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Śrīla Śrīdhara Mahārāja: ...the affection above decision. The boy cannot decide what is wrong, what is good and bad. But the affection looks after everything, guardian.

So there is the highest realm; that like affection there is a realm, there is a plane, which does not care for any calculation of the taker and the giver. Automatic flow of love and affection, that is the highest quarter. By surrender we can reach there, wholesale surrender we can reach a particular plane. That is *ānandam*, that is ecstasy, and that is *sundar*, reality the beautiful.

Martineau, the western philosopher Martineau, *sat, cit, ānanda*, the translation of this word *ānanda* is given by Martineau as beautiful. The beautiful, we studied it in our class of philosophy. What is *ānanda*? He translated *ānanda* as beauty. So beauty, harmony. Another class of the philosophers, westerners, they told, *ānanda* is harmony. Harmony, proper harmony is proper beauty, and beauty is love, *prema*, which is above our calculative area of good and bad. And that is divine, and that is, by surrendering, that should be the aim of our fulfilment of life. This is the gift of Mahāprabhu, and He has taken it from *Śrīmad-Bhāgavatam*.

And what is *Bhāgavatam*? When Vyāsadeva had given all His *śāstras*, He specially meant to give *śāstra* to the religious party, and *Gītā, Vedānta*, all given. Then in Badarikāśrama He does not find peace within His mind. "What is this?"

Then Devarṣi Nārada, His Gurudeva came suddenly, and Nārada, His Gurudeva asked: "Are You well, my child?"

"No. For few days I don't find peace in My mind, My Lord. What is the cause, I don't know. You may know it best."

"Yes. I know, and so I have come."

"Then, please order what is amiss with Me."

"That You have given everything, but ultimately You have given nothing."

"What is that My Lord?"

"Yes,

*jugupsitaṁ dharmma-kṛte 'nuśāsataḥ, svabhāva-raktasya mahān vyatikramaḥ
yad vākyato dharmma itītaraḥ sthito, na manyate tasya nivāraṇaṁ janaḥ*

["You have committed a great wrong. In your injunctions of religious duty for the masses, you have sanctioned condemnable worldly works for fulfilment of mundane desires. The masses are already by nature attached to condemnable worldly works for fulfilment of mundane desires. It is a great wrong because the worldly masses will conclude that your messages alone are the central religious duty. Even if they are taught by other knowers of the truth to refrain from those worldly works, they will not accept those teachings, or, they will not be able to understand them for themselves."] [*Śrīmad-Bhāgavatam*, 1.5.15]

You have done direct wrong."

"How? I can't follow your words."

"You have, so long you have given diets of a patient, but you have not given any diet for a healthy man. *Dharmartha kamakha*. Those that are captured in the negative side, you have given medicine and diet for them, to get out of that entanglement. But after they have attained freedom, after liberation, what they will do? What *rasa*, what taste they will be engaged in, you have not

clearly depicted that. So I have come and I'm giving the outlines: ten *śloka*." Devarṣi Nārada told. "I'm supplying these points, and taking, you please think out, and elucidate. You have got knowledge of all the scriptures, and harmoniously you give this to the world. If others come to give that, people won't accept. 'But do you know more than Vedavyāsa?' So they'll reject summarily. But if you give in your latest delivery, they will come to regard it with some confidence and regard. So, you will have to give."

Then he gave this *Bhāgavatam*, and the introduction he himself wrote,

*dharmah projjhita-kaitavo 'tra paramo nirmat-sarāṇām [satām
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt]*

["Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart."] [*Śrīmad-Bhāgavatam*, 1.1.2]

"Why I'm writing this book again? I have finished so many things. Why? What is the cause that I am to begin writing of another book? *Projjhita-kaitavo 'tra paramo*. So long, what I have given in the name of duty, that is tampered, but this is uncontaminated, free from all alloy."

