

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.03.B

Akṣayānanda Mahārāja: We try to serve Guru and Kṛṣṇa, Vaiṣṇavas. And other side due to *purva saṁskāra* the tendency to offend like that, *kuñjara-śaucavat*, elephant's bath, [Śrīmad-Bhāgavatam, 6.1.10] So two battles are there: how to...

Śrīla Śrīdhara Mahārāja: That is, we shall try to use our free will only to connect more and more with the positive side.

*jāto-śraddho mat kathāsu, nirviṇṇaḥ sarvva-karmmasu
veda-duḥkhātmaṁ kāmān, parityāge 'py anīśvaraḥ*

["He who has imbibed heart's faith in the tidings of My Name, nature and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learned that all forms of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions - such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc they wreak - and he serves Me with love: When his object is pure and sincere, I give him My mercy."] [Śrīmad-Bhāgavatam, 11.20.27]

*tato bhajeta mām prītaḥ śraddhālur dṛḍha-nīscayaḥ
juṣamāṇaś ca tān kāmān duḥkhodarkāmś ca garhayan*

["But the *śraddhā* or pure attraction he has acquired for Me is of eternal nature. It cannot be subdued or cut off by any mundane or ordinary attempt. Despite undergoing so many sufferings, he goes on remembering Me. His thinking, aspiration and earnestness is for Me, and the more he is compelled to suffer from the pressure of the environment, a firmness in Me becomes more and more sure, and finally, invulnerable. And by standing the test of all these trials, he will stand - stand and grow beyond the jurisdiction of these mundane forces. The more pressure comes from outside, the more firmness he feels in the necessity of My help to him."]

[Śrīmad-Bhāgavatam, 11.20.28]

*proktena bhakti-yogena bhajato mā 'sakṛn muneh
kāmā hṛdayyā naśyanti sarvve mayi hṛdi sthite*

["When an intelligent person engages constantly in worshipping Me through loving devotional service as described by Me, his heart becomes firmly situated in Me. Thus all material desires within his heart are destroyed."] [Śrīmad-Bhāgavatam, 11.20.29]

*bhidyate hṛdaya-granthiś, [chidyante sarva-saṁśayāḥ
kṣīyante cāsya 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]

In *ekadas* again this *śloka* occurs, *bhidyate hṛdaya*, it is in the first canto and also in the eleventh. *Jāto-śraddho mat kathāsu*. “One who has got some faith in Me, *mat kathāsu*, *nirviṇṇaḥ sarvva-karmmasu*, and in wholesale dealing he does not want any connection of the world, no charm, *nirviṇṇaḥ sarvva-karmmasu*, in the general sense. The general resolution of his mind to leave them and come ahead, go ahead. *Veda-duḥkhātmakān kāmān*, he knows fully well that if I indulge myself into exploiting habit, *veda-duḥkha*, it will produce some misery, some reaction sure to come. *Veda-duḥkhātmakān kāmān, parityāge 'py anīśvaraḥ*. But sometimes things seem helpless, can't control, *'py anīśvaraḥ*. *Mat kathāsu, nirviṇṇaḥ sarvva-karmmasu, veda-duḥkhātmakān kāmān, parityāge 'py anīśvaraḥ*.

Tato bhajeta mām prītaḥ śraddhānur dṛḍha-niścayaḥ. But they have no other way to be recommended, but with more intensity to tread to the same course. No other alternative. Only this *ananya-bhakti*, the exclusive devotional path: that is the only relief, no other. So, *tato bhajeta mām prītaḥ*, try his best to increase his positive activity as much as possible. *Tato bhajeta mām prītaḥ śraddhānur dṛḍha-niścayaḥ*. With more firmness and more perseverance he will try to follow the same course. That is the only way. No other alternative. The exclusive way he has, the maximum beneficial way he has got, so he'll try to with whole energy to devote to intensify his journey towards the positive. *Śraddhānur dṛḍha-niścayaḥ, juṣamāṇas ca tān kāmān duḥkhodarkāmś ca garhayan*. As long as he cannot shake off all these previous habits he will have to tolerate, forbear. *Tān kāmān duḥkhodarkāmś ca*. And that will produce some misery and he will have to suffer, to take it in his back. *Duḥkhodarkāmś ca garhayan*.

