

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

82.04.16.D\_82.04.18.A

**Śrīla Śrīdhara Mahārāja:** ...of the illusory energy. *Māyā* means misconception, and he's the master of misconception. The *jīva caitanya* as a whole, which is in the clutches of *māyā*, misconception, that is *siva*, *jīva caitanya*, vulnerable *jīva caitanya*, not invulnerable.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** No.

**Devotee:** Is his body material or spiritual?

**Śrīla Śrīdhara Mahārāja:** Spiritual, everything is spiritual, but influenced by, material means vulnerable, changing, changing any moment, which is not constant, which is misconceived. The misconception can change, and proper conception does not change. That also higher change, but that is some play, *līlā*.

**Devotee:** In seventh canto Prabhupāda writes in the purport that Lord Śiva is a post, as far as I can remember. Everybody can become a Lord Śiva.

**Śrīla Śrīdhara Mahārāja:** Force means *śakti*, potency. *Jīva* potency as a whole we may tell, *śakti* means force, force not inanimate but living force, that is power. Force generally is considered inanimate, and power is a living force, it is more, it is power.

**Devotee:** Not power, post, p,o,s,t, post.

**Śrīla Śrīdhara Mahārāja:** Eh?

**Devotees:** Post. Position.

**Śrīla Śrīdhara Mahārāja:** Post.

**Akṣayānanda Mahārāja:** And the *jīva* becomes Śiva.

**Śrīla Śrīdhara Mahārāja:** Post means...

**Parvat Mahārāja:** Government position, government post.

**Śrīla Śrīdhara Mahārāja:** Government post.

**Parvat Mahārāja:** Yea. Like the president is a post.

**Śrīla Śrīdhara Mahārāja:** Appointed post, to render particular duty.

**Devotee:** Can the *jīva* become Lord Śiva? That is the question.

**Śrīla Śrīdhara Mahārāja:** Yes. *Jīva* can be Śiva, similar to Śiva. *Jīva* may be similar to Śiva. All liberated souls hold the similar position of Śiva, and then they pass into Vaikuṅṭha and becomes servants of Nārāyaṇa and Kṛṣṇa.

*pāśa-baddho bhavej jīvaḥ pāśa-muktaḥ sadāśivaḥ.*  
[Sermons of the Guardian of Devotion, Vol 2, p 94]

When under misconception every soul is *jīva*, and when above misconception every soul may be considered as Śiva. But when enters, after liberation, enters into service in Vaikuṅṭha then he's Nārāyaṇa dāsa, and who can enter into Goloka then he's Kṛṣṇa dāsa.

Śiva means, generally, a liberated soul, Śiva, but in the relativity of *māyā*. Śiva. Sadāśiva, the more original aspect of Śiva, he's a devotee, Sadāśiva. Śivaloka is there, just below Vaikuṅṭha, crossing Brahmāloka there is Śivaloka. The devotee Śiva lives there. And then the Brahmāloka. *Tal-liṅgaṁ bhagavān śambhur* [*Śrī Brahma-saṁhitā*, 8]. Śiva, the portion of Mahā Viṣṇu that comes in contact with Nārāyaṇa as a ray and makes, creates a movement in *māyā* and this creation begins. There is a portion of, consciousness is mingled with some exploiting possibility, then they gradually develop into this world. The exploiting possibility of colonisation, some foreigners come to colonise in the exploiting area. That combination is Śiva, and develops into so many *jīvas*, when already engaged in exploitation, *jīva*. A portion of consciousness mingled with the potency of exploitation, and that gradually develops into this world, *yayedam dhāryate jagat*.

*[apareyam itas tv anyām, prakṛtiṁ viddhi me parām  
jīva-bhūtām mahā-bāho,] yayedam dhāryate jagat*

[“O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual's fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine.”] [*Bhagavad-gītā*, 7.5]

One as an enjoyer within, and something enjoyed, materialistic things evolves, in this way. Consciousness...

