

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

82.02.20.B

**Śrīla Śrīdhara Mahārāja:** ... *mādhurya* and *audārya*, both simultaneously existing.

[*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād*]  
*ekātmānāv api bhuvī purā deha-bhedam gatau tau*  
*caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam*  
*rādhā-bhāva-dyuti-sualitam naumi kṛṣṇa svarūpam*

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā, 1.5*]

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

**Jayatīrtha Mahārāja:** So the tendency to truly distribute the glories of the Lord, throughout the environment, that will grow naturally along with the development of devotion on the inner plane.

**Śrīla Śrīdhara Mahārāja:** Within. So *kīrtana* has been accepted the most efficient to enhance his own inner wealth. Distribute your good will to others and as reaction that will come to help you in your development. Good will, excise: that will enhance the degree. That is, distribution means attraction, attraction and distribution, both are co-relative friends. One does not live at the cost of the other; but they are co-operating. Think good for others and your own good will be thought out automatically.

**Jayatīrtha Mahārāja:** So this is the real basis of the position of the Guru.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Jayatīrtha Mahārāja:** He who has sufficient good will for others may be considered Guru. I think this must be that.

**Śrīla Śrīdhara Mahārāja:** Yes, so self-forgetfulness. Christ said self-forgetfulness. Self-sacrifice in Socrates and self-forgetfulness is in Christ we are told this way. In Mahāprabhu we find self-forgetfulness: only difference in quality. Where the distribution, self-forgetful distribution in what layer, that is the difference, in what plane? That may be in mundane plane distributing food and clothing, and then in the learning, the plane of ordinary, this scientific education etc. And the reaction goes, the distribution of creating atomic bomb, atom bomb market, to distribute atom bombs to others that is to invite suicide. And their distribution of love that will bring love in its retinue.

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

**Jayatīrtha Mahārāja:** Hare Kṛṣṇa. There they have the principle of deterrents, nuclear deterrents. But we've got loving adherence, adherence, opposite I think.

**Śrīla Śrīdhara Mahārāja:** I don't follow: they?

**Jayatīrtha Mahārāja:** The militarists they say that, "If I have enough atom bombs then I'll be able to deter the tendency of the other party to attack me with their atom bombs." So this is the principle of mutual deterrents.

**Śrīla Śrīdhara Mahārāja:** The mutual, both are in competition in the wrong plane.

**Jayatīrtha Mahārāja:** Yes, so both sides are always having to build more and more bombs in order to deter each other.

**Śrīla Śrīdhara Mahārāja:** Tit for tat. One is accumulating tit another is accumulating tat.

**Devotees:** (Group laughter)

**Devotee:** But you are distributing bombs of *bhakti* in our hearts.

**Śrīla Śrīdhara Mahārāja:** That sort of strength was with my Guru Mahārāja. Single handed he began to challenge the whole of the world. "Everything what you are busy in all trash, give up poison, poison. Try to invoke the mercy of Kṛṣṇa. The whole world is suffering only for the dearth of Kṛṣṇa consciousness." "*Kṛṣṇa-kathā-durvikṣā*," he told, "I don't admit any famine, any famine in this world, but only the famine of Kṛṣṇa consciousness." Repeatedly that was told by our Guru Mahārāja. "Only famine of Kṛṣṇa consciousness, no other famine I admit. I'm not prepared to admit any type of famine in this world, only Kṛṣṇa *kathā*. Give Kṛṣṇa consciousness to all then all right, they're not in want. This is a concocted dearth of unnecessary things. Everyone has got ample, only he must be conscious of his own real self, who is he. They are so much busy about nothing. After phantasmagoria they are running after. Only their attention should be directed towards the truth and they will find they're all right. Only one problem: that unconsciousness to Kṛṣṇa. Mind your own self, mind to God and no want in this world." Repeatedly and very strongly he told, and single handed he began his fighting.

And one day he remarked to a Barrister in Calcutta, "I began ten years ago. I wanted only one, but now I have got five hundred to speak the same thing on my behalf."

The Barrister he challenged him, "Do you like to convert me?" When he was saying to him why he was doing all these things, "Do you want to convert me?"