Proktena bhakti-yogena bhajato mā 'sakṛn muneh, kāmā hṛdayyā naśyanti sarvve mayi. Then gradually the day will dawn, he will find one day that they're retiring, that after trying their utmost, now they have failed and they're going back. *Proktena bhakti-yogena bhajato mā 'sakṛn muneh, kāmā hṛdayyā naśyanti sarvve mayi hṛdi sthite*. “Gradually I shall come down in the plane of his heart and everything will be pleasure. The night of the hail and storm that will go away, and the dawn will be clear, sun will rise. That is seen.”

This is in one's own case. But if he finds such a case in the Vaiṣṇava, superior than he, then Jīva Goswāmī Prabhu has told that there may be some misconception also. In one's own case he will deal with himself with this idea, and in another case, especially if he's considered to be a higher Vaiṣṇava, he's advised that there may be another thing, another outlook. What is it? Sometimes in a Vaiṣṇava of higher realisation some *anartha* abruptly is seen to come, to appear, but that is to increase the speed of his progress. Do you follow?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Some undesirable things, events, take place, and repentant fire of great intensity came there and push him towards the higher: more higher region. Just as a rocket is thrown, the background gets a very great push. Is it not? Do you follow?

Akṣayānanda Mahārāja: Correct. Yes.

Śrīla Śrīdhara Mahārāja: If you want to take a lift, some pressure in the back side, so sometimes in the case of Vaiṣṇava, it also may be seen, that something, little wrong anyhow appeared in his heart and a great fire of reactionary type made him help to a great progress. “What am I? How this came to me?” From that sometimes is seen in a Vaiṣṇava of higher type, so we may not misread that, misread that. That is not really – that is really a part of progress. By the Lord's wish for greater promotion sometimes apparently it comes there. But that should not be reckoned as

setback. That should be included in the improving line. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Jīva Goswāmī Prabhu has mentioned this. Be careful about to judge Vaiṣṇava character. There may be by the wish of Lord such event also.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya. Mahāprabhu. Gaura Mahāprabhu.

And sometimes it is also possible that we can't understand his ways. We think it otherwise. So we are warned not to venture to discuss about the practices of a Vaiṣṇava.

*dr̥ṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair
na prākṛtatvam iha bhakta-janasya paśyēt
gaṅgāmbhasām na khalu budbuda-phena-pankair
brahma-dravatvam apagacchati nīra-dharmaiḥ*

[“Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee’s having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water.”] [Śrīla Rūpa Goswāmī’s *Upadeśāmṛta*, 6]

Akṣayānanda Mahārāja: *Upadeśāmṛta*.

Śrīla Śrīdhara Mahārāja: *Upadeśāmṛta*. *Dr̥ṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair*. If we find a Vaiṣṇava he has got a disease, why? He’s a perfect man, the Gurudeva’s considered to be perfect. Why he suffers from disease? One Vaiṣṇava, why he’s blind? Why he’s lame? Why he’s not perfect if he’s favourite of the Lord Supreme? Then why this sort of defect shall be? *Svabhāva-janitair vapuṣaś ca*. And also easily irritated and chastising giving strictures to the disciples. Or one has got particular taste for particular food. Why these things should be? These trifles may disturb our mind. That Rūpa Goswāmī gives us warning. *Dr̥ṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair*. Physical or mental, *doṣair*, any defect if you detect in a Vaiṣṇava, don’t reckon it as this mundane defect. Don’t consider those things to be mundane, polluting.

*gaṅgāmbhasām, prākṛtatvam iha bhakta-janasya paśyēt, gaṅgāmbhasām na khalu
budbuda-phena-pankair, brahma-dravatvam apagacchati nīra-dharmaiḥ.*

The example is given of this Ganges water. The Ganges water if we touch it we are purified by the order of the creator. It is told that if we touch we’re purified; we need not take bath, *nīra-dharmaiḥ*. But if we find that there is some dirt there, *budbuda*, the fermentation, foam, *budbuda-phena*, and *pankair*, and mixed with mud, then that water can’t pure you, if you think, but it is not so. The dirty Ganges water can purify you. That purification what will be effect to you that is not of mundane type. That is of another type. So the dirty character cannot force the Ganges water to lose its purifying, that purifying in another plane. So this trifling thing that

Vaiṣṇava is little ill, he is fond of a particular food, or he's engaged with a particular man, he cannot do his duty properly, by these things a Vaiṣṇava cannot be judged. In another plane his activity, his purifying tendency is being spread and transmitted in another plane, in the highest plane, in the plane of the causal region. So we are to take that, not the external feature should be identified with the internal things. In an earthen pot the pure water may be. In a golden pot a poisonous water may be, may stay. So by the external activity we can't judge the internal man. Internal signs must be found to judge him: defect in that plane must be found and not defect in this plane. Hare Kṛṣṇa. Hare Kṛṣṇa.

