is also *ākṣara* to somewhat, to some extent, the sound aspect, the outer aspect, but the inner representation of the Name is not there. *Nāmābhāsa*, this side the *mukti*, it can give us *mukti*, liberation, the emancipation for the negative side. But there also we cannot trace participation in the positive, so Name is not present there. Name is a positive thing. And to get the touch of it we must enter, have admission in the positive world. And when we are already in the negative side how can we get the touch of the Name? So *mukti*, may give liberation but not participation in the devotional realm. So proper Name is not to be found there also.

*Mukta-kulair upāsyamānaṁ*. "A particular group of the liberated souls they want to worship the Name, not all. *Mukta-kulair upāsyamānaṁ, paritas*. So many liberated souls are found to worship Him, to respect Him around all the sides of the Name." Rūpa Goswāmī says. Rūpa Goswāmī's *śloka*:

*nikhila-śruti-mauli ratna mālā, dyuti nīrājita-pāda-paṅkajānta*  
*ayi mukta-kulair upāsyamānaṁ, paritas tvām hari-nām samśrayāmi*

["The acme of all the *Vedas*, the *Upaniṣads*, are like a string of transcendental jewels. The tips of the toes of Your lotus feet, O Holy Name, are eternally worshipped by the radiance emanating from those jewels. You are constantly worshipped by the great liberated souls (headed by Nārada and Śuka, whose hearts are reposed in complete absence of worldly aspirations). Therefore, O Name Divine, I surrender unto You in every time, place, and circumstance."]

[*Nāmāṣṭakam*, 1]

Sanātana Goswāmī's *śloka*: *viramita nija dharma dhyāna puṅgava yatna* [*Bṛhad-*

*Bhāgavatāmṛta*, 1.1.9], that is by Sanātana Goswāmī.

*Nikhila-śruti-mauli ratna mālā, dyuti nīrājita-pāda-paṅkajānta*. Rūpa Goswāmī says *nikhila-śruti-mauli ratna*, not in all the *śrutis* the *Nāma-hatta*, the greatness of the Name may be found. Not in ordinary *śruti*. *Nikhila-śruti*, the whole of the *śruti* if you study then you will find the very spirit of it. *Nikhila-śruti-mauli, mauli* means the head, *mauli ratna*. Ordinary people may not find when they will study the *śruti*. But there are *sāragrāhī*, those that can collect the real substance, the real purpose from the vast writings, they will be able to detect.

The whole purpose of all the main *śruti*, the principle *sūtra* in the *śruti*, they are giving hints. *Śruti* means *śabda, śruti*, that can be grasped by the ear, *śruti, śabda*. So the *śabda*, all the sounds, the revealed truth sound, sound that has come from up, there they naturally say to us that through sound only you can approach the reality. Otherwise they are suicidal.

If *śruti* does not say by sound only you will get the thing, then what is the necessity of *Veda*? That is only sound embodied. So if we can trace the very real characteristic of the *śruti*, we shall say the principle *śruti* are saying that by sound, by the cultivation of sound you can get the Lord. So we have come only through sound, *śabda-paramāṇam*. The sound can give deliverance of the reality. *Śruti* cannot but say so, otherwise *śruti* will be ineffective. They're only a jungle of sounds. *Śruti* means *Veda* which we can receive through the ear; that is sound only. The sound is Absolute. "So we have come to declare to you that through sound only you will attain the highest end."

So the main *sūtras* of the *śruti* informs us *nikhila-śruti-mauli, mauli* means from the principle *śrutis, ratna-mālā* - and there like so many gems or jewels and that is forming a necklace and by the lustre of the principle *śrutis* it is shown the feet of the Holy Name. *Ratna mālā, dyuti nīrājita, nīrājan* means *ārātrika*, just as by the light we make *nīrājan*, the *ārātrika* to show the ordinary people more clearly the figure of the Lord. So the principle *śrutis* they are helping us to have this conjecture of this perception that by sound only we can have the Supreme Lord. Do you follow?

