

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.10.30.B

Śrīla Śrīdhara Mahārāja: ...going towards Infinite, no end. No end of analysis. Then they're faced with Infinite knowledge, even when they're going to analyse an atom. They're forced to face the infinite aspect of the thing, beginning with an atom analysis. That is connected with Infinite. They will be surprised. The relativity of the atom the Infinite is backing. Something like that.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Nitāi. Nitāi. Gaura Nitāi. Gaura Nitāi.

Devotee: Śrīla Śrīdhara Mahārāja, Bhaktivinoda Ṭhākura divides the *brahma-bhūtaḥ* stage into two platforms: the *svarūpa gatar* and the *vastu gatar*. Could you explain the difference between these two?

Śrīla Śrīdhara Mahārāja: *Svarūpa gata* relating to himself and *vastu gatar* relating to the environment, *svarūpa gatar* and *vastu gatar*?. And that is also *vastu siddhi* and *svarūpa siddhi*. *Svarūpa siddhi* to realise the ideal in full, and *vastu siddhi* actual realisation with the environment: one more or less theoretical, another more or less practical. One by determination, by plan, ideal: another actual participation there.

Suppose some I.C.S. Officer he has passed practical examinations, everything he's passed, he has attained the position of an I.C.S. Officer in full. Then he's given a particular post and comes into practical experience. The theoretical qualification he has attained by passing the examination, then he's given a post to act in that way. When he's acting in his position in the service practically he's doing those duties what he got in his training time to the fullest extent. Something like that.

That theoretical realisation to the full and then to be utilised in the practical life, that is *svarūpa siddhi* and *vastu siddhi*. *Vastu siddhi* by *sādhana*, by his *śravaṇa*, *kīrtana*, all the methods he has just reached the highest point of his life. Then it has been seen *vastu siddhi*, a process, when his realisation is full. Then where Kṛṣṇa in particular *brahmāṇḍa* having His *bhauma līlā* he gets a birth there, in the *gopī* section, and comes in the *prapañca līlā* of Kṛṣṇa. And then he gets recognition in the eternal *līlā* of Kṛṣṇa.

Some theoretical qualification attained, engaged in practical participation of the service. And it has been explained to us that this begins in this plane when Kṛṣṇa has descended and performing His *līlā*, and he gets a chance there. Suppose a select committee of selection: something like that, and then he's put in the service in fact and he goes and gets engaged himself. Final, theoretical realisation, then beginning practical life. That is in both, in *svarūpa siddhi* and *vastu siddhi*; that means something like that.

But your, in every *rasa*, in *sākhya rasa*, *vātsalya rasa*, *śanta*, in every *rasa* it is like that, not only in *mādhurya rasa* but every *rasa*. When first *svarūpa siddhi*, theoretical realisation finished, and then practical engagement in the *līlā*. A little difference, appointment of the service, to make fit oneself and then get the appointment: this is the difference.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Devotee: Śrīla Śrīdhara Mahārāja, since Kṛṣṇa's descending through the Guru, as revealed to the disciple through the Guru... um...

Śrīla Śrīdhara Mahārāja: And Guru means *sad-guru* we shall say, not trader, not opaque Guru, transparent, real Guru.

Devotee: Is it, will the disciple of a *madhyama-adhikārī* Guru achieve the same result as a disciple of an *uttama-adhikārī* Guru?

Śrīla Śrīdhara Mahārāja: Of course. There may be a little difference, but according to his previous *sukṛti* we may recover the differences. Sincerity – that may be compensated gradually if we are sincere – just as the connection of Guru we may have by the arrangement of the Absolute, so also, after – in my case that *madhyama-adhikārī* Guru will give this instruction rightly. And also he may retire and I can have – just as in a birth I may have, I may meet one Guru, in another birth I may meet another Guru, but in substantial measurement it is all and same, may be some difference in form. So even in this life also it may be that after some instruction from a particular Guru I may get another *śikṣā* Guru where I can learn more. *Ke?* _____ [?]

It may not be impossible, because that Guru is one, *ācāryam mām vijānīyān* [*Śrīmad-Bhāgavatam*, 11.17.27]. Our sincerity and His grace, that is one and the same thing. His grace, simultaneously there may be Guru, we see. Simultaneously many Gurus are doing the work of the Ācārya, duty of the Ācārya. But He's within, everywhere.