"Yes, I want to convert you if only you give a little attention. But you are not giving me attention. How can you convert? If I have only five minutes I will convert you if you give proper attention." He told. "One day I began to preach singly, now five hundred I have got within these ten years."

So how happy he would have been to find so many faces from the civilized world of the day: would have been happy. *Ke?* Gaura Haribol. Gaura Haribol. *Kṛṣṇa-kathā-durvikṣā*. My ear still remembers that experience. *Kona, kṛṣṇa-kathā-durvikṣā, kona durvikṣā nāi jagate.*

[*jagate eka mātra hari-kathā-durvikṣā, chāḍ'a āra kona durvikṣā nāi*]

“No want, no famine, only the want of Kṛṣṇa consciousness in this world. No other famine.” Very strongly he repeatedly told. Hare Kṛṣṇa. Hare Kṛṣṇa.

**Jayatīrtha Mahārāja:** On the appearance day of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura Prabhupāda we read there was one address given by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura to the *sannyāsīs* who were going to preach in the West, in nineteen thirty-three perhaps. It was his farewell address to them and encouraging them in the preaching work in the West, and all the devotees who that were listening to that they became very ecstatic to hear Śrīla Bhaktisiddhānta Saraswatī Ṭhākura’s words at the very beginning of the preaching work in the West.

**Śrīla Śrīdhara Mahārāja:** Where did you find, in *Gauḍīya*?

**Jayatīrtha Mahārāja:** It was published in one book called *Śrī Caitanya’s Teachings*. A collection of some articles and speeches I think.

**Śrīla Śrīdhara Mahārāja:** By whom, edited by whom?

**Jayatīrtha Mahārāja:** It was collected together by that Tīrtha Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Ah, yes. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

**Jayatīrtha Mahārāja:** He instructed them at the time that they should employ the method of propaganda as explained by Caitanya Mahāprabhu.

*trṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtanīyaḥ sadā hariḥ*

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam*, 3]

He said that that should be the method they employ in their propaganda in the West, that that would be successful.

**Śrīla Śrīdhara Mahārāja:** And Swāmī Mahārāja did that. His life was also at stake, but still with divine confidence he marched on.

**Jayatīrtha Mahārāja:** Yes. Maximum risk, maximum gain.

**Śrīla Śrīdhara Mahārāja:** Ha, ha. No risk, no gain. That is *mahābhāva*. To risk means *mahābhāva*, and to gain means *rasa-rāja*, who can risk, the negative and the positive, negative is risking and thereby get the positive, to attract positive. To risk means to attract positive.

There was a Bengali poet, one lady, of Brahma type, she’s writing that, *Amar ami nile karinath amari* [?] Of course it is collected from *Vaiṣṇava Darśana*. *Amar ami nile karinath amari karinath sunya* [?]

*Ami rikta hariya danya harinama ami tumi sakuna* [?]

Perhaps the wife is addressing to her husband, “You have snatched my ego from me.” *Amar ami nile karinath* [?] “And leaving me quite empty, and I feel that I am very much fortunate, being quite empty. You are so perfect, that you have taken everything from me. I feel I am empty and I consider myself to be very fortunate that I have nothing and everything you have taken away from me. You are such perfect. You are such perfect that you have snatched everything from me and I think that I am fortunate.”

Hare Kṛṣṇa. Gaura Hari. Just as Mahāprabhu told,

*yaḥ kaumāra-haraḥ sa eva hi varas [tā eva caitra-kṣapās  
te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ  
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau  
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṅṭhate]*

[“That very Personality Who stole My heart during My youth is now again My Master. These are the same moonlit nights of the month of Caitra. The same fragrance of *mālatī* flowers is there, and the same sweet breezes are blowing from the *kadamba* forest. In Our intimate relationship, I am also the same lover, yet My mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is My desire.”]

[*Kūrma-Purāṇa*] + [*Padāvalī*] + [*Caitanya-caritāmṛta, Antya-līlā, 1.78*]

That Ratha-yatra celebration, He chanted an ordinary poem in some ordinary book. The corresponding thought was couched in Sanskrit by Rūpa Goswāmī, *priyaḥ so 'yaṁ kṛṣṇaḥ*, in this way!

