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**Śrīla Śrīdhara Mahārāja:** ...Her son is in such condition. Her request was so intense that she had to go. But could not fetch water because so many pores, all got away.

Then Kuṭilā was requested. But she did not venture to approach, seeing the condition of her mother. Anyhow Yaśodā was so mad in her request that she also could not avoid that. She had to go to fetch water. But no water comes, all getting out through the pores. Then what to do?

"Who are in Vraja, not a chaste girl, a single one? What a horrible thing."

So that physician, Kṛṣṇa Himself in the garb of physician, He pointed out Rādhārāṇī. "I think that *She* is the chaste lady. Through Her symptoms I find that *She's* chaste. Request Her to fetch water."

And at the request of Yaśodā, Rādhārāṇī could not avoid. She had to go to fetch water. But She was thinking of Kṛṣṇa. "It is impossible. If You come to My relief, then only it may be possible, otherwise it is impossible."

There is a portrait we find in the market, that Rādhārāṇī when She's dipping the porous pot into the water - Kṛṣṇa, from within the water He's pressing, touching the porous pot from within the water.

And Rādhārāṇī with great suspicion She took out. She says, "Yes, the water is there." She took out, and Her maids also, the *sakhīs*, she friends, some of them also followed Her. And they're all astounded to find She took the water, and the pores are there, but still the water is in the pot. So took that water. All were astounded. And that water with some fictitious medicine was put into the Boy, Kṛṣṇa, and Kṛṣṇa rose.

A tactic to prove the position of Rādhārāṇī. What is chastity? This ordinary chastity is not chastity. That is far above, consideration of chastity there is, all relative. And beyond knowledge, how a porous pot can contain water. Miracle. The God works wonders. His ways are that of miracle. We should be prepared for that contact.

All the knowledge of this world should prove failure, all our experience. So *jñāne prayāsam udapāsyā*. Deeper vision. Be clear of your past experiences, drawn from the world of senses, *pratyakṣa-jñāna*. You will always try push this knowledge of the mundane world into the transcendental. You fallen people, your capital is the experience of this world, of senses. But it won't do, have any value in that. A new thing. So with open mind, everything is possible with Him, it is such a world. So all your expectation, your past experience, no value. Quite open, give up all, purging. Quite new.

It is very difficult to get out of this superstition of so called truth here. But still it's necessary, that anything and everything is possible with Him, with the Master of impossibles. Possibility, impossibility found in our dictionary. Even Napoleon wanted to remove the impossible. "Impossibility is found in the dictionary of fools." That we're told was a remark from Napoleon. "Impossible is a word which is found in the dictionary of fools." So our dictionary is fool's dictionary.

*Jñāne prayāsam udapāsyā*. His play, He's playing hide-and-peek, perhaps, with Brahmā, Gurudeva. We may take it in that way. The play of hide-and-peek. Sometimes He's defeating, sometimes He's defeated.

Just as with His friends in the jungle playing. Kṛṣṇa, Balarāma playing. Generally in the play, two groups; in one group Kṛṣṇa, and in another group Balarāma. And Kṛṣṇa was considered to be less strong. So next strong man, Baladeva was the best among the strong there, the strongest person, and next was Śrīdāmā. So Śrīdāmā used to come to the side of Kṛṣṇa. Baladeva one party, Kṛṣṇa another party, and Śrīdāmā to come to the side of Kṛṣṇa. And if any time Baladeva is defeated, He was enraged, He became mad. And Kṛṣṇa, diplomatically, He helped His own party. And when Baladeva saw that by Kṛṣṇa's instruction they're avoiding His obligation, then Baladeva used to call on Kṛṣṇa, "I shall punish You."

"No, You can't punish me. My mother Yaśodā she has dedicated Me to Your hand."

Ha, ha, ha, ha, ha, ha.

One day Baladeva gave a slap, and Kṛṣṇa told it to Yaśodā.

And Baladeva was very much disturbed in mind and told, "I have given slap and You complain that to mother? I do not love You? That only one day I gave a slap and You are complaining of that? What is this, Kṛṣṇa? How could You do this? Do I not love You then?"

Then Kṛṣṇa was perplexed. He accepted His defeat.

In this way.

*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*]

The fundamental, the foundation has been given by Rūpa Goswāmī in this way. *Aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet*. Don't go to find, don't be eager to find out reason everywhere in the pastimes of the Divinity. It is naturally such. *Ato hetor ahetoś ca, yūnor māna udañcati*. No party is defective, but still one party finds defect with another and begins a quarrel. No defect, but still for the necessity of the *līlā*, sham defects, false defects are searched, and with that touch some quarrel begins. Otherwise *līlā* means this; what we find here by necessity, there automatically the flow is like that.

