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Śrīla Śrīdhara Mahārāja: ...whimsical, reckless, whimsical, without reason. But that is good, absolute good. Absolute good when becoming reckless, whimsical. Autocrat, that is Kṛṣṇa. _____ [?]

Devotee: Dinadayal has a question. He says, he asks you if when the soul is in the conditional state if he has a form? When he's still in the non-differentiated state of consciousness...

Śrīla Śrīdhara Mahārāja: I can't follow.

Mādhava Purī Mahārāja: When the soul, *jīva*, is in the *taṭasthā sakti* - non-differentiated region, does he have a form, a body?

Śrīla Śrīdhara Mahārāja: Form of that type. Air unit has got airy unit, and fire, heat has got that sort of unit, water has got that sort of unit, earth similar. So that is, the marginal potency has got its one peculiar nature of unity, *taṭasthā*, neither water nor earth, *taṭ* means. Actually the word *taṭ* means neither water nor land, mixed. *Akṣara*, undetectable, not *kṣara*, *akṣara*, that is undetectable position they hold. We cannot scrutinise that. But something margin, buffer state, influence of both the joining states, buffer. Something like that, *taṭasthā*. When that comes out this side or that side, then gets some recognition. Otherwise undetectable, *kūṭastha*. *Kūṭastho 'kṣara ucyate* [*Bhagavad-gītā*, 15.16] *Akṣara*, *kṣara* and *akṣara*, detectable, undetectable. Undetectable is called *kūṭastha*, which can't be ascertained. But it is ascertained by the supreme vision, not by ordinary.

Mādhava Purī Mahārāja: Guru Mahārāja. He wants to know, what is the form of the soul when he's conditioned, in conditioned life? What is the form the soul has when he's in conditioned existence, material existence?

Śrīla Śrīdhara Mahārāja: That is according to the dress. A man sometimes to the foolish section is known only by the dress. 'That man with the moustache', he cannot give any other _____ [?] a boy. So that ignorant section, the representation of a thing to the ignorant section is of particular type. That may not be real symptom, but something. From their position, 'a man with the coat, a man with the pajama.' Just as a boy he cannot detect the man whether he's a qualified or non qualified. 'Oh, that bullock man.' In that sort, haphazard way, the superficial nature may be represented as they'll talk like that.

But a man of higher type he'll say, "Oh, that pleader.' Neither referring to his dress nor the colour, he says, "Oh, that pleader gentleman" or "that judge gentleman." According to the person who is giving reference, according to his position they try to know the outside, to read the outside. Reading is different according to the nature of the position of the reader, reading going on.

So in the Absolute sense everything is a slave unit. Every unit is a slave to the Absolute. And to the ignorant, so many conceptions of things, a man, a beast. Sometimes a man, sometimes a beast, sometimes a tree, creeper, bird, the external understanding. Understanding is according to the person who is giving, who is relating about the object, about his vision, his estimation. Estimation is differing. Do you follow?

Mādhava Purī Mahārāja: Hmm, yes Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Someone says, "Oh, that fat man." Someone says, "That intelligent man." And some sections say, "The judge." In this way, according to the seer and man of experience they will designate their person, one person. One person, the representation will be different according to the classification of the estimator, reader. When Kṛṣṇa entering the arena of Kāmsa,

*mallānām aśanir nṛṇām naravaraḥ strīṇām smaro mūrttimān
gopānām svajano 'satām kṣitibhujām śāstā svapitro śīśuḥ
mṛtyur bhojapater virāḍ aviduṣām tattvaṁ param yuginām
vṛṣṇinām paradevateti vidito raṅgam gataḥ sāgrajaḥ*

["O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cow herdsmen; as an emperor to the wicked kings, as a child to His father and mother, as death to Kāmsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena."] [*Śrīmad-Bhāgavatam*, 10.43.17]

Kṛṣṇa coming, entering the arena, and different sections are having view of different type. Involves Him also, the Absolute also. And everywhere that is applicable. According to the group of the seers, the qualification of the seers, the estimation will come in different ways. The seer section will give estimation according to their capacity of reading things.

Relative and Absolute. *Relative Worlds*. Our Guru Mahārāja wrote one book *Relative Worlds*. Paratam jagat yai [?] That original and the perverted reflection. Relative position. Absolute position. In calculation so many differences there are.

Devotee: Guru Mahārāja. Teresa is asking, "Does any souls come down from Goloka, falls down from Goloka, or the Vaikuṅṭha? Any *jīva*, any soul falls down from Vaikuṅṭha and Goloka?"

