

85.10.07.A

Śrīla Śrīdhara Mahārāja: ...that time, "Gobha Gaṇeśa" he told me. "Ease lover" one place, that time he told me "Gobha Gaṇeśa." Gaṇeśa is a writer, but if he's made of cow dung - a cow dung made Gaṇeśa, or the writer, Gobha Gaṇeśa.

He told that, "Such new light came, it was necessary even for me to consult them in future, afterwards, such light came. I had got some satisfaction."

Thereby I got some satisfaction that I could appreciate those points which he's appreciating, that such ray does not come always, this time came, and Prabhupāda wanted to see them once more what came. I could appreciate in that level of Prabhupāda. That was to my satisfaction.

Badrinārāyaṇa: What explanation Mahārāja? You don't remember what explanation?

Śrīla Śrīdhara Mahārāja: No, no. Ha, ha, ha. I was always scattered, perplexed. Very scanty. Of course it's in *Bhāgavatam*, but specially new things came from him at that time. That was at the house of a particular man who was supposed to be initiated in a particular clan who says, Satya Ma [?] There is a section, a sub section in the religious *sampradāya* that call themselves the worshippers of *satyama*, *satya*, truth.

So Prabhupāda, "What is truth? You belong to a particular *sampradāya* who says that 'We're worshippers of truth. What is that truth?' He came and took this *śloka* from *Bhāgavatam* and began, "What is truth? Your conception of truth is not sufficient. Truth is such." In this way he wanted to explain that *satya-vratam*. What is the relationship with the Absolute and truth of your conception? In different ways the truth has been shown here and the relation with God.

*satya-vratam satya-param tri-satyam, satyasya yonim nihitam ca satye
satyasya satyam ṛta-satya-netram, satyātmakam tvam śaraṇam prapannāḥ*

[The demigods prayed: "O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation — creation, maintenance and annihilation — You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favour, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore You are known as *antaryāmī*, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection."]
[*Śrīmad-Bhāgavatam*, 10.2.26]

The Brahmā came and told this. "Who are You, and what is Your relation with what is known to us as truth? O You Absolute Truth, the so-called truths that are known to us in this world, what is Your relation with that conception of truth?" In that way it's dealt there. "You are above truth. You are within truth." In this way.

*mayā tatam idam sarvam, [jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ]*

[na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram

bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanah]

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] ["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acīntyā-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [*Bhagavad-gītā*, 9.4-5]

"I'm everywhere, I'm nowhere. Everything in Me, nothing in Me."

"In this way that was shown, Your position with the so-called truth. You asked Yudhiṣṭhira to avoid the truth. Say what is false, generally encourage you. *Aśvatthāmā hata*. You say, Yudhiṣṭhira. But Yudhiṣṭhira hesitated, and in some way or other he repeated it, not in a straight way.

But some say Yudhiṣṭhira had to see the hell for saying that falsehood. And Madhvācārya says, "Because Yudhiṣṭhira could not obey Kṛṣṇa so he had to see the hell." Ha, ha.

Badrinārāyaṇa: And Kṛṣṇa stealing butter, Mahārāja.

Śrīla Śrīdhara Mahārāja: Ah! Always He's speaking lies, in Vṛndāvana, everywhere. What is truth, who knows what is truth? What is His whim, that is truth. Ha, ha, ha. Every part of Him is truth and something more. What conception we've got about truth? Truth means things under rules and regulations. But He can create truth - truth is such. What He wills that is truth, truth of truth, *satyasya satyam, satya-netram*. In this way His position with the truth has been represented in this variegated way. The conception of our truth, and His position, how, adjusted.

Eh? That ghost lady not come?

Badrinārāyaṇa: Yes Mahārāja, she's been sitting down here for more than twenty minutes.

Śrīla Śrīdhara Mahārāja: Last night, what was the suggestion of the ghost? Anything new?

Badrinārāyaṇa: Last night, nothing new? Any incidents, he didn't speak anything, no impressions?

Śrīla Śrīdhara Mahārāja: Why she's complaining against him towards us?

Lady guest: Nothing extraordinary.

Badrinārāyaṇa: Last night was nothing extraordinary, as previously.

Śrīla Śrīdhara Mahārāja: Oh. Does not affect him?

Lady guest: He's here, sitting...

Śrīla Śrīdhara Mahārāja: Can you not preach Kṛṣṇa consciousness to him?

