

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.05.09.A

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Parahaṁsa-varaṁ-paramārtha-patim*. *Parahaṁsa* means *paramahaṁsa*, the highest stage of the *sannyāsī*. *Sannyāsī* has got four stages, *kuṭicaka*, *bahudaka*, *haṁsa*, *paramahaṁsa*, the four stages.

Kuṭicaka, who lives in a cottage. *Kuṭicaka*, the life in a cottage, a secluded life in cottage.

Then *bahudaka* means variety of water, he takes that, he does not live in one particular place but he wanders through different places. The life of *pracāra*, preaching life, *bahudaka*.

Haṁsa, the third stage of a *sannyāsī* should be that of the type of *haṁsa*. The *haṁsa*, when the milk and water mixed together, the *haṁsa* he can take out the milk leaving aside the water. So the *sannyāsī* of the third stage, the stage of *haṁsa* means he's roaming anywhere, everywhere, but he's accepting the good, rejecting the bad. That capacity he has got. When he reaches that stage he may be named as *haṁsa*.

Then highest stage is *paramahaṁsa*. That means wherever he'll go and with whatever he mixes, but he can't deviate, or he won't deviate from his stage of a *saha-grāhī*, that who can accept the good from the bad. Always established in that mentality, in that stage of mind, which cannot be drawn towards the filthy thing. He's always in good mentality. That is *paramahaṁsa*.

So here, *Parahaṁsa-varaṁ*, "You are the best amongst all *paramahaṁsa*. *Paramārtha-patim*, and you are the king, the master, the controller, of money, means, which is, *paramārtha* means spiritual wealth. You are master of spiritual wealth, *paramārtha-patim*. *Patit-oddharaṇe kṛta-veśa-yatim*. Though you have nothing to be attained, you have attained everything, you are master of everything, lord of everything, still you have accepted this *veśa*, the role, of a *yati sannyāsī*. Not to acquire anything but, *paramārtha-patim*, *patit-oddharaṇe kṛta-veśa-yatim*, you have taken this role only to help others, to release others from this world of *māyā*, from the illusory energy. You have begun relief work, and for that purpose you have accepted this role of a *sannyāsī* though you are above the *sannyāsa*. And *sannyāsīns*, so many of high order they're worshipping you, serving you. *Paramārtha-patim*, *patit-oddharaṇe kṛta-veśa-yatim*, *yati-rāja-gaṇaiḥ*. The best of the *yati sannyāsīns*, *pari-sevya-padam*, they're worshipping your divine feet. And you have accepted it only to raise the fallen from this ocean of *māyā*. You have accepted though you are above the position of a *sannyāsī*. That is the meaning of the passage.

*parahaṁsa-varaṁ-paramārtha-patim, patit-oddharaṇe kṛta-veśa-yatim
yati-rāja-gaṇaiḥ-pari-sevya-padam, praṇamāmi sadā prabhupāda-padam*

["O Śrīla Prabhupāda, all the great *mahā-bhagavat* devotees are surpassed by you, because you are the storehouse-keeper of life's highest wealth, pure love for Lord Kṛṣṇa. Simply to rescue the fallen souls, you accepted the outer garb of a renunciate. Hence, your divine lotus feet are adorable in every respect by the greatest stalwart *sannyāsīs*. I eternally offer my obeisances unto that wonderful effulgence that emanates from the lotus toe tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura."]

[Śrīla Śrīdhara Mahārāja's *Śrī-Śrī-Prabhupāda-padma-stavakaḥ*, 10]

And such *prabhupāda-padam* I always show my obeisance to.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol.

Mahāprabhu also took the role of a *yati sannyāsī*, but is He a *sannyāsī*? He has taken that role only to deliver others He has accepted that. He began His activity as *grhastha*, but people had some difficulty to accept Him as Ācārya. So this He planned - of course *līlā* is *nitya*, still, it ran in this way.