In Mahāprabhu's time also, so many Ācāryas, they had their disciples, but everyone is to look at his own Guru as he's the Supreme. He's the most well wisher of mine, my guardian. But everywhere there is *ācāryam mām vijānīyān*.

So many mothers may simultaneously exist to represent their own good of their own sons, own children, and that every mother is the centre, the highest centre of affection to every child. *Ācāryam mām vijānīyān*. His grace may be deposited in that manner. But still there may be some difference though the maximum – not all mothers not equal, and the accomplishment of all the mothers are not equal. But still, generally we expect the maximum affection of the child is within his mother. That is the general way. But there may be *taṭasthā-vicāra*, this is relative, but the *taṭasthā-vicāra* from the absolute standpoint there are so many differences in the qualities of the mothers, in training, in intelligence, in affection, there may be. But according to their previous *sukṛti* they will come to particular mothers.

Always we are faced with these two things, relative and absolute consideration. Relative also necessary and absolute is also there devouring the whole, accommodating whole. All comprehensive, the absolute consideration, but still we cannot ignore the relative position and nature of things distributed. This is general common sense.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Would it be considered an *aparādha* if a disciple sees his initiating Guru as a *madhyama-adhikārī* and wants to seek an *uttama-adhikārī* as *śikṣā* Guru? Would that be considered an *aparādha*?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He says, "If we see our Guru as *madhyama* and we want to find another, *uttama-adhikārī*, will that be Guru *aparādha*?"

Śrīla Śrīdhara Mahārāja: You see, there are so many who takes, so many – Gaura Kīśora Bābājī Mahārāja, the Guru of our Guru Mahārāja, he took initiation from, as *grhastha*, from Advaita Goswāmī. But when, as if he surpassed his own Guru, his Guru was a *grhastha*, but he felt urge

that he must devote himself fully for the service. Went to Vṛndāvana and took *bābājī-veśa* from another Guru of that type. In the strict sense he left this Guru by taking another Guru. There is a contest among the Goswāmīns that *grhastha* Guru can give his *tyāgī* Guru, a *grhastha* Guru, a Goswāmī, he can give the dress of renunciation to one's own disciple, *grhastha* disciple. *Grhastha* Guru *grhastha* disciple, and the disciple wants to take the dress of renunciation, *bābājī-veśa*, *vaikāntic bhajan*, the *grhastha* Guru when he's representative of God he may give, otherwise it will be Guru *tyāga*. But the Bābājī class they don't recognise that, "No. You are *grhastha*. How can you be the Guru of the *tyāgī*, *bābājī*?" So they're forced to leave this Guru and go to *bābājī* Guru, *tyāgī* Guru, and there take that *bābājī mantram*. These things can go on under their guidance. So this is also a custom, Guru *tyāga*, it is not Guru *tyāga* because the real purpose is there.

Sometimes, as Jayatīrtha Mahārāja recommends, in the case of Mukundamālā, "I shall ask Rāmeśvara that he himself will send this Mukundamālā to you. I shall ask him to do this path; that he cannot put *śraddhā* in him, so it will be, it will look well if he sends himself to you. I shall try for that."

So sometimes the *grhastha* Guru will say, "You want to take *tyāgī* you go and take initiation of the *sannyāsa mantra* there." That is well and good. But sometimes they oppose, but still the custom is like that. The Bābājī and the Goswāmī they have got a difference to certain extent in this affair. So if by previous, as the result of previous *karma* one first comes to a Guru, just as this *vartma-pradarśaka*, he gets something like *rtvika*, and canvasses and makes him fit to a certain extent, and carries him to his own Guru, "Take initiation here." But that is also a function of Guru, that function of recruiting. And Guru has also come to recruit. So recruitment, the service of recruitment may be distributed to certain – when parties are sincere there is no difficulty. But there is possibility of differences, and there's the rub.

Devotee: There was one proposal that the ISKCON initiating Gurus that they're *madhyama-adhikārī* so one may take initiation, *dīkṣā*, from *madhyama-adhikārī*.