**Bhāratī Mahārāja:** Yes Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Rūpa Goswāmī says that, "It is the business of the *śruti* if we give more attention then we'll find the principle *śrutis* are only trying to show, just as like *ārātrika*, the *pañca-dwīpa* is trying to show you the figure. Generally you can see the Śrī Mūrti but with the help of the *dwīpa* you can have a particular conception of different parts of the body of the Lord. So the principle *śrutis* we will find that they are trying to show, *nīrājan*, to show by their *shika*, by their flame, their light, flame of light the *nīrājita-pāda-paṅkajānta*, the lower portion of You, the Name. That is leading us to help, to have a conception of the remotest part, the vague conception that Name is everything." *Dyuti nīrājita-pāda-paṅkajānta, ayi mukta-kulair upāsyamānaṁ*. "And those that are really liberated, they are all around and adoring You, and pleasing You, we shall see." *Paritas tvām hari-nām saṁśrayāmi*. "And I take refuge to the conception of the figure of Hari *Nāma* in this spirit, this spirit. Kṛṣṇa *Nāma* is not found in *Veda*. Why should we take Kṛṣṇa *Nāma*? Is it in *Veda*? Some will come and say. Rather sometimes it is mentioned as the name of *āsura* is Kṛṣṇa in *Veda*. So Kṛṣṇa *Nāma* is not in the *Veda*. Why should I take the Name?"

*śyāmāc chavalāṁ prapadye, śavalāc chyāmāṁ prapadye*

["By the help of black (*śyāmā*), we shall be introduced to the service of the white (*śavalā*); by the help of white (*śavalā*), we shall be introduced to the service of black (*śyāmā*)."]

[*Chāndogya Upaniṣad*, 8.13.1]

*Śyāma* is there. *Śyāma* and *śavalā*, *śavalā* and *śyāma*. *Śyāma* is considered to be Kṛṣṇa and *śavalā* Śrī Rādhikā. In *Veda* we find *śyāmāc chavalam prapadye*, *śavalāc chyāmaṁ prapadye*. By the help of *Śyāma* we shall be introduced to do the service of *Śavalā* and by the help of *Śavalā* we shall try to be introduced in the service of *Śyāma*. We shall take help of both the parties, *śakti-śaktimān*, *Śyāma* and *Śavalā*. *Śavalāc chyāmaṁ prapadye*. *Śavalā* means white generally, *śyāma* means black and white, black and white Kṛṣṇa-Balarāma and also Kṛṣṇa-Rādhārāṇī. That has been interpreted by the Ācāryas. So *śyāmāc chavalam prapadye*, *śavalāc chyāmaṁ prapadye*, we find there.

And Rūpa Goswāmī says that, “Only superficial study of the *Veda* it will frustrate you. But if you with a positive mind by the grace of the *sādhu*, Ācārya, *mahājana*, you go to look out then find the principle *śruti* is there, they are only persuading us, or leading us towards the conception that the whole object of all the sounds are towards that central sound. They are all so many parts come to distribute the tidings of the absolute realm but their centre, there must be a centre, the higher centre. And the principle sounds they are all emitting light like torch to show that we have got a central centre, central sound and that represents the whole and it is Kṛṣṇa. And so many liberated section they are sitting all around to show their respects to that central sound from which all the *mantram* of the *Vedas* has emanated to give some idea of that absolute centre, sound aspect of the centre. There cannot but be.” This is Rūpa Goswāmī’s argument.

“All these branches of *śruti*, sound, they are all sound, so many sounds they must come from a central position. And they cannot but direct to a proper eye that we have got a centre, fountain. And go, start, run towards that direction. You will find everything is there. In our source you will find everything. We are all representing things partly, we are so many branches, we represent so many parts. But we have got a centre, we have got fountain. And the reading of them you go in this direction. And you will find that sound is sufficient. Sound can sufficiently satisfy you, the sound aspect. And through that you may be introduced to other aspects of that sound. So Name first, first important, and Name is not less, it can represent the whole, the Name, Kṛṣṇa *Nāma*.”