He saw that they will think, 'Oh. The man, _____ [?] He's the son of our aunt, Śacī. How can he be so great?'

So He took *sannyāsa*, showed that, “I have no affinity in the worldly sense, for the worldly achievement.”

So man in general they should show some respect of the world teachers to Him, and He accepted that dress of a *sannyāsī*. He had no necessity for His own purpose, but only for the necessity of the people at large He took that role.

So our Guru Mahārāja also took the role of a *sannyāsī* Ācārya to help others in the relief work from *māyā*. *Patit-oddharaṇe kṛta-veśa-yatim*. “You have only externally accepted that dress, formally. Materially you had no necessity to have that dress for your own *sādhana*, but only to help others you have accepted that role.”

Varṇāśrama, *varṇa* and *āśrama*, *sannyāsa* is also an *āśrama*. *Varṇāśrama otita* [?] Vaiṣṇava generally he’s beyond *varṇāśrama*, but sometimes they come within *varṇāśrama* to help others.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Narahari Sarakāra Ṭhākura, he had no recognition for Mahāprabhu’s *sannyāsa līlā*. “I don’t care for that. This is Your hypocrisy.” Narahari Sarakāra Ṭhākura said, “This is Your hypocrisy Kṛṣṇa. Where have You got this colour? This colour and the colour of Your cloth?”

Gopi nama kuca kunkumena kiran gitan vasarano [?]

“You are that notorious hunter of the *gopīs*, and You have now become a *sādhu*, and got Your dress red. Where have You got this redness? So it is drawn I understand it is drawn from the *kunkum* which You collected from the *gopīs*. I this way, strongly, I won’t have any recognition of You as a *sannyāsī*. I can’t rely You.” That is his renowned realisation of Kṛṣṇa *līlā*. “Kṛṣṇa *līlā*, no deviation from that. I won’t see You that.”

Just as Śacī Devī, “I won’t see You as *sannyāsī* my child Nimāi. You are my child.”

Yaśodā won’t accept Kṛṣṇa that He’s a *kṣatriya*. “They say You are also doing. What can I do? But I don’t believe that. You are my son. You are my child. They say, and You are also showing that You are King, all these things. I don’t admit. You are my *datri* [?] I whipped You so much and You cried. I whipped and You cried helplessly. You are that boy to me. But my fate, my misfortune that I have to see all these things, You are King far away, You are so and so. And I am that helpless *gopī*.”

Dhīra Kṛṣṇa Mahārāja: Mahārāja, who does Kṛṣṇa think that He is?

Śrīla Śrīdhara Mahārāja: Eh?

Dhīra Kṛṣṇa Mahārāja: Kṛṣṇa, all His devotees they think of Him in some particular way. How does Kṛṣṇa think of Himself?

Śrīla Śrīdhara Mahārāja: Think of Himself?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha. He thinks Himself in different stages in different way. All different ways He can think at one time. *Yogapat* [?] Simultaneously He’s a son of Yaśodā, son of Devakī, then the King of Dvārakā. And so many, *śanta*, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya*, He’s represented in various sections. He says,

sarvataḥ pāṇi-pādam tat, sarvato ‘kṣi-śiro-mukham
sarvataḥ śrutimal loke, sarvam āvṛtya tiṣṭhati

[“Everywhere are His hands and legs, His eyes, heads and faces, and He has ears everywhere. In this way the Supersoul exists, pervading everything.”] [*Bhagavad-gītā*, 13.14]

At one time He can keep all these engagements simultaneously. But there is gradation.

There is a story - Rūpa Goswāmī has given an example, in *Bhakti-rasāmṛta-sindu* perhaps. That Kṛṣṇa is at the top, summit of a Govardhana. From there He sees that Baladeva with other friends are playing in a pasture ground. From there He saw that Yaśodā with all her helping hands preparing busily for the food and other things for Kṛṣṇa. *Sākhya*, *vātsalya*. And also He's seeing the *dāsyā rasa* they're also very busy to make arrangements under the direction of Yaśodā. So *dāsyā*, *sākhya*, and the *sakhās* are playing with Baladeva there. *Vātsalya* and *mādhurya*.

