

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.12.09.A

Śrīla Śrīdhara Mahārāja: ... your hope, prospect, is there, not here, the animal consciousness, *paśu buddhi*. Paśupati Śīva.

Akṣayānanda Mahārāja: Means?

Śrīla Śrīdhara Mahārāja: Śīva, Mahādeva, his name is Paśupati, the king of all body conscious souls, Mahādeva, Paśupati. And *paś* is *māyā*, Paśupati, *paśa* and *paśu*, ordinarily a soul in bondage they're called *paśu*, animal. And Paśupati is Śīva, and the *paśa* means tie, tie is *māyā*, rope is *māyā*. *Paśu*, *paśa*, Paśupati. Now we are *paśupati baddha jīva*, when tied by the rope of *māyā* you are *paśu*, animal, *paśa mukta sadāśīva*, and if you get out of that bondage then you become *śīva*. That is *sāṅkhya* philosophy, so many *śīvas*, there are many *śīvas*, *mukta* souls, that the Jaiminism, and Sikhism perhaps, at the base. There are some, 'No God but the *sādhus* are there. *Mukta jīva*, liberated souls are there, innumerable in number.'

Monard, English philosopher, Monard or someone, Monard's theory, the seven particles of soul, or consciousness, some come in material understanding and some out, innumerable their number. I caught one gentleman, where they exist those numbers, innumerable numbers of liberated souls? Do they exist really? And so many, where they exist? And what is the relation between them? And is there anything to harmonise them? Can't answer!

And there *Bhāgavatam* comes to talk about them. We are concerned with this side. But after liberation, where they live, how they live, what is their relation between, and is there anyone to harmonise them? Only such things are given by *Bhāgavatam*. We are to attend that now. This is *sāṅkhya* philosophy.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Dayaldulal, what does he say? He will stay here, or go to some other place?

Akṣayānanda Mahārāja: He may stay about another week.

Śrīla Śrīdhara Mahārāja: Then, join Dhīra Kṛṣṇa?

Akṣayānanda Mahārāja: Then back to his family in America.

Śrīla Śrīdhara Mahārāja: America. He was sent by Dhīra Kṛṣṇa?

Akṣayānanda Mahārāja: Yes. And he's a *grhastha*, he has wife and child there. He'll go back.

Śrīla Śrīdhara Mahārāja: What is his vocation? You don't know?

Akṣayānanda Mahārāja: He told me. I forget now.

Śrīla Śrīdhara Mahārāja: In business?

Akṣayānanda Mahārāja: Some general thing like that, general type of thing.

Śrīla Śrīdhara Mahārāja: Living single or with parents?

Akṣayānanda Mahārāja: No, wife...

Śrīla Śrīdhara Mahārāja: Wife of course.

Akṣayānanda Mahārāja: No, separate from parents.

Śrīla Śrīdhara Mahārāja: Generally married men they all live separate, is it?

Akṣayānanda Mahārāja: Yes. Joint family in our country is not common: possible but not generally done.

Śrīla Śrīdhara Mahārāja: But there is: joint family exists?

Akṣayānanda Mahārāja: Very little, practically not.

Śrīla Śrīdhara Mahārāja: Very little, one per cent?

Akṣayānanda Mahārāja: Maybe, the exception.

Śrīla Śrīdhara Mahārāja: But every American they must have some state help, is it not?

Akṣayānanda Mahārāja: Yes, if there's sickness or disability then they have state help.

Śrīla Śrīdhara Mahārāja: I was told that even from their birth every child must get two hundred dollars, the state will help with two hundred dollars for him or her.

Devotee: That's only for families who are poor. Many, many poor families they have to get certain support for the children that are coming.

Akṣayānanda Mahārāja: Only poor families.

Śrīla Śrīdhara Mahārāja: Poor families, whose income is limited, they get that... remuneration. Two hundred dollars. What is the extent, amount?

Devotee: Depending on the number of children, sometimes it is more than two hundred, sometimes less. If there are fewer children dependent then they get lesser amount.

Śrīla Śrīdhara Mahārāja: I was told that all the Americans come here every one of them get two hundred rupees from the state, who comes here.

Akṣayānanda Mahārāja: Not everyone.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Have you taken anything yet?

Akṣayānanda Mahārāja: Yes Mahārāja we've taken.

...