So many *parṣada bhakta* were *grhastha* with Mahāprabhu and others, and they were giving birth to child, so they came in connection with the women, so they're suffering under the lust propensity. We should not take like that. We are so low in our nature that we cannot conceive that without lustfulness one cannot produce child. The ideal is high. *Bhajami grha mediyam* [?] *Bhāgavatam* says, oh, *Gītā* says: *Prajanaś cāsmi kandarpaḥ*.

[*āyudhānām ahaṁ vajraṁ, dhenūnām asmi kāmadhuk
prajanaś cāsmi kandarpaḥ, sarpāṇām asmi vāsukiḥ*]

["Of weapons I am the thunderbolt, and of cows I am the heavenly desire-fulfilling cow. Of cupids I am he who ensures progeny, and among the single-headed venomous snakes I am Vāsuki, the king of all snakes."] [*Bhagavad-gītā*, 10.28]

"Where only production is necessary, as *kāma*, I am there. Not *hrte*, not for sense pleasure. When for sense pleasure two united I'm not there. Only necessity of producing child I'm there."

That is as pure as anything. The attitude is to be blamed. The exploiting tendency is to be blamed, not the activity.

[*karmaṇy akarma yaḥ paśyed, akarmaṇi ca karma yaḥ
sa buddhimān manuṣyeṣu, sa yuktaḥ kṛtsna-karma-kṛt*]

["One who realises that the selfless action performed by the man of pure knowledge is never subject to bondage and is therefore in fact inaction whereas the abnegation practised by a renunciate of impure heart is the ill-fated cause of bondage he is, among men, the intelligent *yogī* and factual executor of all works."] [*Bhagavad-gītā*, 4.18]

When one can detect no action in action, and in absence of action there is action, who can detect in such a way, he's really a man of reason or proper intelligence. Do you follow? No?

Devotees: Yes. Yes. No; very hard to understand that verse of the *Gītā*.

Śrīla Śrīdhara Mahārāja: In *Gītā*, *anaśakta*, if we're *anaśakta*, if we have not special exploiting tendency then I'm an agent cent per cent of the main power.

[*yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate
hatvāpi sa imāṁ lokān, na hanti na nibadhyate*]

["He who is free from egotism (arising from aversion to the Absolute), and whose

intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences.”]

[*Bhagavad-gītā*, 18.17]

He may be an agent to kill the whole universe but he does not do anything. Cent per cent agent of the Absolute Force, that Absolute Wave, playing in the Absolute Wave cent per cent: it is possible. Faultless activity is possible.

Kant said; the German philosopher Kant, “That no action can be completely pure, only good will.”

But we shall say, so called good will is also impure here in the mundane world.

So any action, the standpoint of service, and standpoint of renunciation, and standpoint of exploitation should be judged. Anything may be, every action may take place from the plane of exploitation, and plane of renunciation for retiring purpose and gradually it will vanish. And the highest plane only by the, to carry out the Divine Will of the Lord whatever he's doing, *nirguṇa*. That is *nirguṇa*. Everything may happen, but not only selfless, but from self surrendered plane, any inspiration comes carrying out His order. It is difficult but still it exists. It may be difficult but it is there, and that is our highest thing of attainment. Not this *vilāsa*, not movement should be rejected; movement, dynamic character, it may seem to be equal with the exploiting energy, but it is not so. The current coming from the Absolute Centre and obeying the order, that is automatic, that is *nirguṇa*: colourless, faultless of any selfishness. Any crookedness is not to be found there. The clear, automatic, purest wave, all good, Absolute Good, the origin is Absolute Good, the wave coming and you are a unit of that plane. So that is the land desired, desirable, our most desirable thing is that. Nothing is bad but the attitude, the poison within. That poison should be driven – everything may remain – the poison should be removed from within.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

To serve the Vaiṣṇava, to serve Guru, to serve the Lord, we will be up for anything, even we shall take the risk of going to hell, ha, ha, and contacting for eternity. So much risk, but the whole concentration for the centre. So it is nothing, it is safe, no apprehension practically, but so much risk gives us promotion to the highest quarter of the servitors.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja he wanted to hear, very fond of hearing from me. But I told him, *śravaṇa* and *kīrtana*, not only *śravaṇa*, *śravaṇa-kīrtana-jale karaye secana*.