Śrīla Śrīdhara Mahārāja: You see, that is also, trouble, many things. Suppose in ISKCON, in general big geographical zone, but in a particular zone he cannot have his respect for the zonal Ācārya but for another Ācārya. His inner tendency he can't check, inner choice, he has got choice by hearing the words of an Ācārya of another zone. From one zone a man sincerely has liking for the Ācārya of another zone. Then if he's forced to take this Ācārya of his own zone then some difficult position with the disciple. So free choice, that will be good in one sense, and zonal administration that will be disturbed. So these are the practical difficulties in the management, with relative and absolute, free choice and custom, law, custom and free choice. Free choice and social law come in clash in every stage. They are to meet that difficulty, artificial life to be rejected, to be abolished, then free choice will be given amongst them. But that cannot be allowed for the geographical zonal, but in the mental sphere if we independent of the geography we consider the mental, we give superiority to the mental system, then it comes in clash. So there is facility of the administration, of the constitution, and difficulties also there. So in their own system such difficulty is there, and so one must be of wide thinking, to deal as much as natural he should be allowed to take. Take the part of more natural, that will be healthy. And much more of laws, regulations, committee, all these things, that will be artificial, more or less artificial, and idolatry. Form worshipper, making too much of that. That is also necessary to certain extent but not to the extreme, not to the extreme.

One and different, *acintya bhedābheda*, *bhedābheda*, always this motto to be respected, *bheda*, *bhedābheda*, and *acintya*, not within hard and fast rules, then it is again a machine.

Natural and mechanic machine, rules and law, must go side by side. And it should be applied with a skill, with more understanding, and widely with more understanding and intelligence. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Artificial, laboured, and natural. Hare Kṛṣṇa.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Śrīla Śrīdhara Mahārāja, yesterday you were saying that the time and space can expand and contract.

Śrīla Śrīdhara Mahārāja: Yes, ha, ha.

Devotee: So that is experienced by more advanced devotees, but the *sādhaka* he may also experience this?

Śrīla Śrīdhara Mahārāja: That is for particular cases, maybe. There is the sweet will of the Lord. The most needy, sometimes His attention is drawn to that, and sometimes some qualified also may be ignored. We cannot interfere with His independence.

“Why You have shown mercy in his case and not in the case of mine?”

We can’t take Him under law. That is not *śaraṇāgati*. When we put such question before Him then we deviate from the position of *śaraṇāgati*: not even we can be enlisted into the primary class. So what is the spirit of *śaraṇāgati*?

“If You come to consider, calculate, I have no hope. I’m such a mean fellow. If You come to calculate right and wrong I have no hope. So I have come to that school of You where only the mercy will be my hope. Only I want Your mercy, but You come to examine me I’ve got no hope.”

That is the primary necessity in our *śaraṇāgati*, in our surrendering. Surrender means that. Surrender does not allow you to think that, “Why You have shown grace on him and not on me?” That is anti surrendering temperament. No calculation! “If You come to calculate I have no hope. So some causeless mercy, if You can show some grace to me then I have that hope. I have come to that department of You all by surrendering. So anyone may have His voluntary mercy, I may not have. If I hesitate but think about the justice then I’m already cancelled from the list, my name will be struck out from the register, book.” Do you follow? No?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: This is very hard, very disappointing.

Devotees: [Laughter]

Śrīla Śrīdhara Mahārāja: One of the finest points in *śaraṇāgati*, what is surrender, what should be the quality of surrender.

mārobi rākhobi yo icchā tohārā, [nitya-dāsa prati tuwā adhikārā]

[“Slay me or protect me as You wish, for You are the master of Your eternal servant.”]

[From Śrīla Bhaktivinoda Ṭhākura’s *Ātma-nivedana*, 3.3]

So with this sort of understanding, this basis, we shall go to surrender. The surrender, calculation is not allowed in that department. Causeless mercy, the department is that of causeless mercy. May be extended to one and not extended to me, A.B.C. I have nothing to

complain of the same. *Ke?*

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Then what more, the thunder, bolt from the blue. To become *śaraṇāgata*, to surrender means to give all, leave all the prospects, to be so emptied, no prospect, to be fully emptied, and then to surrender. Not a least application, a least mention in the petition; clean slate surrendering means, surrender. Complete dependence, to make or mar, to admit the right to make or mar. To admit that right in my master that, “I’m slave. I want be a slave.”

Mahāprabhu says: *Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'* [Caitanya-caritāmṛta, *Madhya-līlā*, 20.108] “That is your constitutional position.”