So Brahmā, we won't try to apply our reason, the standard of measure at every case. No solution shall be found, and the easy, taken by the natural touch of that flow of *līlā*, what gain we should have got, that will be lost. That will be the result, consequence. So with submissive attitude, try to have a taste of that thing. Sometimes it is necessary only for the lower people to canvass, to preach. To preach to the ordinary people of the class of reason, we are to take the help of reason. Only for that purpose, *śāstra-yukti*. But when automatic, *anurāga, śāstra, śāstra-yukti*, both reason and scripture are left in the subterranean position. *Śāstra-yukti*, no place of *śāstra-yukti*. It is up to *viddhi-bhakti* to a certain extent. But above that no reins. That is automatic. That is *līlā*, that is *aher iva gatiḥ premṇaḥ*. That is His sweet will. Sweet will means not a fixed program that it will pass by this road. That is not sweet will.

I heard from a gentleman, that Mahārāja of Mysore, when he used to wander into his own town, where he will go, he did not speak to his driver. Because if the fixed program is there, then

he may be in danger. So whenever coming to the crossing of the road he put his stick into the driver on a particular shoulder. In the crossing, if Mahārāja wants to go this side then in the right side he puts the stick on his driver. So he did not disclose what way he will go, only the last moment he put the stick, and the driver took that course. He kept in reserve, his sweet will. Which side he will go, sweet will, he did not leave it formally to his driver.

So sweet will. We want to search some law about the sweet will, which is self-inconsistent. One side we shall say it's sweet will, another side we shall try to find some law of his movement, of its movement. That is contradiction. The divine is such. When we shall say it is *līlā*, then we can't give any shape to that. It was shown in a particular case in this way, but whether today the same course will be taken, we're not sure of that. In this particular way it was shown in a particular day, but that does not mean that every time the same thing will be repeated.

So we find difference in the different *līlās* and explanation given that *kalpas*, Jīva Goswāmī has given, *kalpa-bheda*. One time that *līlā* was played in this way, another time it was played in that way. So there are differences we find. And we charge that why somewhere in *Padma-Purāṇa* it is mentioned, the *līlā*, in this way? Why *Bhāgavatam* gives description in another way? Why *Harivaṁśa* in a different way? *Mahābhārata* in another way? They say of different *kalpa* it was acted in different time in different way. In infinite way it may be represented to this world, because He's independent, He's absolute.

So, leaving aside all these doubts and suspicions of meanest type I may call, we shall be more generous to approach the Absolute in its free form or free representation. We shall approach and try more and more leaving away past prejudices and precedents, records of the past, we shall approach. It is still living, it is not a stereotyped thing, that what was done once, and we must expect that only, we shall expect that only to see, so only repetition. He's not a living thing. He's under historical law. In past He showed Himself in a particular way, so He's compelled to show Him in that way always? Not living today? And sometimes He can show a new thing. Every moment, every second He can show in a quite new way.

So our heart should be made broader, wider, to accept Him, to accept, when we approach that highest authority, of the absolute world, absolute plane. That means surrender, the type of surrender will be increased, will be limitless. Surrender is also limitless. And His display is also limitless. With that sort of deep and expectant vision we'll try to read His *līlā*. So Brahmā and the other gods and Gurus and the givers of so many *śāstras*, they have given some description, and He's not confined within that cage, we shall have to think.

So Mahāprabhu did not hesitate to give description of this *līlā*, *Brahmā-vimohana*. Brahmā was being absorbed in Kṛṣṇa *līlā* in Vṛndāvana. Again in Dvārakā when Brahmā went to have an interview with Kṛṣṇa, there also the same condition we find.

Brahmā wanted an interview and Kṛṣṇa He replied, sent a note that, "Which Brahmā has come?"

And Brahmā again nonplussed. "Which Brahma? I am the Brahmā! Which Brahma?" Anyhow he composed himself and sent the reply that, "The father of Sanaka, the four-headed Brahmā has come."

"Oh, bring him here."

Then Brahmā was taken in and he found so many Brahmās, hundred-faced, thousand-faced, million-faced Brahmās all there. "What is the matter?" Infinite is such. Brahmā was perplexed. "Only

one *brahmāṇḍa*, I'm the creator of that." So many *brahmāṇḍas* and bigger *brahmāṇḍas*, and bigger masters of those *brahmāṇḍas*. His sweet will. The boundary of sweet will is such; anything can be accommodated. Brahmā was perplexed.