*nikhila-śruti-mauli ratna mālā, dyuti nīrājita-pāda-paṅkajānta*  
*ayi mukta-kulair upāsyamānaṁ, paritas tvām hari-nām saṁśrayāmi*

[“The acme of all the *Vedas*, the *Upaniṣads*, are like a string of transcendental jewels. The tips of the toes of Your lotus feet, O Holy Name, are eternally worshipped by the radiance emanating from those jewels. You are constantly worshipped by the great liberated souls (headed by Nārada and Śuka, whose hearts are reposed in complete absence of worldly aspirations). Therefore, O Name Divine, I surrender unto You in every time, place, and circumstance.”]

[*Nāmāṣṭakam*, 1]

“I take refuge under You, that grand central sound who has given cohesion to all the sounds in the revealed scripture.” That is the meaning.

And Sanātana Goswāmī says: *viramita nija dharma dhyāna pujiyadhi yatna*.

*jayati jayati nāmānanda rūpam murarer, [viramita nija dharma dhyāna pujiyadhi yatna*

*katham api sakṛdāttam muktidaṁ prāninām yat, paramāmṛtam ekaṁ jīvanam̐ bhūṣanam̐ me]*

[Sanātana Goswāmī says: “Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, *nāma rūpaṁ murāreḥ*, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the Divine Name of Kṛṣṇa.”] [*Bṛhad-Bhāgavatāmṛta*, 1.1.9]

Let the ecstasy in the service of the Divine Name be victorious. *Jayati jayati nāmānanda rūpam̐ murarer*, *viramita nija dharma dhyāna pujoyadhi yatna*. Anyhow if we come in contact with that sound *nāma rūpa murarer* then all other activities are paralysed, have no necessity, *viramita nija dharma*. First, all the duties, sense of duty paralysed, they’re abandoned, no necessity. So many variegated duties they have no necessity at all if I can get the service of the Name, *viramita nija dharma*. *Dhyāna*, and meditation, *dharma means this business engagement of the karmī* in the world, and *dhyāna* means retired from this physical world and making meditation within. Trying to exploit anything in the internal world: that is also stopped, paralysed. Cessation puts a stop, *dhyāna, viramita nija dharma dhyāna pujoyadhi rūpam*.

And the Rāmānuja section they are making *arcana* in the Vaikuṅṭha, Lakṣmī-Nārāyaṇa. That will also be stopped, no necessity. If you get the real grace of the Divine Name then you will have to retire from all the phases of these different types of worshipping, the *dharma, dhyāna, pūjā*. *Dharma* means this duty, *varṇāśrama dharma*. *Dhyāna* means the *jñānī, yogī*, covering them, and the *pūjā* covering also Rāmānuja *sampradāya*, after *mukti* in Vaikuṅṭha.

The Name will take to the perception of the Goloka, and you will have to retire completely from all these phases of your life divine. To do any work, even it may be for Kṛṣṇa, then the *dhyānam*, the internal meditation and calculation and other things and *pūjā*, we respect the service of them. Only the Name can stop all these. You will have no other mind. You can’t give any attention to any other thing. So much sweetness you will find in taking the Name. When you really come in contact with the sound aspect of the Absolute then all other endeavours, enthusiastic and endeavouring attempts in you will be paralysed, they can’t do.

*kari' eta upadrava, citte varṣe sudhā-drava, more ḍāre premera sāgare;  
kichu nā bujhite dila, more ta' bātula kaila, mora citta-vitta saba hare*

[While causing such an ecstatic disturbance, the Holy Name showers liquid nectar on my heart and drowns me in the ocean of divine love of Godhead. He does not allow me to understand anything, for He has made me truly mad and has stolen away my heart and all my wealth.]