Śrīla Śrīdhara Mahārāja: That is the child of the other soil, not of this land. In our inner identification we are really a child of that soil. But we have come and made progress in the negative side, in the land of enemy. Land of enemy, we have made so much progress in the negative side. That is our position; and the wholesale of us like that, more or less. In the land of enemies land we are living, and all dealing also like enemy to one another. Suicidal place, land of suicide, all of us. This is such a domain. And how to get out? And only through the agent of that. And their connection, unconscious connection creates some *sukṛti*, unconscious help, independent of our consciousness; that is *sukṛti*, by the agents of that plane. And then gradually when *sukṛti* is accumulated to a certain extent, then we find something as *śraddhā*, some vague aspiration that there may be a place where we can live happily without reaction. The reaction in the form of *janma-mṛtyu-jarā-vyādhī* [*Bhagavad-gītā*, 13.9], *janma*, they have to take birth, *mṛtyu*, then we are to vanish, go away, *jarā*, infirmity, undesirable body, physical feeling, and *vyādhī*, every time the pain of disease we have to undergo, inevitable, such condition undesirable to anyone and everyone. And how should we get relief from that? We get a hope, a ray of hope, when we get *śraddhā*, as the result of the accumulated *sukṛti*, then *śraddhā*. Then it is possible consciously to approach a *sādhu* with little vague consciousness that there may be some prospect of life which can fulfil our inner desire, full of prospect. Then we approach a *sādhu*. Then under his guidance we go on with some practices which is promoting our intimacy to the persons, or to anything of that soil. And gradually we make advance.

And then after we pass some stages: *bhajan*, *bhajana kriya*, *anartha-nivṛtti*, the undesirable tendency within us gradually diminishes. Then we find within us *ruci*, real taste for that land, for that domain, real taste we find within us. Then of course it becomes easy to go on with our *bhajan*, when some real taste awakens within. That is *ruci*. And then it comes to *āśakti*, *bhāva*, when *bhāva-bhakti* we attain, get a real touch, and not very clear, but get the real touch, just as a bud of a flower. In that position when we come we are more or less safe. Before that we are not safe. We may be - may fall again, but if we can attain *bhāva-bhakti* then our position is safe, we can make progress, onward. And then we find we come in real contact with the land and the paraphernalia. *Prema*, that is known as *prema*. We enter into *svarūpa-siddhi*. Then *sneha*, *mana*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*, so many developments in the stages of devotion is also, we have to have experience. In that way our path of progress, way of progress has been described. We can understand according to our capacity. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: What is the principle obstruction to this natural flow of love towards Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Obstruction, *anartha*, two kinds: one of opposite sympathy and another of indifference, two. *Bhukti mukti*, *bhoga tyāga*, mainly these two. So many, if analysed so many classes, sub-classes, may be found, generally. And in another sense *kanak*, *kāminī*, *pratiṣṭhā*, attraction for the ladies for the men, and for the gents for the ladies: *kāminī*. *Kanak* then for money, energy under ones control, that can be converted to purchase any pleasure, *kanak*, *kāminī*. And *pratiṣṭhā*, and name and fame in this world, that popularity, that public spirit, all these are hindrances. And that may be classified under two heads generally: one is that exploitation and renunciation, *bhukti mukti sprīya*, our tendency for these two. It can be grouped; undesirable things can be grouped under two heads, that enjoyment and renunciation. And *kanak*, *kāminī*, *pratiṣṭhā*, also in this, three heads also, mainly. *Dharma*, *artha*, *kāma*, *mokṣa*. These are also, but *mokṣa* has got its real conception in *svarūpa siddhi*, self determination. If *mukti*, liberation means that then well and good. But if liberation means to go the half way, only withdrawal from the negative side and not entrance into the positive one, then this mere withdrawal, *mukti*, that is not desirable. We must have a positive life, participation in the good

deeds, good function of our inner tendency, fulfilment we must get there. And that must be dynamic, continuous. Ke ? _____ [?]

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, when a personality such as Duryodhana in Kṛṣṇa *līlā*, does he have a permanent position, like indifference to Kṛṣṇa eternal?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: Relationship with Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: That may not be eternal. That depends on His sweet will. Generally that is confined in this mundane world – and in the opposition party, though that is a type of service there. Still that is:

*anyābhilāṣitā-śūnyam, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā*

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindu*, 1.1.11]

& [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167]

Desirability is to serve Him in a favourable way. But there is a possibility of serving Him from the other side, indirect way; that is something. That is not like any position in this world of *māyā*, not illusion, but that is real. But still there is gradation, as in different *rasa*, as *sākhya* is higher than *dāsya*, *vātsalya* is higher than *sākhya*, *mādhurya* is higher than *vātsalya*, and *parakīya* that is higher than *svakīya*, gradation. In that sense there is also gradation in the oppositionist and the favourable servitors, some difference.