Hare Kṛṣṇa. All these are so many light posts, lighthouses, the which way to go. Vyāsa himself, he's being chastised by Nārada. Nārada also was put many a time under test, we find. All these are showing the way, this side. *Śrutibhir vimṛgyām* [*Śrīmad-Bhāgavatam*, 10.47.61] The authentic books about the revealed truth, they are also only showing sign. "O, this side. Where? We do not know particularly, but you may go this side, this direction." *Vimṛgyām*, showing a direction. All the *śruti*, *śrutibhir*, in all the *śruti*, that is the guide given by the scholars of revealed truth, they also give some direction. "Go this side, this way, this direction, and perhaps you may find it." *Śrutibhir vimṛgyām. Vedaiś ca sarvair aham eva vedyo.*

*[sarvasya cāhaṁ hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanaṁ ca  
vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham]*

["I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his *karma*, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the *Vedas*. I am the author of the *Vedānta* - Vedavyāsa, the expounder of the knowable meaning of the *Vedas*. And certainly I am the knower of the purport of the *Vedas*."] [*Bhagavad-gītā*, 15.15]

"All the *Veda* means to show Me."

The infinite, how He's infinite? One atom is within my fist, it is analysed, and analysed, and analysed, and re-analysed, no end. It is already within my fist, and it is infinite, go on analysis, no end. Ha, ha, ha. No end, you go. Where do you go?

So they say the maximum benefit you may get by surrendering. Give up all your prejudices of the limitation, drawn from the limited world, and be open. And then it will be easy for the infinite to cast sweets [?] on your soul, and your knowing faculty. It will be easy for you also to cleanse your plane of understanding. Cleanse your glass, the mirror of your heart. Remove all the prejudices and it will be able to catch the shade of different play of light. Cleanse the glass of your heart, and you will be able to catch different shades of light of the outside.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Everywhere there is centre, nowhere circumference. Nowhere circumference. Try to live in the eternity, Vaikuṅṭha. Vaikuṅṭha means, *kuṅṭha* means measurable thing. So what can be measured that is *kuṅṭha*, narrowness. Vaikuṅṭha, no crookedness, no limit, no measure. That is Vaikuṅṭha, and the upper part of that is Goloka. Some type of different measurement has been given in Vaikuṅṭha.

But in Goloka the Vaikuṅṭha people are puzzled. That is Goloka. Who are accustomed to move in Vaikuṅṭha, in the general infinite, they are also puzzled when they come in the jurisdiction of Goloka. Their language, their sounds, they are all obsolete in Goloka.

When Kṛṣṇa has opened His mouth and Yaśodā is astonished to find the *brahmāṇḍa* within. And Yaśodā is nonplussed. "What do I see? The *brahmāṇḍa*, the whole *brahmāṇḍa* is within here? The infinite in finite?" The infinite, and for the moment she became, she fainted almost. Then a cat cried aloud, and Kṛṣṇa, as if He's very much afraid by the sound of the cat, caught hold of His

mother out of fear. Then at once Yaśodā's apprehension went off. "Oh no, He's my son! No representation of infinite within His part, within Him. He's my son." And embraced Him.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. When Brahmā took away the cowboys and calves, he thought that he has created some want into the *līlā*. But he came to find that, "No, it is flowing as it was. Not even a least part is." Then Brahmā thinks, "Then, have those calves and the cowboys stealthily came here and joined?" Again he went to see, no, they were where he kept them in the caves of the mountain, they are there. The boys and the calves were there. Again he feels it is continuing as it was, no defect. So Brahmā was then, he surrendered and he got some assurance.

At the same time it is mentioned in *Bhāgavatam* that when Kṛṣṇa Himself became calf and cowboy, then at that time the mothers they felt an infinite type of affection. It is mentioned there. So much so they could not understand, but they were entranced rather. That how beautiful these boys are. And the cows also, they were also mad to show their affection to those calves, when Kṛṣṇa Himself extended Himself to become all these things. It is also mentioned. He Himself became the calf and the cowboy. Hare Kṛṣṇa.

*naumīdya te 'bhra-vapuṣe taḍid-ambarāya, [guñjāvataṁsa-paripiccha-lasan-mukhāya  
vanya-sraje kavala-vetra-viṣāṇa-veṇu-, lakṣma-śriye mṛdu-pade paśupāṅgajāya]*

["I offer my prayers unto You, O praiseworthy Lord who are the child of the cowherd Nanda. Your complexion is the dark blue colour of a thundercloud and You are clad in silk garments that shine like lightning. Your charming face is adorned with *guñja-mālā* ornaments, and Your hair is decorated with a peacock feather. You look beautiful wearing a garland of forest flowers, and that beauty is enhanced by the morsel of food in Your left hand. You carry a buffalo horn and a stick for herding cows tucked beneath Your left arm. You hold a flute and other emblems, and Your feet are as soft as a lotus."]