[*mālī hañā kare sei bīja āropaṇa, śravaṇa-kīrtana-jale karaye secana*]

[“When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of *śravaṇa* and *kīrtana*, the seed will begin to sprout.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.152]

To receive and to reproduce, that is what is naturally necessary, *śravaṇa kīrtana*, to receive, to hear, and to chant, to receive and to reproduce, to distribute; two things together. Only taking goods from the higher capitalist and stock it, that was not Mahāprabhu's idea. Distribute it. Your goods shed must be vacant, so get supply and give supply. The current, that will be more helpful for one's progress, will be acquainted with the market, and to face different type of demands, and accordingly to get selected goods from, that this is the demand of the market. I want such things. So the stale character will be eliminated thereby, up to that living business.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Sundar. Gaura Sundar.

Devotee: Śrīla Śrīdhara Mahārāja, Droṇācārya, he was a *brāhmaṇa*, but he held a grudge against Mahārāja Drupada. So how is that possible, that a *brāhmaṇa* can hold a grudge?

Śrīla Śrīdhara Mahārāja: *Brāhmaṇas* are not free from grudge. You see in the *Purāṇa* so many *brāhmaṇas* they are throwing curse to this man, that man. So that higher type of *brāhmaṇa* he may not have. Durvāsā, he's also throwing curse to a Vaiṣṇava like Ambarīṣa Mahārāja. So *brāhmaṇas* are not free from – they're approaching to the renunciation, to the plane of renunciation, but not fully attained that.

What to speak of them, even Catuḥsana, they went to visit Vaiṣṇava - Lakṣmī Nārāyaṇa, and when Jaya Vijaya, the gatekeepers, they opposed, and they threw curse upon them. And Nārāyaṇa came out, but they acquired some power so curse must take effect. But Nārāyaṇa He gave stricture, mild stricture to the Catuḥsana, to the *brāhmaṇas*, who were *brāhmaṇas* of higher type, and in the tinge of devotion; there also it came. But sometimes it is required to help some *līlā* of Nārāyaṇa. In the Vaiṣṇava School... Ke?

That may be of two types. Somewhere they're utilised as instruments of the Supreme Will, there they're faultless. And sometimes that previous tendency is still pursuing that man. So particular cases should be judged in particular way, individually, cases should be judged individually. Sometimes for universal play it may be necessary, and sometimes the past tendency of exploiting the environment is not yet finished. Hare Kṛṣṇa. Gaura Haribol.

Droṇācārya was insulted by Drupada perhaps in his previous life so he took the advantage. Droṇācārya was a poor *brāhmaṇa* – I don't remember completely, but as much as I remember, Aśvatthāmā, his son, for some milk, he had no milk to give to Aśvatthāmā, and some rice powder with water prepared like milk was given to Aśvatthāmā and very satisfied began to dance, "That I have drunk milk."

And that caused some pain in the heart of Droṇācārya, and he approached his classmate Drupada, "That I'm very poor. My son can't drink a little milk. So if you help me to certain extent."

But Drupada anyhow dismissed him.

And he had that grudge. "A poor *brāhmaṇa*, I approached my *kṣatriya* friend, he's a king, but he dismissed me without considering the least. He could not understand my inner pain."

So when, after, when he came to Bhīṣma for some engagement, service, and Bhīṣma knew him previously. Droṇācārya was a disciple student of Paraśurāma and Bhīṣma also got training of weapons from Paraśurāma. They knew one another. So Bhīṣma kept him as the training master of the Kaurava Pāṇḍava, gave engagement. And when both the Pāṇḍava Kaurava they acquired satisfactory knowledge in fighting then they offered, "We want to give some Guru *dakṣiṇa*."

Then Droṇācārya, "How I'm to utilise this then, this Guru *dakṣiṇa*?" The memory of the misdeed, misbehaviour of his former classmate Drupada came in his mind, and he ordered them, "Just go and capture the kingdom of Drupada for me." And they went and captured successfully. Arjuna was there so they were successful. And perhaps – as much as I remember, took Drupada as captive to Droṇācārya.

Then Droṇācārya told: "What is this? You did not spare a farthing to purchase a little milk for my son, and today I'm the king and you are ousted. What's the fun? Anyhow, as a *brāhmaṇa* I don't want your kingdom, you go and take it. I have given you some lesson, I've taught you a lesson."

Perhaps that's the story. _____ [?]

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

[?] Nitāi. Nitāi. Nitāi.

Devotee: Many devotees in the west are interested in astrology. Can you say something about the benefit of astrology for devotees, or whether that's not beneficial?