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

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

**Vipramukhya:** Mahārāja, why do you say that it was ordinary?

**Śrīla Śrīdhara Mahārāja:** Uh?

**Vipramukhya:** Why do you say that it was ordinary what Mahāprabhu...

**Śrīla Śrīdhara Mahārāja:** Ordinary?

**Vipramukhya:** This verse.

**Śrīla Śrīdhara Mahārāja:** Ordinary? It was produced by some people, worldly poet. That is ordinary, worldly poet, not from scripture. But it is collected from an ordinary epic, in the social epic. There is one book named *Kāvya-Prakāśa* in Sanskrit. There a quotation from the ancient poem, poetry book, one *śloka*. There it is mentioned that one lady she says that, “Before my marriage, I loved some gentleman and I met him in a jungle on the banks of river. That was a night, a moonlit night and the season was also the spring. But in course of time I am afterwards married to that very gentleman, and I find that the same moonlit night and so sweet odour is coming from the flowers from the garden also, and he is the same man, I am the same lady. Still

my mind is always attracted by that environment where we first met before our marriage.” The general poetry is like that, in a particular ordinary social or worldly book.

And Mahāprabhu chanted that *śloka* when He’s dancing just on the front of the chariot of Jagannātha. He was chanting that *śloka* but ordinary people cannot, even His *parśada*, they could not understand why that particular poem from a particular social book He’s chanting and madly dancing before Jagannātha.

And Rūpa Goswāmī, *sei ślokārtha lañā akarilā svarūpa* [*Caitanya-caritāmṛta*, *Antya-līlā*, 1.73] Only Svarūpa could understand why He’s chanting that *śloka* which is considered to be a nasty one. But Rūpa Goswāmī came that year and he composed a parallel *śloka* giving it the proper meaning and connection with Vṛndāvana *līlā*. Rūpa translated in this way.

“That Rādhārāṇī has met Kṛṣṇa in Kuruksetra. And there She says, “I am that Rādhā, He’s that Kṛṣṇa. But My mind is always attracting Me to Vṛndāvana. I can’t get any satisfaction here. Both the main figures, both of Us present. But I don’t have any sense of real enjoyment. My mind is always being attracted to Vṛndāvana.”

*priyaḥ so 'yaṁ kṛṣṇaḥ sahaçari kuru-kṣetra-militas  
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham  
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe  
mano me kālindī-pulina-vipināya sprhayati*

[Upon arriving in Kuruksetra, Śrīmatī Rādhārāṇī said: “O My dear friend, now I am at last reunited with My most beloved Kṛṣṇa in Kuruksetra. I am the same Rādhārāṇī, and He is the same Kṛṣṇa. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī, where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvana forest.”] [*Padāvalī*, 383] [*Caitanya-caritāmṛta*, *Antya-līlā*, 1.79]

Rūpa Goswāmī wrote that and on a plantain leaf it was written and put under the thatched roof of the hut where he was living. Mahāprabhu was going for taking bath in the sea, and Rūpa had already left for taking bath. And Mahāprabhu waiting there for some minutes perhaps: the Rūpa Goswāmī will come and he will meet Him and then he will go to take bath. Suddenly He looked above and under the thatch something was written in a plantain leaf is there, thrust. He took it and He saw and He was in meditating mood. And He is asking Svarūpa Dāmodara, He knew the handwriting of Rūpa, then when Rūpa came Mahāprabhu is asking Svarūpa Dāmodara.

“Svarūpa, how is this that Rūpa he has understood the meaning of My heart? I chanted some ordinary *śloka* from the ordinary book and danced, and the purport, real purport is known by him. How it is possible?”

Svarūpa Dāmodara told, “You don’t understand this Master? It is Your grace. The cause is only Your grace to him. No other way. There can be no other way to enter Your heart. But Your grace has made him so dignified. You have opened the door of Your heart to him and he has entered there and got everything.”

“Yes, I did so Dāmodara Svarūpa. I did so. He’s a good soul and he’s qualified to deal with this subtle divine love. So I have fully given him what I have got. And not only that, I request you also to give your whole self to that boy. He’s really a fit person to deal with all these higher ecstatic things.” Mahāprabhu recommended.