**Devotee:** What about Rudradeva?

**Śrīla Śrīdhara Mahārāja:** Rudra is a part of Śiva, when he's used only in destruction, generally that is said as Rudra. Sometimes he comes from the forehead of Brahmā. After creation when dissolution is necessary he comes to dissolve, as Rudra. Brahmā as an ordinary *jīva* may be raised in the function of Brahmā, but *jīva* when *mukta* he attains the position of a Śiva, *pāśa-muktaḥ sadāśivaḥ*. And Śiva, the *mukta jīva* first crossing the stage of Śiva becomes Sadāśiva, and then from Śiva it may again, there is vulnerability, again may come there, but from Sadāśiva he may not come down. He's on a progress on the higher side, by the help of dedication. In the beginning the calculative dedication, and then spontaneous dedication. The inner most nature of everyone is spontaneous dedication, and that is Goloka. And there is always classification, gradation there, everywhere.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Gaura Haribol. Nitāi. Nitāi. Nitāi.  
Do you know that Sarvabhavana?

**Devotee:** I've heard of him, Sarvabhavana.

**Śrīla Śrīdhara Mahārāja:** All right. He told he's going to Vṛndāvana this week, whether he has come back from there I don't know. Sarvabhavana. Caru Swāmī you know? No?

**Devotee:** No, not heard of him.

**Jai Gaurendu:** Sarvabhavana is still in Vṛndāvana.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

**Parvat Mahārāja:** Jai Gaurendu Prabhu is saying that Sarvabhavana is still in Vṛndāvana.

**Jai Gaurendu:** I was told that he's staying there for two weeks more.

...

**Akṣayananda Mahārāja:** [reading from a transcript dated 82.03.05.C] ...at the same time we shall think that I cannot attain the fullest degree. I shall try. I am out to try for that which is impossible, to know the Infinite, I have come to try ... and satisfied with very little things. Not much ambition, but at the same time some disinterestedness also is in me, and some sort of common sense. My Guru Mahārāja and also my God-brothers had some certificate for me, not an aggressor. I was forcibly, almost, by affection's force, taken into the connection of ISKCON. And now, I was forcibly, almost, by affection's force, taken into the connection of ISKCON ... I am sitting straight here and anyone coming to me, according to my own conscience I am extending my helping hand to them.

Kīrtanānanda Swāmī: But those who are coming are using you. They're using you for their own political ends.

Śrīla Śrīdhara Mahārāja: I'm not supposed to see things through your eyes. I have got my own eyes. I am fifty five years in connection ... is that I'm old. I'm tired can't talk any more now. If you find any necessity to meet me you'll have to come some time after, especially perhaps in the morning time. I'm a little in good health at that time. Now I am almost finished I can't talk longer. If you come again I shall try to put my things more slowly and judiciously and in an appealing way.

Jayapataka Swāmī: The point was ...

Śrīla Śrīdhara Mahārāja: Now, I can't move, my energy finished almost. I can't speak any more.

Jayapataka Swāmī: (said to others) You can tell Mahārāja that we just wanted to...

Śrīla Śrīdhara Mahārāja: Jayapataka Mahārāja.

Jayapataka Swāmī: We just wanted to stress that it is not a question of anything personal, and neither is anything personal, it is a question only of what policy to adopt in terms of allowing...

Śrīla Śrīdhara Mahārāja: Why do you talk now. I can't listen to that. Because if you speak, then I shall have to reply, but I am unable to reply, so you will think that, "Mahārāja could not reply." I don't like that. So, if you want to talk more, I am ready, but you must come at some suitable time, I am not lacking in reasoning, or in representing *śāstric* quotation. Anyway, I am finished now. I can't talk more. Gaura Hari bol.

**Śrīla Śrīdhara Mahārāja:** Not much objection.

**Akṣayananda Mahārāja:** No trace of Māyāvādī. All Kṛṣṇa *kathā*.

**Śrīla Śrīdhara Mahārāja:** You can keep one copy, in your office.

**Akṣayananda Mahārāja:** Yes Mahārāja. Very good. Your speech is also sweet when excited, still sweet, not different.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa.

