

82.12.12.B

Śrīla Śrīdhara Mahārāja: Generally it is to be held like that, that we come from *taṭasthā*, marginal plane. That *mumukṣus*. *Mumukṣus* means comes from marginal plane.

kṛṣṇera taṭasthā-śakti, bhedābheda prakāśa
 ["The soul comes from the marginal potency."
 [*Caitanya-caritāmṛta, Madhya-līlā, 20.108*]

Jīva soul springs up from the marginal potency of Kṛṣṇa, so having adaptability of both the sides. Comes to participate here, and can go to participate there. The adaptability is within.

Mādhava Purī Mahārāja: So we're eternally in that *taṭasthā* position? The souls who are in this world, before they took birth, they were eternally in this *taṭasthā* position?

Śrīla Śrīdhara Mahārāja: Yes.

Mādhava Purī Mahārāja: They never had any *līlā* with Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: No.

Mādhava Purī Mahārāja: And then, how they can...

Śrīla Śrīdhara Mahārāja: Eternally, but as Kṛṣṇa is eternal, *svarūpa-śakti, taṭasthā-śakti, māyā-śakti*, also eternal. And *taṭasthā-śakti* is also eternal, and we're not to venture to apply any rulings of this mundane world on that, infinite. The laws that are concerning these finite things, may not be applied in the case of infinite. So, *jñāne prayāsam udapāsyā* [*Śrīmad-Bhāgavatam, 10.14.3*], not finality. That cannot be caught within the fist. It is infinite character. And as much as possible we shall try to assimilate _____ [?] for our own end.

Mādhava Purī Mahārāja: So we cannot aspire...

Śrīla Śrīdhara Mahārāja: Being limited we cannot venture to catch the unlimited within our fist. But only what is necessary for our own good we're to discuss, the environment of our own, as much as possible.

acintyāḥ khalu ye bhāvā na tāms tarkeṇa yojayet
[prakṛtibhyaḥ param yacca tad-acintyasya lakṣam]

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."]

[*Skanda-Purāṇā*] [*Mahābharata, Bhīṣma Parva, 5.22*] [*Caitanya-caritāmṛta, Ādi-līlā, 5.41, purport*]

Acintyāh. Everything is not of such characteristic that we human beings we'll finish it, thinking. It is impossible. He's infinite. We must have to admit the superiority and un - understandability of the infinite. Otherwise, why He's infinite? What is the difference between finite and infinite? If finite can know infinite? Only as much as the infinite makes Himself known to the finite, finite can know that much. That is the general law, we must follow that law. As much as infinite makes Himself known to finite, the finite can know so much, not the whole infinite.

The infallible position he acquires. But from *taṭasthā*, marginal position, if a small approach, then there's possibility of again coming back. From the gate of Vaikuṅṭha may be again reverted, but if enters and to reject, no possibility of coming back. Under the jurisdiction of the central attraction with sufficient degree, then no possibility of coming back. But in the beginning if he commits some offence against some higher Vaiṣṇava then reaction will come, in *kaniṣṭha adbhikārī*. In beginner there is danger and reaction. But as much as he acquires more affinity the less possibility of coming back. _____ [?]

And that also generally temporary, as in the case of Jaya, Vijaya. They were gatekeepers, some which came with the *śanta rasa* devotees, and for the time being they had to experience some worldly life. Hiranyakaśipu, Rāvaṇa, and three births.

Mādhava Purī Mahārāja: So Kṛṣṇadāsa Kavirāja he said that we're eternal servants of Kṛṣṇa. *Jivera svarūpa haya kṛṣṇera nitya-dāsa* [*Caitanya-caritāmṛta, Madhya-līlā, 20.108*].

Śrīla Śrīdhara Mahārāja: *Jivera svarūpa*, that is, from the absolute standpoint his position is such. Mahāprabhu says, *Jivera svarūpa haya kṛṣṇera nitya-dāsa*. From the absolute standpoint his position he's as a slave to Kṛṣṇa, servitor.

Mādhava Purī Mahārāja: So those *jīvas* who're existing in the *taṭasthā śakti*, before they come to this material world, what is their position? What do they do?

