

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...we're suffering from this pang. It is created by You. ...give us life and sustenance. *Tava kathāmṛtaṁ*. Your consolation. We're eager to hear that voice from Your lips, and then we feel that we're getting our life back. *Tava kathāmṛtaṁ tapta-jīvanam*. No other medicine, but Your assurance, Your consolation, that can only save us from this pang of burning heart. *Tapta-jīvanam, kavibhir īḍitaṁ kalmaṣāpaham*. But we do not care for that. The so many poets there are, they talk about You, and that sins are removed, brushed away by Your *kathāmṛtaṁ*. But in our case we feel encouragement to commit more sin, crossing the orders of scripture and society. *Ārya-pathaṁ ca hitvā* [*Śrīmad-Bhāgavatam*, 10.47.61] But it is not applicable in our case. What is this? *Kavibhir īḍitaṁ kalmaṣāpaham*. But our *kalmaṣa* is increasing we find, and we're told like that from our relatives. *Kalmaṣāpaham* that is *kavibhir īḍitaṁ*, not that is *kalpanā*, that is their imagination. But the opposite we find in us. *Śravaṇa-maṅgalam*. When we listen to Your sweet words we have much hope it is told, we get the bright hope, from in. But it is mentioned in the scriptures but what *maṅgala* we're getting we don't know. *Śravaṇa-maṅgalam*, the *maṅgala* is only we hear, but not substantial it is present. Only we heard through our ear that is *maṅgalam*, that lip deep, just as it is only ear deep *maṅgalam, śravaṇa-maṅgalam*."

*tava kathāmṛtaṁ tapta-jīvanam, kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalam śrīmad-ātataṁ, bhuvi gr̥ṇanti ye bhūridā janāḥ*

[“O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers.”] [*Śrīmad-Bhāgavatam*, 10.31.9]

“It is full of beautiful promises, *śrīmadbhir-ātataṁ*, all well-wisher of their own best prospect, they crowd, throng, on all sides of You. There is Your consolation features, just as there it is.

He's our *bhayam ca*, in *Bhagavad-gītā*. Your soothing and assuring words even captures and captivates Lakṣmī Devī. And in her comparison what is our position? You have got that fascinating capacity, that all are attracted by You. So *śrīmadbhir*, that is in there also.”

[?]

“A great attraction, wonderful attraction, is about Your talk, about talk about You. So You are always surrounded by different persons of high rank. *Bhuvi gr̥ṇanti ye bhūridā janāḥ*. And we're told, who talk about You in this world, they give the highest thing. Why You are so unmerciful, so cruel to us? Please give Your company to us.” In this way.

Hare Kṛṣṇa. *Śrīmad-ātataṁ*. “We were, a little before, we were required by You for Your *līlā*, but now You left us. Perhaps a more serving section higher than us has surrounded You, and deceived, and snatching You, from us. *Śrīmadbhir ātataṁ*. They have captured and surrounded You, and taken out of us somewhere else. *Bhuvi gr̥ṇanti ye bhūridā janāḥ*. This is Your nature, Your acquaintance. And we're told, who gives You to the world, they give the highest. Their gift is the highest in the world. *Bhūridā janāḥ*. _____ [?] They give enough, more than sufficient.”

Ānandāmbudhi-varধানam prati-padam pūrṇāmṛtāsvādanam [*Śikṣāṣṭakam*, 1] How much we can take? *Eka-bindu jagat dubāya* [*Caitanya-caritāmṛta, Antya-līlā*, 15.19] Our demand is very little. *Bhūridā janāḥ*. The rain can inundate the area, and when there is drought not a drop of water is available. *Bhūridā janāḥ*. Like clouds they inundate by Your topics to the world. In this way it may be developed.

Kṛṣṇa. Gaura Hari bol. *Tava kathāmṛtaṁ tapta-jīvanam*. *Tapta* of different type, *jīvan* also of different type. Life, all, life demand is not one. But even from the *anyābhilāṣi, karma, jñāna*, they're also captivated by Your connection. *Tapta-jīvanam, kavibhir īḍitaṁ kalmaṣāpaham*. One, imagination, and another by real *kavi*. _____ [?] *kavibhir īḍitaṁ kalmaṣāpaham*.

