

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

[Start of SCSMGLOBAL MP3 dated 81.02.28]

**Śrīla Śrīdhara Mahārāja:** Sweet and magnanimous, that is the characteristic of Navadvīpa, sweet magnanimity; magnanimous sweetness. Hare Kṛṣṇa. Like the other day you'll take some *prasādam*?

**Tamal Kṛṣṇa Swāmī:** Yes, but first you have, first we want to be with you.

**Śrīla Śrīdhara Mahārāja:** I don't do very well, but still I must try to attend you. That is my duty, to do so as much as I can. I take it up out of duty.

**Tamal Kṛṣṇa Swāmī:** Sometimes, just like Purnacandra, he got Hari *Nāma dīkṣā* from Prabhupāda, our Prabhupāda. And I think he never, sometimes there are others like him, and they got, Prabhupāda disappeared, so they took their *Gāyatrī mantra* initiation from one of Prabhupāda's disciples. So sometimes they want to know how they should regard, how they should regard their *Gāyatrī mantra* Guru, and they ask the question, "My relationship with my Hari *Nāma* Guru is eternal. Is my relationship with my *Gāyatrī mantra* Guru also eternal?"

**Śrīla Śrīdhara Mahārāja:** Yes, the first importance to *Nāma* Guru, second the initiation. But the *dīkṣā* Guru must have respect, then all the other disciples of Prabhupāda. First honour to Prabhupāda, *param* Guru: Guru of Guru. And the second honour to the *dīkṣā* Guru. And to the rest accommodating, according to their status will be accommodated.

Jīva Goswāmī has written, "The Name is the principle thing in the *mantram* also so many other words. The Name is the most important. Suppose the Name is taken away, another name is put, the whole thing is rotten." In this way he has judged a great decision. The Name is all we know. In a *mantram* the Name is there, Kṛṣṇa *Nāma* is there, so many other words couched. But if the Kṛṣṇa *Nāma* is taken away and the Śiva is put there, the whole thing will come to Śiva. So Name is all important factor, so *Nāma* Guru, even *mantram* may not be necessary, *Nāmātmāka, mantra*.

**Śrīla Govinda Mahārāja.** \_\_\_\_\_ [?] *Śloka* by Lakṣmī Devī?

**Śrīla Śrīdhara Mahārāja:** Anyhow, Name is the most important, even *mantram* may not be necessary. But *mantram, mantram* we accept only to help the *Nāma bhajana*. Otherwise it is, it may not be necessary at all. It has been judged in such a way. So the Name can do everything for a person, the full thing. But to help the *Nāma bhajana* to do away with the *aparādha* in the *bhajana*, the *mantram* comes to help us, only this much.

I showed once the bigger from the lowest to the highest and the *mantram* circle is in the middle. From the lowest *mantram* cannot go. *Nāma*, Name can go to the lowest portion. And the Name *mantra* always gives up to salvation, emancipation, and then Name goes, no *mantram*. This is *mantra* and Name's connection. Name from the lowest position, *caṇḍāla, yavana*, everyone you can receive *Nāma*, but all not eligible for *mantram*. After *Nāma* a little developed stage *mantram* may be called for. And the *mantra's* jurisdiction will be finished when emancipation is attained, Kṛṣṇa *mantra*. To help our emancipation *mantra* is necessary, and then *mantra* finished. It comes and is gone after giving us emancipation. But the Name will continue all along. From the lowest to the highest, Name is, only Name. No mention of any application. I want this, that, only Name on \_\_\_\_\_ [?] That will encourage all the good in us, Name, *uddīpana*. But *mantra* is limited, function limited, *mantram*. So the Name is all important. *Nāma* Guru will have the first, and the next, *mantra* Guru, and then other Vaiṣṇava.

**Tamal Kṛṣṇa Swāmī:** How should the devotee who has taken initiation, second initiation, should he regard his *Gāyatrī mantra* Guru as a God-brother, or as a Guru?

**Śrīla Śrīdhara Mahārāja:** *Acintya bhedābheda*. Generally Guru, according to his present stage, but if he transcends, he goes to his previous history, then he will see something like God-brothers. But generally in his present stage he will see as Guru, and in the background, God-brother. Direct connection Guru, on his background is God-brother. And that may be estimation.