Pakrishta rupena ujita tattva, kaitava chalo na. Chalo na [?] Because people may not have the capacity of purchasing pure gold, so some alloyed gold is given in the market. So, I also gave mixed with some alloy, the truth mixed with alloy. But here the completely unalloyed gold I'm going to give delivery. *Projjhita- kaitavo 'tra paramo. Nirmat-sarāṇām*. And only the *nirmatsar* class: that who are perfectly free from jealousy; it is only for them. But those that have got some jealousy, *pratiṣṭhā-kanka*, name and fame they are *matsara*, they will be unable to leave *so aham*.

"No taxation without representation. We won't admit any authority over us where I'm not represented, I won't give any tax. So, *so ham*. I shall admit that sort of final authority where I myself is represented, otherwise I won't. That I'm a slave, I won't accept that, that sort of principle, that sort of philosophy, ontology, I won't accept. I must, *so ham*, I must be represented in the biggest position, not as a slave but as one of the whole, equal basis. So *maham*, equal basis I want."

So they're *matsara*, they cannot tolerate the elevated position of others, so it is not for them. Those are completely self-abnegated persons, they can completely empty, make them empty. "I have nothing. I can die." Die to live. If you want to live a real life, you'll have to die as you are with your ego at present living. So die to live. You're to accept a complete death as you are, then your inner, golden-self will come out, and that will be considered fit to live in Vaikuṅṭha and Goloka, according to your position. These things."

And Mahāprabhu has particularly mentioned in *Caitanya-caritāmṛta*, that what is the, what will be the main duty of the *gr̥hastha*. Said, it is Vaiṣṇava *sevā*. Vaiṣṇava *sevā*. First, in the society, *brahmacārī*, in *varṇāśrama*, the training period. From the society we take help in various ways.

While *brahmacārī*, even food, clothing, anything we take from the society. Then when we enter into the *grhastha* life, to give to the society. In *brahmacārya* I've taken only, and next in *grhastha* we're to give to the society. And the *vānaprastha*, we're to leave, we've finished the loan and we live for ourselves, to find out some means of my higher future life. And in *sannyāsa* section, that is a service we try to give to the society for higher knowledge and realisation. We come back. These are the four. And Mahāprabhu says,

*nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdro
nāhaṁ varṇī na ca gr̥ha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ*

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī*, *grhastha*, *vānaprastha*, *sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 13.80]

"That we do not care to think myself that I'm a *brahmacārī*, or *sannyāsī*, *grhastha*. I'm a servant of Kṛṣṇa. Wherever I may be posted: a king or a poorest man, but my duty will be to serve Kṛṣṇa, whatever I've got near about my hand."

Serve, that is necessary. A poor man also can give more than a rich man. Once in a church affair, so many rupees were given to build the church. Then one asked Christ, "Who has given more?"

Christ pointed out to a beggar that, "He has given the highest gift."

"Why?"

"But whatever, he was a beggar, whatever he could collect whole day, the wholesale he has given for this purpose. And one man may have given one *lākh*, but he has got few *lākhs*, he has given one *lākh*."

So wholesale, *ātma-nivedanam*, a poor man he can give more than a rich man, it depends on the quality.

We're also told that after *rājasūya-yajña* one mongoose came and rolling over the *yajña-vedī*, altar. Then, they found, "What is the matter? Why this mongoose is rolling on the altar?"

Then Kṛṣṇa told, "Yes, you may enquire."

So anyhow we're told in these days there were experts who knew the language of different beasts. Anyhow, the communication put up, and they knew that the mongoose says, "Once in a famine period, I have come here to, hearing that a great sacrifice has been made, I have come here to try my tail to be golden; but I don't find any improvement."

"Then what is the matter, that you have got this golden colour?"

"Once in ancient times there was a great famine, and the king managed for a ration. So one *brāhmaṇa* family they used to get their weekly ration. And when they have just got the weekly ration, then a guest has come, an old *brāhmaṇa*. "I'm too much hungry, give some food and save

me." Then the family, the *brāhmaṇa*, his wife and his son and daughter, they asked the guest to take his seat and there was a quarrel.

Brāhmaṇa says, "My portion I should give to him."

"Wife says, "No, no, no. I am _____ [?] If you die, the whole family will starve. My portion, if I die no harm, my portion will be given to the *brāhmaṇa*."