Śravaṇa-maṅgalam śrīmad-ātataṁ, bhuvi gr̥ṇanti ye bhūridā janāḥ. Then also that,

*nahe gopī yogeśvara, pada-kamala tomāra, [dhyāna kari' pāibe santoṣa
tomāra vākya-paripāṭi, tāra madhye kuṭināṭi, śuni' gopīra āro bādhe roṣa]*

["The *gopīs* are not like the mystic *yogīs*. They will never be satisfied simply by meditating on Your lotus feet and imitating the so-called *yogīs*. Teaching the *gopīs* about meditation is another kind of duplicity. When they are instructed to undergo mystic *yoga* practice, they are not at all satisfied. On the contrary, they become more and more angry with You."]

[*Caitanya-caritāmṛta, Madhya-līlā, 13.141*]

"From that angle also it may be considered. *Bhuvī gr̥ṇanti ye bhūridā janāḥ*. Who gives, who distributes You in the world, they consider it is enough. But we don't find it such. We feel that You are burning our heart, as if we have drunk poison. If we did not enter this charming area it would have been better for us." *Viṣajvāla haya, kṛṣṇa premara adbhuta carite.*

[*bahye viṣajvāla haya, bhitaro ānandamāya, kṛṣṇa premara adbhuta carite*]

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.50*]

"*Adbhute*, we're suffering, utmost. *Tapta-jīvanam*. It is created by _____ [?] only to burn the hearts of people like us. We're innocent, but You have come, and to our fate anyhow _____ [?] we are born _____ [?] Anything may be applied. *Jñāna sunya bhakti. Tava kathāmṛtam tapta-jīvanam*. Only it is meant to make the other's life burnt with fire. He, he, he, he. They can't feel any satisfaction anywhere else. It is so. Such a fire is lit within the heart of others. *Tapta-jīvanam*."

nahe gopī yogeśvara, pada-kamala tomāra, dhyāna kari' pāibe santoṣa
[*Caitanya-caritāmṛta, Madhya-līlā, 13.141*]

[*citta kādhi' tomā haite, viṣaye cāhi lāgāite, yatna kari, nāri kādhibāre*]
tāre dhyāna śikṣā karāha, loka hāsānā māra, sthānāsthāna nā kara vicāre

[*Caitanya Mahāprabhu* continued, "I would like to withdraw My consciousness from You and engage it in material activities, but even though I try, I cannot do so. I am naturally inclined to You only. Your instructions for Me to meditate on You are therefore simply ludicrous. In this way, You are killing Me. It is not very good for You to think of Me as a candidate for Your instructions."]

[*Caitanya-caritāmṛta, Madhya-līlā, 13.140*]

"We're burning with Your separation and You are giving *Vedānta Upadeśa*. What fun is this? Mockery. So one who has come in Your connection their fate is doomed. Ha, ha, ha. They won't find any drop of peace anywhere. They're finished, their life is finished."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. *Bhada stuti* [?] Hare Kṛṣṇa.
Nitāi Gaura Hari bol. Nitāi. Nitāi. Nitāi.

14:18 - 15:25 [?]

To tie tightly and then to whip, what is this? Ha, ha, ha.

Nitāi Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Will you come? _____ [?]

In Madras, one gentleman came to me, "Oh, your highest ideal is Caitanya Deva?"

Yes.

"Oh. Then Śrī Caitanya Deva in His past life He only shed tears, and disappointed life, vacant life, madly He's after His ideal. Most suffering position. Then who'll go to that side, to that ideal? If

Caitanya Deva's life, after life, how miserable it is, all is in disappointment, He's crying aloud, and doing this, that. Is it an ideal life for anyone? So why should we go to your...?"

And it is mentioned there also. *Bahye viṣajvāla haya, bhitaro ānandamāya, kṛṣṇa premara adbhuta carite* [*Caitanya-caritāmṛta, Madhya-līlā, 2.50*] And there is that English poem comes to my help. "Our sweetest songs are those that tell of saddest things."