**Tamal Kṛṣṇa Swāmī:** And sometimes they ask, "Why my relationship, just as you said, the Hari *Nāma* continues after the liberated condition. So does the *Gāyatrī mantra* Guru continue any activity with the devotee beyond the point of liberation? In other words, is the relationship with *Gāyatrī mantra* Guru also to be considered eternal, or only the Hari *Nāma* Guru relationship?

**Śrīla Śrīdhara Mahārāja:** I can't follow.

**Tamal Kṛṣṇa Swāmī:** Do you understand that? \_\_\_\_\_ [?]  
Because they may give less importance in consideration...

**Śrīla Śrīdhara Mahārāja:** Then there the Name will be on the background and their other function of services will come in the front. When they'll enter the domain, they will give him some function there in the service of Kṛṣṇa and that will be very conspicuous, prominent, and the Name will be in the background at that position. When you enter a particular group in a particular *rasa*, like *sākhya rasa* you say, then he will come and [then have a?] specific duty. Under Subala, under Subala, Bāladeva, or anyone and he will be given some sort of duties to be discharged. That will be the first important. But the Name will be in the background. It will help. It will have \_\_\_\_\_ And there the Guru will be this *Nāma* Guru other Guru will be, all Gurus, but still there is hierarchy. At the immediate, it is a family life. The Guru's Guru is there, but he'll work under his own boss, as if he has got his boss, in this way. But he will receive direction from his immediate higher position, in this way the high line key is there and he will be able to transform into that sort of function. The Guru, all Gurus, their hierarchy, I am under some servitor, the servitor and my immediate duty will be to attend him, his orders. In this way it will be transformed there. Am I clear?

**Tamal Kṛṣṇa Swāmī:** Oh yes, that is clear. Another question, that when the *jīva* falls down into this material world from the spiritual world, does he first, sometimes we have heard that his first birth is as Brahmā, and then he takes different types of births. Then other times we have heard other things. In what type of birth does the soul first take its birth when it falls from the spiritual world?

**Śrīla Śrīdhara Mahārāja:** It is a broad question. You see \_\_\_\_\_ [?] It will be of two classes. Generally a *jīva* does not fall down from Vaikuṅṭha, Goloka. Generally the *jīva*, the source of the fallen *jīva* is *brahma-loka*, the *taṭasthā-loka*, the...

**Dhīra Kṛṣṇa Mahārāja:** *Brahmajyoti*.

**Śrīla Śrīdhara Mahārāja:** ...of *taṭasthā śakti* that can fill up this *jīva*. From there, from Śivata it may come to Brahmāta, Brahmā, and gradually it may come down: general question. And in higher vision that is also seen that Goloka servitors and Vaikuṅṭha servitors they are also seen to be within the jurisdiction of *brahmāṇḍa*, but that is only a play, *līlā*. When they come from that plane, it is to be considered as *līlā* for some time the *vipralambha*, separation, it is necessary for them anyhow. They come and they go. This is one class. And another class comes from the ordinary class comes from *taṭasthā-loka*, *brahma-loka*, not from Vaikuṅṭha, not from that area. They are under *māyā*, first

position will be like that of Brahmā, then of course according to *karma* they will be mingled, and the *karma* will decide their up and down life.

**Tamal Kṛṣṇa Swāmī:** First will be like the position of Brahmā?

**Śrīla Śrīdhara Mahārāja:** A deviation, first deviation is *svadharmma-niṣṭhaḥ*.

[*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ param 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]

In *Bhāgavatam* Mahādeva says, Śiva, Mahādeva, says, "If one discharges duty of *varṇāśrama-dharma* perfectly for one hundred lives then he attains the post of a Brahmā, he comes to the position of Brahmā. Then progressing next he comes to my position, what is that? \_\_\_\_\_ Not very differentiated character, Mahādeva. Brahmā this side and that side, and my side some variegated character. That is Rudra, *jīva* and the other side of the Brahmāloka, differentiated character that is *bhakta* Śiva Mahā-Viṣṇu. Hare Kṛṣṇa.