"The son says, "It is the duty of the son to serve the parents. And if you die what duty I should be allowed to do? So my portion should be given."

"The daughter says, "O, after few days you'll have to give me to another house; so if I die no harm to your family, so my portion give to him."

"But anyhow *brāhmaṇa* told, "I'm the householder and it's my duty to serve the guest, so my portion."

"So his portion - the *brāhmaṇa* unsatisfied, more hunger. "I want more food."

"Then the wife, then the son, at last the daughter. And the whole consumed, and then *brāhmaṇa* came out in his own real figure.

"O, I have come to test you, your religious temperament, I'm satisfied. Your store is full, filled up."

"And where that *brāhmaṇa* took his food, I had the chance of rolling in that leaf, and I found my whole body has become golden. But only in tail portion little left. And I'm trying here and there, wherever I hear a good sacrifice, I go and rub there my tail, but no golden colour. I heard that *rājasūya-yajña* under the guidance of Kṛṣṇa, so higher sacrifice, everything, if I go and contact with my tail it will be golden. But I'm rubbing so much, but very, very little, whether it is golden or not, I can't detect."

Then it was Kṛṣṇa's will, perhaps there were some who thought that, "What sacrifice this *rājasūya-yajña* has done in, it is not in the history of the world." Some sort of pride. So to do away with that, it was Kṛṣṇa's diplomacy, and...

So sacrifice is there, whether a poor man, or a non-educated, or in anyway he's low, it is not the consideration. But the consideration it is how, what it is the degree of the affinity towards Kṛṣṇa? The degree of attraction towards Kṛṣṇa, towards the centre, towards the beauty, the beautiful. How much intense attraction for Him? We shall try. So, that is the wealth *bhakti*. *Bhakti* is above all, we have to understand that. *Bhakti* means service, surrender, wholesale sacrifice. And sacrifice dynamic, and the sacrifice ultimately takes some form: *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*. And that formation they have got their peculiar type of services, and satisfaction, rendered to Kṛṣṇa; that is higher thing, and to be discussed here more.

I feel tired, so I want to take leave now. Again if I get chance of saying something, I shall deal with that.

Dr. Sharma: This evening I would like to ask two more questions.

Śrīla Śrīdhara Mahārāja: Yes, do it.

Dr. Sharma: Before I ask two short questions, I feel that in the modern world in general, and in the western world in particular, we have to make them realise that there is something called God. And secondly that there is life after death. And thirdly that every action has a reaction. And fourthly, whatever is happening to me in this life, it's happening because of my *karma* of my previous life;

and whatever I do in this life I will have to face in my next life. Because most of the people in the world, especially in the western world, have been made to learn that you have come for the first time and never again. Therefore they're trying to enjoy their lives all the time. That's why we've got all this suffering there, family life is breaking down, nobody is interested in nobody, except themselves.

Śrīla Śrīdhara Mahārāja: What is the substance of his question, Akṣayānanda Mahārāja?

Akṣayānanda Mahārāja: It's not a question, is it?

Dr. Sharma: No. I just made remarks of my own observations of the western world, because they have no faith in God.

Śrīla Śrīdhara Mahārāja: Why do you concentrate there only, western world? There are so many beasts, so many insects, so many trees, they're also similar position, they're more worst position. Why do you not feel more affection towards them? Why you feel only for the family, or for the society, or the country where you are? Who are most needy, the trees, and the other sections, they're also *jīva* like us.

Manu-saṁhitā says - and I thought that Manu is weeping.

tamasa bahu rupena, vesthita karma hetuna / antasyam ya bhavante te, sukha-dukha samanvita.

When describing about the creation, the Manu comes to the creation of the trees and plants. He says, *tamasa bahu rupena, vesthita karma hetuna*. By their own evil *karma* covered they are in such deplorable position now. *Karma hetuna*. Not to blame to anybody. By their own *karma* they have acquired such position. *Sukha-dukha*. They have got also feeling for pain and happiness. But in such position Manu is crying for them, weeping for them.

