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**Śrīla Śrīdhara Mahārāja:** ...*svajanam ārya-patham ca hitvā.*

*[āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām  
yā dustyajam svajanam ārya-patham ca hitvā, bhejur mukunda-padavim śrutibhir vimṛgyām]*

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]

[*Śrīmad-Bhāgavatam*, 10.47.61]

**Akṣayānanda Mahārāja:** Yes. They gave up their chastity.

**Śrīla Śrīdhara Mahārāja:** Anything, *svajanam, samāj*, society. And *ārya-patham* means \_\_\_\_\_  
[?]  
the *śruti*.

**Akṣayānanda Mahārāja:** Yes. Crossing that.

**Śrīla Śrīdhara Mahārāja:** So it may be done, but with so much risk that if the punishment comes we shall have to incur in the same spirit. "I'm doing it for the Lord." So, otherwise the credit will be lost, and then that way,

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam  
[rakṣiṣyatīti viśvāso, gopṛtve varaṇam tathā.  
ātma-nikṣepa kārpanye, ṣaḍ-vidhā śaraṇāgatiḥ  
evam paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]*

[The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.100]

Your credits gone, you'll say, "Oh, they encouraged, they're not getting." Then the Government will also come to punish you in some way or other. And some of the respectable people they'll also look at you with contempt. So, *ānukūlyasya saṅkalpaḥ*. We're told, \_\_\_\_\_ [?], they should not, they may make trade but they...

**Akṣayānanda Mahārāja:** Honestly, honest trade.

**Śrīla Śrīdhara Mahārāja:** ...Honest trade they may make, but they should not do anything wrong. If they do so, then we cannot keep any connection with them. That should be \_\_\_\_\_ [?]

Then, "Without money no service is possible." This is not the truth. Money is also necessary, yes, but not with so much risk as to spoil the credit of the institution, because they're all black-marketeers.

**Akṣayānanda Mahārāja:** The honour of our Gurudeva.

...

**Śrīla Śrīdhara Mahārāja:** ...*darśana*, Absolute, is conceived, or seen, or estimated Absolute, or reality, or world. The world as seen by Śrī Caitanya, what should be suitable. Gauḍīya *darśana*. Gauḍīya *sampradāya* of Śrī Caitanyadeva; that is Gauḍīya, known as Gauḍīya, Śrī Caitanya *sampradāya*. Followers of Caitanyadeva, that Gauḍīya. Gaurāṅga. And His *darśana*, and His vision, estimation about the goal, that is the meaning. His standpoint, His vision, His estimation; how He sees? How Śrī Caitanyadeva saw, or He sees the world, or the Absolute? That is Kṛṣṇa, Reality the Beautiful. How He saw the Absolute as beautiful, Gauḍīya *darśana*. Swāmī Mahārāja wrote *Gītā As It Is*. So, as Caitanya saw, the world as Śrī Caitanya saw. The world relative to mundane world, the whole, the Absolute, as Śrī Caitanyadeva.

[04:45 - 05:30. Nimāi and Śrīla Śrīdhara Mahārāja in Bengali conversation]

Ontology of the followers of Śrī Caitanya, Śrī Gaurāṅga. Gauḍīya philosophy: the philosophy or ontology of the Gauḍīya School of the followers of Śrī Caitanya. Ontological view of the followers of Śrī Gaurāṅga. The ontological view of the reality, reality as seen by Śrī Gaurāṅga. \_\_\_\_\_ [?]

The followers of Śrī Gaurāṅga. Reality as seen by the followers of Śrī Gaurāṅga.

**Nimāi:** \_\_\_\_\_ [?] Conception of reality given by Śrīman Mahāprabhu.

**Śrīla Śrīdhara Mahārāja:** Realisation of Śrī Gaurāṅga.

**Nimāi:** Akṣayānanda Mahārāja. If you say, the realisation \_\_\_\_\_ [?] Then this sort of conception may come, that Mahāprabhu is not reality Himself.

**Akṣayānanda Mahārāja:** You mean historical.

**Nimāi:** Right, He was just a man.

**Akṣayānanda Mahārāja:** Historical conception may come.

**Nimāi:** A historical conception, but the conception of reality given by Śrīman Mahāprabhu.

**Śrīla Śrīdhara Mahārāja:** His personal realisation not given for others; realisation of Śrī Gaurāṅga.

**Nimāi:** That is true, but Mahāprabhu Himself reality, Mahārāja, Supreme reality. So, the conception of reality given by Śrīman Mahāprabhu Avatāra.