[“Our sincerest laughter with some pain is fraught;
Our sweetest songs are those that tell of saddest thought.”]
[The English Romantic poet, Percy Bysshe Shelley, 1792-1822]

Viraha milan. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.
We're talking about so high. Where we are?
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

āmi - eka bātula, tumi - dvitīya bātula, ataeva tomāya āmāya ha-i sama-tula

[Mahāprabhu said: “I am insane, mad, *bāula - pāgala* - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class.” So He told to Rāmānanda Rāya. It is not to be expressed outside - not to be divulged. Still, the *bāulas*, the eccentrics - so called, they cannot check their ecstasy. They express it anyway.] [*Caitanya-caritāmṛta, Madhya-līlā, 8.291*]

They're talking like madmen. Who will care for this? They'll say, “Oh, these fellows are spoiled, gone.” They won't give any importance, attach any importance to all these things. They'll say, “Oh, these mad persons are spoiling the country.” This Chinaman, Mao Tse-tung and his followers, they'll say, “These people, they're ... the religious section they're also extorting the public. The priest class, so called religionist, the innocent public they're robbing, exploiting. So they should be driven off, finished.”

Devotee: Mahārāja, actually, Brezhnev in Russia, he said that about a couple of months ago. He said that, “The biggest enemy of the Russian youth is American pop music and Hare Kṛṣṇa.”

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. The Kazi told Gadādhara Paṇḍita, Gadādhara Paṇḍita approached the Kazi of that locality, in some position, and asked him, “You say Kṛṣṇa, Hare Kṛṣṇa.”

“Why should I say Hare Kṛṣṇa?”

“Oh, you have said Kṛṣṇa. Oh, you've already said Kṛṣṇa.” He began to dance. “That very Name you have pronounced the Hare Kṛṣṇa *Nāma*. What to be done, you're finished, your fellows are finished. You have pronounced Hare Kṛṣṇa. That has captured you from the back door. From the back door Hare Kṛṣṇa has captured you.”

Bhaya dvesad karna kroda bhaya desat [?] “You are approaching from the other side, the negative side, and Hare Kṛṣṇa, Hare Kṛṣṇa.” This *stobha*.

*sānketyam pārihāsyam vā, stobham helanam eva vā
[vaikuṅṭha-nāma-grahaṇam aśeṣāgha-haram viduḥ]*

[“One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - *sānketyam* (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - *parihāsyā*, for musical entertainment - *stobha* (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the *Harināmāmṛta-vyākaraṇa*; when one is playing the *mṛdanga* drum, using the Names Gaura Nitāi, Gaura Nitāi to represent different drumbeats), or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures.”] [*Śrīmad-Bhāgavatam, 6.2.14*]

“In one group you are, your liberation is sure. Now think what to do.”

Devotee: The other day also I was reading the news Mahārāja, in America, Los Angeles, there’s a devotee who used to work with our Aranya Mahārāja, that *saṅkīrtana* _____ [?] He was describing one incident that President Reagan, he was not the President but he was a senator of California. So one day he was distributing books in the airport and then he came, Reagan came, the senator Reagan, and he gave him a book. I think it was *Śrīmad-Bhāgavatam* fifth canto. So at first he couldn’t figure out what it was. At first he thought that he came to take his autograph, so he gave him an autograph. He said, “No, I don’t want that.” So he kept on pressing, “No, it’s for you.” So he thought he’s come for a TV display, he showed it in the TV camera. But then he kept on insisting, “No, it’s for you. I want you to read it.” So quite reluctantly he took the book and he gave it to one of his assistants, his aide. And then he went away for some conference or something they had in the airport. But then, when he was coming back, then again they met. But this time when Reagan saw him he smiled at him, as if a smile of recognition. And then he was pointing out that after that Reagan’s policies had changed to some extent because he was supporting abortion at one time, now he’s against abortion. And his policies taking a better shape now.