**Tamal Kṛṣṇa Swāmī:** We want to clarify some details on your description which you have just given. When you say Brahmāloka, what exactly is that Brahmāloka?

**Śrīla Śrīdhara Mahārāja:** Brahmāloka and the Brahmā, it is two things separate. Brahmā is already a person in the connection with *māyā*. Brahman, the non differentiated marginal plane where you cannot \_\_\_\_\_ but that is the source of many. Many *jīva* souls is a particle. And the plane consists of many particles, we cannot differentiate them, they are in one and the same plane, non differentiated character.

**Tamal Kṛṣṇa Swāmī:** Brahmajyoti.

**Śrīla Śrīdhara Mahārāja:** Brahmajyoti. *Jyoti*, and a ray of *jyoti* is *jīva*. *Jīva* soul means an atom in the *jyoti*. So the *jyoti*, the Brahmāloka is a product of so many atoms, *jyoti* atomic, *jyoti* atom. Many, many atoms of *jyoti* make the feet of Brahmāloka. So, generally from Brahmāloka and that is a living thing, growing thing, and from there the supply of the *jīva* soul. *Yayedam dhāryate jagat*, in *Bhagavad-gītā*.

[*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]

*Apareyam, para, apara-śakti. Apara-śakti*, the world made of, and the *para-śakti* there are two; that is Brahmaloaka, *jīva* soul, the collective *jīva* soul, and *yayedam dhāryate jagat*. And these two mixed, they are just as the gas and the iron machine continue, going in-, other things, either electricity or gas and the body of iron and steel and working. So *jīva* soul, and that is the atom conscious atom, that is within and the *apara-śakti*, earth, water, fire, air, water \_\_\_\_\_ out. And the machine is working with the help of these two, *dhāryate jagat*. That *para* is *jīva*, that is *taṭasthā*; and *antaraṅga-śakti* is not mentioned here. That is included in the, in Bhagavān Himself.

**Tamal Kṛṣṇa Swāmī:** So, generally the *jīvas* who are here in this world, have come from that Brahmaloaka. They have no experience as yet of Goloka.

**Śrīla Śrīdhara Mahārāja:** But because *yaṁ prāpya na nivartante, tad dhāma paramaṁ mama:*

*[avyakto 'kṣara ity uktas, tam āhuḥ paramām gatim  
yaṁ prāpya na nivartante, tad dhāma paramaṁ mama]*

[“That which is described as the 'unmanifest invincible' is proclaimed the supreme goal (by the scriptures known as *Vedānta*), and having reached that, one does not return again to this material world. You should know that supreme destination to be My holy abode.”] [*Bhagavad-gītā*, 8.21]

...catches the current; that in-coming current, then he is not to come back. But they also come back. In *Brahma-vaivarta-Purāṇa*, etc. there Rādhārāṇī, Subala, they are playing and - they are cursing each other, and they had to come here, in the Martyaloka. This is all play. This is *līlā*. They sometimes come here, but they are not overpowered by *māyā*. They are sent here, but they have come to, form of play, they have come here. That is another thing. And this is another thing. It is mentioned in *Bhāgavatam*, *Jīva Goswāmī* has recited, discussed and decided that in the womb of the mother, it is seven months in the womb, he, the child can see the Lord. See the Lord, and its previous births come to his memory at that time. And he promises, “I won't in this present birth, I won't mix with *māyā*, but I shall try to...”

**Tamal Kṛṣṇa Swāmī:** Elevate.

**Śrīla Śrīdhara Mahārāja:** ...to go to You with devotion, etc.” But as soon as he gets out of the womb, he forgets everything. *Jīva Goswāmī* says not all *jīva* souls; it is not the case with all the *jīva* souls that they must see in the seventh month in the womb Bhagavān. Once one can have *darśana* of Bhagavān, he never comes down in this world.