Badrinārāyaṇa: She says the ghost is sitting here, that ghost is sitting right here, he's sitting here.

Śrīla Śrīdhara Mahārāja: Here, by her side?

Badrinārāyaṇa: Yes, by her side.

Lady guest: Every time _____ [?]

Śrīla Śrīdhara Mahārāja: He's hearing what I say?

[Group laughter] Yes, yes.

Śrīla Śrīdhara Mahārāja: Then, and how he receives it? Is he angry with me?

Lady guest: _____ [?]

Badrinārāyaṇa: No, he never gets angry, he only gets angry with her.

Śrīla Śrīdhara Mahārāja: What does he want her to do?

Lady guest: He only thinks I'm a stupid woman.

Śrīla Śrīdhara Mahārāja: "You obey me, what I say, obey me." That is his direction?

Badrinārāyaṇa: He wants you to obey him? "Yes, yes, yes." He tells her that, "You're not an intelligent person."

Śrīla Śrīdhara Mahārāja: Who? Myself?

Badrinārāyaṇa: No.

Śrīla Śrīdhara Mahārāja: She?

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: She's not intelligent?

Badrinārāyaṇa: Yes. He tells her like that.

Śrīla Śrīdhara Mahārāja: And she comes from where? England, America, or India? Where? Africa?

Lady guest: Norway.

Badrinārāyaṇa: No, Norway.

Śrīla Śrīdhara Mahārāja: Norway.

Badrinārāyaṇa: Yes.

Lady guest: I emigrated to India.

Badrinārāyaṇa: But where did the ghost come from?

Lady guest: Vṛndāvana, ghost Vṛndāvana.

Badrinārāyaṇa: Oh, Mahārāja, she has come from Norway, but the ghost has come from Vṛndāvana. She met the ghost in Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Ghost in Vṛndāvana?

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: What occasion?

Lady: It was *yatra* time when we start coming around...

Badrinārāyaṇa: What *yatra*? What time of the year?

Lady: _____ [?] Janmāṣṭamī, around that time. Then later on he entered my body. He was following me - was this new energy...

Badrinārāyaṇa: Maybe around festival time in Vṛndāvana, maybe Janmāṣṭamī, the ghost started following her, began to follow her. Then after some time entered...

Śrīla Śrīdhara Mahārāja: From where? Vṛndāvana, from where, Keśi *ghāṭa*? Keśi *ghāṭa* abode of so many Vṛndāvana ghosts.

Lady: I heard that Raman Reti. _____ [?]

Śrīla Śrīdhara Mahārāja: Raman Reti. He comes from - he's Bengali ghost, or UP, or where from? What is his side, nationality? He talks in Bengali, or Hindi?

Lady: _____ [?]

Badrinārāyaṇa: He speaks English?

Lady: He speaks English and some Hindi.

Śrīla Śrīdhara Mahārāja: Hindi and English.

Badrinārāyaṇa: What did the ghost doctor say?

Lady: The ghost doctor said he's a Brijavāsī.

Badrinārāyaṇa: She consulted one ghost doctor, and that doctor...

Śrīla Śrīdhara Mahārāja: Where?

Badrinārāyaṇa: In Vṛndāvana.

Lady: In Govardhana.

Badrinārāyaṇa: In Govardhana. And that doctor said that he was a Brijavāsī, the ghost was a Brijavāsī.

Śrīla Śrīdhara Mahārāja: Brijavāsī. His age?

Lady: He didn't say.

Badrinārāyaṇa: He didn't say. That is not known.

Śrīla Śrīdhara Mahārāja: Not known? So she can't see him? Only hears him? Can't see?

Lady: He comes and I can perceive him.

Badrinārāyaṇa: Some kind of perception, but not seeing perception, feeling.

Śrīla Śrīdhara Mahārāja: What he wants her to do?

Badrinārāyaṇa: What does he want you to do?

Lady: You know, he actually wants me to be with people who are spiritual.

Badrinārāyaṇa: He wants her to be with people who are very spiritual.

Lady: But he drags me down instead of helping up.

Śrīla Śrīdhara Mahārāja: He wants to take her to the spiritual authority? Eh?

Badrinārāyaṇa: Yes, something like that.

Śrīla Śrīdhara Mahārāja: Where? Then where he wants to take her? Govardhana, or Vṛndāvana, Rādhā Kuṇḍa, where? Spiritual person, where existing?

Lady: He wants me to meet with those.

Badrinārāyaṇa: Where?