Śrīla Śrīdhara Mahārāja: They may come as agent to work here in this plane, to preach about the property of Goloka, the wealth of Goloka. To distribute the wealth of Goloka by order of Kṛṣṇa may be sent here as agent, Avatāra. A Vaiṣṇava also may be sent here from Goloka. "Go and preach, distribute love divine, this way." He Himself comes, sometimes His paraphernalia He sends, and that is Avatāra. They come here but They're not affected by the contamination that is produced here in this plane, above that.

Just like the patient in the hospital, and doctors and nurse also comes in the hospital, but they're not patients. In that way. All that are moving in the hospital are not patients. Patients are there mainly but doctors also come to give them relief, nurse also comes, in that way, but they're not patients.

So they're not prey to the ignorance. They have full knowledge and full normal life they come here to help the patients here, to recruit them. But they're not touched by the ignorance or illusion, misconception of the locality. They're in their proper conception. As servant of Kṛṣṇa they come here.

Do you understand? No?

Teresa: But Mahārāja, can they fall down, like in any offence or any mistakes committed, can they fall down?

Śrīla Śrīdhara Mahārāja: Misreading, mistaking, cannot touch them. They're always in normal thinking and making others, curing others from abnormality. Though they're seen here, but all round the real consciousness is protecting them all round. Just as Kṛṣṇa comes, in *Bhagavad-gītā*,

*avajānanti mām mūḍhā, mānuṣīm tanum āśritam
param bhāvam ajānanto, mama bhūta-maheśvaram*

["Unable to comprehend My super-excellent divine form of human features, ignorant men blaspheme Me - the Supreme Lord of all beings - by considering Me a mere human being."] [*Bhagavad-gītā*, 9.11]

*nāhaṁ prakāśaḥ sarvasya, yoga-māyā-samāvṛtaḥ
[mūḍho 'yaṁ nābhijānāti, loko mām ajam avyayam]*

["By My own sweet will, remaining concealed by an illusory image, I am not manifest to anyone and everyone. Therefore, none of these foolish persons can ever really know Me as the son of Vasudeva, who am independent of mundane birth and ever-existent in My divine personal Śyāmasundara form of beautiful feature like a blackish rain-cloud."] [*Bhagavad-gītā*, 7.25]

Sambhavāmy ātma-māyayā.

*[ajo 'pi sann avyayātmā, bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā]*

["Although My eternal form is transcendental to birth and death, and I am the controller of all beings, I appear within the world in My original form, by My own sweet will, extending My internal potency of yoga-māyā."] [*Bhagavad-gītā*, 4.6]

"I enter in this world but I'm always protected by My own potency. Wherever I go the misunderstanding, misconception goes away."

He's protected, surrounded by proper understanding and proper nature. And wherever he's going this misunderstanding is going away, *māyā*. *Māyā* is going, false reading going away, and he's teaching others. There is a professor who comes and mix with the ignorant child, but the professor, physically mixing with the child, but he's not surrounded by the ignorance of the child. He's full in knowledge. But physically he has come to remove the ignorance of the child. Wherever the professor is going, mixing with the ignorant people, but he's surrounded by full knowledge and removing the ignorance of others, the students. But because he's in the midst of the ignorant child so he has become ignorant - it is not. Follow?

Teresa: Yes.

Śrīla Śrīdhara Mahārāja: He's always with knowledge. He's going to remove the ignorance of the child. But because he's seen with the ignorant child so he has become ignorant, that is not the point. He's always full in knowledge. So Kṛṣṇa or His devotee, wherever they go they're with full

devotion, and they're removing the non devotional aspect. Just as some disinfecting medicine, this is disinfection itself, and it's disinfecting the atmosphere, but it is not contaminated. Something like that. Do you understand?

Teresa: Yes. But then Jaya, Vijaya, Vaikuṅṭha _____ [?]

Śrīla Śrīdhara Mahārāja: They were at the gate, they were nearby the gate. So they might have committed something wrong, but it's not the real meaning. That is *līlā*. To show the dignified position, the magnanimity of the Supreme, Nārāyaṇa, they did, showed like that.

Nārāyaṇa again chastised the *ṛṣi*. "That why you have put them? You are not supposed to come to this, to find out their faults. What they have said there's some underlying meaning. But you have ignored that and cast your curse on them. It was not suitable for your position. That also was told. But when you have done so, cast any curse, they will go."

That is *līlā*, it is in the *Brahma-vaivarta*, a plea to come down here. Rādhārāṇī and Subal, there was quarrel, in *Brahma-vaivarta-Purāṇa*. It is some sort of plea for this *līlā*. They quarrelled and cursed against one another. "You will have to have one hundred years separation from Kṛṣṇa." In this way something, and then They came here. This is some external explanation. *Līlā* means some plea is created to show something here, there. Just as it's told,

*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 very nature of love is such, with cause or without cause, some quarrel comes on misunderstanding and some sort of sentimental difficulty arises in the mind of the loving party. Just as the movement of the snake is naturally crooked, it is naturally not straight, but it is naturally...

