

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

81.02.28.A

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

**Tamal Kṛṣṇa Swāmī:** Yes. But first we want to be with you.

**Śrīla Śrīdhara Mahārāja:** I'm not doing very well, but still I must try to attend you. It is my duty to do so as much as I can; I think imperative duty. Hare Kṛṣṇa.

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

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

Jīva Goswāmī has written that the Name is the principal thing. In the *mantram* also, so many other words, but the Name is the most important. Suppose the Name is taken away and another name is put there, then the whole thing is rotten. In this way he has judged, has given his decision. The Name is all-in-all. In a *Gāyatrī mantram* the Name is there, Kṛṣṇa *Nāma* is there, and so many other words couched, but if Kṛṣṇa is taken away and Śiva is put there, the whole thing will come to Śiva. So the Name is the all important factor, so *Nāma* Guru; even *Gāyatrī mantra* may not be necessary.

*jayati jayati nāmānanda rūpam murarer  
[viramita nija dharma dhyāna pujoyadhi yatna  
katham api sakṛdāttam muktidaṁ prāninām yat  
paramāmṛtam ekaṁ jīvanam bhuṣanam me]*

[Sanātana Goswāmī says: "Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, *nāma rupaṁ murāreḥ*, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the Divine Name of Kṛṣṇa."]

[*Bṛhat-Bhāgavatāmṛta*, 1.1.9]

[?]

*na ca sat kriya, na dikṣe na ca purāścarya manadilate  
mantrayam rasana spri hanato śrī kṛṣṇa nāmātmaka*

["One need not undergo all the purificatory processes, or follow the six ritualistic ceremonies mentioned in the *Vedas* for pious life; one need not even take initiation into the *Gāyatrī mantra*. If one simply chants the Holy Name of Kṛṣṇa without offence, everything will be successful."] [Jīva Goswāmī]

Anyhow, the Name is the most important, even the *Gāyatrī mantram* may not be necessary, but *Gāyatrī mantram* we accept only to help the *Nāma bhajan*, otherwise it may not be necessary at all. It has been judged in such way. Only the Name can do everything for a person, the full thing. But to help the *Nāma bhajan*, to do away with the *aparādhā* and *ābhāsa*, the *Gāyatrī mantra* comes to help us, only this much.

I showed once, in the bigger circle, the Name goes from the lowest to the highest, and the *Gāyatrī mantram* circle is in the middle. From the lowest the *Gāyatrī mantram* cannot go but the Name can go from the lowest portion. And the *Gāyatrī mantram* only goes and finishes up to salvation, emancipation, and then the Name goes with no *Gāyatrī mantram*. This is the *Gāyatrī mantra* and the Names connection. The Name goes from the lowest position where *caṇḍālas*, *yavanās*, everyone can receive the Name, but not all are eligible for the *Gāyatrī mantram*. After the *Nāma* is in a little developed stage then the *Gāyatrī mantram* can be conferred, and the *Gāyatrī mantram's* jurisdiction will be finished when emancipation is attained.

*kṛṣṇa-mantra haite habe saṁsāra mocana / kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa*

["Simply by chanting the Holy Name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa *mantra* one will be able to see the lotus feet of the Lord."]

[*Caitanya-caritāmṛta*, *Ādi-līlā*, 7.73] [Within the Purport: "In the *Anubhāṣya*, Śrīla Bhaktisiddhanta Saraswatī Goswāmī says that the actual effect that will be visible as soon as one achieves transcendental knowledge is that he will immediately become free from the clutches of *māyā* and fully engage in the service of the Lord."]

In *Caitanya-caritāmṛta* it is found, *kṛṣṇa-mantra haite habe saṁsāra mocana*, to help our emancipation the *Gāyatrī mantram* is necessary, and then *mantram* is finished, its function gone after giving us emancipation. But the Name will continue all along, from the lowest to the highest, the Name is, only Name \_\_\_\_\_ no mention of any application – I want this, that, only the Name automatic, spontaneous. That will encourage every good will in us, Name, *uddīpana*, but the *Gāyatrī mantra's* function is limited. So the Name is all important. *Nāma* Guru will have the first honour, and next the *Gāyatrī mantra* Guru, then other Vaiṣṇavas.

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

**Śrīla Śrīdhara Mahārāja:** Ha, ha. *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-brother. But generally in his present stage he will see as Guru, and in the background God-brother; the direct connection Guru and in background is God-brother. And that may be the general estimation.

**Tamal Kṛṣṇa Swāmī:** And sometimes they ask, "Will 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 the *Gāyatrī mantra* Guru also to be considered eternal or only the Hari *Nāma* relationship?

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

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Tamal Kṛṣṇa Swāmī:** Because they may give less importance in consideration.