**Tamal Kṛṣṇa Swāmī:** So they all see, or they don't see?

**Dhīra Kṛṣṇa Mahārāja:** No, not all of them.

**Tamal Kṛṣṇa Swāmī:** It is a rare thing; it is very rare to see Bhagavān within the womb of the mother, rare thing?

**Śrīla Śrīdhara Mahārāja:** Only particular *jīva* has got such experience, and those that have got such experience, they never come down. They'll have to go up. Because if that is true that he has got a real *darśana*, then he can, *māyā* cannot clutch him, catch him. That is given by *Jīva Goswāmī*. So how it is possible, they at birth see a *darśana* of Bhagavān, how they can come down? But in some cases when the *darśana* is very vague and meagre it will not take place, but generally...

**Dhīra Kṛṣṇa Mahārāja:** And he'll come out, he'll take birth, then forget. If when it's vague and meagre.

**Śrīla Śrīdhara Mahārāja:** In that case, he may again come back. And then, any, getting any least chance of help, then they will go up.

**Dhīra Kṛṣṇa Mahārāja:** But if they go up, and they were in the womb of mother, what, I don't understand, what...

**Śrīla Śrīdhara Mahārāja:** When the soul, I am talking of the soul, not the body, body is there. Gradually they'll go up and then when emancipated, then one day they can leave without body.

**Dhīra Kṛṣṇa Mahārāja:** Oh, so they will take birth, but in divine consciousness.

**Śrīla Śrīdhara Mahārāja:** Yes. And when that divine consciousness will be held in superior position and they won't interfere with the *māyic* world like Jada Bharata and others, they will be here, but they will not mix much with the *māyic* affairs. They will go up, gradually. With the help of the *sādhu* and *śāstra*, and their eternal connection will be revealed, go up.

**Tamal Kṛṣṇa Swāmī:** When the *jīva*, when the body dies, not the *jīva*, when someone dies, they are taken to the court of Yāmarāja?

**Śrīla Śrīdhara Mahārāja:** Most all, there are exceptions.

**Tamal Kṛṣṇa Swāmī:** What are those exceptions?

**Śrīla Śrīdhara Mahārāja:** Exceptions that you have the chance of entering into *ānanda-bhakti*, *śuddha-bhakti*. There the jurisdiction changes.

**Tamal Kṛṣṇa Swāmī:** Supposing a devotee, who has executed some devotional service, but not completely?

**Śrīla Śrīdhara Mahārāja:** One who has come in connection with the Guru of *śuddha-bhakti*, he won't be produced to Yāmarāja. His jurisdiction already changed. Whatever should be dealt with about him that will come from Vaikuṅṭha, and not from the judge of this mundane world, Yāmarāja.

**Tamal Kṛṣṇa Swāmī:** And if, if someone is under the jurisdiction of Yāmarāja, how long does it take until the *jīva* takes its next birth in the womb?

**Śrīla Śrīdhara Mahārāja:** That is various in variegated cases, different cases, different. Generally, we may take it that within twenty-four hours the *ātmā*, the soul is taken to Yāmarāja. Then with \_\_\_\_\_ it is a sort of bell, it is \_\_\_\_\_ and then after one year, one year's time, his case is taken up. And then he is judged and amount of sin and amount good action is judged and he is asked, "What you will take first, the \_\_\_\_\_ Do you like to enjoy the fruits of your good action first?" If of course the amount is great, offering Guru *dakṣiṇā* or \_\_\_\_\_ then he takes up in his own hand, he will go to suffer the results of bad actions first, and then good actions. \_\_\_\_\_ [?]

**Devotee:** Time and space theory.

**Śrīla Śrīdhara Mahārāja:** Time and space theory? \_\_\_\_\_ [?]

What they will say is about general cases, but there are particular cases, the urgent case, just as in a court, the urgent case, that may be dealt urgently. Some may take birth after, immediate after his death he enters into a womb, particular cases are many.

That Vasudeva says, we find in *Bhāgavatam* that when Devakī is married and Vasudeva is taking Devakī away to his own house, Kāṁsa, he is taking the reign of the horses, he is conducting the chariot. And the way there was a sudden sound came from the sky that Kāṁsa he was relishing so much this occasional joy, taking with so carefulness for sister to her husband's house, "But her eighth child will kill you." \_\_\_\_\_ twice. When this sound came from the sky then Kāṁsa was enraged; and he took his sister by the hair and was about to cut her throat.