Śrīla Śrīdhara Mahārāja: Undetectable, unknowable position, *ākṣara, kṣara ākṣara, ākṣara* means undetectable. In the plane undetectable position. Individual nature is not to be detected there. *Kūṭastho 'kṣara ucyate*. *Kūṭa* means un understandable.

*[dvāv imau puruṣau loke, kṣaras cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni, kūṭastho 'kṣara ucyate]*

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known as fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."] [*Bhagavad-gītā, 15.16*]

That is *ākṣara*. In permanent position it is like that. So *nirvīṣeṣa*, non differentiated anything, *kūṭastho*.

And the *māyāvādīs* say, "That is the highest position, no further."

And the Vaiṣṇavas say, "Crossing that, another type of infinite world full of *rasa*, worth living, is there." And that is by serving. The plane of exploitation and the plane of dedication, and the connecting marginal position undetectable. Neither this nor that, not to be differentiated and detected. That is *taṭ*, that is *kūṭastho*. That is called *ākṣara*. Neither this nor that, margin.

The conscious part is called Brahman, and this material part is called Virajā. The water and land. Watery side is called Brahman, and the land side called *prakṛti*, Virajā. Or, water and heat. Watery side is Virajā, and the *jīva* side is compared rather with the light. The light and water, mixed together. That side is known as Brahman, this side as Virajā.

Buddhists finally enter that Virajā. And the Śāṅkara that light side, undifferentiated.

And the Vaiṣṇava, crossing that non differentiated light side, enters into the zone of light. And finds that their own inner self, a serving unit, of that, another world of dedication, current going towards the centre. Everyone is competing to please the centre, and the harmony, and the beauty, the charm, the love, mercy.

And lower side is calculative devotion, higher side is spontaneous devotion. That is Goloka, and this is Vaikuṅṭha, hemisphere. Something like this. It is indescribable, but still to do something, to attempt to understand and to make others understand. But this is infinite, it cannot be wholly finished. *Div-darśana*, to say that "this side." This side means long, no limit. *Div-darśana*, something like this. Not full estimation is possible of the infinite to finite. Hare Kṛṣṇa.

Vidagdha-Mādhava: Guru Mahārāja, it is said if someone practices too much austerity the heart becomes hard. Is there a process for making the heart soft again?

Śrīla Śrīdhara Mahārāja: Yes. To live the austerity for the service. Austerity is not the end in life.
_____ [?] Hmm? What was your question?

Vidagdha-Mādhava: How to make the heart soft?

Śrīla Śrīdhara Mahārāja: Ah, soft. Mere austerity is not end in life. Rather, we want the opposite, the *ānanda*, the ecstasy. That is the object of our life. And to get more intense and higher quality of *rasa*, ecstasy, we sometimes go to practice austerity. We fast for some time, because to relish the food more. Something like that. But too much fasting has no meaning. That will decrease the appetite and dissuade me from relishing the food. So much hunger is necessary, fasting necessary, as much is natural, healthy, to relish food, to take food. So austerity must have some limit. Austerity is not the end in itself. It is necessary to certain extent to control our senses. But we should not undertake so much austerity that will dissuade me, that will hinder me for the service of Kṛṣṇa, to get Him. Do you follow?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: As much is necessary, as I gave the example of the fasting. Fasting is necessary so much that I can take food and get strength and do some service. So this is also, austerity to control the senses, but not to lose the strength to serve Kṛṣṇa or Vaiṣṇava. Do you follow?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: That is healthy austerity. And if we go on with austerity, for what purpose, abnegation for what purpose? Leading to eliminate Kṛṣṇa also and the service of the Vaiṣṇava, that is not tolerable, that is destructive, not any constructive goodness there.

Maximum service to the Kṛṣṇa *kārṣṇa*, Viṣṇu Vaiṣṇava, for which, whatever is necessary I shall do that. This is *yukta-vairāgya*. *Yukta-vairāgya* and *phālgv-vairāgya*, and *Gītā* recommends *yukta-vairāgya*. Not too much feeding, nor no feeding. Not too much sleeping, nor less sleeping. Everywhere we must have some temperate habit, and that will help us most to keep us fit for the service of the Lord. Service is all important, and for which, whatever will be necessary we shall accept that.