**Śrīla Śrīdhara Mahārāja:** Then there, the Name will be in the background, and the other functions of services will come in the front. When you will enter that domain they will give some function there in the service of Kṛṣṇa, and that will be very conspicuous, prominent, and Name will be in the background there, in that position. When you go to a particular group in a particular *rasa*, *sākhya rasa* you say, then he will come under a specific duty, under Subala, or Baladeva, or anyone, and he will be given duties to be discharged. That will have the first importance, and the Name will be in the background. It will help to energise, and there the Guru will be this *Nāma* Guru, and Guru will be in all Gurus, but still there is hierarchy. At the immediate, it is a family life, the Guru's Guru is there, but he'll be under his own boss, and he has got his boss; in this way. But he will receive direction from his immediate higher position; in this way the hierarchy is there and he'll be transformed into that sort of function. The Gurus, their all Gurus, their hierarchy, even I am under some as a servitor, and my immediate duty will be to attend to his orders; in this way. It will be transformed there. Am I clear?

**Tamal Kṛṣṇa Swāmī:** Oh yes, loud and clear. Another question is 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 birth. 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:** That is a broad question.

**Tamal Kṛṣṇa Swāmī:** Gaura Haribol.

**Śrīla Śrīdhara Mahārāja:** Nitāi Caitanya. You will see it will be of two classes. Generally, *jīva* does not fall down from Vaikuṅṭha, or Goloka. Generally the *jīva*, the source of the fallen *jīva* is *brahma-loka*, the *taṭasthā-loka*.

**Bhakti Sudhīra Goswāmī:** *Brahmajyoti*.

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

*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ param hi mām  
avyākṛtam bhāgavato 'tha vaiṣṇavam, padam yathāham 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, *svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti*. If one discharges his duty of *varṇāśrama dharma* perfectly for one hundred lives, then he attains the post of a Brahmā. *Svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti*, he comes to the position of Brahmā. *Tataḥ param hi mām*, then progressing next he comes to my position. What is that? *Mām avyākṛtam*, not very differentiated character, Mahādeva. Brahmā is this side and that side. In the *māyic* side some differentiated character; that is Rudra, and the other side of the *brahma-loka* differentiated character, that is *bhakta* Śiva, Mahā Viṣṇu. Hare Kṛṣṇa. Hare Kṛṣṇa.

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

**Śrīla Śrīdhara Mahārāja:** *Brahma-loka* and Brahmā, these two things are separate. Brahmā is already a person in the connection with *māyā*. And Brahma, the non-differentiated marginal plane, where you cannot differentiate, but that is the source of many, many; *jīva* soul is a particle, and this plane consists of many particles, and we cannot differentiate them, they're in one and the same plane of non-differentiated character.

**Tamal Kṛṣṇa Swāmī:** *Brahmajyoti*?

**Śrīla Śrīdhara Mahārāja:** *Brahmajyoti, jyoti, and jyoti* \_\_\_\_\_ [?]  
*jīva* soul means an atom in the *jyoti* \_\_\_\_\_ and pencil of ray. So the *jyoti*, the *brahma-loka* is a product of so many atoms, of *jyoti* atomic. Many atoms of *jyoti* makes the seat of *brahma-loka*. So generally from *brahma-loka*, and that is a living thing, a growing thing, and from there the supply of the *jīva* soul, *yayedam dhāryate jagat*, in *Bhagavad-gītā*, [7.5]. *Apareyam, para* and *apara śakti*, the world is made of, and *para śakti* that is *brahma-loka; jīva* soul. And *yayedam dhāryate jagat*, and these two mixed, they're just as the gas and the iron machine continuing, the railway engine, and other things, either electricity or gas, and the body of iron and steel, working. So *jīva* soul, that is the conscious atom that is within, and the *apara śakti* \_\_\_\_\_ that is out, and the machine is working, with the help of these two, *yayedam dhāryate jagat* The *para śakti* is *jīva*, that is *taṭasthā*, and *antaraṅga śakti* is not mentioned here. That is included in Bhagavān Himself.

**Tamal Kṛṣṇa Swāmī:** So generally the *jīvas* who are here in this world have come from that *brahma-loka*?

**Śrīla Śrīdhara Mahārāja:** *Brahma-loka*.

**Tamal Kṛṣṇa Swāmī:** They have no experience as yet of Goloka or Vaikuṅṭha?

**Śrīla Śrīdhara Mahārāja:** Because, *yad gatvā na nivartante, tad dhāma paramaṁ mama*.

[*na tad bhāsayate sūryo, na śasāṅko 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]

If *jīva* catches the current, that in-carrying current, then he’s not to come back. But they also come back, as in *Brahma-vaivarta-Purāṇa*, etc, the Rādhārāṇī, the Subala, they’re playing and they’re cursing each other and they had to come here in the *martya-loka*. This is all play, this is *līlā*. They sometimes come here but they’re not overpowered by *māyā*. They’re senior, but they have come in a form of play here. That is another thing, and this is another thing. Even, it is mentioned in *Bhāgavatam*, Jīva Goswāmī has discussed and decided that in the womb of the mother, in the seven months in the womb, the child can see the Lord. And his one hundred previous births come to his memory at that time, and he promises that in this present birth I won’t mix with *māyā* but I shall try to go to You with devotion etc. But, *Janama haila puli maya jali nahai gana lobha* [?]