Devotee: In *Caitanya-caritāmṛta* it's explained that there are right wing *gopīs* and left wing *gopīs* and left wing *gopīs* are in opposition.

Śrīla Śrīdhara Mahārāja: Yes. But still they have got their necessity in the service as a whole – the competition is necessary to increase the satisfaction in Kṛṣṇa. It is designed in that way by Yogamāyā. So they have their real position and efficacy there, but the gradation is:

_____ [?] Higher and lower, that we must admit, it is a gradation, a development. Just as in the Viṣṇu tattva also Himself, Kṛṣṇa, Baladeva, Pradyumna, Aniruddha, Nārāyaṇa conception, so Nṛsimha, so many Avatāras. That is the difference in the conception, one and the same thing but functional difference. We are to trace, and we are to accept, we are to feel in practical life. So also in the *svarūpa śakti*, the negative side also, the positive and negative, negative side also there is gradation, we are to admit, a system. What do you say?

Devotee: Venkatta Prabhu was telling me that you were saying of the two, *bhukti* and *mukti*, enjoyment and renunciation, this *tyāga*, that renunciation is more dangerous.

Śrīla Śrīdhara Mahārāja: Yes, more dangerous, because it has got greater position than the exploitation, so that is – just as half truth is more dangerous than falsehood, because it can

exploit more. It can misguide the devotees more. It has got some glamour of its own position over the exploitation, so it can capture the scholars there, so that is more dangerous. That one who wants his relief he says, 'Oh, this is the conception of relief. No further.' Who are really making progress towards their good, they capture on the way and says, 'Here, you have come.' In the name of that higher place they capture them. Who have some prestige over the land of exploitation, people will think, 'Oh, that must be the highest goal.' Half truth is more dangerous than falsehood. In that category it is more dangerous.

[?]

And if he can once make you enter into the cell of that *sāyujya mukti* you are finished. When you'll come out, there's no calculative time, end. But in *viṣayī* the recruiters are coming and you may meet and that chance you will get here. But when in *sāyujya mukti* you are nowhere. To awaken you from that deepest possible sleep it is very hard, and rare. So that is more dangerous, like half truth is more dangerous than falsehood. In this line it will go. Do you follow?

Devotee: Yes. But as the agents of the plane of love are the agents of Kṛṣṇa, then the agents of *sāyujya mukti*, that's impersonal, so who are they working for? You say if one is captured within the *sāyujya mukti* he might not come out for an indefinite time. But why anyone is trying to bring anyone else into that impersonal conception?

Śrīla Śrīdhara Mahārāja: Because he's also suffering from the same disease. He thinks that it is the highest, so he recruits for his own purpose. He thinks that this is the high position, highest position.

*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
[āruhya kṛcchreṇa param̐ padam̐ tataḥ, patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ]*

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."]

[Śrīmad-Bhāgavatam, 10.2.32]

But they do not know that there's mistake in their calculation, they can't conceive, but thinks themselves they're the liberated of the highest type, *vimukta-māninas*. They think themselves to be liberated of the highest type, so they recruit for their purpose. But there is mistake in their calculation. They're not aware of the fact. They're misguided and they also help others to misguide. _____ [?] One who is not established in truth how can he guide one towards the truth, if he himself has got no – if it would have been possible for him to know then he himself would go to that land, that direction. But he does not know that is false calculation. Misguided, misdirected.

Yam evaiṣa vṛnute tena labhyaḥ [Katha-Upaniṣad, 1.2.23] The mistake is there. That is the land, whom that conscious land wants to accept, he can go, otherwise by dint of one's own power none can enter the land. The mistake is there. That is an independent, the soil is independent. We are independent, matter is non independent, and soil is independent here. And that is made of super soil, the very soil is independent. There's the rub. If they accept, then the happy independent soul, *jīva*, can enter, otherwise not: such a land.

So, the question of becoming a slave, slavery, that slave mentality we are to accept, for the

Absolute. And that is the highest qualification within us, that we should accept slave mentality, to be earnest about the association of the highest existence. Slave mentality. We must be ready to accept slavery to its perfection. Then we'll be allowed to enter into that domain, otherwise no hope. So it is not very easy to accept slave mentality, eternal slavery. And not only that, slavery is our prospect. Are you ready to think that? Our prospect is within slavery.