And then Rūpa came and Mahāprabhu gave a slap. “How can you know My inner feelings?” He gave a slap on his back.

Gaura Hari. That was in Siddha Bakula, still the place is there, Siddha Bakula, Haridāsa Prabhu's place, Siddha Bakula. This incident took place there, Siddha Bakula.

**Vipramukhya:** With Mahāprabhu and Rūpa Goswāmī in Siddha Bakula?

**Śrīla Śrīdhara Mahārāja:** He met with Rūpa-Sanātana. Rūpa-Sanātana used to live with Haridāsa Ṭhākura in Siddha Bakula. And Mahāprabhu met them there. Because they had some intimate association with the Muslims and so the Hindus or the *brāhmaṇas* or the priests of Jagannātha they were scrupulous not to touch them. So they used to live there, in some secluded place where they may not have any complaint against them. *Tṛṇād api sunīcena, taror api sahiṣṇunā*. They themselves were very careful not to come to any criticism by the public of that day. So Rūpa, Sanātana used to take their abode with Haridāsa Ṭhākura. That was a garden of the Guru Kāśī Miśra of Pratāparudra, the Emperor.

Mahāprabhu He begged for that place. "I want that," He asked, "A solitary place that will be little far from Jagannātha temple, not very far, and a solitary place I want where I should sometimes live in a peaceful manner. I want such a place."

Then Sārvabhauma, or someone recommended that Kāśī Miśra's place. "That is very solitary and that is not very far off and still secluded place."

So Mahāprabhu begged from Kāśī Miśra, "I want that garden house for My own purpose."

Kāśī Miśra said, "Yes, everything belongs to You. Whatever You select You may have it freely."

So Haridāsa Ṭhākura was placed there in that Siddha Bakula, and Rūpa, Sanātana used to live there. Twice they came and lived there, Rūpa, Sanātana, twice or once. Sanātana, once perhaps they came. And Rūpa to some he presented his writings: that was discussed by Mahāprabhu along with Sārvabhauma, Rāmānanda and Svarūpa Dāmodara, and that was appreciated very much. So much so when Rūpa Goswāmī showed his *Guru-vandanā; anarpita-carīm cirāt*, Mahāprabhu, Śrī Caitanyadeva could not tolerate. He said,

*Pratisthate hai ei nindad lakan* [?] "You have, in your description you have been too much liberal. And this equates to blaming one, to put blame on one: exceedingly, praise, praise of extreme degree that equates to almost blame." *Pratisthate hai ei nindad lakan*. "You have made too much of Me. So much so that you have blamed Me." *Pratisthate hai ei nindad lakan*.

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau  
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam  
hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitaḥ  
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ*

["May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."]

[*Caitanya-caritāmṛta, Ādi-līlā, 1.4*]

Sārvabhauma says, "No, he has dedicated to his Guru. Guru should be praised in such a way. He has done rightly, nothing wrong." In this way!

Gaura Haribol. Gaura Haribol. Gaura Haribol. Have you finished your *pāraṇa*?

**Devotees:** Yes.

**Śrīla Śrīdhara Mahārāja:** All?

**Devotees:** Yes.

**Śrīla Śrīdhara Mahārāja:** *Pāraṇa*. From nine thirty or sometime within that you must take something, *Ekādaśī pāraṇa*.

**Vipramukya:** Today it's nine fifty-seven.

**Śrīla Śrīdhara Mahārāja:** Now?

**Vipramukya:** No, nine fifty-seven, after one hour.

**Śrīla Śrīdhara Mahārāja:** *Pāraṇa* time or now?

**Dhīra Kṛṣṇa Mahārāja:** Hari Carana Prabhu he already, we've already broken, we've already done the *pāraṇa* at around seven thirty.

**Śrīla Śrīdhara Mahārāja:** Seven thirty, all right. Gaura Haribol. Gaura Haribol.

**Jayatīrtha Mahārāja:** I also feel like I am breaking my fast this morning after several months of missing yourself. This morning I am also breaking fast.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. I am talking just before, *pratisthate hai ei nindad lakan* [?] To make too much praise, that means to blame oneself.