**Śrīla Śrīdhara Mahārāja:** Gauḍīya, the followers of Gaurāṅga. Gauḍīya. \_\_\_\_\_ [?]

...

...philosophy Bengal school. And Bengal means the philosopher, the highest philosopher was Mahāprabhu. So the Bengal school. Not Bengal, now it is, it has come to be Bengal, but the whole Arya vartha [?] is Gauḍa: Allahabad, the Gauḍa *brāhmaṇas*.

I wrote an article showing that it originated from Badarikāśrama, and it ended in Navadvīpa. There was also Māyāpur \_\_\_\_\_ [?] Anyhow the Bhāgavata school originated from Badarikāśrama, from the talk of Nārada and Vedavyāsa, and that culminated in... Oh, there also Sarasvatī \_\_\_\_\_ [?] Badarikāśrama is just on the banks of the river Sarasvatī, and here also this is Sarasvatī.

Bhaktivinoda Ṭhākura, Jalangee, this name of the river, just Godruma and Māyāpur, this name is Jalangee. Jalan means water, gee means vāṇī, gee vāṇī [?] So Jalangee means vāṇī in the form of water. That is Sarasvatī, gee means Sarasvatī, gee vāṇī [?] Sarasvatī. So, this river is given the name Sarasvatī.

Bhaktivinoda Ṭhākura says, pibo saraswati-jala, puline puline, gara-gari dibo, saraswati-jala [?] This river is Sarasvatī. So there also... there is also a Māyāpur in near Badarikāśrama, and here also Māyāpur; and there Sarasvatī river, and here Sarasvatī river. And what originated from Nārada and Vedavyāsa talk *Bhāgavatam* is, and that culminated here in Mahāprabhu's *līlā*. The same thing in full-fledged form from here it has come.

So Gauḍa means the whole of Northern India, is known as Gauḍa. And Drāviḍa, and in contrast the Bindhu hill southern portion is known as Drāviḍa. Gauḍa and Drāviḍa, two parts of India, Northern and Southern. So this, to differ from Drāviḍa Vaiṣṇavism, this Gauḍīya Vaiṣṇavism. That means Northern Indian philosophy. And that is Drāviḍa. From the Rāmānuja, Madhvācārya, Nimbarka, Viṣṇuswāmī, these four Ācārya all come from Southern India. So they've got their philosophy, this touch that they're all Southern or Drāviḍa Vaiṣṇavism. And in contrast with that, this is Gauḍīya means Northern Indian philosophy beginning from Vyāsadeva, Badarikāśrama, to Navadvīpa. That is the underlying meaning Gauḍīya Vaiṣṇava.

But now, it is generally, Bengal is known properly as Gauḍa-deśa, and that is all omitted. Anyhow Gauḍa means we're to take not this Bengal Vaiṣṇavism, that is very limited connection. So rather Gauḍa means Gauḍa, Gauḍīya, the master of Gauḍīya is Śrī Gaurāṅga, not Jai Sundara Bardlawl [?] Gauḍīya, Gauḍa te gaudiya, Caitanya te chaitaniya [?] The philosophy, the ontology of Śrī Caitanya. Gauḍīya *darśana*. Ontological representation of the followers of Śrī Caitanya, that is the meaning. And how in short, two, three words it may be expressed - Caitanya philosophy. Ha, ha, ha.

**Akṣayānanda Mahārāja:** Caitanya ontology.

**Śrīla Śrīdhara Mahārāja:** Caitanya ontology, Śrī Caitanya ontology, Śrī Caitanya...

**Devotees:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** *Darśana*, *darśana* means view, estimation, how is, how He saw. *Darśana*. *Sad-darśana*, this *Sāṅkhya*, *Vedānta*, this Jaimini, the *yoga*, all known as *darśana*. *Darśana*, giving a perspective, estimation of the environment, *darśana*.

**Nimāi:** *Darśana* means realisation. Realisation \_\_\_\_\_ [?] in the formal sense, but it's not accurate meaning of *darśana*. *Darśana* means the vision \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** The estimation, how He sees. How He see it?

**Vidagdha Mādhava:** Vision of Mahāprabhu?

**Śrīla Śrīdhara Mahārāja:** Vision. Visionary. There is vision, that is touching to imagination.

How Śrī Caitanya saw the world, how He saw \_\_\_\_\_ [?] His followers, followers of Caitanya, Śrī Caitanya, Śrī Gaurāṅga.