Lady: Anywhere.

Badrinārāyaṇa: He wants me to be with devotees anywhere.

Śrīla Śrīdhara Mahārāja: Wandering, in the *tīrtha*?

Lady: _____ [?]

Śrīla Śrīdhara Mahārāja: And what relation he wants to have with her? As a motherly affection, or wife's affection, or what affection?

Lady: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...the highest of the spiritual personalities, he wants to be a creeper, a shrub in Vṛndāvana. So what is the position of the shrub and the grass of Vṛndāvana? Uddhava aspiring after that birth. We're to look at things in that way. To become a grass in Vṛndāvana requires highest capacity of devotion. Do you follow?

The sands also on the banks of the Yamunā all person from higher status. And how we can pass over that? How? Only for service. A servant can go on the bed of the king for service. A priest can go on the throne of the Lord if necessary for dressing the Lord. But all worshipping, venerable, and superior stuff to consider.

Jñāna śūnya bhakti. Child kicking the mother, when child is small, on the lap of the mother he's kicking in affection. Mother feels joy. So the atmosphere of affection, love, is very noble and high, and also harmonising. Affection, the basis is service. Service tendency develops into affection, love. No consideration of high and low. The Absolute is carrying the shoe of Nanda Mahārāja. Inconceivable. Through affection it is possible. Most astounding process of realisation, devotion is such. *Śrī-kṛṣṇākarṣiṇī ca sā.* The last result of affection that is devotion is to forcibly attract Kṛṣṇa.

*kleśa-ghnī śubhadā mokṣa-, [laghutā-kṛt sudurllabhā
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā]*

["*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."]

[*Bhakti-rasāmṛta-sindhu, Pūrvva, 1.17*]

Bhakti, devotion, develops in this way. *Kleśa-ghnī.* All the troubles are finished, first stage. *Śubhadā.* All welfare comes. *Mokṣa-, laghutā-kṛt.* When devotee can conceive that *mokṣa*, mere liberation is nothing, positive gain is necessary, mere liberation has got no value, *mokṣa-, laghutā-kṛt. Sudurllabhā.* Still, even neglecting liberation it has to go high. A long path. *Mokṣa-, laghutā-kṛt. Sudurllabhā. Sāndrānanda -viśeṣātmā.* Some automatic, some spontaneous feeling of joy within, inexplicable. *Śrī-kṛṣṇākarṣiṇī ca sā.* And her last gift is to draw Kṛṣṇa towards him, the Autocrat, Absolute, to draw Him towards - this is the gift of devotion. Devotion will be such type. And its basis, unit is self surrendering. Surrendering for the cause has got so much power, however high, may be attracted by affection. Not in any other way. Heart giving, to give, to offer sincere

offering of his own self of the finite can draw the Infinite towards him. Hearty attraction, hearty surrender, can attract the Infinite for the finite. Wonderful. Yogamāyā. So *bhakti* is wonderful, devotion, self surrender is the basis. And progress, die, from deep to deeper reality. Only dynamic death, devotion is dynamic death. Dying, dying, dying, still dying, still dying. In the process of this selfish death in a dynamic character, no end. And it comes from Rādhārāṇī. She's the centre.

[sukha-rūpa kṛṣṇa kare sukha āsvādana] bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] *[Caitanya-caritāmṛta, Madhya-līlā, 8.158]*

The potency, the negative side. The centre, that power that controls the whole negative side, it comes from there. It is Her shadow. She's commanding the whole serving aspect of the Lord in full. Wonderful. Representing the whole negative side, attracting the positive.

Proton and neutron, what is that? Proton and neutron, two aspects of things. *Puruṣa, prakṛti. Prakṛti* and *Puruṣa*, the nature and the substance.

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

Heart giving, improvement, *ātma-nivedana*, to throw ones own self into the Infinite. And the character of Infinite, that centre carrying current, to catch the centre carrying current, Yogamāyā. And so many units are also being carried towards the centre. We're to have their company, *sādhu saṅga*. *Sādhu* means those that are being carried by the centre carrying current, marching towards centre.

Hare Kṛṣṇa. Gaura Hari bol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Love divine, *ruci*, the unit is taste, not to master anything, knowledge, to master anything and everything within the fist, to get knowledge. Knowledge tendency, to get everything within his fist. Heart's duty is to know, to appreciate its home, own soil, intuitive power, to understand home, the atmosphere of affection. I understand one aspect, here another aspect. So heart's duty, heart's function is to feel and know who is my own, similar home, to understand the home. The brain cannot understand home. Sweet heart, sweet brain, no such expression. Eh?