So there are so many *jīva*, they're suffering, in more acute position, and helpless position. You are particularly, your attention in a particular locality. What is the justification?

Dr. Sharma: The reason, Śrīdhara Mahārāja, is that in courts, whether they're the children's courts or the adult's courts, I always see that most of the criminals who come before me have come from a broken home.

Śrīla Śrīdhara Mahārāja: You have - there is a famine area, and you have got some food to save them, so as much as you have gone you may try your best to distribute to them. Whomever you will find you must give something to them; this *amṛtam*, the *amṛtam*. You are not this body, your soul is above. Though are engaged in the adultery, and some engaged in the pure life, the pure life may be detained, may have delay to enter that, and that man may go earlier; it is possible also. With the help of your medicine, the worst patient with the help of the proper medicine may get a good health, than another person who seems to be healthy, his body may decay. It is possible. So your duty will be, your responsibility what *amṛta*, nectar you have got, you will distribute at your best energy; and there your responsibility will finish. Whomever you will find unfed you'll give the food to them. What more you can do?

When I was in Madras Maṭha, in charge, some bakeels [?] from there came to ask me: “You Swāmīji, what you do about the needy? Rāmakṛṣṇa Mission is rendering service to so many needy persons. Therefore, if they die, then whom you will talk about Hari and Kṛṣṇa, if they die? So first help them to live, and then you’ll talk about Hari.”

I told him, “Suppose a famine type period, I have got some food. I’m distributing them, and so many around me they’re taking what I’m giving; and some fled, run away from the place. Then, why should I stop giving that food, and run, pursuing that gentleman who is flying away? Or I shall engage myself, what I’m doing, that distributing food that are present? What should I do? Because when one died, then I shall go to make him live? So many in my all sides, I can’t find any leisure: always I’m giving, and there are so many.”

So you have some nectar, you can save with that nectar, so some, whoever you’ll find, you’re coming across, you’ll give him; that should be your duty. And why you’ll be particular that that section must get, avoiding them we must go there and give them nectar to them? Whomever you’ll find; otherwise you’ll be blamed, you’ll be prejudiced. If you’re unprejudiced, you’ll distribute the nectar whoever will come to you, you’ll give them. That is your duty, your responsibility, your conscience will ___ [?] Eliminating some you will go to a particular group and give the nectar. What is the justification for that action? Do you follow?

Dr. Sharma : No justification.

Śrīla Śrīdhara Mahārāja: Then, whomever you will find before you,

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ajñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei thāñi pābe mora saṅga]*

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]

[*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

Mahaprabhu says: “Whomever you’ll find, you’ll try to connect him with Kṛṣṇa, with the centre, and he’ll be saved.”

No discrimination about this or that, or good or bad, or child, or old, or wise, or poor, or rich, or ignorant. Whomever you come across, you give your nectar, because it is the universal cure. They must be saved, whomever you give that nectar, he’ll be saved. From wherever position, if he takes it, he’ll be saved. That thing you have got in your hand. Whomever you come across, you’ll like a patron, selfless heart, you’ll distribute. Not with any particular prejudice; that these must be given, and these must be eliminated, not given. Then *you’ll* be culprit. With open heart you’re to help the fallen, diseased person with your medicine, the nectar. Clear hearted. And that Kṛṣṇa consciousness will help wholesale, wholesale cure.

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ

kṣīyante cāsyā karmāṇi, mayi dṛṣṭe 'khillātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

What is Kṛṣṇa consciousness? *Bhidyate hṛdaya-granthīś*. The tie in our mind, so many thousands of ties, I want this, that, and so many; all will be untied, all loosed. Nothing I want any longer; my thirst is quenched, wholesale, nothing I want. *Chidyante sarva-saṁśayāḥ*. So many doubts, whether this is right or that is right. All doubts will be cleared, *saṁśayāḥ*.

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

In *Upaniṣad*, "If we know Him, everything is known, if we get Him, everything is got; this is Brahman."