**Nimāi:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Super-excellence of the teaching of Śrī Caitanya.

**Akṣayānanda Mahārāja:** We want that *śikṣā*, because we're dealing with lower section.

**Nimāi:** Not *śikṣā*, but the word super-excellence should be there. Because through the doctrine of Mahāprabhu supersedes...

**Badrinārāyaṇa:** Super-excellence.

**Śrīla Śrīdhara Mahārāja:** Super-excellence.

**Nimāi:** ...every doctrine, so called doctrines in the world.

**Akṣayānanda Mahārāja:** Absolute.

**Nimāi:** Absolute.

**Śrīla Śrīdhara Mahārāja:** *As It Is*, Swāmī Mahārāja, *As It Is*. Ioke cacher coche [?] \_\_\_\_\_ [?] challenge. Super-excellence.

**Nimāi:** We accept Kṛṣṇa to be the reality. There are so many who don't accept.

**Śrīla Śrīdhara Mahārāja:** Let us think.

**Nimāi:** \_\_\_\_\_ [?] We must \_\_\_\_\_ [?] title. \_\_\_\_ [?] honour of Śrī Caitanya Mahāprabhu.

**Śrīla Śrīdhara Mahārāja:** Dive deep into reality.

(Group laughter)

**Badrinārāyaṇa:** Its also by itself. *Mayā tatam idaṁ sarvaṁ [Bhagavad-gītā, 9.4]* Is also by itself.

**Śrīla Śrīdhara Mahārāja:** Reality is for Itself. \_\_\_\_\_ [?] Kṛṣṇa autocrat. The beauty is autocrat.  
 \_\_\_\_\_ [?] ...this enjoyment, worldly enjoyment.  
 World for itself, not superior world, world we see that it for itself. World is for itself. Generally world means worldly things, not transcendental...

**Akṣayānanda Mahārāja:** The world of Śrī Caitanya.

**Śrīla Śrīdhara Mahārāja:** The world of Śrī Caitanya. \_\_\_\_\_ [?]

...

...such name to the ordinary person.

**Akṣayānanda Mahārāja:** Little difficult.

**Śrīla Śrīdhara Mahārāja:** That may have bad effect. Misconception may come, they may think that standard, and this lust will pass in the name of love.

**Akṣayānanda Mahārāja:** I have this fear...

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

...

**Śrīla Śrīdhara Mahārāja:** In the whole of *Bhāgavatam*. And Jīva Goswāmī has pointed out why Śukadeva did not take the name of Rādhārāṇī. Because in that assembly of almost atheistic, and theistic of the lower type, he did not like that they could not be, Her name could not be appreciated properly. So he did not take the name of Rādhārāṇī.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?] Kundalata.

**Badrinārāyaṇa:** Kundalata Devī, before Kalpa-vṛkṣa.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?] Kundalata. \_\_\_\_\_ [?]

...

**Akṣayānanda Mahārāja:** Śukadeva he could take the name of Yaśodā; that was all right.

**Śrīla Śrīdhara Mahārāja:** *Vātsalya rasa* he accepted. *Mādhurya rasa* only *gopī, pradhana gopī*, no mention of any names.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

...

**Śrīla Śrīdhara Mahārāja:** ....take the name of Rādhārāṇī Herself in that meeting of the scholars, of the Indians more or less who were acquainted with some theistic principle of the *Śruti*. So, before we try to utilise these names we must be careful. Have to avoid, so misconception it may not help but it may harm.

*pūjāla rāgapāṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]*

["The path of divine love is worshipping to us  
and should be held overhead as our highest aspiration."]

We're meant to respect, show our respect to that direction. Not occupation of that direction. As far as possible we shall take that.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

...

**Śrīla Śrīdhara Mahārāja:** That is only deception, *kaitavam*, as a sure deception.

Kaitavam kevalam tat adan tattvam dan tattva prema [?] "The conjugal love, that is nothing but robbery. \_\_\_\_\_ [?] All other friendships that are coming from our friend circle, \_\_\_\_\_ [?] that is all deception. Vaikuntha sneha murte pada ra [?] You came with eternal affection, and the searching by searching life You showed us all these things; that this is not that. \_\_\_\_\_ [?] By the ray of Your divine feet You showed all these things. Where you are, in the all deceptive area. You showed it. \_\_\_\_\_ [?] Where He's going, Oh my miser eye take me to follow the footsteps there. Very sweet plea, carry me towards the direction in which He has gone. \_\_\_\_\_ [?] Take me quickly to Him who has done so many." This is one of the stanzas.