[*Śrī Nāma-Māhātmya*, 4, from Bhaktivinoda Ṭhākura’s *Śaraṇāgati*]

*Priya atya bada vitya more bai ei [?]*

*Pralayera āgamana, bhāve sarvva-deha jara* [*Śrī Nāma-Māhātmya*, 3, from *Śaraṇāgati*]

All other functions paralysed. You can’t attend them, you are only taking the Name. Then when again that Name will allow you to do other services you’ll do that. Name has such power, potency, such high degree of potency that it will stop all other branches of services and charm you.

[*jayati jayati*] *nāmānanda rūpam̐ murarer, viramita nija dharma dhyāna pujoyadhi yatna  
katham api sakṛdāttam muktidaṁ prāninām yat, paramāmṛtam ekaṁ jīvanam̐ bhūṣanam̐ me*

[Sanātana Goswāmī says: “Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, *nāma rupaṁ murāreḥ*, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the Divine Name of Kṛṣṇa.”] [*Bṛhad-Bhāgavatāmṛta*, 1.1.9]

In Rūpa Goswāmī we find *tuṅḍe tāṅḍavinī*, “When it comes down and captures the tongue, the lips, so strongly it controls and engage them in the movement by taking Name, like a mad, tongue is mad, lips are mad, so much has power descended in them. *Tāṅḍavinī ratim vitanute tuṅḍāvalī*. And there comes also a feeling that only one tongue and one mouth is not sufficient. Thousands of mouths are necessary. One mouth is not sufficient to take the Name. *Tuṅḍāvalī-labdhaye, karṇa-kroḍa-kaḍambinī*. When it captures, enters the ear and captures it, in such a great force the current comes in the ear, one thinks that *karṇa-kroḍa*, only two ears are not sufficient. *Crores* of ears I want to attend the current that is coming, the sweet current that is entering into my ear. Two ears that is nothing, *crores* of ears are necessary. It is like a flood it is coming, pushing within me through the ear, so sweet, so sweet. *Karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sprhām, cetah-prāṅgaṇa-saṅginī vijayate sarvendriyānām*. As it goes to capture the heart, the centre of all the senses; then whole thing paralysed, paralysed.

*Pralayera āgamana, bhāve sarvva-deha jara* [Śrī Nāma-Māhātmya, 3, from Śaraṅāgati]

*Karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sprhām, cetah-prāṅgaṇa-saṅginī vijayate sarvendriyānām kṛtim*. Wherever it touches, that sweet aggressor, wherever it touches, the whole thing captures in such intensity that all others are ignored. *Prāṅgaṇa-saṅginī vijayate sarvendriyānām kṛtim, no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī*. I can’t know, I can’t say, I fail to express by how much and what sort of quality of nectar is in the Name of Kṛṣṇa. Only these two letters. If these two letters can contain how much and of what high quality sweetness there that it plays like this, wherever it goes its nature is like that. So aggressive, sweetness is so aggressive in its nature. Wherever goes captures it, whole thing, nothing remains.”

That is in *Vidagdha-Mādhava* perhaps. Rūpa Goswāmī writes.

[*tuṅḍe tāṅḍavinī ratim vitanute tuṅḍāvalī-labdhaye  
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sprhām  
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyānām kṛtim  
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī*]

[“When the Holy Name of Kṛṣṇa appears on the lips of a devotee, it begins madly dancing. Then the Name takes over and handles him as if the person to whom the lips belong loses all control over his lips, and the devotee says: ‘With one mouth, how much can I gather the ecstasy of the Holy Name? I need millions of mouths to taste its unlimited sweetness. I’ll never feel any satisfaction by chanting with only one mouth.’] [*Vidagdha Mādhava*, 1.15]

Kṛṣṇa. Kṛṣṇa. \_\_\_\_\_ [?] *Nāmākṣara bahiraya batu nāma kabu naya* (*sete nana katoli mata naya geta ?*) *nāmākṣara bahiraya batu nāma kabu naya: Prema-vivarta śloka*. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi.