In *Bhāgavatam* also said, analogy,

*yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopasākhāḥ
prānopahārāc ca yathendriyānām, tathaiva sarvārhaṇam acyutejyā*

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."] [*Śrīmad-Bhāgavatam*, 4.31.14]

If we put food into the root the whole tree is fed. If we put food into the stomach the whole body is fed. So if we know Him everything is known. Such central position He has got, then wholesale cure. So that sort of medicine you have got, whomever you will give it, he'll be wholesale cured. Fulfilment of life he'll attain. And there you must not be miser, or partial, prejudiced. Whoever you'll find, you'll give, and he'll be perfectly cured, and he'll get his fulfilment of live for eternity. Such valuable thing you've got. No discrimination about the distribution. Whomever comes by chance to you, you'll give that, and go on.

Am I clear?

Dr. Sharma: Yes. Swāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes. Hare Kṛṣṇa.

Devotees: (Ask if he can put another question)

Śrīla Śrīdhara Mahārāja: Yes. A question, anything he may put.

Dr. Sharma: Swāmī Mahārāja. We, from time to time, reach...

[Śrīla Govinda Mahārāja and Śrīla Śrīdhara Mahārāja talk together]

Śrīla Śrīdhara Mahārāja: How we can tolerate such atmosphere, such social anomaly? It is very difficult for us to tolerate all these things. So these are temporary symptoms of a patient, but when the question of wholesale cure, your medicine will wholesale cure them. So these temporary symptoms have got no value. More needy persons are there. More intolerable actions have been done in many other places. This immoral is not - another thing you may note attentively - whether you can understand? This free mixing is not so filthy as our non-recognition of Kṛṣṇa, is filthy, deplorable. A *nastik*, atheist, is more, is in a greater deplorable position than an immoral, if he has got some sort of God connection.

Have you gone through *Bhagavad-gītā*, I expect?

Dr. Sharma: Yes, but don't understand much, proficiently. We have been reading Swāmī Mahārāja, we've got in *Rāmāyaṇa*, as well as in Śrīla Prabhupāda's *Gītā*, and he states in few places that there are certain species like animals and women, they only deserve punishment. Could you throw some light on that? What does it mean, really?

Śrīla Śrīdhara Mahārāja: *Ke bolchen?*

Akṣayānanda Mahārāja: Animals and ?

Dr. Sharma: The animals, and the women, and the low-caste, they all deserve punishment. There is a verse in *Rāmāyaṇa* also, as well as in *Gītā*, but Śrīla Prabhupāda does not explain it to the - fully.

Śrīla Śrīdhara Mahārāja: But, you know that Rāmacandra He took the remaining of Savari. Do you know that?

Dr. Sharma: Yes.

Śrīla Śrīdhara Mahārāja: But ordinarily Savari's position is very low. But the devotion towards Rāma, towards the Lord, is such holy, that Rāma Himself took his *ucchiṣṭham*. So there is that high connection, very healthy connection, that is our loyalty towards the Supreme. In contradiction of that these things you can find amongst the Deities also. You know about the birth of Bharadas [?], do you know?

Dr. Sharma: No.

Śrīla Śrīdhara Mahārāja: She comes from, Bharadrash [?] comes from Tara perhaps, and Tara was the wife of Bṛhaspati. And she went to Candra, then again complaint to Brahmā, Brahmā again got him back to Bṛhaspati. She was with the child, then when the son was born, then some say, "O, I won't, you are born by, we do not know who is your husband? *Bhara daya* [?] you have got birth from two, so who will maintain you?" That is Bharadaya [?]

So many filthy things amongst the demigods also, we find. You know the case of Buddha [?] He enjoyed His mother, all these things there, how can you accommodate these things? Even amongst the gods, these filthy things.

Nimāi: Mahārāja. This is the question of Dr. Sharma, that there are certain species in this world, according to *Rāmāyaṇa* and *Gītā*, those who deserve punishment already; nothing but that, punishment.