Krpana nayana he \_\_\_\_\_ [?] This servant should be, attendant should be taken there very quickly, where he goes, who?" One of the stanzas. Hare Kṛṣṇa.

...

...frustration from two points, no basis, unfounded; and also no prospect, that is nothing to get from that, no fulfilment. No basis, no fulfilment, unfounded. *Punaḥ punaś carvita-carvaṇānām*.

*[matir na kṛṣṇe parataḥ svato vā, mitho 'bhipadyeta grha-vratānām  
adānta-gobir viśatām tamisram, punaḥ punaś carvita-carvaṇānām]*

[Prahāda Mahārāja said: "Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both."] [*Śrīmad-Bhāgavatam*, 7.5.30]

To chew the straw. That cover, no juice. Prahāda Mahārāja says:

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

[Prahāda 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]

It is contained within, substance, only the cover. The cover is being made much off, no truth.

[26:15 - 26:46 unclear recording]

...like *svapnābham*, like dream, just as dream has got no basis in reality, this is all dream.

[26:56 - 27:12 unclear recording]

*Sat, cit, ānandam*, no foundation, no bliss, and no real consciousness. No foundation, no understanding, and no fulfilment. *Sat, cit, ānandam. Satyam, śivam, sundaram*. The three, the basic symptoms of the truth is absent. *Svapnābham, asta-dhiṣaṇaṁ puru-duḥkha-duḥkham*.

*[tasmād idam jagad aśeṣam asat-svarūpam svapnābham  
asta-dhiṣaṇaṁ puru-duḥkha-duḥkham dukhabodhan]*

["By an illusion created by the Lord the universe appears to be real, although it is not, just as miseries we suffer in a dream are only imaginary."] [*Śrīmad-Bhāgavatam*, 10.14.22]

Deep misery, and *asta-dhiṣaṇaṁ*, where judgement is buried, *asta-dhiṣaṇaṁ*, the sun setting, the whole understanding sets there, like sunset. *Asta-dhiṣaṇaṁ puru-duḥkha-duḥkham, asat svapnābham*, just like dream, no real foundation.

*tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi  
[na jātaḥ prāg abhūto 'dya, deha-vat tvaṁ na nañkṣyasi]*

["O King, give up the animalistic mentality of thinking: "I am going to die." Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed."] [*Śrīmad-Bhāgavatam*, 12.5.2]

Another revolutionary remark just at the conclusion of *Bhāgavatam*.

"You are going to die, you are going to die Parīkṣit Mahārāja. After all the day has drawn near, seven days passed and you are going to die. But I say you do not die. Keep up your, that consciousness. Don't allow yourself to come down in the material consciousness, that is animal consciousness, nothing more than that, *paśu-buddhi*. To be conscious of these material things that is equal to animal consciousness. Consciousness of flesh, blood, matter, all these things. Don't

allow you to come down from the consciousness; cent percent, live in the conscious area. Everything floating on consciousness. Consciousness is the basic substance of things; that has been ever discovered, consciousness. Substantial, fundamental thing is consciousness. All are products of consciousness coming, arising from consciousness; and sometimes maintaining in the consciousness; then it enters into consciousness. Consciousness is the basic substance. Don't allow yourself to come down to the animal consciousness, beast, brutal consciousness, that matter consciousness."

That is a negligent part floating on the ocean of consciousness, your fossil, your body, everything. The body may fall off without your consciousness. Just as it may be possible that you are removing your coat from your body, and putting it somewhere, unconsciously. You are deeply meditating in something, and in the meantime, unconsciously, you have removed your coat. You do not know of that, you are in the midst of your engagement, but you have removed your coat.

Just as Śukadeva does not feel the necessity of clothing himself.

The snake sometimes they give up their over coating; unconsciously it may be done. Sometimes may feel some uneasiness in the subconscious region, they pass through a tree root, some gap, and pass through the gap, and that over coating is there and goes ahead. The serpent goes away, and his over coating is stopped in some place, it goes away, unconsciously.

So this body may drop down, you may not have any idea of that, unconsciously it may go. Or consciously also, because it does not affect your consciousness. Just as if you remove your overcoat, it does not affect you in any way. But sometimes gives you easiness.