Devotees: No.

Śrīla Śrīdhara Mahārāja: Burning brain. Ha, ha, ha. But sweet heart. Like a flame, brain, like a flame, fire. Heart is soothing. Nitāi. Nitāi. Nitāi. Nitāi. Mahāprabhu gave recognition of the heart. And *Bhāgavatam* also. The ontology of the heart, superior position. We live there, the comfort, the happiness in the heart, not in the knowledge.

*na hi jñānena sadṛśaṁ, pavitram iha vidyate
[tat svayaṁ yoga-sarṁsiddhaḥ, kālenātmāni vindati]*

["Among the aforementioned practices of sacrifice, austerity, and yoga, there is nothing as pure as divine knowledge. After a long time, a person who has achieved perfection in his practice on the path of selfless action realises such knowledge spontaneously within his heart."] [*Bhagavad-gītā*, 4.38]

In comparison with energy, brain is superior, selects how to guide energy, what energy is useful, what is not useful, it's the master of the matter. But heart is the master of life, superior to knowledge and energy. *Karma, jñāna*. And the *yoga* gives us mystic power, that is also a sort of lord-ship over this material nature in subtle form. But all dismissed.

*jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām [bhavadiya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jīta jīto 'py asi tais tri-lokyām]*

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahman by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

Giving up everything exclusively devoted to the association of the *sādhu*, and very eager to hear about his Lord of heart. "Where is my heart? Where is my Lord, my Master? There is my heart, and where is heart, I'm there. Where is brain I may not be there. Where is energy I may not be there. But where is heart I'm there." So heart is the all important thing in us, and heart's transaction is devotion. It is noble, it can give itself, and it can have also in return such thing. Heart can conquer heart.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

Badrinārāyaṇa: And Mahārāja, heart is the centre of eruption also.

Śrīla Śrīdhara Mahārāja: Eruption.

Badrinārāyaṇa: Yes. As the volcano will erupt from there.

Śrīla Śrīdhara Mahārāja: Eruption. And not the head, not the head of the hill can produce eruption, but the heart.

Badrinārāyaṇa: The head will produce corruption.

Śrīla Śrīdhara Mahārāja: Here is our Bhāgavata Bhusan.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Purī Mahārāja is always silent.

Badrinārāyaṇa: He says he has many questions.

Śrīla Śrīdhara Mahārāja: Many questions?

Badrinārāyaṇa: Yes, too many questions.

Śrīla Śrīdhara Mahārāja: Too many questions? And watching without making question he's only watching, trying to get solution from the atmosphere of Dhāma. Dhāma is living. Let me see how living, whether without asking she may fulfil my hunger. Expectant attitude to read and read and gather.

But we're told *kīrtana* is more effective, more earning. Whatever small I have got, to give it to others that is the dynamic character transaction. To get and to distribute, that is rolling business. Rolling business is *kīrtana*. Whatever small I have got, to give delivery to that, and imbibe more, indent more. *Kīrtana* is rolling business. The small capital when it is utilised in rolling it may work for many. More capital coming and going, coming and going. So Mahāprabhu recommended *kīrtana*. Make you empty, give up and you will have, the nature will supply, and suffers no vacuum. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. More you give, more you have. Dayādhara understands rolling business.

Badrinārāyaṇa: Quite well.

Śrīla Śrīdhara Mahārāja: Is it? Two sides. Going here, there, takes something from this, and again when comes takes something from there.

Badrinārāyaṇa: He's properly adjusted.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. And also very intensified character.

Hamsadūta brought him to me, "That I can't control him, a man of his position. I'm giving him to you." With this attitude Hamsadūta came and brought Dayādhara to me. "I don't think that I'm qualified to control him, so I offer him to you." These were his words.

Today Sītā Navami. Day after tomorrow is Lalitā Saptami. And the day after is Rādhāṣṭamī.

Once I heard direct from the lips of Prabhupāda, "The best day of the year, Rādhāṣṭamī. We consider Rādhāṣṭamī to be the best day of the whole year. In infinite, rolling infinite, that the day is considered to be the best for us, most auspicious, and most useful, most liberal, most benevolent, beautiful, everything. Our fortune. Hare Kṛṣṇa. Hare Kṛṣṇa.

