

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

82.05.10.B

**Devotee:** Who was the *bābājī* with the lady?

**Dhīra Kṛṣṇa Mahārāja:** The lady *bābājī*?

**Śrīla Śrīdhara Mahārāja:** The lady was in household life. Her husband was the Vice Principal of Lucknow University. But lady must have been initiated by any particular *bābājī*. The lady had no *mātāji* life, but ordinary, she was in the family life. She was not much famous, but anyhow she came to fame only through this action, otherwise she was unknown. Might have been an educated lady, but she lived in home with her husband. And husband was the Vice Principal of the Lucknow University.

...

**Devotees:** He is here, right here.

**Śrīla Śrīdhara Mahārāja:** There, without chair?

**Jayatīrtha Mahārāja:** I have a good view of your lotus feet from here.

**Śrīla Śrīdhara Mahārāja:** No disciples here?

**Jayatīrtha Mahārāja:** No disciples.

**Śrīla Śrīdhara Mahārāja:** No disciples, then you are free. Absolute position, no relative.

*Nirupādhi*, our Guru Mahārāja told once. Guru Mahārāja was in a canvas chair when I met in Māyāpur first. Another, one of his disciples who supplied the money for the construction of the temple that was opened that year, he's sitting on the floor.

Then one gentleman, "Oh, that Madana Bābū is sitting on the floor. Give some mat or something."

Then Guru Mahārāja told, "That Madana Bābū is *nirupādhi* Vaiṣṇava, and I am *sopādhika* so I have got necessity of a chair."

I thought *nirupādhi* is higher. As much I was hearing their talk the *nirupādhi* is higher, *upādhi* that is lower. But he says that, "I am *upādhika* and he's *nirupādhika*." What is the meaning; *nirupādhika* Vaiṣṇava? And *upādhika*, "I am an Ācārya. I cannot take seat in the ordinary place, some respectable position I must, I shall have to accept. I am Guru, they are *śiṣya*, all relative. But I am Kṛṣṇa dāsa. No relative position here, anywhere I may take my seat."

*Nirupādhika*, no circumstantial necessity, *nirupādhika*, circumstantial necessity, relative necessity. But of course this is *upādhi* in the *nirupādhi* realm, not in the mundane. There also respectable difference. At heart every Vaiṣṇava thinks that, 'I am the worst still, I am the meanest of the mean.' Still, the hierarchy is there and they're to accept that.

Others won't allow him to do, to go on according to his sweet will. "No, no, you must have such position. We can't allow you to come in our layer."

Relative is not bad. Relative here is bad. But there is also relative. But the difference that here at heart we want superior position, but there the opposite, at heart they want lower position, to serve. That is the difference. Those that are living in connection with the Infinite, their conception will be such, and such, seeking to the lowest position. That is great.

"I want to serve everyone." That should be the temperament. "I am the servant. I shall serve everyone." Just opposite here, "I am monarch of all I survey. I want to be a monarch of all I survey." The general tendency of a soul is here like this, "Want to be monarch, everything under my command." But there, sincerely the opposite. "I want to serve all." That peculiarity is there. Service is so much appreciated, practically, not theoretically, not abstract: service. By serving we thrive. That is the sincere nature there. We can thrive only by service. So as much as it may be extended, expansive, we'll be so much benefited. Sincere hankering for that service, *sevā*.

*tad viddhi praṇipātena, paripraśnena sevayā  
[upadekṣyanti te jñānam, jñāninas tattva darśinah]*

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

Otherwise you cannot meet, you cannot come in contact with that higher substance. So our Guru Mahārāja laid stress in the training of service, than counting the beads. That serving spirit is necessary in counting the beads also, it is universal, *sevonmukhe*, so:

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ  
sevonmukhe hi jihvādau svayam [eva sphuraty adaḥ]*

["Therefore the material senses cannot appreciate Kṛṣṇa's holy name, form, qualities, and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is. In other words, the holy name of Kṛṣṇa can never be grasped by the material senses. Only by rendering devotional service, beginning with vibrating the Lord's glories upon the tongue, can one realise Kṛṣṇa, for He will reveal Himself directly to the sincere soul"] [*Bhakti-rasāmṛta-sindu*, 1.2.234]

The very key to spiritual life is to acquire the tendency to serve. That is innate. You must discover that, serving, which is found in innermost part of our existence, that of service. And He will come of His own accord to have a touch with you, *then* you can have Him. The scientific explanation of the position, *adhokṣaja*, only you can come in contact with Him when *He* desires it; otherwise not. And to invite Him, to attract Him to come to you, the only attitude is that of service. Whatever you do does not matter. Innumerable forms of devotion. There is mentioned thousands. Rūpa Goswāmī has given summary, sixty four. Then again in *Bhāgavatam* we find *śravaṇam*, *kīrtanam*, nine. Mahāprabhu again gave five, and one, *Nāma saṅkīrtana*. But serving attitude, *sevonmukhatā*, that must be present everywhere.