So *tvam tu rājan mariṣyeti, paśu-buddhim imām jahi*. The basis of all religion is in this way, where this glamour of scientific civilization has nothing. Just as in a fire, some flame is rising and dropping, sometimes such things occurs in this globe, and goes down; vanishes. Again for long time, the whole world will vanish, either it will be reduce to water, air, in this way; or it will be burnt. We are told that in the course of the revolving of the planets, the earth will be placed in such a position, so many suns will come very near to this earth, and everything will be burnt to ashes. Not only the life, but the body will also, matter will be reduced to gas. In this way *pralaya* occurs. And sometimes the earth in its revolving course comes to such a position, that always raining, raining, raining, by over-flooding everything is rotten, and then everything reduced to water, and then forms gas, in this way.

[A loud bang occurs] \_\_\_\_\_ [?]

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** One set waking at night, another set waking in day, active in day.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

Hare Kṛṣṇa. Gaura Hari. Then the structure, theism, then full-fledged theism, Mahāprabhu.  
\_\_\_\_\_ [?]

*nigama-kalpa-taror galitaṁ phalaṁ, śūka-mukhād amṛta-drava-saṁyutam*

*pibata bhāgavatam rasam ālayam, muhur aho rasikā bhuvi bhāvukāḥ]*

["O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."]

[*Śrīmad-Bhāgavatam*, 1.1.3]

The *veda rūpa kalpa-vṛkṣa*, the tree, *kalpa-vṛkṣa* means whatever we desire we'll get from there. What should be the name?

**Akṣayānanda Mahārāja:** Desire tree.

**Śrīla Śrīdhara Mahārāja:** Desire tree.

**Akṣayānanda Mahārāja:** Wish fulfilling tree.

**Śrīla Śrīdhara Mahārāja:** Tree. Desire mostly connected with mundane.

**Akṣayānanda Mahārāja:** Hmm. Divine inspiration \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** All supply, all...

**Akṣayānanda Mahārāja:** Bhakti abhilasya, fulfilling, puronakari [?]

**Śrīla Śrīdhara Mahārāja:** Bhakti abhilasya puronakari [?] Lengthy. Theism full-fledged.  
\_\_\_\_\_ [?]

Fully developed; development complete. \_\_\_\_\_ [?] Full-fledged theism.

*Akhila-rasāmṛta-murtiḥ* [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.142]

\_\_\_\_\_ [?] Purna. To its perfection; arrived at perfection. Perfect development; arrived in perfect development, full-fledged, theism. Theism, showing its perfect growth, or perfect *ānanda*, beauty, joy, beauty, bliss, love, sweetness.

**Akṣayānanda Mahārāja:** Fully developed.

**Śrīla Śrīdhara Mahārāja:** Sweetness, and the... theism, realisation of Śrī Caitanya, how?

Realisation of Caitanya... realisation of the Absolute of Śrī Caitanya; the Absolute is Kṛṣṇa. How?

\_\_\_\_\_ [?] Realisation of the world. Śrī Caitanya's realisation of the Absolute, as Kṛṣṇa, of Kṛṣṇa moy.

devi kṛṣṇa mayi prokta prokta radhika para devata, sarva laksmi mayi sarva kanti samohini para [?]

Kavirāja Goswāmī \_\_\_\_\_ [?]

The highest conception of theism is this, that the sweetest figure is within and without, and wherever casting any glance there is, it's as if it's created by His glance. Ah. This has been told

about Rādhārāṇī. Within Kṛṣṇa, outside Kṛṣṇa, wherever She cares to cast Her glance as if She's producing Kṛṣṇa.

Taha kṛṣṇa svare [?] Always, everywhere. This sort of intensity of Kṛṣṇa consciousness centred there. The centre of Kṛṣṇa consciousness in most astounding way. Kṛṣṇa-mayi. Rādhikā para devata sarva lakshmi mayi [?] is the... She represents all sorts of Lakṣmī, the divine potency. Lakṣmī generally the potency of Nārāyaṇa. Different potency of the divinity is in Her, emanating from Her body, as if. Lakṣmī mayi, sarva kanti samohini para [?]. All the knowledge, the lustre, lustre means knowledge. Kanti means lustre, the divine lustre. Different conceptions of theism as if emanating from Her body. Sarva kanti mayi sa mohini [?], and to such a degree that everyone losses his senses, sa mohini, to such extent, to such intensity.

.....