Śrīla Śrīdhara Mahārāja: Deserve punishment according to the social authority of the local section, but they have committed the grossest mistake: that non-recognition to the authority. That is the highest crime. If recognition to the authority, because your law must not come to judge the purity or impurity. In the ultimate centre, that is autocracy. Everything belongs to Him. You're to make law according to that. One person satisfying the authority, and whatever he's enjoying the thing, not of yours or his, he's enjoying the thing of the central power. You're not the parties, that you will fight amongst each other, "O, why you have taken my wife? Or it was your wife, your daughter." You're all holding relative position, not absolute owner of anything and everything. And you're committing sin, or crime, when you demand that, "she's my wife, she's my girl, he's my son; it is all these things." This is all false, and criminal, to think and enjoy, that "this is mine, this is yours, and you are trespassing," all trespassers towards the centre, central authority. We must judge things from that standpoint; and that is the real standpoint. This is all *māyāic*, false, more or less. As much as connected with the central law, central authority, so much it is good. And as much deviated from that consciousness, the *Īśāvāsyam idam sarvaṃ* [*Śrī Īśopaniṣad*, 1], so much it is deviated, bad. This is all relative position, but from the absolute standpoint, if you go to calculate: nothing belongs to you, nothing to him, only for the temporary arrangement to make the best of a bad bargain. The *śāstra* has come, don't create a chaos for sense pleasure, but divide and enjoy. This has been said to make the best of this bad bargain. But from the absolute standpoint, everything belongs to Him. And one who in thinking that this is mine he's committing the wrong of the same level one who's enjoying another, taking away. None belongs to none, all false, this is *māyā*. *Māyā* means what is not, misunderstanding. So this good or bad.

'dvaite bhadra-bhadra-jñāna, saba-'manodharma' / 'ei bhāla, ei manda',-ei saba 'bhrama'

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caitanya-caritāmṛta, Antya-līlā*, 4.176]

In dream I can have a good or a bad dream, but both is false. So here in this life what we calculate as good or bad, this is all false, from the *māyāic* standpoint, based on false law. But real law, everything belongs to Him. If He sanctions internally, our snatching and giving has got no value. If a property one has acquired from the Indian Government, the local government cannot come and demand and rebuke him in any way. The central Government, the higher Government, has given sanction. So whose property? Who's the beneficiary? Only He's the beneficiary.

We're to be trained to that sort of conception of the whole, then we'll be saved. Otherwise, as long as we shall try, "this is mine and this is his," we are suffering from false knowledge, and we shall have to pay for that. Nothing belongs to none, everything belongs to Him. This is the universal view and we must adjust us with such conception, then we'll be saved totally. To every atom, everything belongs to Him.

Dr. Sharma: There is another very short question, Swāmī Mahārāja, very brief one. We have heard few times during lectures at different temples, that at one time we existed with Lord Kṛṣṇa, and because of our desire to enjoy on our own, we have been sent into the material world. Now my

worry is that if we were with Kṛṣṇa originally, then how come that *māyā* attracted us and that's why we're in the material world? One could say that *māyā* is more powerful than Kṛṣṇa then. That Kṛṣṇa when we were with Him could not attract us, because attracted to *māyā* and we are in this world now.

Śrīla Śrīdhara Mahārāja: *Ke bolchen?*

Nimāi: _____ [?]

Śrīla Śrīdhara Mahārāja: That is another question, basic question. Then that depends upon the free will of the *jīva* soul. We're to understand that *jīva* soul is free and its freedom is very meagre so it is vulnerable.

*na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ
na karma-phala-saṁyogam, svabhāvas tu pravartate*

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [*Bhagavad-gītā*, 5.14]

"I am not responsible for the activity of the *jīva*. I have given them freedom, and they're working freely. And the clash between them, that is the cause of their disturbance. But when they leave the wholesale attention to their social activity and come to Me, they will get relief from all."

That is - and another you say that, *svarūpe sabāra haya, golokete sthiti*: in the innermost existence we all have connection with Kṛṣṇa, but that is not true about the section that come from the *taṭasthā śakti*; that *ākṣaram*. *Kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate*.