*yadi gaura nā hoīta, tabe ki hoīta, kemone dharitām de
rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
[madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoīta kāra]*

[Vāsudeva Datta has said: "If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic *rasa* has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the

greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa's infinite consuming power. Rasarāja- Mahābhāva - the *rasa* is there, and She is the drawer of that *rasa* from the storehouse. She has such negative capacity that She can draw out the *rasa* to the highest degree both in quality and quantity."]

Who'll come here to inform us, the most noble position of Rādhārāṇī to the world? Heart giving to the Absolute heart giving is there. How can one surrender to the most highest capacity, surrender in the highest capacity, highest standard, She represents. So that's the characteristic of the negative, earnestness to surrender to the positive in the highest degree. And ecstasy, satisfaction in giving. Satisfaction in taking, and satisfaction in giving is of higher order, purer order. And that is in acme there. So what should be our attitude towards that centre of sacrifice, the greatest fortune. And Gaurāṅga came and made it known to the public.

Our Dr. Dinishen [?] told that, "So long the Sati, Savitri, Damayanti, Draupadi, all these ladies character was very much appreciated and considered to be the noblest. But when Rādhārāṇī's character entered through the *Brahma-vaivarta Purāṇa*, into the literature, all became pale. The character of Rādhārāṇī entered through the *Purāṇa* into our literature, all other ideals of the ladies so high considered here all became pale."

So Gaurāṅga pointed out the highest acme in our noble aspiration is there in Śrī Rādhikā. So much sacrifice has never been conceived in the world anywhere. Not only twenty four hours engagement, but the degree, the intensity of self giving. Not only quantity but quality, both quantity and quality in its fullest position is there. Gaurāṅga Deva told. And He Himself Kṛṣṇa in the mood of Rādhārāṇī, He knows that very well. Kṛṣṇa knows Rādhārāṇī very well. So much so that He Himself attracted to taste the mood of Rādhārāṇī and became Mahāprabhu.

"What is in Her that's charming Me? I'm told to be centre of all ecstasy, *akhila-rasāmṛta-murtiḥ*, I'm told. But how to taste Me? How should I know Myself? Only Rādhārāṇī knows Me best, so in Her mood I'm to taste Myself what am I. What am I, and at the same time what is Her mood, what is that thing, that element?"

*śrī-rādhāyāḥ praṇaya-mahimā kīdrśo vānayaivā-
svādyo yenādbhuta-madhurimā kīdrśo vā madiyaḥ
saukhyam cāsya mad-anubhavataḥ kīdrśam veti lobhāt
tad-bhāvāḍhyaḥ samajani śaci-garbha-sindhau harīnduh*

["Desiring to understand the glory of Śrīmatī Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realises the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appears from the womb of Śrīmatī Śacīdevī, as the moon appears from the ocean."] [*Caitanya-caritamṛta, Ādi-līlā*, 1.6]

That Kṛṣṇa came when in the womb of Śacīdevī, He came with these threefold ideas. To understand Him, who is He. And to Whom He's the highest, His worth, His value, Whose value becomes extreme where, in what market? "And how the pleasure, the income, and what is the profit of those that come to exploit Me? I can also be exploited. I'm at their hands." Kṛṣṇa tried to

maintain His Own position, but He could do it everywhere, only He could not manage Himself before Rādhārāṇī. As Rādhārāṇī wanted He's forced to be in the same condition. Such is the power controlling the Absolute. Will. "Our free will, I can do anything and everything, but there is some such thing which can control My free will and to attract, and compel Me to follow that idea." *Hy asvatantra iva dvija.*

*[aham bhakta-parārdhīno, hy asvatantra iva dvija
sādhubhir grasta-hrdayo, 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 I'm Absolute, but to My devotees I become a play doll in their hand."

There is such power. Apparently that is very - they're all under links, they all come to serve us but become masters. The servants become masters. The service may be so high that the servant becomes master of the master. It is possible. Such is devotion, *bhakti*.

Sītā Devī is called as Yogamāyā. *Advaita patnī*. Mahā Viṣṇu. Advaita. And His potency is Yogamāyā, part of Yogamāyā. Jāhnavā Devī of Yogamāyā. Yogamāyā for the beginners. Advaita Prabhu, Sītā Devī, They're the necessity of the beginners. Then in higher plane Nityānanda Prabhu, Jāhnavā Devī, comes to our help. Then Gadādhara Paṇḍita.

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