Austerity cannot be the end in itself, only to control the senses, that much. That the full fed demonic faculties, tendencies, may not come to trespass in the way of my divine service. So those demons should not be fed. And that does not mean that I shall also finish me and no energy will be left to serve Kṛṣṇa and His devotees. Do you follow?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: *Yukta-vairāgya*, everything. Nothing is the end in itself. The only end is service of Kṛṣṇa and His devotees. And all other things may be accepted according to its favourable contribution towards the serving life. The knowledge, the austerity, the feeding, and anything else, to be accepted so much as may help me for the best of my devotional life, for the service of Kṛṣṇa. As much as they can help my slavery to Kṛṣṇa, we shall accept them so much. Others we eliminate, I have no concern with anything else. If they come to help me I shall take their help as much as possible as necessary for me.

...

Mādhava Purī Mahārāja: ...person, in a more universal conception of Guru.

Śrīla Śrīdhara Mahārāja: Generally take it as a teacher in this mundane world. But there may be gradation, here also may be gradation.

Mahāprabhu took *dīkṣā* from Īśvara Purī. He took *sannyāsa dīkṣā* from Keśava Bhāratī when that Īśvara Purī's still living, a *sannyāsī*. He took *sannyāsa* from the nearest *sannyāsī*, Keśava Bhāratī. And again, He showed that if we're to enter into the most private *līlā* of Kṛṣṇa, we're to take *śikṣā* instruction in the *mādhurya rasa* from a *sakhī*, she friend of Rādhārāṇī. And He took it from Rāmānanda Rāya. He showed, took general *dīkṣā* from Īśvara Purī. Of course as a *brāhmaṇa* He had that bathing *dīkṣā* first. Then next *dīkṣā* He got, took from Īśvara Purī. A *brāhmaṇa dīkṣā* in home. Second, *dīkṣā* from Īśvara Purī. Third, *sannyāsa* from Keśava Bhāratī. And the fourth, He took from Rāmānanda, that *śikṣā*, who is well versed in the private dealings of Rādhā-Kṛṣṇa with closer she friend of Rādhārāṇī.

[sakhī vinā ei līlā puṣṭa nāhi haya] sakhī līlā vistāriyā, sakhī āsvādaya

["Without the *gopīs*, these pastimes between Rādhā and Kṛṣṇa cannot be nourished. Only by their cooperation are such pastimes broadcast. It is their business to taste the mellows."]

[Caitanya-caritāmṛta, Madhya-līlā, 8.203]

In His end. Kavi Karṇapūra, a follower devotee of Mahāprabhu, he took exception to Kālidāsa, the great poet. "That he has no idea of the *rasa* in the subtle way. Because he's addressing Śiva and Pārvatī as father and mother, and describing Their union, that is fighting. One must not discuss or

cultivate or bring in his memory and think the union of father and mother. That is against the scientific rules of *rasa*."

So it is only possible for the she friends of the Predominated Moiety, that is Rādhārāṇī, to mention the *rasa*. To taste the union in *rasa* of her she friend, Master, Mistress, and to preach it to the public, to taste and to distribute. It is only the *adhikāra*, that is the right, the she friends of *mādhurya* Rādhārāṇī, only they can taste the sweet pastimes of Them Both, and can distribute to others. And no others have entrance there.

So Mahāprabhu went to Rāmānanda who was Viśākhā Sakhī and heard from him. Though He Himself He knew everything, but still He showed.

Kṛṣṇa has no necessity of taking *dikṣā* _____ [?] but He went to Sandīpanī Muni, because He's playing the part of a human body, to show us how we should go on. So He went to His Guru and He showed that He was being taught there, got sacred thread. And served the Gurudeva, so much so, by the order of the wife of Gurudeva went to the forest to fetch wood, fuel. All these things are described there. Serving Guru is necessary for the cultivation of the higher spiritual knowledge. So Kṛṣṇa also showed that.

Mahāprabhu also showed that we should go to Guru, with such and such attitude, serve them, and get some instruction in different ways.

_____ [?] But I was told that he will have to be present in Goswāmī Mahārāja's camp, and another party will come during Gaura Pūrṇimā.

Vidagdha-Mādhava: Who told that?

Śrīla Śrīdhara Mahārāja: Yes, I heard in the beginning that they'll come and stay for some time. And they'll go back and some others will come during Gaura Pūrṇimā. Otherwise the work there will suffer. I heard something like that, about them, the other party.

