

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

81.12.03.A

**Akṣayānanda Mahārāja:** Mahārāja, *Prapanna-jīvanāmṛtam* is with you?

**Śrīla Śrīdhara Mahārāja:** Yes.

**Akṣayānanda Mahārāja:** If I may take it and do final correction after Madhusudana Mahārāja has read it. Because one or two pages...

**Śrīla Śrīdhara Mahārāja:** He has gone through partially, and also given his opinion, that it is not up to mark.

**Akṣayānanda Mahārāja:** I see.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Caru Swāmī has kept that copy with him, but he's very busy.

**Akṣayānanda Mahārāja:** Yes. He has four chapters.

**Śrīla Śrīdhara Mahārāja:** With him only?

**Akṣayānanda Mahārāja:** Yeah.

**Śrīla Śrīdhara Mahārāja:** Others?

**Akṣayānanda Mahārāja:** I have, copies.

**Śrīla Śrīdhara Mahārāja:** First four chapters he took?

**Akṣayānanda Mahārāja:** Yes. And Venkatta also has four chapters, copies. I made three copies.

**Śrīla Śrīdhara Mahārāja:** Only three copies? Full, three copies, you have produced?

**Akṣayānanda Mahārāja:** Yeah.

**Śrīla Śrīdhara Mahārāja:** And one given to Caru Swāmī, no, only first four chapters?

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** The rest with you?

**Akṣayānanda Mahārāja:** And some with Venkatta, three chapters.

**Śrīla Śrīdhara Mahārāja:** Three? Then seven, another three.

**Akṣayānanda Mahārāja:** I'm holding the remainder.

**Śrīla Śrīdhara Mahārāja:** Another three, but that is one copy, and another which you have given to me.

**Akṣayānanda Mahārāja:** Yes, that's the original.

**Śrīla Śrīdhara Mahārāja:** There is also there eight chapters?

**Akṣayānanda Mahārāja:** No, that's the whole thing.

**Śrīla Śrīdhara Mahārāja:** The all, complete.

**Akṣayānanda Mahārāja:** Yeah.

**Śrīla Śrīdhara Mahārāja:** And another copy, these two copies, another third copy with whom?

**Akṣayānanda Mahārāja:** Myself.

**Śrīla Śrīdhara Mahārāja:** Complete?

**Akṣayānanda Mahārāja:** Not complete because...

**Bhāratī Mahārāja:** [Venkatta] I have some parts of that chapter.

**Śrīla Śrīdhara Mahārāja:** Why?

**Akṣayānanda Mahārāja:** Because one part, some parts, part with him.

**Śrīla Śrīdhara Mahārāja:** That is, some with Caru Swāmī, you, and he?

**Akṣayānanda Mahārāja:** Yeah.

**Śrīla Śrīdhara Mahārāja:** This is one copy, and one full given to me. And the third copy?

**Akṣayānanda Mahārāja:** I have it.

**Śrīla Śrīdhara Mahārāja:** Full?

**Akṣayānanda Mahārāja:** Well, you see, Mahārāja, what they have is from the same chapter, so I'm without some. But he'll give it to me now. I'm lacking in some chapters, but he has it.

**Śrīla Śrīdhara Mahārāja:** All right. You have three full copies are there?

**Akṣayānanda Mahārāja:** Yeah.

**Śrīla Śrīdhara Mahārāja:** Full set, three? One set with me.

**Akṣayānanda Mahārāja:** One set with you and one with me now.

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

[About 2:40 minutes of Bengali?]

**Bhāratī Mahārāja:** What did they put, some type of meat? What type of meat was it?

**Śrīla Śrīdhara Mahārāja:** The dead body of the buffalo, of the cow, they put there on the other bank of the tank. Outside the water, in that fallow land they have cast the dead body. And we are opposing that, “No, just in front of the Maṭha. *Dehastan*, such nasty thing should not be done. You take it far off.” But the youngsters of communist mentality they won’t care, they get joy in doing such disturbing things. They’re enjoying here, the *tamasic ānanda*. This is *piśāci*, this is *piśācik*, not *raja-guṇa*, not the demons, lower than demonic, that is *piśācik*.

**Devotees:** Goblins. Witches. Ghosts.

**Śrīla Śrīdhara Mahārāja:** Yes. Witches, ghosts. Shakespeare’s ghost was a little gentle.

**Akṣayānanda Mahārāja:** More dignified.

**Śrīla Śrīdhara Mahārāja:** That’s more dignified that showed himself to Hamlet, father’s ghost. In this word ghost, that means some body of lustre, that is God the Ghost.