Devotee: Zigzag course.

Śrīla Śrīdhara Mahārāja: Zigzag - the serpent. So also the course of the lovers is to move in zigzag way. So without cause or with cause, they have some sort of sentiment, and they quarrel with one another, and that is the necessity in the loving life. It enhances the beauty of the life. *Hetor ahetoś ca, yūnor māna udañcati*. No cause, but some sort of *abhimāna* _____ [?] some sentimental difficulty arises between them. The very nature of the *līlā*, pastimes, demands this. It has come without any cause, the difference.

I shall go now.

Mādhava Purī Mahārāja: Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

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Śrīla Śrīdhara Mahārāja: ...they were wondering about, and they wanted to ask some question, but hesitating.

Then Prabhupāda asked them, "It seems that you like to ask something?"

"Yes. We had some mind to ask some question."

"What is that? You say."

"So long we're here, but we don't find anything, no progress we feel. That is our question."

"Oh. Do you say it truly, that you've not got anything so far? Is it true?"

"Yes. This is true, we feel."

"It is all right, go ahead. But if it would have been that if you say that I've got something, that will be dangerous. "So far we've not got anything." Do you say this, truly, sincerely?"

"Yes. So far we know we're saying truly that we have got nothing so far."

"Then that is all right, go."

"We have got," that is dangerous. "We're searching," that is qualification, searching for. *Brahma-jijñāsā*. But indirectly of course we get Him, indirectly.

*bhidyate hrdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāśya karmāṇi, mayi dṛṣṭe 'khilātmani*

["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]

Everywhere He's seen, we're to trace. We cannot give up from our consciousness His idea in the background. Hunting in the background. Once one has got the trace of Kṛṣṇa consciousness he can't give it up. When Kṛṣṇa consciousness of the Absolute, if once enters any heart, that can't be left. There is a wealth of love, a wealth of heart. Love, affection, is wealth of our heart. The demand of the heart requires some solution. Any news and there is beautiful thing, there's love, affection. Can't forget, must search.

"Where, is it true, where we can have it?" Not solution, that is the solution, not brain solution. But home means heart solution. Home, friend, guardian, then all these more concerning the heart than the brain. Brain ends where heart begins. *Jñāna śūnya bhakti*. And Mahāprabhu boldly asserted that, *jñāna śūnya bhakti*. Unreasonable affection, beyond reasoning. Our satisfaction begins beyond reasoning, not within the domain of reason, the boundary of reason, but beyond. It is some mystic mystery.

"I am everywhere, I am nowhere. Everything in Me, nothing in Me." The brain cannot answer. "I am everywhere, I am nowhere. Everything in Me, nothing in Me."

Acintya, unreasonable, intuitive, intuition. He's everywhere, we can't find Him. So many searching after Him, but He's everywhere.

To Prahlāda He was everywhere, and Hiranyaśipu He's nowhere.

And Prahlāda told, "He's everywhere."

"Is He in this pillar?"

"Yes, it is. He's here."

And he broke it down. Then He came furiously.

It is His pleasure, sweet will. To come to our conscious area it is His sweet will. If He does not come He's not existing - it does not mean so. We can't efface the possibility of His existence from our heart.

But He Himself declares,

*aham bhakta-parārdhīno, [hy asvatantra iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]*

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

"Though I am free, absolutely free, still I'm dependent on My devotees."

Sometimes He shows like that. Mahāprabhu told once about Vāsudeva Datta. Vāsudeva Datta was so affectionate and so generous, benevolent, he prayed to Mahāprabhu, "Please grant this boon to me. All the sinful *jīvas* suffering, release them, and their burden put on my shoulder, and let me, allow me to go to hell eternally. All the burden of sin, put on my head and allow me to go to eternal hell. But I can't tolerate the suffering of these Godless sinful people."

Mahāprabhu told, "No, no, it is not necessary. You're a devotee, when you have desired like that Kṛṣṇa will release them. He's not bankrupt. He can do anything and everything."

Then one devotee put a question. "Then what will be about this, if wholesale release, then what will be about this world, how it will be reduced to zero?"

The answer came, "If from so many that causal territory there will come again and fill up the whole."

There may be an amnesty. _____ [?] Some occasion, all the prisoners may be released, again it will be filled up by the newcomers. So like that.

Then Mahāprabhu told about him. "That this devotee Vāsudeva Datta, wherever he likes to sell Me, I'm sold there like article. He can sell Me, he can purchase Me, and he can sell Me, he's got so much devotion. Vāsudeva Datta. _____ [?] His devotion is so strong that he can make Me commodity of his trade."