**Akṣayananda Mahārāja:** Govinda Mahārāja told: *Śrī siddhānta nidim* [?]

All *siddhānta* with you, perfect *siddhānta*, nobody can argue with.

Just nine o'clock now.

**Śrīla Śrīdhara Mahārāja:** If necessary they may take class. Jayafīrtha Mahārāja \_\_\_\_ [?]

Today I won't come out.

...

**Vidagdha-Mādhava:** ... go on with the original idea to make a very gorgeous presentation, very international flavour-full book. Should the original of that idea go on, or should a volume be printed more modestly, even which way its being done now?

**Śrīla Śrīdhara Mahārāja:** Eh? What does he say?

**Akṣayānanda Mahārāja:** He wants to know what is your good opinion. Should it be published in a gorgeous way, or should it be published in a simple way, for the time being?

**Śrīla Śrīdhara Mahārāja:** Any way it may go to the hands of the public.

**Akṣayānanda Mahārāja:** So long as its published, just so long as its done.

**Śrīla Śrīdhara Mahārāja:** In both ways it may happen.

**Akṣayānanda Mahārāja:** But now its become successor.

**Parvat Mahārāja:** No wait

**Śrīla Śrīdhara Mahārāja:** ...come out. It may develop gradually. Anyway it will come out in the market. And the next is that *Premadhāma-stotram*, in a very nutshell the life and the teachings of Mahāprabhu. Bābājī Mahārāja has gone away, Kṛṣṇadāsa Bābājī, he appreciated my *śloka* very much. And almost in his daily production, or capitulation, so many *ślokas* of mine he quoted in his daily *bhajan*. You have seen him?

**Akṣayānanda Mahārāja:** Yea.

**Śrīla Śrīdhara Mahārāja:** With us he visited that Chaitanya Chandrodaya Maṭha.

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** With Swāmī Mahārāja along with me. Myself, Bābājī Mahārāja, Paramahansa Mahārāja, Govinda Mahārāja, all were along with Swāmī Mahārāja we were taking *prasādam* there. That is in photo from there.

...  
*teṣām evānukampārtham, aham ajñāna-jam tamaḥ  
 nāśayāmy ātma-bhāva-stho, jñāna-dīpena bhāsvatā*

[“Out of compassion for them, I, situated within the hearts of all living beings, dispel the darkness of ignorance with the radiance of knowledge.”] [*Bhagavad-gītā*, 10.11]

The Māyāvādīs they give quotation here. “After so much continued pure devotion, then ultimately they’re rewarded with *jñāna, jñāna-dīpena bhāsvatā*.”

But I have adjusted in some other way, that this *jñāna* is not that *jñāna* you mean. Viśvanātha Cakravartī only he has given a suggestion, *jñāna vaiśiṣṭya*, not ordinary *jñāna*. This *jñāna* has some *vaiśiṣṭya*, speciality. And what is that speciality? That *moha, śoka-moha bhayava*, that *śoka-moha, jñāna-sunya-bhakti*. The Yaśodā, Śacī Mātā, they’re also prey to that sort of so-called *śoka* and *moha*. And sometimes He comes in their heart, presents Himself in such a clear way that quench their *śoka* and *moha*, their separation. And at union sometimes when they’re suffering from the separation of Kṛṣṇa too much, then He comes suddenly and presents Himself in their heart in a very glorious way. And then they’re satisfied. This is the meaning there, *jñāna-dīpena bhāsvatā*.

Śacī Mātā has cooked many types of curries, and she's shedding tears. "These curries are very favourite to my Nimāi. Where are you my Nimāi? Who will taste all these things? I have offered them to Gopāla. Now who will take the *prasādam* Nimāi? Where are You?"