**Vipramukya:** Śrīdhara Mahārāja, how important is it to break fast the day after Ekādaśī? Is that very important to break fast in early the morning?

**Śrīla Śrīdhara Mahārāja:** To break fast, that is, there are three constituent parts there are, so *pāraṇa* is also considered to be the part of that *vrata*. Everything is service, nothing is enjoyment of aggression, but still it is considered to be a part of the *vrata, pāraṇa*. So such importance is attached here that if that day, the birthday of Vāmana or Varāhadeva, the *pāraṇa* time must remain fixed. And there, *janma* time that respect that is shown to the birthday that will come earlier, within *pāraṇa* time, and not the *pāraṇa* will go later. Such importance is given. Because Ekādaśī, observance of Ekādaśī in toto it is very important, as importance is given by the *śāstras*.

**Vipramukya:** Sometimes the *pāraṇa* time is calculated to be very early in the morning.

**Śrīla Śrīdhara Mahārāja:** Yes. Sometimes according to the combination of *tithi, nakṣatra*, etc, they have calculated.

**Vipramukya:** In England sometimes the *pāraṇa* time is before sunrise. It says on the calendar

break fast after sunrise and before a certain time.

**Śrīla Śrīdhara Mahārāja:** That is to be adjusted calculating in the almanac. From Navadvīpa and Vṛndāvana thousand miles difference, so how they calculate the difference in observance, and that should be extended to the West according to the mileage. Because in America is just the opposite; when day there is night, there is noon there is midnight. So how, and Vṛndāvana and Navadvīpa, how differentiation, and in that ideal that should be lengthened.

**Vipramukya:** Sometimes that *pāraṇa* time comes before we are finished with our morning program. Then we should break fast before morning program is finished? What is the result if one does not break fast?

**Śrīla Śrīdhara Mahārāja:** That combination of the calculation of the Ekādaśī *tithi* by the Sun and the Moon's, generally by Moon's movement, the *tithi* is formed. So that is for the astronomers.

**Akṣayānanda Mahārāja:** He's asking if by chance one does not do that.

**Śrīla Śrīdhara Mahārāja:** Then Jīva Goswāmī Prabhu has written, he has recommended to come later not earlier. If one is in a foreign land and he does not find any almanac or any trace, then he observes it towards later time not earlier. That has been advised in general.

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

**Vipramukya:** Mahārāja, the other day I was here and you said that Mahāprabhu comes every Kali-yuga.

**Śrīla Śrīdhara Mahārāja:** Every Kali-yuga as giver of Hari *Nāma*. *Nāma*, Kṛṣṇa *Nāma*, *Nāmāmṛtam*: and not as *Rādhā-Govinda-milita-tanu*. Ordinary Yuga Avatāra, not only here, in Vṛndāvana also, in every Dvāpara-yuga Kṛṣṇa comes, but only Yuga Avatāra, not Rādhā-Govinda *līlā*. But Rādhā-Govinda *līlā* is eternal in Vṛndāvana in suppressed way. Here also Navadvīpa *līlā* eternal suppressed, underground, but not come on the surface of *prapañca*. But it is eternal, has got connection with the eternal. The subtle most plane is always present in the gross thing. The ether, the electricity, present everywhere, in stone, in wood, in brick, everywhere, and also transcending this material. So the higher planes are so subtle and so real, that it holds up, it supports all sorts of existence. And that is at the bottom, or within, or surpassing, transcending, so everywhere that is. The subtle most thing, and it's quality, it's movement is always there. Only it comes over the surface, asserts sometimes, and in disguise present always.

*yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu  
praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham*

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."] [*Śrīmad-Bhāgavatam*, 2.9.35]

"I am everywhere, I am nowhere."

Ether is everywhere, ether is nowhere, according to experience.