Śrīla Śrīdhara Mahārāja: Modified.

Devotee: Modified, yes.

Aranya Mahārāja: We approached him one time in New York, President Reagan, and he said, “Oh, I have many of your books.” He said, “Thank you, I have many of your books already.”

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol. What’s the time?

Akṣayananda Mahārāja: Nine thirty.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Swāmī Mahārāja used to come here now and then and now you are coming to represent him here. Mahāprabhu told when the Prince was produced to Him, *utrena dana yechay raja milan* [?] Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Perhaps I’m one year older than Swāmī Mahārāja.

Devotee: Two years Mahārāja.

Śrīla Śrīdhara Mahārāja: He’s [18]96, and I’m [18]95. One year. He came in August, and I in October, so ten months. Hare Kṛṣṇa.

Devotee: And then you lived also together for a long time. Next door neighbours.

Śrīla Śrīdhara Mahārāja: Yes. First met Allahabad, and next Bombay, third Calcutta. For long time. And there the birth of ISKCON and *Back to Godhead*, that Sitakanta Banerjee Lane.

Devotee: ISKCON was founded there, or?

Śrīla Śrīdhara Mahārāja: I heard from Govinda Mahārāja.

Devotee: League of Devotees.

Śrīla Śrīdhara Mahārāja: Not ISKCON perhaps. Govinda Mahārāja said that ISKCON name was consulted there. I know from him, but I have not direct experience of that ISKCON.

I rather asked him that, “Your Mission is known as Hare Kṛṣṇa, direct name, and why you have given the name ISKCON? This is not representing the Name.”

He told, “Īśā-con.” *Īśāvāsyam idam sarvaṁ [Śrī Īsopaniṣad, 1]* “Īśā-con, you may take it.” That was his answer to me.

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

Devotee: Mahārāja, when there is disagreement or misunderstanding among the devotees, fights among the devotees, what is the cause of it actually Mahārāja? Why it happens?

Śrīla Śrīdhara Mahārāja: That is according to their, it is mentioned where, may be in higher stage may be difference in the realisation of their internal *rasa*, may be difference. And the lower stage also according to their classification there may be difference. And different type of *anartha* in the lowest stage can attract one to one direction, another to another direction. In the lowest stage that may be the cause of difference of different types. Difference is also in the ideal also there’s difference, not only ordinary difference but enemy position, in *mādhurya rasa*, *vātsalya rasa*. In *mādhurya rasa* different camp, it is already in Yogamāyā, but is all harmony going to one. And here is diversity, difference, *bhedābheda*.

Devotee: But that is in Kṛṣṇa *sambandha*.

Śrīla Śrīdhara Mahārāja: Yes, Kṛṣṇa *sambandha*, it is well and good. And perverted reflection it is bad.

Devotee: Yes. So when the fights are causing difficulties in Kṛṣṇa consciousness...

Śrīla Śrīdhara Mahārāja: That are all different stages, fights amongst them. There is in some cases the question of principle, some case the *anartha*. We’re to detect in particular what case is what. *La puja* [?] *pratiṣṭhā*, do to that also there may be difference, especially *pratiṣṭhā*. *La puja pratiṣṭhā*, according to the degree there may be differences. That is the lower difference. And higher departments also there is.

*aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet
[ato hetor ahetoś ca, yūnor māna udañcati]*

[“Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa.”] [*Ujjvala-nīlamanī*]

This example has cleared many things, by Rūpa Goswāmī. Just as naturally the serpent goes in a crooked way, so *prema*, the love, is of such nature. *Ato hetor ahetoś ca, yūnor māna udañcati*. So sometimes cause, no cause, but difference must arise in the higher section. Not only amongst the servitors, but with the servitor and Kṛṣṇa, the difference will come automatically, *hetor ahetoś*. Sometimes with a little cause, sometimes no cause, constituents come to enhance the *līlā* by Yogamāyā it is made in such way. *Ato hetor*, there is some cause, or no ground, but the feelings, sentiments, are anti, fighting. This is the necessary part of the *līlā*.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: As Prabhupāda also said that, “After the Ācārya leaves the planet there’s chaos.”