Ata bhulī asuya harideva nayam [?] The eyes were full of tears. Asta vasta ari jai korinu vakran [?] "I ran immediately and took all these things, just in the front of My mother, and she forgot everything past. And could feel that I am her Nimāi, I am taking the food. Then again I disappeared. Then again, 'What is this? Nimāi took this food. I saw it with my own eyes. But He's not here. Oh, He has taken *sannyāsa*, He's my Nimāi in Jagannātha Purī. Then what did I see? But the pot is empty. Who has taken all these things?"

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

"*Jñāna-sunya-bhakti*, due to *jñāna-sunya-bhakti*, that ignorant type of devotion, the *śoka* and *moha*. *Śoka* means that sometimes this lamentation, and *moha*, a sort of depression comes to the devotee, and I go and show Myself clearly to them to satisfy, to quench their thirst. And then they feel relief for the time being. *Ātma-bhāva-stho*, according to their, as some as son, to some as consort, to some as friend, *ātma-bhāva-stho*. Respective corresponding relationship I meet them and they're satisfied for the time being. When the separation is too much acute then I do in this way, I have come out in this way, from the clutches of the Māyāvādīns, that *jñāna* is above all."

*mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam  
kathayantaś ca mām nityam, tuṣyanti ca ramanti ca*

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [*Bhagavad-gītā*, 10.9]

*teṣām satata-yuktānām, bhajatām prīti-pūrvakam  
dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te*

["To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me."] [*Bhagavad-gītā*, 10.10]

*teṣām evānukampārtham, aham ajñāna-jaṁ tamaḥ  
nāśayāmy ātma-bhāva-stho, jñāna-dīpena bhāsvatā*

["Out of compassion for them, I, situated within the hearts of all living beings, dispel the darkness of ignorance with the radiance of knowledge."] [*Bhagavad-gītā*, 10.11]

*param brahma param dhāma, pavitraṁ paramaṁ bhavān  
puruṣaṁ śāśvataṁ divyam, ādi-devam ajaṁ vibhum  
āhus tvām ṛṣayaḥ sarve, devarṣir nāradas tathā  
asito devalo vyāsaḥ, svayaṁ caiva bravīṣi me*

[Arjuna said: "O Lord, You are the Supreme Absolute Truth, the supreme shelter, and the supreme saviour. All the prominent sages such as Devarṣi Nārada, Asita, Devala and Vyāsa have described You as the self-illuminating, self-manifest eternal Supreme Person, the foundation of almighty majesty, and the origin from whose divine play everything emanates - and now You are personally declaring this to be true."] [*Bhagavad-gītā*, 10.12-13]

Arjuna *uvāca*. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi.

**Akṣayānanda Mahārāja:** We're also told, *yena mām upayānti te, upapati.*

**Śrīla Śrīdhara Mahārāja:** Yes, *upapati rajana* [?] *Upapati* means \_\_\_\_\_ [?]

**Parvat Mahārāja:** Microphone.

**Śrīla Śrīdhara Mahārāja:** Who is there?

**Akṣayānanda Mahārāja:** Daśaratha Sūta.

**Śrīla Śrīdhara Mahārāja:** As the result of our previous *karma* we are bound to undergo some natural tendency, the previous *saṁskāra*. That may be compared as *pati*. *Pati* means rightful owner of me. My previous *karma* as a resultant has got some irresistible command and power over me. That is *pati*. And the present free will anyhow I must take out from it and offer to the Lord. That is *upapati*. *Pati* is the demand of the nature for my previous *karma*, the demand of mind and body. That has got some power on me and they won't let me be free to go to Kṛṣṇa so easily. They will try to take back. But we are to deceive that force, that internal force, and stealthily we are to take away our freedom to the sweet feet of the Divine Master.

And He's also a very clever thief, He'll also take it and digest it. Ha, ha. And He's very fond of that. Kṛṣṇa is very fond of that stolen thing, very, very favourite to Him. Ha.