**Akṣayānanda Mahārāja:** Holy Ghost.

**Śrīla Śrīdhara Mahārāja:** Holy Ghost. That is without this material figure. God the Holy Ghost, God the son, and God the father, Trinity. God the creator, and God in the Guru, comes to relieve as Guru, God as Guru, God as creator, and God as in its inconceivable, transcendental existence. That is beyond our calculation, that is Holy Ghost, something nearer to Brahman. Ghost, it is beyond our conception. That is some halo, which we cannot discriminate, it is beyond our discrimination. And of these three forms, what is considered to be the highest, the original? No such mention?

**Devotee:** God the Father. They say that they’re all the same.

**Śrīla Śrīdhara Mahārāja:** One and the same of course.

**Devotee:** But they say that the Father is the highest conception.

**Śrīla Śrīdhara Mahārāja:** Father is highest conception, the creator. And then, what? What is the necessity of the Holy Ghost, their transcendental conception of Him? Which we cannot discriminate, differentiate and specify, what is the necessity of that aspect? Is that the most original conception, and from there the Father conception has come out? And from Father, the Son conception, that is the Guru conception has come out. What is the fundamental conception? Is it hazy, or it is of differentiated character? Maybe beyond our present conception, but if He likes, as we say, He can make us conceive of His one part, however negligent it may be. But if He likes He can help us to conceive Him, what He is. That is one thing. And He’s beyond conception, the eternal aspect, that we cannot be eligible to have any trace of that, they’re in His power also, to make that part to bring to our front, area of conception, what is the nature of that.

**Devotee:** Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Devotee:** There is a book in the United States which was discovered in the library called [*Journey to*] *Unknown India*. And it is about during the Second World War when the foreigners were imprisoned or kept in the containment camps, concentration camps, here in India. And there's a story about one man who came from Austria, he was the author, who was writing his biography, his experiences.

**Bhāratī Mahārāja:** \_\_\_\_\_ [?]

**Devotee:** Your Godbrother, your German Godbrother, he met your Godbrother in the concentration camp.

**Śrīla Śrīdhara Mahārāja:** Yes. German Godbrother, one Herr Schulze [later Sadānanda dāsa], he was concentrated because he had German nationality he was taken into concentration camp. At that time, some European gentleman, maybe Austrian I don't know, he was also taken into prison and they were in the same room, both of them stayed for long time. And from Schulze my Godbrother, he got many things. He got many instructions about Gauḍīya Vaiṣṇavism and he was converted mentally. And when he came out then Schulze took him to Bon Mahārāja and he took initiation from Bon Mahārāja. I forget his name.

**Devotee:** Walter... [Eidlitz.] [Later Vāmana dāsa]

**Śrīla Śrīdhara Mahārāja:** Then he went to Europe and he preached, he was a very eloquent speaker I heard, and he preached very widely, especially in Italy and Norway, Sweden. Perhaps he took his nationality in Sweden. Sweden was some neutral country. He took nationality in Sweden and lived there and he was preaching about Gaura-Nityānanda. So much so that one Indian, Bengali gentleman, after attending his meeting in Italy he came here and described that, "You say that the whole world will be converted into Gauḍīya Vaiṣṇavism. It is not impossible, because what I saw with my own eyes in Italy in a big assembly the gentleman is delivering his lecture and sometimes in the middle of his lecture, "Gaura-Nityānanda kī jaya" and the whole mob is repeating, "Gaura-Nityānanda kī jaya."

**Devotees:** [Group laughter]

**Śrīla Śrīdhara Mahārāja:** "That I saw with my own eyes in a meeting in Italy. So I think you say that one day the whole world will come under the banner of Gaura-Nityānanda it may not be impossible." One gentleman told. So he was a good speaker and was a very energetic man and he was doing in such a way I heard it, from different sources. But one source is so vivid.

But I asked also Swāmī Mahārāja, "Have you come across with that gentleman who did so much for Gaura-Nityānanda? Is he living or dead?"

Swāmī Mahārāja said, "I don't know about him, perhaps he has been dead." Swāmī Mahārāja told me.

I told him, already, he's very energetic and very pushing man and he was preaching very sincerely. I got information from different sources. You please try to find him out and he will help

you a great deal perhaps.