**Bhāratī Mahārāja:** Mahārāja, Bhaktivinoda Ṭhākura in maybe *Śaraṅāgati* there is one *śloka*, a song, where he describes how the *Nāma* comes from inside and then comes...

**Śrīla Śrīdhara Mahārāja:**

*hṛdaya haite bale, jihvāra agrete cale, śabda-rūpe nāce anukṣaṇa;*  
[*kaṅṭhe more bhaṅge svara, aṅga kāpe thara thara, sthira haite nā pāre caraṇa*]

["The Holy Name speaks from within my heart, moves on the tip of my tongue, and constantly dances on it in the form of transcendental sound. My throat becomes choked up, my body violently trembles, and my feet move uncontrollably."]

[*Śrī Nāma-Māhātmya*, 2, from Bhaktivinoda Ṭhākura's *Śaraṇāgati*]

The whole thing is described there very beautifully. *Viṣaya-vāsanānale, mora citta sadā jvale, ravi-tapta marubhūmi sama.*

[*kṛṣṇa-nāma dhare kata bala viṣaya-vāsanānale,*  
*mora citta sadā jvale, ravi-tapta marubhūmi sama;*  
*karṇa-randhra patha diyā, hṛdi mājhe praveśiyā, variṣaya sudhā anupama*]

["How much power does the Name of Kṛṣṇa possess? My heart constantly burns in the fire of worldly desires, like a desert scorched by the sun. The Holy Name, entering within my heart through the holes of my ears, showers unparalleled nectar upon my soul."]

[*Śrī Nāma-Māhātmya*, 1, from Bhaktivinoda Ṭhākura's *Śaraṇāgati*]

"Just like a desert, hot with the sun ray. This is my, my internal mind, condition is like that, a desert and the sun ray connection. So my heart is like that, my whole mind.

*Viṣaya-vāsanānale, mora citta sadā jvale, ravi-tapta marubhūmi sama.* Because by the desires of mortal things by nature they cannot satisfy, because by their nature they are mortal, they are death producing, separation producing, death producing. It is their nature. And not one or two, thousands of such death producing things have taken shelter in my mind. And so it is always burning in the subconscious region.

*Viṣaya-vāsanānale, mora citta sadā jvale, ravi-tapta marubhūmi sama; karṇa-randhra patha diyā, hṛdi mājhe praveśiyā, variṣaya sudhā anupama.* When this is my condition, anyhow through my ear from *sādhu*, Guru, the Name of Kṛṣṇa entered into my heart, Kṛṣṇa, with its infinite prospect. *Karṇa-randhra*. Anyhow entered through the hole of the ear and entered into, and reached the plane of my heart, my consideration. And there with the hope of some peculiar nature with infinite auspicious possibility, with such news it touched my heart. *Karṇa-randhra patha diyā, hṛdi mājhe praveśiyā, variṣaya sudhā anupama.* A nectar of new type, new hope is aroused by that sound.

*Hṛdaya haite bale, jihvāra agrete cale.* Then by force it comes from the heart towards the tongue, forcibly comes. I am not to make any attempt for that, that in the tongue by my endeavour I am producing the sound. No. From the heart, what came from the heart of the *sādhu* through the ear entered my heart and that forcibly came to my tongue and began to dance. That is Name proper. It descends from higher regions. It cannot be produced in the material form of this tongue. Its source is above. And through the agent it comes and the way through the ear to the heart. And from heart it gets some sympathy, and then forcibly it comes out on the tongue and begins to dance. *Hṛdaya haite bale mena balapool bak.* With great force, *hṛdaya haite bale, jihvāra agrete cale*, it comes to the end of the tongue.