Will you go to, have you got that boldness to admit that, that you have got a full right of your master on you, so much boldness? “Yes, my master has got fullest right on me. I’m ready to go to the eternal hell, if a little pleasure in him.” This tale we see is very sweet to your ear, but to accept I suspect is harder, horrible. *Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa.'* No risk no gain, whole risk whole gain. Such confidence, free, clear, bold choice; are you ready for that? Kṛṣṇa is not like a sweetmeat! Gaura Haribol. Gaura Haribol. So cheap, so dear! Everywhere, nowhere!

“You all belong to Me.”

We don’t care for you. We are inhabitant of that land now. But really, we have got every right of Him, by constitution. We must be bold enough to call a spade a spade. That is the truth, and Mahāprabhu says that to us. That you are a spade, then don’t say that it an axe. It is a spade, a spade. What is what!

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, in Goloka Vṛndāvana there are some personalities, as I understand it, engaged in neutrality or *śanta rasa*. But Lord Caitanya says that unless one – He did not consider devotional service to begin until *dāsya rasa*. So how is it that *śanta rasa* can be present in Goloka Vṛndāvana?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He says...

Śrīla Śrīdhara Mahārāja: *Śanta rasa* and *dāsya rasa*?

Akṣayānanda Mahārāja: Yes. How...

Śrīla Śrīdhara Mahārāja: *Śanta rasa* is passive and *dāsya rasa* a little active in a particular way, active, and *śanta rasa* is passive.

Devotee: Lord Caitanya did not accept devotional service to begin until the stage of *dāsya rasa*.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He says, until we come to *dāsya*, then there is no *bhakti*, there's no *sevā*.

Śrīla Śrīdhara Mahārāja: This is also passive, in passive way, the *taru*, the creeper, the tree, the sand, the water, in *Vṛndāvana*, that is all *cinmaya*, *caitan*, that is all spiritual substance, but posing in that way.

vaikuṅṭhara pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṅṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā, 5.53*]

Caitan means endowed with – that is conscious and endowed with freedom.

The *simhāsana*, the throne, they're all *vaibhava* of Baladeva. The throne, this *camara*, this umbrella, serving in a passive way, extension of Baladeva, the potency of Baladeva they are. Whatever is necessary there in Vaikuṅṭha as materials, the servitors of different types, all conscious units, and extensions of Baladeva, in *Vṛndāvana*, Nityānanda here.

Devotee: Didn't Lord Caitanya say that devotional service began with *dāsya rasa*?

Śrīla Śrīdhara Mahārāja: A little better, the *śanta*, the *dāsya* is a little better, and then confidential service that is more better than the servant's service. And *vātsalya rasa*, filial service, that is better than this friendly service. And *mādhurya rasa sevā* that includes everything and that is considered to be the highest because the service of every element is present there, and in quality also it becomes superior to all.

When the servant brings a glass of water to his master, and wife she brings a glass of water to her husband – externally the same thing, but internally it gives more pleasure to the husband, than the, the wife's service is better than the servant's service. But externally only water affair!

So in *mādhurya rasa* – the *vātsalya rasa* prepares food to offer to the son, and *mādhurya rasa* also prepares food for the husband, but the *mādhurya rasa* service is more sweet. So all the service of all the *rasa* in the touch of *mādhurya rasa* becomes more qualified, it is *samaha*, all the *rasas* are within it, and also more sweet. So it is *madhura*, means sweet. *Ke?*

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Our Atreya Rsi he asked me not to deal with these things, to disturb the ISKCON Movement.

Devotee: Śrīla Prabhupāda has also dealt with these things in his books.

Śrīla Śrīdhara Mahārāja: But our Akṣayānanda Mahārāja said that though you say these with much caution you say. Not without caution, necessary caution. But our way is such, the *mantram*,

the Guru *paramparā*, all so much show that this is the way to our destination. But when we shall grow more and more in our experience, in our purity, we shall have to go though by this path to that temple, in this way we shall.

I'm very strict, than other God brothers. I do not exhibit any *julan yatra* or *rasa yatra* in the temple, but so many temples *they do that*.

Our Guru Mahārāja also, in *kārtika-mas* in Rādhā-kuṇḍa and Vṛndāvana, he chanted that *aṣṭa-kālīya-līlā* composed by Bhaktivinoda Ṭhākura, but I do not do that. Instead of that I Kṛṣṇa *satānam*, Gaura *satānam*, and also only eight *śloka*s of Mahāprabhu, and that Damodara *stotra*, and that *Rādhe jaya jaya*, that one Rūpa Goswāmī *śloka*. I'm very strictly confined to lower level, than even Guru Mahārāja gave a little higher, but I'm very strict about that.