As soon as he gets out of the womb he forgets everything. There Jīva Goswāmī says that it is not the case with all the *jīva* souls that they must see Bhagavān in the seven months in the womb. 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?

**Bhakti Sudhīra Goswāmī:** 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?

**Śrīla Śrīdhara Mahārāja:** Only particular *jīvas* have got such experience and those that have got such experience they never come down; they will have to go up. Because if that is true that he has got a real *darśana* then *māyā* cannot clutch him, catch him. That is given by Jīva Goswāmī. How is it possible that once you have got *darśana* of Bhagavān; how can you come down? But *janama haila puli maya jali nahai gana lobha* [?] In some cases when the *darśana* is very vague and meagre it may take place. But generally...

**Bhakti Sudhīra Goswāmī:** He’ll come out, he’ll take birth.

**Tamal Kṛṣṇa Swāmī:** In which case?

**Bhakti Sudhīra Goswāmī:** When it’s vague and meagre.

**Śrīla Śrīdhara Mahārāja:** In that case it may again be covered, and then getting any least chance of help then he’ll go up.

**Bhakti Sudhīra Goswāmī:** But if they go up and they were in the womb of mother, what of...

**Śrīla Śrīdhara Mahārāja:** I'm talking of the soul; not the body. The body is there. Gradually they will go up and then when emancipated then only they can live without a body.

**Bhakti Sudhīra Goswāmī:** So they will take birth, but in divine consciousness?

**Śrīla Śrīdhara Mahārāja:** Yes. Divine consciousness will have superior position, and they won't interfere with the *māyic* world, like Jaḍa Bharata and others. They'll be here but they'll not mix much with the *māyic* affairs. They'll go up gradually with the help of the *sādhu* and *śāstra*, and their internal connections, revealed advice, they'll 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:** Yes, not all; there are exceptions.

**Tamal Kṛṣṇa Swāmī:** And what are those exceptions?

**Śrīla Śrīdhara Mahārāja:** Exceptions are those that have the chance of entering into *ananya bhakti*, *śuddha bhakti*. There the jurisdiction changes.

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

**Śrīla Śrīdhara Mahārāja:** One who has come in connection with a 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 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 variegated in different cases. Different cases differently. Generally we may take that within twenty four hours the *ātmā*, the soul, is taken to Yāmarāja. Then with some sort of bail he's released, and then after one year's time his case is taken up. And then he's judged and amount of sin and amount of good action is judged and he's asked, "What will you take first, the *nāraka* or *sargara*? Do you like to enjoy the fruits of your good action first?" Of course, if the amount is great, of any good action or bad action, then he takes up in his own hand, he will go to suffer the results of the bad actions first, and then good actions.

**Devotee:** In time and space theory \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Time and space theory? A general case, what I say, but there are particular cases which are urgently adjusted in a court; the urgent case may be dealt urgently. Some may take a birth immediately after his death and he enters into a womb. There are also particular cases are many. That Vasudeva says, we find in *Bhāgavatam*, that when Devakī is married and Vasudeva is taking away Devakī to his own house; Kāṁsa is taking the rein of the horses who are conducting the chariot, and on the way there was \_\_\_\_\_ a sudden sound came from the sky.

"That Kāṁsa, you are relishing so much this occasional joy, taking with such tearfulness your sister to her husband's house. But her eighth child will kill you." Twice or thrice, when this sound came from the

sky, then Kamsa was enraged and he took his sister by the hair and was about to cut her throat, then Vasudeva came to protect her.

“What is this? You are a hero. Are you afraid of your death? You are not a coward.” In this way he began discussion. “Then you have no cause of fear from her, but her child. But I assure you that these 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 that, “Before one is dead, his next life begins. Before one is dead, his next life begins. How? When he’s going to die his previous actions in subtle form, all come in a rush to gather and everyone demands, “The next birth I want.” According to the intensity for 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, “I have got possession.” Suppose anger or jealousy or some greed, so many propensities are within. And who gets the first chance, he takes possession of the *ātmā*, and then he dies and he takes him. The idea, he’s taking possession of the idea, he goes to some society, his own society, and from there it comes to the physical plane. Suppose there is much anger, his possession, the buffalo mentality takes possession. Very ferocious, the tiger mentality takes possession, 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 a 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 was 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 bail period? You used the; I don’t know the Bengali word...