And he says that, "Chandrāvalī with her group, she's approaching to a particular appointed place to meet Kṛṣṇa."

And also sometimes he saw that Rādhārāṇī with Her group, She's also coming to the appointed place to be united with Kṛṣṇa, the group he sees. All the places of attraction of different groups represented together. Seeing this, seeing this, but Rūpa Goswāmī has proved us to see, invited us to see, that He's seeing everything but His eye is being attracted towards Rādhārāṇī. He's surveying all these things but eye attending, attracted always to that Rādhārāṇī's group. There the comparative study has been given by one *śloka* in *Bhakti-rasāmṛta-sindu*.

"I cannot control the eye. The eye automatically tending towards that particular group: charmed."

So *śanta*, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya*, Kṛṣṇa, Svayaṁ-Bhagavān, He's displayed in such a way, and this should be expanded because He's all in all, the whole thing within Him. So He's attending everything, but distributively, not same, not one. The particularisation there, *vaiśiṣṭha*, we must have to follow, that in this way He's everywhere.

"I am everywhere, I am nowhere. Everything in Me, nothing in Me."

But *mayi te teṣu cāpy aham*.

[*samo 'haṁ sarva-bhūteṣu, na me dveṣyo 'sti na priyaḥ
ye bhajanti tu mām bhaktyā, mayi te teṣu cāpy aham*]

["I am equally disposed to all souls, therefore no one is My enemy or My friend. Yet, for those who render devotional service unto Me with love, as they are bound by affection for Me, I am similarly bound by the tie of affection for them."] [*Bhagavad-gītā*, 9.29]

In the worldly conception His position, "I'm everywhere, I'm nowhere. Everything in Me, nothing in Me." But in the *svarūpa-śakti* department, *mayi te teṣu cāpy aham*. "I can't withdraw from them. And they can't also withdraw from Me."

Ahaṁ bhakta-parārdhīno, hy asvatantra [*Śrīmad-Bhāgavatam*, 9.4.63]

What is *Gītā*? *Mayi te teṣu cāpy aham*. What is the beginning?

Dhīra Kṛṣṇa Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: *Mayi te teṣu cāpy aham. Ye bhajanti tu mām bhaktyā, mayi te teṣu cāpy aham*. "There I can't withdraw."

So the classification of His existence to be traced differently. In the *māyāic* world that also distribution will be there, and in the *svarūpa-śakti* also there is also distribution. He's everywhere, He's Infinite. And He has to accommodate with all the finites. What to do? It is impossible for us to imagine. Still, such is the way, we may think to certain extent. Hare Kṛṣṇa. Hare Kṛṣṇa.

And that Rūpa Goswāmī has represented His realness, position, that in the summit, from the summit of the Govardhana, all the different types of servitors represented under His condition. But he says that His eyes are unconsciously moving always towards that attraction: comparative study of attraction.

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

So how did you see that *darśana* of Gaura-Gadādhara?

Jayatīrtha Mahārāja: Oh, that place is very special and very auspicious.

Śrīla Śrīdhara Mahārāja: Very auspicious.

Jayatīrtha Mahārāja: I like that place very much. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Very much. Just as the Kṛṣṇa's attention towards Rādhārāṇī's group from Govardhana summit. So in all the area of Navadvīpa that attracts you most?

Jayatīrtha Mahārāja: Achar. Hari Charan told you. Yes. That place I like very much.

Śrīla Śrīdhara Mahārāja: Gaura-Gadādhara.

Jayatīrtha Mahārāja: You've been to that place, very sweet place.

Śrīla Śrīdhara Mahārāja: No, no. Your example is somewhere else.