But still he asked me to be more sober and more considerate. Not to inaugurate the *mādhurya rasa* into the field of ISKCON and disturb them, because it is clearly in the Guru *paramparā* and in the *mantra*, so can't avoid. So he mildly asked me not to give attention to that.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: If we only sit – if you do not speak, if we only sit here, still we consider ourselves most fortunate.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: The most fortunate.

Śrīla Śrīdhara Mahārāja: Nitāi Caitanya Mahāprabhu. *Dhāma* Govardhana especially.
Kuliyā prakāśe prabhu śrī kṛṣṇa caitanya ami nahi jani kahe te.

[*kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya, hena nāhi, yā 're prabhu nā karilā dhanya*]

[“At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all.”]

[*Caitanya-Bhāgavata, Antya, 3.541*]

The most merciful place Mahāprabhu appeared here. All the sinners of the highest type they were absolved of their sin, offences here in Kuliyā *prakāśe*, after *sannyāsa* when He came once to give a visit here. At that time whoever approached they got forgiveness. So I've selected this place, this Govardhana Kuliyā, the most magnanimous to the extreme one, and Nityānanda Prabhu also passing along both sides of the Ganges.

*bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna*

[“Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana.”]

“Come under the flag of Gaurāṅga Mahāprabhu. The least, by spending least energy the maximum gain you can hope, coming under His flag, and most natural and highest attainment, that you can’t dream of even.” He’s wandering from door to door, Nityānanda Prabhu, and with request and entreaty, heartfelt request, “Come.” Shedding tears, “You don’t know what things are going,” from door to door, “what valuable things and in what little price, small price, high things are going away.” From door to door, “to accept, take it, take it, very cheap but high, highly valuable.” Nityānanda Prabhu, from door to door. The *prema*, the love, the highest charm of the Lord, the land of beauty, the highest realisation of all the conscious world, and that has come to visit from door to door. “Accept it, accept Gaurāṅga, and I give admission card, I’m distributing admission card to you. Keep it, keep it, you will find the benefit to the utmost gain to you.”

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya.
What’s the time?

Devotee: Nine thirty.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Then, should we retire here, or any question? From whom: or all in thinking mood?

Devotees: [Laughter]

Śrīla Śrīdhara Mahārāja: That qualification of surrender that has shaken our brain?

Devotees: [Laughter]

Śrīla Śrīdhara Mahārāja: Shaken head: surrender.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [Caitanya-caritāmṛta, Madhya-līlā, 20.108]

Can you accept that you are eternal servant, you are slave of Kṛṣṇa? And Kṛṣṇa is so dignified that even slave has got the highest position and He’s such that it is not, He does not shrink to serve His slaves also. So great, so magnanimous!

*aham bhakta-parārdhīno, hy asvatantra iva dvija
[sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]*

[The Lord tells Durvāsā: “I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me.”] [*Śrīmad-Bhāgavatam*, 9.4.63]

“As if I am not independent, I feel My tendency to serve My devotees in such a way that I’m not independent, I’m under their direction. I feel like that.”

This is known as *bhakti*, devotion, *śrī-kṛṣṇākarṣiṇī ca sā*. *Bhakti*, the dedication, the devotion, is such wonderful type, thing, than *jñāna*, that knowledge. Knowing everything that is

very charming, to know everything. 'I'm master of everything, I know everything. That means I'm almost master of everything.' But this consciousness, slavery, is highly above that. The real knowledge becomes as if servant to you, if you follow this path of surrender, *śaraṇāgati*. The Infinite comes within the fist of the finite. Can you imagine? Is it imaginable? That has been given by Mahāprabhu in *Bhāgavatam*. The plane is of such type. The biggest general in the clutch of a beautiful, loving girl – the paramount king commanding whole force may be in the clutch of a girl. We are told that someone was, dictator Napoleon, Julius or some lady.

Devotee: Bonaparte.

Śrīla Śrīdhara Mahārāja: Bonaparte, he was, I forgot the name of the lady.

Devotees: Caesar.

Śrīla Śrīdhara Mahārāja: No, no.

Devotee: No, the girl of Napoleon, wife of Napoleon.

Śrīla Śrīdhara Mahārāja: One lady, not Julius, not, some lady she had some influence over Napoleon. [Josephine?]

So *prema*, love is a thing of such superiority, can control the whole...

.....