**Śrīla Śrīdhara Mahārāja:** Because in the *karma-kāṇḍa* we find under one year in suspension, and during that time the *ṛṣis* in the *Vedas*, *karma-kāṇḍa*, they say, “Try to make some help. He leaves the property and the successor of the holder of the property, he makes some arrangement to help the departed soul, with *piṇḍa dāna*, one year, *goloka piṇḍa*. After one year is completed he’s under suspense and help may be arranged for him and then they talk and the final decision. He’s taken in that way. Generally in the *karma-kāṇḍa ṛṣi* we find that process. But this is a general case, surmised, they do. But there are particular instances according to the gravity of the situation, and the judge does many things.

**Bhakti Sudhīra Goswāmī:** When do the hellish sufferings that are described in the *Bhāgavat*, in the fifth canto, when does that, what period does that take place?

**Śrīla Śrīdhara Mahārāja:** When the sufferings also of different types according to the heinousness of the evil deed, they’re classified and sufferings without a physical body. Just as in a dream, we may have a good dream, we may also have a bad dream. In dreams also we may suffer, and in dreams also we may feel pleasure. So without this body, our subtle body, when he feels eternal and intense pain, that is *nāraka*. Not physical body but in mental body.

**Tamal Kṛṣṇa Swāmī:** Subtle body.

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

**Tamal Kṛṣṇa Swāmī:** How long?

**Śrīla Śrīdhara Mahārāja:** According to the intensity and magnitude of the action, the judge, the Yāmarāja, the controller, the administrator, he dispenses and he's 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 a government in the physical world, so the body which we find within us in a dream, such a strong body. There is a plane with so many astral bodies and there is a government, and the administration is there, and they're dealt with in that way. That is generally known as *Pitr-loka*, or *Preta-loka*, *Preta-loka*, for departed souls.

**Giri Mahārāja** [?]: Now, sometimes after a person dies, the family members will invite us to do *kīrtan*, chanting Hare Kṛṣṇa. Now, will that help the departed soul?

**Śrīla Śrīdhara Mahārāja:** Of course, that will help him. In his connection the benefit he may get in that way we perform some \_\_\_\_\_ and that vibration will go to help him, higher help than in ordinary *śrāddha*, *bhāgavat-prasādam* if we confer. But *kīrtan* – good wishes also can help the departed souls.

**Giri Mahārāja:** Now, when the soul falls from the *brahma-loka* and takes birth in the material world, now is that soul's eternal *rasa* with Kṛṣṇa in the spiritual world...

**Śrīla Śrīdhara Mahārāja:** That soul's?

**Giri Mahārāja:** 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 probability or 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 different *rasa*. Some going to *vātsalya rasa*, some going *sākhya*, or *mādhurya*, some into *śanta rasa*; that is internal position, *svarūpa*, according to that they're classified after emancipation. So also here in the *māyic* world also according to that intrinsic probability they may come down, and where, what, in this way, that way. So first from Brahmā rank he may come down, and he may go down to any extent, and the differentiation will also be there. But still he's got some innate, permanent thing of prospect in him. That will come to decide. Follow?

**Giri Mahārāja:** Yes. Now, suppose a soul...

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

**Giri Mahārāja:** You answered it. Now, suppose the soul has the desire to become the mother of Kṛṣṇa in the spiritual world...

**Swami B.R. Sridhara Maharaja:** In rank, motherly rank, not exactly mother. Mother is Yaśodā, fixed, but in that rank.

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

**Śrīla Śrīdhara Mahārāja:** They are helping in that camp in different ways, helping her in *vātsalya rasa*.

Devotee: \_\_\_\_\_ [?]

**Giri Mahārāja:** Now, just as when Kṛṣṇa comes here, there's 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 as reflection, or rather not reflection, but substantially one and the same, *vaibhava*.

**Tamal Kṛṣṇa Swāmī:** Expansion.

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

**Giri Mahārāja:** 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 *kāya-vyūha*. One can extend one's self in different places at the same time. If even a *yogī*, he's here and he can show himself in some other places also, the same, the double. So in the case of Kṛṣṇa it is not impossible that He may extend Himself in many places in many forms and variegated nature. It is also mentioned in the *Caitanya-caritāmṛta*, that in Dvārakā He had sixteen thousand wives; or something like that, and He presented Himself everywhere. And Nārada is astonished to see that. And it is mentioned there, *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 *kāya-vyūha* of *yogī*, the extension of a *yogī*, *siddha yogī*, is of a limited character. For example, if he's 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 the infinite, unlimited, so with this much modesty we must try to approach the thing. *Adhokṣaja*. Everything may not come within my clutches, but as much as possible, we can guess, we can have a peep, into the approximate characteristic of the Infinite.

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

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