Otherwise no connection with the transcendental; you will turn to be atheist. "O, I tried my best, lives together I have tried to acquire, to get Him in my fist, but I failed. Oh, that is all false, no God."

Mill, that philosopher Mill, even the last moment of his death he told, "No, I don't find any God. Oh you priest, whatever you say, I can't find and put faith in any God." The philosopher Mill. Hume, Mill, Locke, they are the old atheist class.

And from Descartes, we are told the father of modern philosophy is one Mr. Descartes. He started with this theory, that a formula, "I doubt. Start with this." He challenged the atheist class. "Oh, whatever you say, I doubt. I say there is God, you may say 'I doubt.' In gentle way you may say, 'I doubt.' Then, the doubter must be there. That was starting point. Whether the doubter is there or not you say. With this formula he started theistic philosophy. If there is no doubter then what I say God is established. The doubter is there really then at least he exists and what is he? Now you come to argue that something is and what will be the characteristic of that something which is? In this way he started, Descartes. He was told the father of modern philosophy.

Then one came Berkeley, he was the extremist. "Only idea and nothing matters. You say, whatever you will state, it is only your idea. And you cannot know whether anything is existing or not, you can't know. Everything is idea, this chair, the house, the tree, all your idea and nothing beyond." The extremist idealist, Berkeley.

And the fight began. That Johnson was a very - linguist or something like that, Johnsonian style, big bombastic words he used, Johnson, Johnsonian style. He had a discussion with Berkeley and he could not defeat Berkeley. Whatever he said, “Well, this is your idea, you exist and whatever you state, this is your idea, and not beyond that.” So he was very much excited, and leaving Berkeley he’s going and he kicked a chair very excitedly. “Here I refute Mr. Berkeley with a kick.” He broke a chair in his angry mood and says, “Here I refute Berkeley. The thing is there, it is broken. Berkeley will come, this is also your idea.”

Then came Kant, they took idealist as well as the materialist, and effected some compromise, the German philosopher Kant. His critique was very much adored by the philosophers, German Kant.

Then came Hegel. According to me, Hegel he rises above. His philosophy is revolutionary. I read in a magazine several years ago that Hegel and Marx they are contemporary. But Marx, he preached his philosophy, no students. Where Hegel was delivering lectures, not only class filled up, but even the streets the students standing heard his lectures. Hegel had so much command in his time. And now the atheist they stand around the Marx. They say, “Marx was before his time. He did not get in his lifetime any recognition. But after his death he’s being appreciated so much.” They say like that.

Hare Kṛṣṇa. The waves of nature. Satya, Tretā, Dvāpara, Kali. The joint effect of the *karma* of the soul produces such variegated condition. It comes of its own accord, the resultant of the *karma* of the common *jīva* produces some environment. Satya, Tretā, Dvāpara, inevitable, and they are to pass, this is also inevitable. Kali can’t, Satya cannot stand, Kali cannot stand here. This is evolving.

*karma mayam loka, buddhi mayam loka, karma mayam loka, eloka kiyata karma mayaloka kiyata* [?]

That has got its dissipation. \_\_\_\_\_ [?]

In our sober moment we want to have a comfortable, easy life, we take to *karma*, labour. We should labour and earn something and thereby we shall try to live a comfortable, easy life.

\_\_\_\_\_ [?] To get out of the misery, and *sukhaya ca*, to get some comfort, generally in our moral way we take to sincere labour, labour and live.

*Pasye parkha vibhadya* \_\_\_\_\_ [?] Then for this purpose they have a conjugal life, and then finds in no time that whatever we are acquiring that is passing away, and I am to make some extra labour, more and more. Whatever is acquired for my comfort that is going away, vanishing. So no end, and not only that, a reaction coming for the separation. From the separation a reaction coming and also giving pain to me. In this way we find that there cannot be peace in this mundane life.