Śrīla Śrīdhara Mahārāja: Astrology has nothing to do with devotion, but one who has already acquired that knowledge he may utilise it for preaching purpose, that is to capture people with that, just as *yoga siddhi*. So people may be attracted by them and then he will – just as Tamal Kṛṣṇa Mahārāja is going to China to open a hostel for the students, and gradually to enter into the mind of the people. So through the astrology one can enter into a particular mind with the plea of astrological knowledge, otherwise astrology has nothing to do with the pure devotion, or any other knowledge. But that may be utilised for the purpose of recruitment – if it is already there.

Vaiṣṇava of lower order, that may be a temptation also, it may be harmful. By the knowledge of astrology he may come to such association that may lead him astray, to money, or women, or fame, take me away. *Kanak, kāmīnī, pratiṣṭhā*, by exercise of that too much if it's not controlled to serve the Vaiṣṇava, the *sampradāya*, then it may snatch him away from the path of devotion if in preliminary stage. That is, if I ride on a horse and can't control, then the horse may take me away, here, there. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol. Gaura Hari. Gaura Hari.

Devotee: Is it of any use for a devotee to know what his future holds through astrology?

Śrīla Śrīdhara Mahārāja: No. Vaiṣṇava transaction is independent of astrology. The astrological calculation cannot always cover the Vaiṣṇava life, their dependent, their movement, their fortune, cannot reflect. With the previous *karma* the future prospect drawn in the astrology that also may be cancelled, by that wonderful new development. They do not care for the astrology because the previous *karma*, it is according to the calculation of the previous *karma*, but that may be ignored. So there is a saying,

kṛṣṇa bhakta haya yadi balavāna, bidhīra kalama kāṭhi kore khān khān

[Lord Brahmā says: “If a devotee of Śrī Kṛṣṇa is very powerful, he can easily cut into pieces that which is written down as his destiny.”]

If a strong devotion appears in a devotee then he can cut asunder the laws and rules of the creator even. The favour on the person of a king may take him independent of the law in the administration. The law always does not apply always on a person who is a favourite of the king himself. That is another way. That casts a shade in the future that such nature, such class of past can produce this future. The calculation is of the previous activity. That casts some shade, shadow, on his future – that is astrology. But that past wholesale can be removed and demolished in a particular case of a Vaiṣṇava life – life of a Vaiṣṇava, can be ignored. *Kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani*.

[*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ*]
kṣīyante cāsya 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]

Previous *karma* that vanishes, diminishes, according to the degree of devotion. No new *karma* of those and previous *karma* also destroyed by the power of dedication. When the *karma* itself is removed then its forecast, its future production, is also removed with it. Do you follow?

Devotee: Yes.

Devotee: At the time of initiation, *dīkṣā*, the spiritual master, does he not take all the *karma*, the past *karma* of the *śiṣya*?

Śrīla Śrīdhara Mahārāja: He takes like – court of wards state [?] Do you know it? State when incumbent it is given to the government. Do you know this? No?

Devotee: No.

Śrīla Śrīdhara Mahārāja: When, suppose, a province, United States, a particular province that is not working smoothly, properly, in debt, or in miss-management, then the centre captures it.

Devotee: Oh yes, I understand.

Śrīla Śrīdhara Mahārāja: Takes it, the responsibility, and the responsibility is taken by the centre and the previous staff allowed to work on, the basis. The whole management, the whole administration staff not cancelled, only the leaders. The managing capacity of new nature passed through them.

...

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Śrīla Śrīdhara Mahārāja, when Draupadī first saw Karna, she had some feeling apparently that Karna was her son, but she didn't approach him.

Śrīla Śrīdhara Mahārāja: Who? Kuntī?

Devotee: Kuntī! Excuse me! When Kuntī first saw Karna...

Śrīla Śrīdhara Mahārāja: Some intuition, intuitive impression.

Devotee: But she didn't approach him to reveal. Can you – is there some reason why?

Śrīla Śrīdhara Mahārāja: Some social difficulty. Ha, ha, ha.

[?]

You see, *nirguṇa* things, what is *nirguṇa*, we cannot find fault with them measuring from the standard of this mundane world. It may come in any form, in the lowest form, in the lowest standard. A devotee may take birth in the lowest section, even may take birth in the animal section, but still it may be *nirguṇa*. So they're all *parśada*, the Kuntī, Pāṇḍava, they're taken down here from Goloka. They're in the relativity of the pastimes of Kṛṣṇa Himself, so their

activities should not be judged. That is *jñāna-sunya-bhakti*. They come to play – suppose a king's son he's selected by the drama party to play the part...

.....