Śrīla Śrīdhara Mahārāja: Naturally. That is a position of disaster, a great misfortune when the Ācārya leaves. That shows that a great misfortune is falling on the followers. So they should be very

careful for that. The bad time has come, and how we're to go on with self control. Some sort of caution everyone must have within him. The bad times have come.

32:20 - 32:32 [?]

Devotee: Is there any caution about the disciples also?

Śrīla Śrīdhara Mahārāja: Not any particular thing I have seen mentioned in the scripture, but general knowledge. Viśvanātha Cakravartī has written somewhere in the *tikā* that when Gurudeva disappears then some calamity comes down for the followers. I can't remember where it is, but I saw somewhere.

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

Devotee: Mahārāja, it says that Kṛṣṇa is saying that _____ [?]
So on the other hand, those that are endowed with much material opulence, then can it be understood that he's not really...

Śrīla Śrīdhara Mahārāja: If it's for service of Kṛṣṇa it is all right. And if it's considered for individual interest then it is bad.

Devotee: He's carried away with that.

Śrīla Śrīdhara Mahārāja: Everywhere it is such. If for Kṛṣṇa, all right. And for a devotee of Kṛṣṇa, or some such thing, it is all right, everything. But if it deviates me from Kṛṣṇa to other interests, then of course it is bad, a different thing. So in our weak stage we should not mix with much tempting opulence. _____ [?]

If some superior association is there then nothing can work badly in us. Otherwise they're always trying to devour us.

*kāma eṣa krodha eṣa, rajo-guṇa-samudbhavaḥ
mahāśano mahā-pāpmā, viddhy enam iha vairiṇam*

[“The Supreme Lord replied: Certainly it is lust, born of the mode of passion, which induces a person to commit sin. Lust is the basis of the desire for sense enjoyment, and in different situations that lust becomes transformed into anger. It is utterly insatiable and extremely malicious. Know this lust alone to be the greatest enemy of the living being in this world.”] [*Bhagavad-gītā*, 3.37]

If we have the tactics to utilise it in the service of Kṛṣṇa, then we're forever, if we come to adjustment, then forever we're relieved. Otherwise if we set fire it may come again to attack me, so, *anāsaktasya, nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate*. Proper adjustment. This is all for Kṛṣṇa. And I am also in this sort of relation with Kṛṣṇa. So we have got our mutual relation with this. I'm a servant, and to serve the serving materials, in this way, real adjustment. That is the solution. So renunciation is no real solution, but proper adjustment is solution. *Nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam*.

*prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo, vairāgyam phalgu kathyate.
[anāsaktasya viṣayān, yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate]*

[“That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called *phalgu-vairāgya*, external or false renunciation.”] [“That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called

yukta-vairāgya, or practical renunciation.”] [*Padma-Purāṇa*] & [*Bhakti-rasāmṛta-sindu*, *Pūrvavibhāga*, 2.125-6] & [*Gauḍīya Kaṅṭhahāra*, 13.106]

Temporary and inefficient and not permanent. *Anāsaktasya viṣayān, yathārham upayūñjataḥ, nirbandhaḥ kṛṣṇa...* Not to try to utilise it in the service of Kṛṣṇa, that is *phālgū-vairāgya*, imperfect knowledge, not knowing the utility of those things of our environment. Their knowledge is not perfect knowledge.

*īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyām jagat
[tena tyaktena bhūñjīthā, mā grdhaḥ kasya svid dhanam]*

[“Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.”] [*Śrī Īsopaniṣad*, 1]

I am also His subordinate and other things also subordinate to Him has necessary connection not to be detached from Him, even *māyā*. *Māyā* is also there, to serve Kṛṣṇa.