Then Vasudeva came and protected her. "What is this? You are a hero? Are you afraid of your death? What is this, are you are not a coward?" And in this way he began discussion and then, "You have no cause of fear from her, but her child. But you may, I assure you that the children will be given to your hand. You may do away with them, but leave her. She is not going to kill you."

Anyhow, at that time Vasudeva comes to talk about some philosophical line and says here, that before one is dead, his next life begins. Before the man is dead, his next life begins. How? When he is going to die, his previous actions in subtle form comes to, come all, and - gathered, and everyone demands the next birth, I want. According to the intensity or their priority they come to propose that the next chance I must get. So before the actual death it is determined. And the idea catches him there. Here I have got position. Suppose anger or jealousy or some greed, so many propensities are within and the one, who gets the first chance will take possession of the *ātmā*. And then he dies, and he takes him, the idea is taking position of the idea, he goes to the, to some society. His own society, and from there it comes to the physical plane. Suppose \_\_\_\_\_ position, the buffalo. The buffalo mentality takes position. The ferocious tiger mentality takes position and takes him up in the tiger society and then he comes with a tiger body.

In this way, in the case of Bharata, he went to help the deer, but he left everything in his youthful life, left everything in his kingdom and adopted the life of a *sādhu*, but when he was dying he thought, "If I die this small deer will also die by without getting food." Only when he's thinking about that his soul passed and he had to become a deer. In that society he had to go, that thinking took him there. And with a deer's body he came out.

**Tamal Kṛṣṇa Swāmī:** What is that one year *piṇḍa* period? You used the Bengali word.

**Śrīla Śrīdhara Mahārāja:** Because in the *karma-kāṇḍa* we find when you are in suspension and during that time the *ṛṣis*, the *Vedas*, *karma-kāṇḍa*, they say, try to make some help. He leaves the property and the successor or the holder of the property he makes some arrangement to help the departed soul. With *piṇḍa dhama*, *piṇḍa dhama*, one year, one year *piṇḍa*. After one year is completed, he is under suspense, help may be arranged for him, and then these talks and the final decision is taken. In that way, generally in the *karma-kāṇḍīya* we find that process. This is general case, summarised what they do. But there are particular instances according to the gravity of the situation and they judge that main thing.

**Dhīra Kṛṣṇa Mahārāja:** When do the hellish sufferings that are described in the *Bhāgavata* in the Fifth Canto, when does that, what period does that take place?

**Śrīla Śrīdhara Mahārāja:** When the suffering, also different types according to the heinousness of what he did. They are classified, and sufferings without physical body, just as in a dream, we may have a dream, we may also bad dream. In dream also we may suffer, in dream also we may

\_\_\_\_\_ So without this body, our subtle body, when he feels eternal and the intense pain, that is *naraka*. Not physical body, but in mental body.

**Tamal Kṛṣṇa Swāmī:** Subtle body.

**Śrīla Śrīdhara Mahārāja:** Mental body continuous and the intense suffering of different type, the different hell, without body.

**Tamal Kṛṣṇa Swāmī:** How long...

**Śrīla Śrīdhara Mahārāja:** According to the intensity, magnitude of the action, they judge, the Yāmarāja, the controller, the administrator, he dispenses, and he is forced to suffer like that. And in a pleasing dream, as we feel there is a government. You see in the mental world also there is a government, just as here there is government in the physical world, so in the body will feel fine, within us in a dream, such astral body that is the plane of so many astral bodies and there is a government. And they have not yet taken the administration is there, and they are dead waiting that way. That is generally known as *Pitṛloka* \_\_\_\_\_ the departed souls, but...

**GS:** Sometimes after a person dies, the family members will invite us to do *kīrtana*, chanting Hare Kṛṣṇa. Now, will that help the departed soul?

**Śrīla Śrīdhara Mahārāja:** Of course. Of course that will help him. His connection, the benefits he may get in that way we perform some holy, and that vibration will go to help him, higher help than an ordinary *śraddhā*. *Bhāgavata prasādam*, if we confer. But *kīrtana* also can help departed souls.

**GS:** Now when the soul falls from the *Brahmaloka* and takes birth in the material world, now, is that soul's eternal *rasa* with Kṛṣṇa in the spiritual world.