**Vipramukya:** Mahāprabhu is golden colour when He comes?

**Śrīla Śrīdhara Mahārāja:** Yes. But it varies in the case of ordinary Kali-yuga. In *Nārada Purāṇa* we find, *śuka akha varna* [?] the colour of a *śuka*, parrot. It is also mentioned, the Varāhadeva sometimes in black and sometimes in white colour, in different *kalpa* the colour may be different, sometimes, it is mentioned. But golden colour this, *asta vinca catuh yuga* [?] because the colour of Rādhārāṇī which is fixed, golden. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

**Devotee:** Mahārāja?

**Śrīla Śrīdhara Mahārāja:** Yes.

**Devotee:** When Mahāprabhu comes does the whole universe become empty?

**Śrīla Śrīdhara Mahārāja:** Empty? Why?

**Devotee:** All the souls become liberated.

**Śrīla Śrīdhara Mahārāja:** Not empty, but just like the current of the Ganges River, passing and then again filled up. That is also, the question all liberated, there also the question was put as you put now.

*Haridas jive sunya haibe* [?] The question from the other side it was put.

*Puna sukya jive udvudva karive* [?] It will be filled up from the subtle plane of Brahmaloaka.

**Devotee:** Is that the same thing with Kṛṣṇa and Rāmacandra?

**Śrīla Śrīdhara Mahārāja:** You see, for the time being in particular, suppose the day of independence the government orders to release all the prisoners. Prisoners are released, then again prisoners begin to come and fill up, in this way. Hare Kṛṣṇa.

**Vipramukya:** Mahārāja, does that mean that the living entities that are in this universe at the present time were not here in this universe when Mahāprabhu was here?

**Śrīla Śrīdhara Mahārāja:** Eh?

**Akṣayānanda Mahārāja:** Those who are living here now they were not here at the time of Mahāprabhu, they came after Mahāprabhu? He's asking.

**Śrīla Śrīdhara Mahārāja:** Came after Mahāprabhu we may take it. And some of His *parśadas* are also here and there, scattered. They are sent for some good purpose.

**Vipramukya:** Where did they come from? Did they come from another universe?

**Śrīla Śrīdhara Mahārāja:** Generally they come from Brahmaloaka. The Infinite source is there, *ākṣara, kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate, kūṭa-sthaḥ*.

[*dvāv imau puruṣau loke, kṣaras cākṣara eva ca*

*kṣarah sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate  
uttamaḥ puruṣas tv anyah, paramātmety udāhṛtaḥ  
yo loka-trayam āviśya, bibharty avyaya īśvaraḥ]*

[“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 a 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).”] [“But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe.”] [*Bhagavad-gītā*, 15.16-17]

The marginal plane is also infinite. A line can be infinite, a plane can be infinite, a solid also can be infinite. The marginal plane that is also infinite.

**Vipramukya:** Is it possible in transmigration to go from one universe to another?

**Śrīla Śrīdhara Mahārāja:** Maybe, one universe to another universe. And generally after death, to enjoy the good and bad results of *karma*, they are transferred here and there to another *brahmāṇḍa*, to another planet also. Generally the ordinary people that have got attraction for the Earthly pleasure after death they are transferred to Moon, the Moon being intimately connected with the Earth. Again they are to return here for enjoyment or something. And those that are a little of renouncing character they’re allowed to cross the attractive plane of the Earth and to go further on other planet also.

*Uttarāyaṇam* and *dakṣiṇāyanam*, in *Bhagavad-gītā* [8.26] it is mentioned, *ekayā yāty anāvṛttim, anyayāvartate punaḥ*, someone goes to *uttarāyaṇam*, towards the Sun. Taking the knowledge, the path of renunciation, the *yogī*, the *jñānī*, they go crossing the attractive portion of the Earth. And those that have got attraction here they go to Moon and they come back. But they do not have this body of flesh and blood so no such food is necessary. So only thinking that they have got some position where they stay, with this idea they can pass their time in Moon. Though no such food, no such things, but only just in a dream one may think that ‘I am taking a shelter, rain coming, I am to take shelter under some shed.’ All in imagination, something like that! They hold the position of Moon. Then they again come shortly here for fulfil their purpose here. They have got some interest, debt, some debt and some gain and loss they are connected with this relativity so they have to come here for attraction. *Ekayā yāty anāvṛttim, anyayāvartate punaḥ*.

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

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