[1, *vraje prasiddham nava-nīta-cauram, gopāṅganānām ca dukūla-cauram  
aneka-jamājjita-pāpa-cauram, caurāgraganyaṁ puruṣam namāmi*]

[“Who is famous throughout Vraja as the Butter Thief. Who steals the clothes of the cowherd girls. Who steals the sins that a devotee accrues over many lifetimes. I bow down to that Lord, the Foremost of Thieves.”]

[*Chaurāgraganya-Puruṣāṣṭakam* - Eight Prayers Glorifying the Best of Thieves]

An ancient prayer by an anonymous Vaiṣṇava

[Radha-Kṛṣṇa Nectar, p, 206. Nectar Books. By Dasaratha-suta dasa, 1992]

[Glossary of People, p 254]

The arch thief, the leader, the expert, He's so, His nature, only thieving, exploiting, not exploit but similar thing...

**Akṣayānanda Mahārāja:** Plundering.

**Śrīla Śrīdhara Mahārāja:** Eh?

**Akṣayānanda Mahārāja:** Plunder.

**Śrīla Śrīdhara Mahārāja:** Plundering, hmm, thieving, plundering. His own thing He wants to enjoy in any way He likes, freely, to the extreme freedom. Ha, ha. And some say that is the most compassionate side, the graceful side of His. We can't give Him, but He stealthily comes and takes His own thing, from reluctant giver. So kind, so kind, stealthily comes to our heart and step the best thing there, so kind, so kind. Our defects, ignoring our defects of thought, deed, words, that we are. We belong to Him. Of course sometimes in our good condition we want to offer, 'everything in me belongs to His service, please take.' But there also may be some sort of insincerity. Independent of that He comes and stealing everything from my heart. Such a great master He is. The great lover, the principle of love is of such way. Hare Kṛṣṇa. Love means that. Mercy means that. He can take the most and He can give the most. His so inner plane, He's existing in such an inner plane, the nature of which is such. He can take most and He can give most, beyond our expectations in both the cases. He's such.

Gaura Haribol. Gaura Haribol.

*kam prati kathayitum īśe, samprati ko vā pratītim āyātu  
go-pati-tanayā-kuñje, gopa-vadhūṭi-vitaṁ brahma*

[“To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?”] [*Caitanya-caritāmṛta, Madhya-līlā, 19.98*] & [*Padyāvalī, 98*]

Just before this Raghupati Upādhyāya says to Mahāprabhu:

*śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ  
aham iha nandaṁ vande, yasyālinde param brahma*

[Raghupati Upādhyāya says: “Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.96*] & [*Padyāvalī, 126*]

“Let the other scholars go to *Śruti*, some to *Smṛti*, some to *Mahābhārata*, but I don’t care for all these things. My best conclusion is that I want to make friendship with Nanda Mahārāja. Nanda Mahārāja, he’s my real ideal of life. The Param Brahman, He’s crawling on his compound. What is this? The Param Brahman, He’s crawling in his compound. So some sort of enchanting capacity he has got. I don’t mind for *Śruti*, *Smṛti*, all these things. I want the substance. I want to make friendship, to make closer association with Nanda Mahārāja.”

*nandaḥ kim akarod brahman, śreya evaṁ mahodayam  
yaśodā ca mahā-bhāgā, papau yasyāḥ stanāṁ hariḥ*

[“Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned *brāhmaṇa*, mother Yaśodā’s breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?”]

[*Śrīmad-Bhāgavatam, 10.8.46*]

Śukadeva he’s also feeling wonder. “What wonder, the Nanda and Yaśodā, what wonderful realisation they have got, that who is Param Brahman He has come so close and sucking the breast of Yaśodā. Oh. \_\_\_\_\_ [?] that is ever non invented, some wave, policy of realisation, they’re unknown to the thinkers of the revealed truth. No revelation of such order ever came to this plane, if not the scriptural section. It is very, very wonderful, astounding.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Nitāi GauraHaribol.

Nitāi. Nitāi. Nitāi. Nitāi Gaura Gadādhara. \_\_\_\_\_ [?] Nitāi Gaura Haribol.