[*Śrīmad-Bhāgavatam*, 10.14.1]

I explained it, \_\_\_\_\_ [?] this *śloka* once. And some old audience told that, "We did not hear such scholarly explanation of this stanza. *Naumīdya te 'bhra-vapuṣe taḍid-ambarāya*. "O You venerable, we put our prayers to You. Who are You? *Abhra-vapuṣe*. *Abhra* means this cloud, black cloud, Unintelligible. *Abhra-vapuṣe*. You are unseeable, unfeelable like black. But *taḍid-ambarāya*, we can know You by Your yellow garb. That is only for Viṣṇu, Kṛṣṇa, Your likeness is there. You Yourself are unknown and unknowable but *taḍid*, yellow means Rādhārāṇī's colour. By the help of Your potency only, You can be ascertained, who are You. *Taḍid* means that lightning. By the lightning we can see the black cloud at night. So You are unknown and unknowable, but Your potency can show us. *Taḍid-ambarāya*.

*'Bhra-vapuṣe taḍid-ambarāya, guñjāvataṁsa-paripiccha-lasan-mukhāya*. And You come to our level as if one of our position. You, this *guñjā*, ordinary, this jungle sports and this \_\_\_\_ [?] with that You are coloured, and that also deceives us to ascertain You. The ordinary things that You adore so much, just as Your ornament, that is also misguiding.

*Paripiccha-lasan-mukhāya, vanya-sraje*. And also the garland You take, that is also collected from ordinary jungle flowers. Your *ruçi*, Your taste is of such type, lower type.

*Kavala-vetra-viṣāṇa-veṇu*. And all these signs are misguiding. *Kavala*. Take some morsel of food with so many others taken too within and You are running after cows. That is a sign of lower

caste. A *brāhmaṇa*, *kṣatriya*, *vaiśya*, the higher caste people, they cannot move, behave in such way with their food. That is also misguiding us. *Kavala-vetra-viśāṇa-veṇu*.

All other things, the instrument You carry, of lower type. *Vanya-sraje kavala-vetra-viśāṇa-veṇu*-, *lakṣma-śriye mṛdu-pade paśupāṅgajāya*. And Your stride is also very small. All this is misguiding to some lower conception of You. Hiding Yourself. And of this, how we can understand You? What fault we have got? It is difficult to accept You, that You are the Master of everything, real Kṛṣṇa conception."

Hare Kṛṣṇa. Infinite. Infinite is not only in the consideration of space. In time consideration, in small consideration, in every infinite, many sort of representation. Infinite. Consciousness, existence, then the dealings, love.

Brahman, Paramātmā, Bhagavān. Three conceptions of infinite has been given to us. Brahman conception, all-comprehensive infinite. Whatever we can conceive, it is within that, that type of infinite. Paramātmā, the smallest of the small. *Aṅor aṅīyān* [*Kaṭha Upaniṣad*, 1.2.20]. Whatever small you can conceive, it is smaller than that. That is a type of infinite. And Bhagavān. Bhagavān conception of two types; one of majesty, power, infinite potency, master of infinite potency.

And Jīva Goswāmī has given a new meaning to this, at least to me. This is written in his book, Bhagavān. Bhagavān, by Bhagavān he wants to feel us, follow us. *Bhajanīya-guṇa viśiṣṭha*. Bhagavān. This aspect of infinite, *bhajanīya*. When we come in touch of Him, then we like to surrender us for His satisfaction. *Bhajanu*, that type of infinite. Infinite of various types, Bhagavān infinite is *bhajanīya-guṇa viśiṣṭha*. So beautiful, attractive, attracting surrender to Him. That aspect of infinite, that is the highest type of infinite. Neither space nor time nor anything else, but all-attraction, all-attractive type of infinite, that is the highest.

And these are all outskirts, covers, the space infinite, the time infinite and the other aspects. The power infinite and love infinite, attracting love, self-surrender, that is the highest type of infinite. And that is Kṛṣṇa. The attractor also wholly higher and the attracted potency, aspect. Predominating and Predominated Moiety, in the expression of our Guru Mahārāja. Predominating and Predominated. Positive, negative, they may be called. Attraction, that is the most fundamental element everywhere. All else can be eliminated, ignored, forgotten, if we come in the touch of attraction, love. Everything can be ignored if we are in connection with love. Gaura Hari. Gaura Hari.

The fulfilment of our existence, all the existence, everything is in love. Love is the principle in the centre, which is the only fulfilment of everything, every existence. The very gist of existence is there, can't be ignored or challenged by any other forms or aspect of our substantial existence. Unchallengeable, absolute. Absolute king, emperor, is love. None can stand in comparison with that. All will have to accept defeat coming in clash with that principle of love. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Mahaprabhu pointed out *the* thing. That is the most substantial thing in this world. Whatever we see and find and experience and come in connection with, the most central necessity and fulfilment is there, love. And *Bhāgavatam* it draws the extract from the whole revealed scriptures and says that love divine, that is the most desirable original entity. We must not allow ourselves to run hither and thither searching for our base fulfilment, this thing, that thing, so many other things. But forcibly taking our attention, concentrate you in this line, this is the...