**Devotee:** In the prison camp there were many, many Christians, so he was preaching that concept of the Trinity. He was explaining it to them, to the Christian Ministers and the Priests there in the concentration camp, telling them something to do with Rādhā-Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** The Schulze he had much affection for me. When he came I was in Bombay. Bon Mahārāja came with two gentlemen, German gentlemen. One Herr Schulze a good scholar, he was conversant in eight languages of Europe, and a good scholar. And another, a son of a Baron, he knew only the cultivation etc. Both of them came. I was at that time in charge of Bombay Maṭha, and Swāmī Mahārāja was also there, and Madhusudan Mahārāja he was also there at that time. I went to receive them from the ship and took them in the morning, our Maṭha. I found Bon Mahārāja a quite changed man, no *daṇḍam*, no tuft of hair, and also English fashion. Then in a round table, I have already told many times, we took our seat, that Schulze, Swāmī Mahārāja, Bon Mahārāja, myself, perhaps these four or five in a round table conference. I asked Bon Mahārāja, why do I find you in such dress? Your previous dress no trace.

Then he, in a dignified way answered me, replied to me. “Oh, there these, your orthodox fashion can’t work, or can’t stay. England is another type of land. They also dress orthodox formality, blind faith, so that cannot be pushed there. And they have got their own understanding, own reasoning, own philosophy, etc.”

But I was already a student of philosophy here, so I read arguments on both the sides for the atheists and the theist, so I had my strong position in the side of the theist. I challenged him. What are the questions that cannot be answered? Although they may be atheists of the worst type, but I think I can answer, reply to the questions of the atheist also. So there the argument began, discussion began, and at last Bon Mahārāja was defeated.

And Swāmī Mahārāja spoke aloud, cried aloud, “Here Europe is defeated by Asia.”

**Devotees:** [Group laughter]

**Śrīla Śrīdhara Mahārāja:** And Schulze, that German scholar he was very minutely watching the discussion between myself and Bon Mahārāja. Then, I asked him, in course of conversation he told, “That lectures of Bon Mahārāja did not attract me most, but I was really attracted by the book of Sanyal, Professor Nisikanta Sanyal, M.A. *Śrī Kṛṣṇa Caitanya*, that book attracted me really, the thought underlying.”

Anyhow, he was able to speak the salient points of Gauḍīya Vaiṣṇavism, and he had some special affection for me also.

But Bon Mahārāja he moved, wandered about European states and more catholic in his behaviour, conduct. So he generally had choice to live sometimes with Bon Mahārāja.

And there was another gentleman Satyavasta Vakurvya [?] he was also an M.A. and very external indifference, *vairāgya*, so he had much inclination with him. And later on I found some sort of inclination towards Śāṅkara philosophy, to my disappointment. I sometimes heard him to plead for Śāṅkara philosophy. So I caught that gentleman, that Satyavastabhya, Satyanjan [?] You are going away from *cid-vilāsa*, that is transcendental differentiated philosophy, and going towards non-differentiated. What is your reason? In Mathurā I gave a challenge to him. And of course he at that time he was defeated. I put it this way: *mathura atattva* [?], in *Bhāgavatam*:

*dīkṣā-kāle bhakta kare ātma-samarpaṇa, sei kāle kṛṣṇa tāre kare ātma-sama*

["At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself."] [*Caitanya-caritāmṛta, Antya-līlā, 4.192*]

No, this verse:

*śaraṇāgatera, akiñcana - eka -i lakṣaṇa, tāra madhye praveśaye 'ātma-samarpaṇa'*

["There are two kinds of devotees - those who are fully satiated and free from all material desires and those who are fully surrendered to the lotus feet of the Lord. Their qualities are one and the same, but those who are fully surrendered to Kṛṣṇa's lotus feet are qualified with another transcendental quality, *ātma-samarpaṇa*, full surrender without reservation."]

[*Caitanya-caritāmṛta, Madhya-līlā, 22.99*]

I challenged to him to explain this point, what is the meaning underlying. A *śaraṇāgata*, one who has surrendered, he's already *akiñcana, akiñcana* - that he thinks he has got nothing, he is not master of anything in this world, *akiñcana*. That is your highest point - *akiñcana, niṣkiñcana*, nothing to desire, nothing to possess, but this is the basis of *śaraṇāgati*, it is the negative side. But *śaraṇāgati* has come to something positive. *Tāra madhye praveśaye 'ātma-samarpaṇa'*. He's not only selfless, self-effacement is already there, then he again surrenders him, surrenders him to what? To higher substance, it is sure, certain. If he connects himself with some surrendered area, a higher area, how do you explain this? Then he could not.

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīṛṣito me  
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai*

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."] [*Śrīmad-Bhāgavatam, 11.29.34*]

How do you explain this?