**Śrīla Śrīdhara Mahārāja:** Soul?

**GS:** Is that soul's particular relationship with Kṛṣṇa in *Goloka*, is that already fixed when that soul falls down?

**Śrīla Śrīdhara Mahārāja:** You see that is, everything has got some possibility of prospect within him. So, if it is the dissection, analysis, then the prospect, just as *svarūpa*, after emancipation one may go to *Vaikuṅṭha*, and no further. And one may go to *Goloka*, and there also the different *rasa*, some going to *vātsalya*, some going to *sākhya*, *mādhurya*, some into *śanta rasa*. That is internal position, *svarūpa*. According to that, they are classified after emancipation. So also here in the *māyic* world also, according to their intrinsic \_\_\_\_\_ they may come down this, that way. So, from - first *Brahmā* rank he may come down, and he may go down to any extent, any extent. And the differentiation will also be there, but still he has got some innate permanent thing or prospect in him. That will come to decide.

**GS:** Now suppose a soul...

**Śrīla Śrīdhara Mahārāja:** What was your question?

**GS:** Well you answered it. Now suppose the soul has the desire to become the mother of Kṛṣṇa in the spiritual world.

**Śrīla Śrīdhara Mahārāja:** Rank, motherly rank. Not exactly mother. Mother is Yaśodā fixed, but in that rank.

**Tamal Kṛṣṇa Swāmī:** Now can you elaborate about that rank? In other words, Yaśodā is Kṛṣṇa's mother, so what do the others who are in that rank...

**Śrīla Śrīdhara Mahārāja:** Helping in that camp in different ways, helping her in *vātsalya rasa*. Cows also, when they see Kṛṣṇa milk starts to ooze out of their udders in affection.

**GS:** Now just as when Kṛṣṇa comes here, there are so many different households and families in Vṛndāvana. Now in Goloka, are there also many households with parents and children?

**Śrīla Śrīdhara Mahārāja:** Of course, the whole thing comes here. And also it is still maintained there, and also a reflection, or not reflection but substantially one and same, some extension, *vaibhava*.

**Tamal Kṛṣṇa Swāmī:** Expansion.

**Śrīla Śrīdhara Mahārāja:** Extension comes here.

**GS:** Now when Kṛṣṇa was here, after Brahmā stole the cowherd boys and calves, He expanded into a duplicate set for one year. Some of those elderly, they had the chance of having directly Kṛṣṇa as their son. So does that sometimes happen in Goloka?

**Śrīla Śrīdhara Mahārāja:** That is *kāyavyūha* – one can extend oneself in different places at the same time. Even a *yogī* he is here and he can show himself in some other places also, they send a double. So in the case of Kṛṣṇa, it is not impossible that He may extend Himself in many places in many forms, a variegated nature. It is also mentioned in the *Caitanya-caritāmṛta* in Dvārakā He had 16,000 wives, or something like that, and He presented Himself everywhere. And Nārada is astonished to see that. And it is mentioned that, *kāya-vyūha haile nāradera vismaya nā haya*.

*saubhary-ādi-prāya sei kāya-vyūha naya / kāya-vyūha haile nāradera vismaya nā haya*

[“The *prābhava-prakāśa* expansions of Lord Kṛṣṇa are not like the expansions of the sage Saubhari. Had they been so, Nārada would not have been astonished to see them.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.169*]

The *kāyavyūha* of *yogī*, the extension of a *yogī*, *siddha yogī*, is of a limited character. For example, if he is standing here, his facsimile in another place he will also stand. If he lies down, it will also lie. But in the case of Kṛṣṇa, every form can do independently. So in different ways, in different manner, different types, He can extend His *līlā* in any way. After all, we must think that we are limited and we are trying to talk of infinite, unlimited. So if this can molest you, we must try to approach the thing. *Adhokṣaja*. Everything may not come within my clutches, but as much as possible we can get, we can have a peek into the approximate characteristic of the infinite.

**Tamal Kṛṣṇa Swāmī:** Now when Kṛṣṇa came here...

[End of SCSMNJ MP3 dated 81.02.28]

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