*karmanām pariṇāmitvād, ā-virincyād amaṅgalam*  
*[vipścin naśvaram paśyed, adṛṣtam api dṛṣṭa-vat]*

[“An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end.”] [*Śrīmad-Bhāgavatam*, 11.19.18]

*Bhāgavata* says in a very commanding voice, *karmanām pariṇāt, karmadhito loko*, what you can acquire by your labour that is sure to perish. So up to Brahmā, what of you, the master of the whole *brahmāṇḍa* who is in the relativity of the whole of the mortal world, the master of the mortal area, he’s also, *karmanām pariṇāmitvād, ā-virincyād amaṅgalam*, he’s also a prey to reaction, to misery, what about you? So don’t go that far. *Karmanām pariṇāmitvād, ā-virincyād amaṅgalam*.

Then comes Mahādeva, independent of this material force. But that is not sufficient. That is just liberated stage, primary stage of liberation, that is not safe, that is *taṭasthā śakti*, the master of this material potency, not a safe position.

You are to accept the position of a servant on the upper layer. And you can enter deep and deep into the serving area you will be more and more safe. And don’t think that service and labour here to acquire enjoyment, are of same type, of same nature. That is pleasing, and this is painful, to labour

here is painful, and there to labour that is pleasing. This difference you are to experience, you are to know certainly, and when you get experience of that then you are safe. You won't come here.

*[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ]  
yad gatvā na nivartante, tad dhāma paramam mama*

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [*Bhagavad-gītā*, 15.6]

If you can enter successfully into the land of in carrying current, the current is going towards the centre, towards the centre, and that is gentle, that is pure, not aggressive, but humiliating, and your life will be vitality giving. And fulfilment, at every step you will find you are making progress in the way of your fulfilment. *Svārtha-gatiṁ hi viṣṇum*.

*na te viduḥ svārtha-gatiṁ hi viṣṇum, durāśayā ye bahir-artha-māninaḥ  
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ*

[Prahlaḍa Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

The real interest, the way of your real interest to approach towards the centre, you will be able to know it for yourself, guarantee. Your experience will be your guarantee that you are passing in a way of pure fulfilment of your life. *Yad gatvā na nivartante, tad dhāma paramam mama*. It is *paramam*. It is very favourite, it is very pleasing, it is very friendly. You will be able to understand your own, it is sweet. Service is sweet and enjoyment is enemy. Enjoyment is enemy and service is friend. And liberation from the enjoyment, that is uncertain position of Śiva, Śivaloka. Three things we are to understand.

And then everything has got its gross and light stages. *Karma* also gross, *karma*, *tama guṇa*, *raja guṇa*, *sattva guṇa*, but it is after all exploitation. *Sattva guṇa* also exploitation in this world. *Viśuddha-sattva*, that is Vasudeva, that is Vaikuṅṭha. Ordinary *sattva* means *rajas*, *tama*, mixed. That is here in (my quarter?), higher *satyaloka*, *mahar*, *jana*, like that. And renunciation takes us to the marginal, uncertain position. Either we must come in contact with this current or that current. When we go we can enter the in carrying current, centre carrying current we are saved, we are healthy, we are in a hopeful position. This is the main thing of *sambandha jñāna*. It will help our *abhidheya*, our practices of devotional activities in general. Whether I take *saṅkīrtana* Mahāprabhu says.

*sādhu saṅga, nāma-kīrtana, bhāgavat-śravaṇa / mathurā-vāsa, śrī-mūrttira śraddhāya sevana  
sakala-sādhana-śreṣṭha ei pañca aṅga / kṛṣṇa-prema janmāya ei pañcera alpa saṅga*

["One should associate with devotees, chant the holy name of the Lord, hear *Śrīmad-Bhāgavatam*, reside at Mathurā, and worship the Deity with faith and veneration."] ["These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 22.128-129]

A slight connection of these *sādhana* can give you that divine love, in a position to give you divine love. But *sādhu saṅga* means *sādhu sevā*, *sādhu saṅga*. *Nāma kīrtana* means *sevonmukhe kīrtana*. *Bhāgavat śravaṇa* means that *sevonmukhe*.

*Ādau arpita pasyat kriyeta*, I am hearing *Hari kathā*, *Bhāgavatam*, whatever. Who will be the receiver, who will get it? My master, not myself. What benefit I shall derive from the *Bhāgavata śravaṇa* that will go to my master. I am not the party, my master is the party. I am his domestic animal-like thing. He's fed and he labours but the product goes to the master, the owner, and not the animal. So Śrīdhara Swāmī particularizes here.

*adau pumsa pita visnu bhakti senam alaksana* [?] And, *adau arpita pasyat kriyeta* [?]