Bhakta-parārdhīno. And He's saying for Ambarīṣa Mahārāja to Durvāsā this *śloka*.

"Durvāsā, you are a *brāhmaṇa*, you are a *sannyāsī*. But for fear of your life you're running hither, thither, in infinite, whole world. But Ambarīṣa he did no wrong. For to observe My own *vrata*, a drop of water he took into the mouth. Not to dishonour you as honourable guest. You

were his honourable guest, and he did not cross your respect. Only to keep up the rules and regulations of the *vrata*, one drop of water, *Dvādaśī*. But you could not tolerate. That *Ekādaśī*, *Dvādaśī*, it is Mine, concerning Me. But you, yourself did, when you found that the *pāraṇa* time is passing away, you took yourself, but that was criminal in case of Ambarīṣa. He did nothing wrong. And you went to reduce him to ashes by your curse. But when Sudarśana chased you, you ran after three planes, *tribhuva*.

And you say, "Why I am showing partiality to Ambarīṣa Mahārāja, and not you?"

He's there, waiting for you. So long he's waiting. "A *brāhmaṇa* guest, I could not satisfy him." He's standing, waiting in the very same posture. Until he gets you and feeds you he's not taking food. Go and see." *Ahaṁ bhakta-parārdhīno, hy asvatantra iva*.

"When You can decide anything and everything You'll do it, why You want to send me to Ambarīṣa?"

Nārāyaṇa asked him to go to Ambarīṣa for the final decision. "I can't do. I can't take decision. I'm dependent on My devotees. You go, and he will decide about you. I can decide for everyone but devotees, I respect them, special respect, regard for them. You'll have to go to him and to beg for forgiveness there."

And Durvāsā had to do that.

Ahaṁ bhakta-parārdhīno, hy asvatantra iva. "As if I am dependent. Though I am independent, but still, affection, love, that can make Me dependent to them."

Śrī-kṛṣṇākarṣiṇī. That is the special and wonderful nature of affection, beyond reasoning. The domain of love, reason cannot be applied there. Such a world is existing, beyond reason, beyond justice, a land is there. Mahāprabhu showed us to that. Try to have, find a place in that plane to live. And it is within you, the key is within you. That is home, where everyone is thinking affectionately of us. A friendly circle. There the soul can find rest, confidence.

That God. God of that type. Affectionate God. God the justice as God the affection. God the source of all potency, *karmī*, the source of all potency. Then the source of all solution, reasoning, justice. Then, the source of all affection and love, heart, hearty transaction, heart satisfying, that type.

Select whom you want. You want to be master of all potency, of energy, the commander of all energy, and all knowledge, and all affection. Someone's *karmī*, wants to be master of energy, to control everything.

"All I survey." Alexander Selkirk told, "I'm the lord of all I survey."

[The Solitude of Alexander Selkirk, by William Cowper, 1731-1800]

He was banished in a solitary island. Alexander Selkirk or someone. But he was not satisfied there, alone. "I'm the king of all I survey." But that did not satisfy him.

Robinson Crusoe was not satisfied with the *raja* position of that island.

Association we want, and association of which, not only of servant. 'All servants and I'm the commander.' That can't satisfy. Friendly association is necessary to live vitally. Vital necessity for our living, proper living, friendly association.

So God in His highest conception He's also playing like a child with His friends.

Swāmī Mahārāja has mentioned that in his letter when passing through the Atlantic. "Kṛṣṇa was just going in a boat, in the front of the ship." He found.

And the journey was so peaceful and smooth that the captain told, "Oh, we shall take you always. We did not find the Atlantic - such a furious place - so calm and peaceful Atlantic we did never cross, so far. So you are a special - pilgrim, [passenger] a member of the ship." So Kṛṣṇa was guiding.

And he has mentioned, "I'm ordered by my Gurudeva, who is none but Rādhārāṇī's representation, to preach about Her Lord throughout the world. I have come to do that. Kṛṣṇa, come to my help. Please come to my help. Because it is Rādhārāṇī's order to me, You must help me, assist me in this campaign. After finishing this I shall meet You again in Vṛndāvana and there we shall play. A friendly play then we shall have. I shall climb up on Your shoulder. You will also do. Sometimes we shall embrace. Sometimes fall on the ground. This sort of play we shall do here after again. Now I have got some responsibility to take the Holy Name of the Lord throughout the world. And that order was given to me by my Gurudeva who is none else but Rādhārāṇī Herself. And She's Your most favourite. I have come to obey his order, and You must come to my help my friend, in this time."

And Kṛṣṇa did that. And he took the Name of the Lord the length and breadth of the...

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