And *śabda-rūpe nāce anukṣaṇa*, and that sweet sound began its dancing. *Kaṅṭhe more*

*bhañge svara, aṅga kāpe thara thara.* The real feats of the Divine Name have been described, how it should do. If a living Name, a real Name, then its ways should be such. *Kaṅṭhe more bhañge svara,* the voice choked sometimes. Then shivering in the body, *sthira haite nā pāre caraṇa,* the legs cannot stand idly. *Caṅṣe dhārā,* sometimes tears flow in a current. *Dehe gharṃma,* sweats on the body. *Pulakita saba carṃma,* the hairs stand on their end.”

**Bhāratī Mahārāja:** Goose bumps, stands on their ends.

**Śrīla Śrīdhara Mahārāja:** “*Vivarṇa haila kalevara,* sometimes changes of colour is found in the body of white, red, etc. *Mūrcchita haila mana, pralayera āgamana,* sometimes no trace we can get of the mind, or consciousness, a fall in swoon. *Mūrcchita haila mana, pralayera āgamana, bhāve sarvva-deha jara jara,* and the whole body and mind is as if it is being attacked and troubled in the shivered influence in variegated nature.

*Kari' eta upadrava, citte varṣe sudhā-drava,* those apparently it may seem that so many troubles are created in the body and the mind, but in the real heart it is pouring a particular kind of strange juice, sweet juice in the very centre of our conception, consideration. *Citte varṣe sudhā-drava, more ḍāre premera sāgare,* and sometimes he thinks that I am in the ocean of nectar. My whole feeling, the feeling of my existence just within an ocean with nectar in it, liquid. *More ḍāre premera sāgare, kichu nā bujhite dila, more ta' bātula kaila, mora citta-vitta,* I am besides myself, can't understand where am I, what is this, what is about me. *Kichu nā bujhite dila, more ta' bātula kaila.* Almost made me mad. Am I a madman? Where is my past experience, my sober seriousness, sobriety, gravity, where are they, what am I? Wholesale converted by a foreign thing, a doll in the hand of so much a great force and also very affectionate. I can't ascertain how it is possible by the great in this unknown environment, inexperienced before. *Kichu nā bujhite dila, more ta' bātula kaila, mora citta-vitta saba hare.* And at last I found that I am captivated, of inner out, whole thing has been captured by a particular sweet force. I can't help but be a prey to such a sweet force or power.

*Lainu āśraya yā'ra, hena vyavahāra tā'ra, balite nā pāri e sakala,* I can't give any description properly. Whom I came to take shelter under as my guardian and at His hand I'm dealt in such a mercilessly and some despotic way, but still I feel that everything is very pleasing beyond my experience. What is this? *Balite nā pāri e sakala; kṛṣṇa-nāma icchāmaya, yāhe yāhe sukhī haya, sei mora sukhera sambala.* I can't stand any more. I am fully captured and let my fate go anyway. I can't come out. I am fully captivated in the hand of a sweet friend I think but my whole independence gone. I've no way but to surrender. I'm under such condition. *Balite nā pāri e sakala.* I cannot give, unable to give any description of what is my position really. *Kṛṣṇa-nāma icchāmaya, yāhe yāhe sukhī haya, sei mora sukhera sambala.* Now I found that He's autocrat, whatever He likes to do He will do. No help. *icchāmaya, yāhe yāhe sukhī haya,* and now in ways when it is not possible for me to give any resistance then to surrender, in whatever way He's pleased let me also cooperate with that, otherwise what can I do, I am helpless. *Sukhī haya, sei mora sukhera sambala.*

*Premera kalikā nāma, adbhuta rasera dhāma, hena bala karaye prakāśa,* sometimes I find that is very love concised like a blossoming flower. The love is in a very suppressed and condensed form I find, *kalikā. Adbhuta rasera dhāma,* and very wonderful streams of sweet approach coming from its current. It contains so many sweet variegated nature of current within it. *Adbhuta rasera dhāma, hena bala karaye prakāśa,* and wonderfully expressing Himself in different ways...

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