You must give a bond in your mind that whatever I shall acquire that will go to my master. I am not the owner. I am not the party. With this attitude if we can approach the *śravaṇa*, the *kīrtana*, and any other forms of devotion, *then* it will be devotion. Otherwise it will be *karma* or *jñāna*, anything else. So we must be particular here about the nature of our performance of devotional activities. *Tat paratvena nirmalam*.

[*sarvopādhi-vinirmuktam, tat paratvena nirmalam / hr̥ṣīkena hr̥ṣīkeśa-sevanam bhaktir ucyate*]

[“Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest.”] [*Nārada Purāṇa*]

Devaṛṣi Nārada also says in his definition about *bhakti*, *sarvopādhi-vinirmuktam*, the *upādhi* means cover, there are so many covers. *Ātmā* is within, so many covers. This *buddhi yoga*, this mental, this vitality, so many, this body, so many covers. *Kośh*, *ānanda māyā kośh*, *prana māyā kośh*, *mano māyā kośh*, *viññāna māyā kośh* [?] *Sarvopādhi*, it must be independent of all the covers of our self, present self. *Vinirmuktam, tat paratvena nirmalam*. And the purity will depend as much as it is, the tendency is uncontaminated by the interest of these covers. Not only that, *tat paratvena*, how much it is dedicated towards the centre. *Tat* means centre, Kṛṣṇa, absolute. How much it is interested for that. So the purity of the action will be measured only by this criterion. *Sarvopādhi-vinirmuktam, tat paratvena nirmalam / hr̥ṣīkena hr̥ṣīkeśa-sevanam bhaktir ucyate*. The pure devotion, its definition is such. *Tat paratvena nirmalam, hr̥ṣīkena hr̥ṣīkeśa*. Whatever outwardly you do by hand, or do by eye, or do by ear, through any channel, or by mind, or by anything else you acquire, but it must be meant for the satisfaction of the centre, not by any agency living in the cover. *Sarvopādhi-vinirmuktam, tat paratvena nirmalam*. This has been quoted when Rūpa Goswāmī gave his definition.

*anyābhilāṣitā-sūnyam, 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] [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

*Kṛṣṇānu-śīlanam*, culture of Kṛṣṇa in any way. In any way you can take with Him and culture. You speak about Him, you hear about Him, you do some service about Him. Whatever you do does not matter. But it must be *anyābhilāṣitā-sūnyam*, the fleeting desires that comes any time and every time without rhyme or reason, *anyābhilāṣ*, then *karma*, *jñāna*. *Karma* is systemic, moral, God touching activity. And *jñāna*, which encourages us to be aloof, to be free from the material contact, mortal or material contact of the atmosphere, renunciation of everything undesirable. These are all negative engagements. *Kṛṣṇānu-śīlanam*, but that must be independent of all these interests, no representation of the cover be maintained there, be heard there. *Anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam*. They're only cover. *Ānukūlyena-kṛṣṇānu-śīlanam*.

Then says there is another thing important in the last. Try to withdraw from the camp of those who are set to oppose, in the opposition party. A party is trying to satisfy Kṛṣṇa. And for competition some opposite camp is necessary to make the service more intense. So try to avoid the opposition camp and try to follow the direct service camp. Elimination is necessary there also. When to enter that Vaikuṅṭha area you are to eliminate all these things, *anyābhilāṣ*, *karma*, *jñāna*. And when entered

there, there also you be careful that you may not be led in the opposition party. The direct service party, the direct current, try to keep in that side. This warning also given by Rūpa Goswāmī.

*Ānukūlyena* not *pratikūlyena*. Śiśupāla, Kamsa, they're also connected with Kṛṣṇa *līlā*, but that is not desirable for us. We shall try to enter into the positive service party, not indirect camp. This is *śuddha bhakti*. Rūpa Goswāmī gave us warning. In *Bhāgavatam* it is generally mentioned that these,

*Kamat, gupa, dvesat, bhayat kamsa, dvesat chadya dvayonipa* [?]

Any connection accepting about Kṛṣṇa we can get out of this mundane world. It is true. But any connection whether fear, or jealousy, or general lust for Him, enjoying Kṛṣṇa, His *rūpa*, etc., that can give you relief from this mundane world. But in the upper stage there is consideration of good or bad from these. *Kiraṇārkoopamā-juṣoḥ*. It has been told in the scriptures many times that the demons killed by Kṛṣṇa they also get *mukti*, but that *mukti* and the *mukti* of a devotee is not one and the same. They come to Brahmaloaka. *Kiraṇārkoopamā-juṣoḥ*. Sūrya and his ray. This *bhaya, dvesa, kama* [?] etc., in connection of Kṛṣṇa and when Kṛṣṇa kills them, to be killed by Kṛṣṇa have some advantage. But up to Brahmaloaka, no further. But His service takes us higher, higher than that place.