_____ [?] That Rādhārāṇī says, "I saw in a portrait a figure, very beautiful. So beautiful that I have surrendered Myself to that figure. Then I heard the sweet Name of Kṛṣṇa, and so sweet it seemed to Me that I have surrendered to the Name. Whose Name is Kṛṣṇa, I have surrendered to Him. Then another gentleman He plays the flute, and so sweet the sound I have surrendered. So I have surrendered in three places. Now it is not possible, anyone surrendering in three places, can get any satisfaction. So the conclusion is that now only death can solve My problem."

So wherever you are going the *Dhāma* is attracting you. But everything is one and same. The flute man, the portrait man, and also the main man, all one. _____ [?] Ha, ha.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari bol.

Our Guru Mahārāja, when he was asked, after preparing the *prasādam* offered to him, and one asking, "What curry has been the best?" He generally used to say that, "Every one is better than every one."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: That was his answer. Ha, ha, ha, ha.

This is required of us. He told that ordinary *sahajiyā* they say, 'Rūpa Goswāmī is a bigger Vaiṣṇava and Jīva Goswāmī of lower type.'

But he told that, "They do not know them. Everyone is perfect in his own type, and we are to accept that." Jīva Goswāmī he's playing a part, Rūpa Goswāmī is playing another part. They're full in their own position. So they're all *parśada bhakta*. Jīva Goswāmī is not a *sādhaka* he's *siddha*, he's in perfect position. Rūpa Goswāmī he's also in perfect position and he shows that 'Sanātana Goswāmī is my Gurudeva.' But both of them...

And I'm told that Sanātana Goswāmī has mentioned somewhere, I do not know the place, perhaps in *tipani* of *Bhāgavatam*. "I want to be *rāgānuṅā* or *rūpānuṅā*."

Anurāga bhajan, that Rūpa Goswāmī holds the supreme position by the ordination of Mahāprabhu. One is expert in one department. And Sanātana Goswāmī in *sambandha tattva*. In this way. And Dāsa Goswāmī Raghunātha who considers himself to be the disciple of Rūpa and Sanātana, he holds the supreme position, that *śabda nirnaya*, the highest fulfilment of our life, he's the Ācārya of that position.

So we should not go to differentiate too much about the devotees of Kṛṣṇa.
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: 24:18 - 26:05 [Bengali?]

Devotees: _____ [?]

Parvat Mahārāja: The verse,

trṇād api sunīcena, taror iva sahiṣṇunā / [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."]

[*Śikṣāṣṭakam*, 3]

...sometimes reads *taror api sahiṣṇunā*: what's the difference, and what is the original _____ [?]

Śrīla Śrīdhara Mahārāja: Two forms are seen, but *taror iva* means just like in the tree, and *taror api*, even more than the tree. This will be the meaning, *trṇād api sunīcena, taror api*, that more than *taro*, more than the tree, *sahiṣṇunā, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ*. Like tree or more than tree. Whatever it may be does not matter, but *taror api* means more intense, more than tree, forbearing, tolerant more than tree. Hare Kṛṣṇa. *Ke?*

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Hari bol.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ...snatched him from here. Ha, ha, ha. Man of more politics. Hare Kṛṣṇa.

...

...Vigraha, that is in Koladwīpa. And that was installed by a disciple of Gadādhara Paṇḍita whose name was Vaninātha. And Vaninātha's disciple was one Nayanānanda and he has composed a very sweet song. I do not know much of his other songs but one song is very heart capturing.

Nayanānanda bani sei sei sakhale jani sakha bose dine [?]

Kali go tini gara sara jaga jana dharana karana mara hudur [?]

The great demon Kālī has devoured the whole world. All the worldly people they're devoured by the giant demon Kālī. *Kali go tini de* [?] The ignorance of Kālī. Ignorance which comes in Kālī-kāla over-floods everything, inundated all persons in ignorance. *Kali go* is a dreadful ignorance. Not only ignorance but dreadful ignorance. *Kali go tini* has devoured the whole population. *Kali go tini gara*

sara jaga jana dharana kara mara hudur [?] And no mention of any religious, or any duty, nothing of the kind.