Such higher entity exists, so broad minded you are to be, so hopeful. The hope and the faith will be of such a magnanimous type that to enter that land you will contract, you will sign the bond. Eternal slavery I'm going to accept. I want to enter that land. Such broadness, such magnanimous heart is necessary. We have to search our fate, search our fortune, and sign the bond of slavery. I want the association of the so high, that even as a slave I want that association. I earnestly hanker for that sweet land where my meagre personality can become a slave. Faith, such intense faith, so all our experience, knowledge, all fails. Only faith can carry there, *śraddhā*, devotion, and faith is the unit by which the structure has been constructed there, all faith, the land of faith; that is autonomy of faith. No calculation, because no robbing, no stealing, no cheating. Only through faith moving – it is automatic, the land of faith.

Only a nasty thing: that I shall be always alert that I may not be cheated in this way, in the land of so many cheats. Always I shall have to be alert, 'I will be cheated, I will be cheated.' That is a nasty life. So we must enter into a life where no cheating, no calculation, no reason, nothing: automatically all good. All are busy to give something to you, everyone. Everyone is mad to give something to help you, the opposite. We are suffering from the opposite, and there also the opposite. Everyone is promoting you, trying to promote you in your, pushing you towards your highest fortune, such a land. So become slave, the slaves are masters there, really. One who will have as much tendency of slavery, he will be put to head by all, that qualification.

Here also in the love of country, if a leader can sacrifice most then of course he becomes the head of the party, sacrifice, here also some sort we can find. By sacrifice most for the country, generally one may have faith in him and take him as their leader. But here, that is extended selfishness. The love of the country is extended selfishness. Fight with another country. Or for humanitarian, fight with the other minerals and vegetable kingdom: they're constructing a great civilisation at the cost of the vegetable and the mineral substances, exploiting nature. The civilised section they're more exploiting from the nature and that they'll have to pay back to the farthing, pay off, to clear the debt. All comfort means loan. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And will you be able to preach this idea to the public? Ha, ha, ha, ha. Hare Kṛṣṇa. Be agent. Swāmī Mahārāja wanted you all to be agent.

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]*

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

Speak about the special prospect of the land of Kṛṣṇa, Vṛndāvana. Nava-Vṛndāvana he has placed in America. Vṛndāvana somewhat, come to the consciousness of enquiry. "What is

Nava-Vṛndāvana?” Anyhow, anyhow give connection with the idea of Vṛndāvana.

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

Devotee: On one tape I heard you say that the spiritual master is situated above the Supersoul. How did you mean that?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He said he heard you say on one tape, that the spiritual master is situated above the Supersoul, Paramātmā.

Śrīla Śrīdhara Mahārāja: Yes. Where’s the difficulty? When the spiritual master as a recruiter, this Paramātmā, that is Vāsudeva, Nārāyaṇa, this Rāmacandra, Dvārakesh, Brajesh, Kṛṣṇa, the spiritual master, not ordinary spiritual master, the spiritual master who’s a recruiter of Vṛndāvana, his function is over, his position of different department.

Just as from the consideration of the power, the Prime Minister, or the General, they’re next to the King. But from another consideration, the Queen has more power over the General, or over the Minister, she may possess. It may be possible. Something like that.

Paramātmā that is also: the Paramātmā conception that is also a function of the husband, of the governing side, in the government. And also the Guru who has got, the Gurudeva, the recruiter who is direct recruiting to the harem of the King, his position will be from the standpoint of the *taṭasthā*, means absolute consideration, that will be more desirable.

You say, the case of Uddhava, Kṛṣṇa says to Uddhava that, “You are My most favourite. How? Not Brahmā, nor Śiva, nor Baladeva, nor Lakṣmī, neither not even Myself. More than My own self you are My favourite.”

Do you follow this?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And that Uddhava says that, “I want feet dust of the *gopīs*.”

Then when any Gurudeva has come to recruit for the service of the land of *gopī* he’s superior practically. He holds superior position to that of Baladeva, Śiva, etc, Uddhava, etc. When the Lord Himself says...

ahaṁ 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]

...that is another department, where the Lord Himself says that, “I am, as if, dependent on My devotees.” In that sense, the Gurudeva who has come to give us position in the *mādhurya rasa* or *vātsalya rasa* of Vraja, his position, his loving affectionate position, favourite position to Kṛṣṇa, is more valuable than that of Paramātmā who’s pervading through all the souls there and giving reports to the higher office. Kṛṣṇa’s representation, His direct representation: in that way.