*yad arīṇām priyāṇām ca, prāpyam ekam ivoditam  
tad brahma-kṛṣṇayor aikyāt, kiraṇārkoopamā-juṣoḥ*

[“Where it has been stated that the Lord’s enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun.”]

[*Caitanya-caritāmṛta, Ādi-līlā, 5.36*]

*Yad arīṇām* means for the enemies. *Priyāṇām ca*, about their own devotees. *Prāpyam ekam ivoditam*. Their gain is almost one and the same, it is said in many places of *śāstra*. Come in any connection with Kṛṣṇa and you’ll get salvation. That *ekam ivoditam*, just similar, it is roughly stated. But scrutinizingly if you go to understand their gain then you will find there is a great difference; one going to Brahmaloaka, that *kiraṇ*, what is ray of the sun, and another entering the domain of the sun. *kiraṇārkoopamā-juṣoḥ*. In this way we are to adjust.

So *ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā*, giving warning. Try to side the positive line of service, and not go to the other camp who are posted in the opposition party. Your inner temperament will be such. So *sevonnukhatā* and this *ānukūla*, that should be our guide always, we shall keep in mind. The straight way, not this party, that party, these subsidiary parties, the main party, the main road, straight, we shall go, try to go.

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

**Akṣayānanda Mahārāja:** Mahārāja, in *Bhāgavata, naṣṭa-prāyeṣu abhadreṣu*.

**Sridhara Maharaja:**

*naṣṭa-prāyeṣu abhadreṣu, nityam bhāgavata-sevayā  
bhagavatya uttama-śloke, bhaktir bhavati naiṣṭhikī*

[“By regular attendance in classes on the *Bhāgavatam* and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.”] [*Śrīmad-Bhāgavatam, 1.2.18*]

**Akṣayānanda Mahārāja:** So why does it say *prāya*?

**Śrīla Śrīdhara Mahārāja:** *Naṣṭa-prāyeṣu abhadreṣu*, that is when *anartha*, undesirable things within us, that will be almost finished, *naṣṭa-prāyeṣu*, that almost finished. Then you will try to connect with this; after that, *niṣṭhā, bhavati naiṣṭhikī*. You will have your position firm. *Naṣṭa-prāyeṣu abhadreṣu*, almost finished, the undesirable element in you, then you will try to fix you. *Bhaktir bhavati naiṣṭhikī*.

*āḍau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā  
tato' nartha-nivṛttiḥ syāt tato niṣṭhā [rucis tataḥ  
athāsaktis tato bhāvas tataḥ premābhyañcati  
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]*

[“In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.”]

[*Bhakti-rasāmṛta-sindu*, 1.4.15-16]

*Niṣṭhā* means *nairantarya*, the continuation of Kṛṣṇa consciousness un-tampered by any other desire or conception. Always in Kṛṣṇa consciousness, that is *niṣṭhā*. Then the real *ruci*, or the real taste will come, not before that. When a continuance of Kṛṣṇa consciousness, then *ruci*. But before that when other desires also are present in my mind, then *ruci* for Kṛṣṇa, that may be adulterated, something not reliable. But when the continuance of Kṛṣṇa consciousness in you for twenty-four hours, then if you find any taste for Kṛṣṇa, that is genuine and reliable *ruci*. *Athāsakti*, then it will be more intensified and it will come in the stage of *āsakti*. *Āsakti* means if you suddenly it becomes little faint you will feel uneasiness, ‘Oh, long time Kṛṣṇa consciousness is absent in me.’ *Āsakti*. *Tato bhāva*, after that the real contact and the *bhāva bhakti*. And there is a regular description that when you attain to *bhāva bhakti* such symptoms and signs will be patent in you.

Asa bhavanda ... what is the beginning? Yato bhavarjuna [?]

\_\_\_\_\_ [?]  
Kavirāja Goswāmī \_\_\_\_\_ [?]

Bhukti mukti siddhi vanci tahe nahi vai [?]

\_\_\_\_\_ [?]

First thing is kanti, kanti means kama. Oh there is a great loss to you, this is lost, oh, it does not matter.

...