*daivī hy eṣā guṇamayī, [mama māyā duratyayā
mām eva ye prapadyante, māyām etām taranti te]*

[“This “trimodal,” supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy.”] [*Bhagavad-gītā*, 7.14]

The necessity of *māyā* also - to entice. That CID may not be successful if the test is there. You test, tempt my clerk if you can entice him. If you can't and he's so much faithful to the office, now he's a good man, can be relied. So indirect way the attack of *māyā*, that also has some necessity, to test ones purity. Just as some persons generally go to the physician to check his health, though not any particular disease, but still check my body if there is any. So *māyā* is there to check our faithfulness of the servitors to Kṛṣṇa. She has got that duty - temptation against Kṛṣṇa.

Sanātana Goswāmī has written in *Bṛhat-Bhāgavatāmṛta* when a *jīva*, soul, is liberated and going towards Vaikuṅṭha, the Devī herself comes in a very beautiful figure to pray, “Why do you leave me? Stay here. I shall serve you. So don't neglect me. I shall serve you.” In this way the Devī comes to him. And if he can cross that and go, he's safe, otherwise he's again captured.

Śivo 'ham, as *śiva* they're again seen to come under the feet of the *Māyā Devī*. The *jīva* soul.

pāśa-baddho bhavej jīvaḥ pāśa-muktaḥ sadāśivaḥ

The ordinary soul when liberated from the clutches of *māyā* he's *śiva*, above *māyā*, but not inviting the serving nature towards upper realm, he's *śiva*. And *baddha jīva* is trampled under the feet of *māyā*.

Devotee: Isn't Śiva platform higher than the layers of *māyā*, coverings of *māyā*?

Śrīla Śrīdhara Mahārāja: Yes. But in connection of *māyā* but higher, master of *māyā*, but relativity with *māyā*.

Devotee: Because Mahārāja, in *Bṛhat-Bhāgavatāmṛta* Sanātana Goswāmī is describing that he went across the covering, went past it, then he came to the *brahmajyoti* and there he was feeling very uneasy because he couldn't see the Lord at that time in the *brahmajyoti*. And then he started praying.

Śrīla Śrīdhara Mahārāja: Yes. *Āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nāḍṛta-*

[ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ

āruhya kṛcchreṇa param̐ padaṁ tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ]

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

If no visa is available then to retrace back here.

Devotee: To be born again.

Śrīla Śrīdhara Mahārāja: From border.

Devotee: And then he started praying, and then he heard the sound of *saṅkīrtana*, and then he saw a man whose bodily complexion is like camphor, riding on a bull and surrounded by his associates. And the procession was going by, and that was Lord Śiva.

Śrīla Śrīdhara Mahārāja: Yes. That is *bhakta* Śiva. Māyāvesa Śiva, Māyāpati, and then the devotee, Sivaloka, above Brahmāloka. Śiva, the vague personality, personal conception of the consciousness, that is Brahman as a whole, on this side, and this side, of Brahman. Brahman is more or less non-differentiated, and differentiation of Brahman in relation to *māyā* is Rudra. And differentiation of Brahman catching a little colour of serving, Vaikuṅṭha, that is *bhakta* Śiva, Sivaloka, Sadāśiva, of Mahā Viṣṇu, sometimes.

*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti [tataḥ param̐ hi mām
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye]*

["A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world."] [*Śrīmad-Bhāgavatam*, 4.24.29]

If one can discharge his duty very perfectly in *varṇāśrama dharma* for a hundred years consecutively then he's eligible to hold the position of a Brahmā. *Svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti*. He gets the position of a Brahmā, the creator.

Devotee: After hundred lifetimes.

Śrīla Śrīdhara Mahārāja: A hundred lives of perfectly discharging the duties under *varṇāśrama*. *Tataḥ param̐ hi mām*.

Then it is the saying of Mahādeva. "Then after that, a little higher, they attain my position, Sivaloka, Śiva."

Brahmā is clearly connected with this mundane world. But Śiva is aloof, little aloof, so almost independent, but master of *māyā*. Brahmā is within *māyā*. He's always, his whole engagement with this *māyāic* world. But Śiva is not so addicted to *māyā*, but independent form of life, conception of his own self as pure consciousness, not *māyā*. In this way. *Tataḥ param̐ hi mām. Mām avyākṛtaṁ...*

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