*Kam prati kathayitum īśe, samprati ko vā pratītim āyātu.* To whomever I shall go to say, and who will come to believe my words? *Go-pati-tanayā-kuñje, gopa-vadhūṭi-vitaṁ brahma.* What we are told to be Brahman, the highest Supreme Cause of this world, He has come to entice and to enjoy the girls of Vṛndāvana. Are we to believe in these tales? Eh? What is this? *Kam prati kathayitum īśe.* To whom should I say, and who will come to believe, put faith in such ordinary, awkward things? That Brahman has come, the Supreme-most, the Absolute has come for play here, to seek in search of affection of the *gopīs*, the girls of the milkmaid persons, milkmen. Who will come to believe it?”

Then there is *samprati*, one word, *now*, who will come *now* to believe? I gave some interpretation long ago from Madras Maṭha that what is the meaning here, now? Who will come to believe, to put faith in such apparently lower idea, now? But afterwards men will come to put faith in this. When? After Caitanya Mahāprabhu will come. When He will come, and He will place it to the public in such a way, in a clear and generous, and crossing the law of morality in transcendental way, He will be able to show the transcendental characteristic of this thing, *then* people will come to put faith in this. That was the note in my article *Mādhavendra Purī*. In *Harmonist* I gave one article from Madras about Mādhavendra Purī. There it is mentioned in this way. That now no one will come to put faith in it, but afterwards they may come. And afterwards means after the advent of Śrī Caitanyadeva, the combined of Rādhā-Govinda. And He will push in such a way this thing that is above all moral questions, what is the real conception of 'For Itself.' He has dexterously. Then general faith in the public we may see, we can trace. It is so difficult, but Vyāsa, Nārada, who are the propounder of the School, they have come to see how Śukadeva can push the thing in the assembly of the scholars, this *parakīya*. The God is exploiter, and He likes it very much, exploitation of His own things. How he should put Him in the assembly of the scholars? *Dvaipāyano bhagavān nāradaś ca*.

*[atrir vasiṣṭhaś cyavanaḥ śaradvān, ariṣṭanemir bhṛgur aṅgirās ca  
parāśaro gādhi-suto 'tha rāma, utathya indrapramadedhmavāhu  
medhātithir devala āṛṣṭiṣeṇo, bhāradvājo gautamaḥ pippalādaḥ  
maitreya aurvaḥ kavaṣaḥ kumbhayonir, dvaipāyano bhagavān nāradaś ca]*

["From different parts of the universe there arrived great sages like Atri, Cyavana, Śaradvān, Ariṣṭanemi, Bhṛgu, Vasiṣṭha, Parāśara, Viśvāmitra, Aṅgirā, Paraśurāma, Utathya, Indrapramada, Idhmavāhu, Medhātithi, Devala, Āṛṣṭiṣeṇa, Bhāradvāja, Gautama, Pippalāda, Maitreya, Aurva, Kavaṣa, Kumbhayoni, Dvaipāyana and the great personality Nārada."]  
[*Śrīmad-Bhāgavatam*, 1.19.9-10]

Dvaipāyana and his Guru Nārada, they also came to see how Śuka can put successfully this principle, that Kṛṣṇa aspect of the Absolute, why so superior, to assert. *Śuka-mukhād amṛta-drava-saṁyutam*.

*[nigama-kalpa-taror galitaṁ phalaṁ, śuka-mukhād amṛta-drava-saṁyutam  
pibata bhāgavataṁ rasam ālayam, muhur aho rasikā bhuvī 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]

By his remarks, what he heard, and that he put with his own remark to be acceptable to the scholars, theistic scholars.

Rāma Rāma. Gaura Haribol. Now I feel hot. So I want to unloose.  
Gaura Haribol. Gaura Haribol. Gaura Haribol.

The principle of *parakīya*, did you understand? The demand of the husband towards the wife represented by our previous *karma*, the possession, the resultant of our previous *karma* as already in possession of *samskāra*, mental impulse, in possession of us, our freedom...

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