Then that gentleman, though my Godbrother, he told, "Your discussions should take place in Benares." Benares is the highest seat of the Māyāvādīns. So that gentleman lastly had this deplorable connection with Māyāvāda, this Schulze. No further connection with him I got. Now I think they're all gone, those two, not living any more.

So to cross the debt of *niṣkiñcana*, that with the conception that we are not master. Religions generally go up to that. But we have got our Master. We are not masters of this world, this is finished. But I have no right in the whole of the organisation, that I am a paid part of the whole and I have got my respective duty towards the whole. That is to be awake in another world, another plane of life, and that is the subtle, most subtle, and there properly we are there.

*svarūpe sabāra haya, golokete sthiti:  
muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ*

["This is Vṛndāvana, Vṛndāvana is so friendly, so sweet, so near to us, and such a well-wisher of ours. We are quite at home there, sweet, sweet home. In our innate and innermost existence, we are members of that plane."]

["Liberation is the permanent situation of the form of the living entity after he gives up the

changeable gross and subtle material bodies.”] [*Śrīmad-Bhāgavatam*, 2.10.6]

We are in diseased condition here and when we are healthy we have got our plane of living. That is the *Bhāgavata*, the positive Vaiṣṇava conception, not only negative side of life but the positive side, self-determination, or *svarūpe sabāra haya, golokete sthiti*, and *muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ*. There is some *svarūpe* beyond the jurisdiction of the misconception. There is a particular place and position of mine in the universe. What is that? That is to be found out. There is the rub. Without serving that, only trying to serve the negative side, I am suffering, I am suffering. In all conceptions of my life I find suffering, suffering, *janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9]. But there is a conception where the life is worth living for. That positive side has been neglected everywhere almost, in so many different conceptions of religious view. Gaura Haribol! The *nirmat-sarāṇāṁ satāṁ* [*Śrīmad-Bhāgavatam*, 1.1.2], these are all realisations of the *matsara*'s life.

And the egoistic school they cannot give up totally their egoism, “That I am master.” In subtle of the subtle form it remains, “That I am master. I am Brahman. I am a part of that master element. I am a part of that master element.”

That I am a part of the subsidiary element, subordinate element, they cannot think it out, their *matsara*, their jealousy, something like that is the root cause there. But if they become a little generous in their intrinsic conception then the higher realm is there and infinitely higher. And I am created of smaller stuff. Only with the help of that higher I can improve my condition and have a position in the higher plane, if I become *nirmat-sarāṇā* in the process and Kṛṣṇa-dāsa. I am a junior. I am lower position. If I come to that opposite conception of life, then my prospect is very high and higher. They cannot accommodate that, so *nirmat-sarāṇāṁ satāṁ*.

In *Bhāgavatam* while talking, there is the dictator. If I can accept the garment of dictatorship then my lot, my fortune, may become most high. A serving, a submission, submissive attitude, the dictatorial aspect of the world: only fullest submission if I can show, then the dictatorial aspect of the world will take me up, and higher, higher prospect I shall get.

Despot, Autocrat, because that is absolute good, so absolute knowledge, absolute good, absolute everything absolute, then why should I not submit to Him, being in a vulnerable position as I experience here? So that is suicidal not to accept that. I am of lower creation, and I can find it in every step of my life, that I am a hindrance, I am of limited creation. But at the same time, higher creation there may be, why should I deny that? What right have I got to deny that? Here also I am experiencing so many things of high and low. From the highest stone, to the scientific man who is controlling the stone of this here thing, hierarchy is there. And what is the trouble of believing that there is hierarchy in the original site, the higher world, also? What's the wrong there? Only *matsarata*, the egoism and too much egoism, the worst type of egoism, nasty, that is in the way. That is the hindrance to our real progress of life. Mahāprabhu announced:

*jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa', [kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa']*

[The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord.] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 20.108]

In naked terms, you are a slave to that highest entity. This is you innate natural acquaintance. You are such. Your inner self has got such intrinsic position with the Absolute. Absolute is so high. With whom we are connected His position is so high and you are a slave. *Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*. The all-attracting and the conscious attraction, and

attraction by love, that is the centre, nature of the centre. And you are a slave to that great force of love and beauty. You are so fortunate. You may thank your God that you are so fortunate that you can be handled in any way by that Absolute Beauty, Charm, Existence, Knowledge, everything, the highest centre. You are connected, not divorced. You are not barred by your birth, not to enter that domain. But you have got the position there. The position, as a gentleman you should understand from your experience of this world. If you want a real position there you should be of what nature? You yourself will judge it, of the most subordinate. As much as you'll have to go to the higher power you'll have to accept the position of a subordinate. It is clear from your own present experience. We should be satisfied with that, otherwise you'll be barred and cast aside here, where the rubbish is thrown out, you'll be thrown out there. If I'm a gentleman, think like a gentleman, you are so limited and you have got so high prospect, high prospect, and infinitely higher than you. Still, you have got a position there. And should we not be prepared to accept that honourable position there? And what is that? The Lord Himself says that if you become a slave, He becomes also your slave. What more you need? What more you can expect?