*[dvāv imau puruṣau loke, kṣaras cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate
uttamaḥ puruṣas tv anyah, paramātmety udāhṛtaḥ
yo loka-trayam āviśya, bibharty avyaya īśvaraḥ]*

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."] ["But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe."] [*Bhagavad-gītā*, 15.16-17]

The *jīva* is, the *jīva* potency, all the *jīvas* come from a particular potency of the Lord which is known as *taṭasthā*. Mahāprabhu says,

jīvera 'svarūpa' haya — kṛṣṇera 'nitya-dāsa', kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa'

[sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya, svābhāvika kṛṣṇera tina-prakāra 'śakti' haya]

["The living entity's constitutional position is to be an eternal servant of Kṛṣṇa. As a manifestation of Kṛṣṇa's marginal energy he is simultaneously one and different from the Lord, like a particle of sunshine or fire. Kṛṣṇa has three varieties of energy: *cit-śakti* (His internal energy), *taṭasthā-śakti* (His marginal energy), and *māyā-śakti* (His illusory energy)."] [*Caitanya-caritāmṛta, Madhya-līlā, 20.108-109*]

[*Gauḍīya Kaṇṭhahāra, 10.14*]

The marginal potency of the Lord. The internal potency that is already going on smoothly, eternally, in *svarūpa-śakti: jagat, Vaikuṇṭha, and Goloka*. And the marginal potency, that is the mother of the so many *jīvas* that come here, and by the wrong exercise of their freedom they've come. But there is adaptability within. Just as while it is in the marginal potency, in the buffer state, he can come this side, he can go that side also, in the buffer state. So, *jīva* he's got his adaptability with both the sides, because in the margin. So he's not in Goloka, they have fell from there, it is not. But it has got its internal adaptability, may come in favourable circumstances, then it will flower, will bloom, to fruit, and attain that position. Am I clear?

Dr. Sharma: Yes. So it would be wrong to say that we were originally with Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: We were originally there and we had fall? No!

*[na tad bhāsayate sūryo, na śāsāṅko na pāvakaḥ] yad gatvā na nivartante, tad dhāma paramaṁ
mama*

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [*Bhagavad-gītā, 15.6*]

Once attaining none can fall from there. And sometimes it is written in the *śāstra* that is all *līlā*. For the time being, they may come and go. That is only for a particular fashion of *līlā*, that they come this side, this mundane world and go, but they are not contaminated with this atmosphere. That an officer enters the jail, he's not within the jail law, he's a visitor and he can go away. But those that are within the prison house, they're under the law of the prison house. So the fallible souls that are here they're under the law of *māyā*. And from above some can come visit, the *sādhus* can come to take them; the Lord can come Himself, but they're not under the - untouched by the law of this *māyā*. They come to do some relief work here, they're not under the law of the prison house; come to preach to the prisoners about religious life, something like that. Am I clear?

Dr. Sharma: Yes.

Śrīla Śrīdhara Mahārāja: Any other question?

Dr. Sharma: No thank you. You must be tired by now.

Śrīla Śrīdhara Mahārāja: In the meantime you think if any question come, you may put, I shall try to answer them.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: The peculiarity of the marginal position.

Dr. Sharma: But what was worrying me was that they say that there is no *māyā* in the spiritual world. This is how they explain in different temples. There is no *māyā* in the spiritual world.

Śrīla Śrīdhara Mahārāja: But there is also, their movement also seems to be sometimes not unified, but,

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."]

[*Ujvala-nīlamanī*]

Rūpa Goswāmī says, *Ato hetor ahetoś ca*. Sometimes Rādhā-Kṛṣṇa, or the friends Kṛṣṇa, they defy one another, one abuse another. We find in Dvārakā they're abusing one another, and they're killing. This is all *līlā*. *Aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet*. Just as we find that the movement of the serpent is naturally crooked; so the *līlā* means like the ocean, the up and down of the *tarāṅga*, wave. So the *līlā* means in this way it moves, It is the nature there. Just as serpent goes in a crooked way. So, *līlā* means that, it is dynamic, and to keep up the nature of dynamic character it will be up and down. The nature...

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