Vidagdha-Mādhava: Well, I don't think Kṛṣṇa Kiṅkarā has...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Threatening. But the opposition will also be very strong there.

Devotee: Yes. Especially ISKCON is not there.

Śrīla Śrīdhara Mahārāja: They're threatening to do away with you. Ha, ha, ha, ha. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

Mādhava Purī Mahārāja: ...Vaiṣṇava university.

Śrīla Śrīdhara Mahārāja: Where?

Mādhava Purī Mahārāja: Some place, in Navadvīpa.

Śrīla Śrīdhara Mahārāja: Oh. Who?

Mādhava Purī Mahārāja: If Mahā-maṇḍala makes the university then also ISKCON will be surprised, because they've not done it so far. They've not been able to do it, although...

Śrīla Śrīdhara Mahārāja: But money is necessary...

Mādhava Purī Mahārāja: Something is necessary.

Śrīla Śrīdhara Mahārāja: ...to back the plan of university. It's good to imagine, but to put that into practice men and money are necessary.

Mādhava Purī Mahārāja: ISKCON has the money but they've never done it.

Śrīla Śrīdhara Mahārāja: I proposed university here in this place, in Vidyāvācaspati's and Sārvabhauma's - Sārvabhauma was a great scholar, most famous scholar, and his brother Vidyāvācaspati he was the first Guru of Sanātana Goswāmī. And Vidyānagara that was a famous place of ancient _____ [?] The name still continues, Vidyānagara, the town of learning. _____ [?] ...who was converted by Mahāprabhu in Purī. And that gave a great chance to Mahāprabhu, that Pratāparudra came down, the emperor. Rajaputs [?] came down. Who were very near to Bengal, it was to make like university _____ [?]

But Rāmānanda was taken away by Mahāprabhu. Rāmānanda was a very expert ruler. And when he came to join Mahāprabhu's camp then that kingdom under the whole of Andra Pradesh was independent of Pratāparudra's rule. So the present modern politicians in Orissa they say that Caitanyadeva is the cause of the downfall of the Orissan empire. Rāmānanda was withdrawn. Pratāparudra was converted into *prema dharma*, did not care so much for the political control of the country, and his empire diminished day by day.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Mādhava Purī Mahārāja: I was reading something in the *Caitanya-caritāmṛta*, our Guru Mahārāja's book, that a highest devotee does not think himself to be a devotee, and he sees his own body as material.

Śrīla Śrīdhara Mahārāja: Where did you find it?

Mādhava Purī Mahārāja: In *Caitanya-caritāmṛta*.

Śrīla Śrīdhara Mahārāja: Where?

Mādhava Purī Mahārāja: I can't remember the section. In the *Madhya-līlā* somewhere, I can't remember the section. But he's explaining about *sahajiyās*, and that the *sahajiyā* thinks he has a transcendental body. But the pure devotee he thinks his body is material. But the *sahajiyā* thinks his body is spiritual.

Śrīla Śrīdhara Mahārāja: Yes. He might foolishly. He foolishly thinks that his body is spiritual. But this body, that is imagination, and that is the product of all evils. With the help of physical senses they'll be able to rise up to Goloka. There was one *sakhī*, a gentleman, he was dressed in the garb of a lady, and called himself a *sakhī*. "I'm Lalitā *sakhī*."

And the Gauḍīya Maṭha was the bitterest enemy. "You fool, where you are, so high, that is Lalitā *sakhī*, in the spiritual realm. And living in the mundane world if you dress yourself as a lady you'll be a lady? There are so many ladies they can easily imagine they're Lalitā *sakhī*. What is this? A great distance between the two. Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar, Satya-loka. Then Virajā, Brahmaloaka, then Vaikuṅṭha, then Goloka. Different stages of consciousness. You ignore that. You take that down into the mud. You fool, you're be-fooled and you're also abusing so many, being a nuisance to think all these things."