If we can say that Rādhārāṇī’s position is better than the position of Baladeva. From Baladeva all other departments are being evolved, except that of Rādhārāṇī, *mādhurya rasa*. So in the consideration of *rasa*, the nearest position with Kṛṣṇa is with that of service. The Gurudeva, though it is not in fact, his position is such, though in fact, though officially you may say that that is Paramātmā representing a function of Kṛṣṇa Himself, so his position must be given as the highest. But from the standpoint of necessity, the recruiter who comes to recruit for the highest department of the service of Kṛṣṇa, his position we shall find superior.

The *gopīs* when they come to see Nārāyaṇa, “Oh. Here’s Nārāyaṇa. We are offering our obeisances to You and please be propitiated and give us such a boon that we may get Kṛṣṇa.”

They don’t want Nārāyaṇa. But from Nārāyaṇa they pray for His grace, His blessing, that they can get the mercy, the affection of Kṛṣṇa, in this way. Not clear? What do you think? Clear?

Devotee: Yes, it’s clear.

Śrīla Śrīdhara Mahārāja: Clear? In that sense the Gurudeva holds, not Gurudeva of all type, but the Gurudeva who is the recruiter for the highest quarter. That is also a function of Kṛṣṇa, but the prospect more high, the Gurudeva. And Gurudeva also may come in different temperament, Gurudeva in our sense who are direct recruiter to Vṛndāvana. And Gurudeva there may be also in the *yogī* that are recruiter to Paramātmā, it is not their question. They’re not better than Paramātmā, who is recruiting towards the interest of Paramātmā conception. And there are Gurudeva’s that are recruiter on behalf of Nārāyaṇa. Gurudeva also may have different phases, positions, Guru. And that is also *advaya-jñāna*. His sweet will is working everywhere, but still there is gradation. The Gurudeva, that is recruiter of the highest circle, his position will be better than the Guru and also for whom he’s working to recruit, because that is a limited position. And the recruiter for the highest position, he holds the supreme position than the – than his lowest aspect which is meant to help the souls of lower stages, in that sense.

We, as for us, we don’t want to go to Paramātmā. We’re indifferent there. We don’t like Paramātmā. We don’t like the Vasudeva, or Nārāyaṇa, or Rāmacandra, or even Dvārakesha, Mathuresha. But we like Gurudeva who gives us hope to take to Braja. So to me his position is higher than all these aspects of the Lord, of Lord Kṛṣṇa. In that sense it is told there perhaps, more desirable.

Devotee: So the Supersoul as *caitya* Guru only helps the living entity to the point of going back to Godhead, then his function is over. And then the spiritual master leads one on to higher and higher levels. Is that correct?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: The spiritual master leads us to a higher position than the Supersoul.

Śrīla Śrīdhara Mahārāja: The highest prospect there...hmm?

Devotee: *Caitya* Guru drops off at the time of – Supersoul helps one to the point of going to the spiritual world, then His function is over.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: But the spiritual master will continue on and on and on.

Śrīla Śrīdhara Mahārāja: That particular function of the absolute not desirable for me at all. So I don't want Paramātmā. I don't want the company of Nārāyaṇa, service of Nārāyaṇa. So more important my Gurudeva who will take me to Kṛṣṇa, my desired place; that is his position is superior to me. Everywhere I show my respect to them, but my inner heart's desire is to go to Kṛṣṇa, and who will be able to take me there then he's greater than – of highest interest for me. That does not mean that I shall hate Paramātmā or Nārāyaṇa, or any of the things, but in the consideration of my necessity, the higher position is my Gurudeva.

Even Raghunātha Dāsa Goswāmī says that, "I don't want Kṛṣṇa if I do not have my Mistress Rādhā there. I don't want Kṛṣṇa if independent of Rādhā." So more attention towards Rādhā, this is *Rādhā-dāsyā*. There is a conception of that line. *Rādhā-dāsyā*, *Rādhā-kaiṅkaryya*, that is the highest attainment in the Gauḍīya Vaiṣṇava School. And that has been clearly stated in Dāsa Goswāmī's prayer, who is called the highest specialist of the *prayojana tattva*, what is the real necessity of our life. He says that, "If you do not get the grace of Rādhārāṇī I don't want You Kṛṣṇa without Rādhikā. Not independent connection with You I want in any time, any way, but always Your Mistress must be there along with You."

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