Hasa bana cintamani bidi niday bani godarvara daya thakura [?]

But anyhow most wonderful thing astoundingly some fortune came to the people. *Hasa bana cintāmaṇi*. Without any exertion the people at large they got an extraordinary fortune. *Hasa bana cintāmaṇi bidi niday bani*. *Cintāmaṇi*, a kind of jewel, whatever we can think it can deliver it to us, that is *cintāmaṇi*. Whatever *cinta*, we may think, whatever we shall think to get from it, it will supply. That is *cintāmaṇi*, a particular gem. So *Hasa bana cintamani*, without any exertion the people at large they got suddenly one gem. *Bidi niday bani*. The great management, or administration, has supplied such a gem, *bidi niday*. Who? What is *bidi*? *Godarvara daya thakura*. The most benevolent God Gauracandra. Brahmā ordained to supply that wonderful gem Gauracandra, *godarvara daya thakura*. Inestimable grace, kindness, emits from Him.

Baida bhairava gaura guṇa kahe nina jaya [?]

What is that, Your gem, that Gaura, the *cintāmaṇi*? *Gaura guṇa kahe nina jaya*. We cannot overestimate, we cannot give any estimation of His quality, of His qualifications, *kahe nina jaya*, beyond our description, *kahe nina jaya*.

Tata sata ramana kata sata ramana bara niya oh nahi pai [?]

What to speak of myself, many a Brahmā the creator, many Indra and others, this Anantadeva and Śeṣa, hundred heads chanting in praise of Nārāyaṇa, hundred headed, four headed.

Tata sata ramana kata sata ramana bara niya oh nahi pai [?]

They cannot have any fathom, any measure of that high, wonderful qualification, that ocean of qualification. *Bara niya oh nahi pai*. None can give a proper description of what sort of grace that Gaura came with, *bara niya oh nahi pai*.

Cari veda sara dara sana pari sei deli gauranga nahi bhaje [?]

Now his inner opinion coming from his heart. Who has mastered all the *Vedas* and other revealed scriptures, but he does not come to understand, to appreciate what Gaura is, everything. Everything useless. *Cari veda*, the four *Veda*, *R̥g*, *Yajur*, *Sāma*, *Atharva*, what they contain. *Sara dara sana pari*. This *nyāya*, *vaiśeṣika*, *karma-mīmāṃsa*, *uttara-mīmāṃsa*, Śāṅkara, Patañjali, all these spiritual logics. *Sei deli gauranga nahi bhaje*. But he does not come to this conclusion that Gaurāṅga should be revered. He should be respected. He should be accepted as our Master.

Cari veda sara dara sana pari sei deli gauranga nahi bhaje [?]

Vasa tara dayan naya nahi vihina jane daya pani andre jīva kaje [?]

The most striking portion is here. *Vasa tara dayan*, I say that he has only laboured uselessly in the study of the *Veda* and the *Darśana* if he does not come to understand, to realise, that what Gaurāṅga has given it is *the* best. Here is the fulfilment of our life. If he cannot appreciate this Gaurāṅga then all his studies only useless labour. *Gauranga nahi bhaje, vasa tara dayan naya nahi vihina jane daya pani andre jīva kaje*. Here's the stroke. One who has got no eye, what is the necessity of a looking glass to him? He does not know the standpoint how to judge things. The standpoint we may get from Gaurāṅga. Otherwise superficial study, the whole *Veda*, all these things.

*nāham vedair na tapasā, na dānena na cejyayā
[śakya evaṁ-vidho draṣṭuṁ, dr̥ṣṭavān asi yan mama
bhaktyā tv ananyayā śakya, aham evaṁ-vidho 'rjjuna*

jñātum draśtum ca tattvena, praveṣtum ca parantapa]

["Neither by study of the *Vedas*, nor by austerity, charity, or sacrifice, can anyone behold My human-like form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you."]