That Hiranyagarbha, that Nadia-nanda and another gentleman, we told him,

vaikuṅṭhera pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṅṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā*, 5.53]

What is Vaikuṅṭha? That is all conscious. Uncontaminated with the conception of matter. The wholesale spiritual substance, there begins Vaikuṅṭha. *Pṛthivy ādi*. The earth, the water, the fire, everything is composed of spirit, of consciousness, not anything mundane. And we're to enter that Vaikuṅṭha, then pass Vaikuṅṭha, again to go to Goloka. So higher, deeper position in the spiritual realm, all spiritual. The soil is spiritual, and the tree, everything is spiritual there, all conscious units.

And you venture to say that you're there, your consciousness is there? All spiritual, and the stuff is more valuable than your own body. So you're to pass there. To live there means in the midst of your Gurus, all Gurus of superior quality than the stuff you are made of.

That is subjective, and you are subject, and that is made of super subject than you yourself are. To enter into super subjective realm. You're *taṭasthā śakti*, you come out of a lower consciousness quality, and that is superior quality of consciousness. You're to enter there, and to move and live there as a slave. Kṛṣṇa dāsa, _____ [?] they can enter there. Get the visa of that land, for the interest of that land only, not for your whims will the visa be issued. When you'll be considered that you want sincerely to serve in that land Kṛṣṇa and the devotees, then visa will be issued to you and you'll be allowed to enter into that super subjective area.

A fool's paradise you're living. It is not such an easy thing, after liberation, after *mukti*. The abscissa, and then another, the positive world, and dedicating units can enter there, wholesale dedicated. And fool's paradise, I'm Goloka, I'm getting, by imagination I'm taking Rādhārāṇī. The *sakhīs*, I'm one of them. And with the physical mental concoction you want to enter. The truth is ignored, the fact you're not to receive. This lowest conception of Mahāprabhu's creed, most blasphemy. You're all demons, want to misguide the people about Mahāprabhu's teachings.

Hari. Gaura Hari. Recording, they also recorded. Hiranyagarbha came, and I told, forcibly, and they recorded it.

Bhaktisiddhānta Saraswatī came to crush those *sahajiyās*. "It is not so. It is very, very high."

Fools rush in where angels fear to tread.

Mādhava Purī Mahārāja: Hmm. So the pure devotee sees his body as material? A very high devotee, he sees his own body as a material body?

Śrīla Śrīdhara Mahārāja: No. Not admitted there. They're above matter, but still, in *jñāna śūnya bhakti* they may think like that. That sort of temperament is supplied by Yogamāyā, *ajñāna*, in *jñāna śūnya bhakti*. "I'm worst of the worst." That is *aprākṛta*. After crossing over Vaikuṅṭha, then that sort of conception comes, *aprākṛta*. Apparently human, but really spiritual. That is the fifth stage of our existence, according to *Bhāgavatam* and Mahāprabhu. After passing the fourth stage, of Vaikuṅṭha, the fifth stage, *aprākṛta*, that is very similar to this mundane. But really it is spiritual, the form is mundane, fashion is mundane, but really it is spiritual. That is considered to be the highest position, Kṛṣṇa *līlā*.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[*gope-veśa, veṅu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa*]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā, 21.101*]

Aprākṛta, similar to mundane but not the same. And these fellows are just the opposite.
_____ [?]

Bāḍe latā 'brahmāṇḍa' bhedi' yāya. Brahmāṇḍa means, then 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana.'

[*upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya / 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya*
tabe yāya tad upari 'goloka-vṛndāvana' / 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.153-4*]

Mathematical calculation is there. What is Virajā, Brahmaloka? The domain of liberation, after *mukti*. Then positive life begins. The lower part of positive is of awe and reverence and calculation. Then above that is Goloka. There the similar to this mundane but not the same. That plane has been told to be the highest conception and taste of the highest juice personified is possible. Not only that, even *parakīya*, that not as own husband or own wife, not *svakīya*, they're not married. But only through love, risking everything what is desirable in ones life, to make its most acute taste it is necessary. So anywhere and everywhere, not to be discussed anywhere and everywhere.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Then Akṣayananda Mahārāja we expect in the afternoon?

Vidagdha-Mādhava: Around four o'clock.

Śrīla Śrīdhara Mahārāja: Four o'clock. And our Aranya Mahārāja also, we expected four o'clock train yesterday. But at least today we can expect him, by four. Both of them together. Gaura Hari. Gaura Hari.

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