*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]

"Though intrinsically, independently I have the highest position of controlling everything, but this *śaraṅgati* controls Me, but in a different way, through the way of affection. Not by power, not by necessity, not by intrinsic existence, but through love."

You be satisfied with that. And not only there, you can enter into the harem also; you can enter into the motherly relationship. What more you may want? The Lord is coming to be whipped by you. What is this matter, and you are not satisfied fully?

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura. Nitāi Gaura. Nitāi. Nitāi. Nitāi. Mahāprabhu Gaurāṅga Sundara. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Giri Mahārāja is alone there?

**Akṣayānanda Mahārāja:** Mm. He's up and about now.

**Śrīla Śrīdhara Mahārāja:** Up? Gaura Sundara. Gaura Sundara. Gaura Sundara.

**Bhāratī Mahārāja:** Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Yes?

**Bhāratī Mahārāja:** Can you describe the work which Bhaktisiddhānta Saraswatī Ṭhākura did in Navadvīpa, the work he did as far as building temples in Navadvīpa - how he started his mission within Navadvīpa building temples, or maybe after he disappeared, which disciples took leading roles in those management and...

**Śrīla Śrīdhara Mahārāja:** What is the necessity of that? You want to write a history?

**Bhāratī Mahārāja:** Satsvarūpa Mahārāja wanted a general idea of which temples are in which islands and so forth. Which temples have been established when Bhaktisiddhānta Saraswatī Ṭhākura was present, in the islands of Navadvīpa?

**Śrīla Śrīdhara Mahārāja:** That cannot be the subject of a lecture, but when we are to sit together and then we have to go through it, ancient memory, and gradually collect from there and to enlist. You may try to find it from *Saraswatī Jaya Śrī* as well as consulting the *Gauḍīya*, the papers. In the beginning *Sajjana-Toṣaṇī* [renamed *The Harmonist*, an English monthly], that was founded by Bhaktivinoda Ṭhākura and Prabhupāda in his early life of preaching, but before, he edited that *Sajjana-Toṣaṇī*, after Bhaktivinoda Ṭhākura for some time. Then he published his own paper as *Gauḍīya*, then daily *Nadīyā Prakash*, then *Paramartha* in Oriya, then *Kīrtana* in Assam, and then *Harmonist* in English, from Calcutta - one part in Sanskrit, another part in English, and then published *Bhāgavatam* in Hindi. These were the papers published by him. And *Saraswatī Jaya Śrī*, his biography, that was begun by Sundarānanda, but later on he was led astray and perhaps those books that were in their possession they're all destroyed. And before that some collection hither and thither, that has been saved, what I am told, I do not know it exactly. *Saraswatī Jaya Śrī*. *Śrī* and *vaibhava*, that later part perhaps he began, the second part he began to write in the beginning, and collect the materials of the first part. But perhaps the book was not finished, in this way, topsy-turvy. It may be the Divine Will.

Just as Kṛṣṇa, when Kṛṣṇa went off, the dissension began after His demise, and the dissension began in the lifetime of Kṛṣṇa. And also after Rāmacandra, then the dark age came. No historian can trace what after Rāmacandra, what was the affairs in the throne of Ayodhyā, not of much importance. This is the way. He knows. Generally things happen in this way.

The rocket has got its basis very strong, to take a push, some negative push is necessary. So previous and after; a wave, high wave, means both sides are a little lower. Drawing water, then the wave becomes high on both sides. That is the nature, thesis, antithesis, synthesis - in the language of Hegel - thesis, antithesis, synthesis; progress of the world of this type.

*aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet*  
[ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."] [*Ujjvala-Nīlamanī*]

As Rūpa Goswāmī says, the movement is in a crooked way. That is the nature. That is the nature of the movement, up and down, there must be, up and down must be to, this is the unavoidable necessity of *vilāsa*. *Vilāsa* means play, *jaya para jaya*, small and big. *Vilāsa* means important, non-important. *Vilāsa* presupposes the existence of such differentiated character, in good, in bad, everywhere. *Aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet*, otherwise there

cannot be any *vilāsa*, any play, good and bad. *Vilāsa* means that, showing...

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