["O Arjuna, conqueror of the enemy, although in this form of Mine I am practically impossible to be seen by all other methods, the pure devotees, by their exclusive devotion unto Me, are capable of actually knowing Me, seeing Me, and entering into My divine pastimes."] [*Bhagavad-gītā*, 11.53-4]

"If I am missed."

So *daya pani andre jīva kaje*, he has got no eye to appreciate, to see, to look at. Then what is the necessity of the *daya pani* that he will, he can show the mirror, the anything. Or in the microscope if there's no eye. Just as my position, telescope, microscope, nothing can help me because eyesight wanting. So *daya pani andre jīva kaje. Veda bhidyate kichu na janata*. On the other hand, he has not even studied, or does not know the name of the *Veda* and *Purāṇa* and other things, on the other hand.

Veda bhidyate kichu na janata sei yadi gaurāṅga yani sar [?]

But he comes to this conclusion that Gaurāṅga is all in all, he's the highest giver.

Nayananda bani sei sei sakale jane sarva siddhi kala [?]

Then this servant Nayananda he gives this out to the world that he knows everything.

*yasmin vijñāte sarvam evam vijñātam bhavati
yasmin prāpte sarvam idam prāptam bhavati*

["By knowing Him, everything is known - by getting Him, everything is gained."]

Tad vijñātam tad eva brahma. He knows everything, if he knows Gaurāṅga. If he can appreciate Gaurāṅga he has finished everything in his previous life. No love means necessarily no education in his present stage. In *Bhāgavatam* also similar.

*[aho bata śva-paco 'to garīyān, yaj-jihvāgre vartate nāma tubhyam]
tepus tapas te juhuvuḥ sasnur āryā, brahmānūcur nāma grṇanti ye te*

["Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshippingable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Āryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the *Vedas* and fulfilled everything required."] [*Śrīmad-Bhāgavatam*, 3.33.7]

Who has now come to the stage to appreciate *Nāma bhajan*, they have already finished all these necessary things in their previous birth. *Tepus tapas te*, great penance they have made in previous birth, *tapas te. Juhuvuḥ*, and this sacrifice in the fire that are done by him already. *Yoga sasnur*, they take bath in the different holy tank, or a lake, or river, that also finished by him in his previous life, *sasnur. Āryā*, how to deal with, how to live with all these manners and behaviour and practice, conduct, all these we do not find in him, or very lower type. No, no. All these higher types of practices finished in his previous life. *Brahmānūcur*, we don't see him to chant the Vedic mantram. Oh, that is finished, far off, in his previous life. *Nāma grṇanti ye*, then only he has got faith in the Name of You. Who has got his faith practical in the Name, *Nāma bhajan* of the Lord, he has finished all other apparent practices of religious life in his previous life. Something like that.

Yadi gaurāṅga nahi badi _____ [?]

Veda bhidyate kichu na janata sei yadi gauranga yani sar, nayananda bani sei ____ [?]

He says, making statement, *dani sei sei sakale yani*. He knows everything, perfectly, *sarva siddhi kara phale*. And what are the necessary things of him, *bhukti, mukti*, for different position of service. Everything within his fist, whole thing within his fist, who has got the grace of Gaurāṅga.”

This song sung by Nayanānanda who was the disciple of Vaninātha whose Gurudeva was Gadādhara Paṇḍita. And Vaninātha had installed Gaura-Gadādhara, in suppressed *mādhurya-rasa*, here in Gaura *līlā*.

Just the other day I told that when Kṛṣṇa-Balarāma, Gaura-Nitāi, Gaura-Nitāi mostly in *sākhya rasa...*

...just in the sight of Rādhārāṇī, Svayaṁ-Bhagavān. And when that very Kṛṣṇa in that very place in the sight of the *gopīs* He’s Prabhāva-Prakāśa, not Svayaṁ-Bhagavān. This...

[42:05 - 44:08 Bengali conversation?]

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