

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.01.28.C

Śrīla Śrīdhara Mahārāja: ...and got down by the steps to the tank, and with his mouth touching the surface of the water he's drinking: he began to drink.

The very idea of Madhvācārya just came, rushed to his mind. "Oh! Madhvācārya, when great Guru told that the bull will explain all these writings he has left. So this man he's imitating the bull, to drink water by the mouth, not by hand. He may be that bull. In his next birth he has come, but the bull's tendency is still remnant there."

The suggestion came to his brain, and he asked his disciple, "Please fetch the man to me."

And he was taken to him, and began to talk with him, and in his mind whether he can convert him to become his disciple. Then the great Guru's prophecy, prediction will be, will come true. Then gradually that soldier he came towards conversion, and he was Jaya Tīrtha, the great scholar and exponent of the Madhva School. He was so much famous that after he passed away then the scholars of the Madhva School they used to assemble in the day of his departure. All the Ācāryas and scholars of the Madhva School must join, and so familiar and so famous he was. And so his contribution to the Madhva School was of such great value that every scholar, if any scholar is absent to join, absent in the assembly, then they took it for certain that he's no more, he's dead, otherwise he must have joined this meeting. Such was the hold in the Madhva *sampradāya* that Jaya Tīrtha had, the bull. It is His will, and who is selected instrument.

*mukam karoti vācālaṁ paṅghum langhāyate girīm
[yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam]*

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."]

[Bhavārtha Dipikā, maṅgala stotram, 1]

Not the credit of anyone else. *Mukam karoti vācālaṁ paṅghum langhāyate girīm, yat kṛpā tam ahaṁ vande.* It is such: His will. It is more beautiful to see that a small man can give delivery of a great deed, work; deed. It is His beauty.

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

Satya-saṅkalpa, what He wants to do that is done. None can oppose. That is Absolute, His thought is Absolute. His word, everything is Absolute. Every part of the Absolute is Absolute.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

That is the characteristic of the Infinite, or Absolute, we are told. Everything connecting with zero is zero. Zero minus zero, zero plus zero, zero into zero, zero divided by zero, all zero. So in the case of Infinite we are to take like that, that analogy about Infinite. And what to speak of, we're told that Ananta is the bed where the Lord takes His rest, so Infinite is the basis on which the Lord has His existence. That is the basis. To Arjuna, "Infinite of our conception is nothing." To Arjuna He says,

*athavā bahunaitena, kim jñātena tavārjjuna
viṣṭabhyāham idam kṛtsnam ekāśena sthito jagat*

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [*Bhagavad-gītā*, 10.42]

"Whatever you can think, whatever may be its limit, that forms only My one part. It is in My one part. Whatever infinite conception you may have that's only a part of Me. In a nut shell you know this. What I am, in very concise form I say to you. That whatever you can think, whatever you can believe, that forms My one negligent part."

In *Māyā's Essay* [?] I read in young age, "Everywhere there is centre and nowhere circumference." The conception of Infinite he has given in a peculiar way. "Everywhere there is centre and nowhere circumference." That will help us to think about Infinite.

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

The three aspects, *sat, cit, ānanda*, all Infinite: no limit of existence, no limit of knowledge, no limit of love. _____ [?] But still, though infinite, everything, but the strata is there, the limit, *ānandam* we find limited. To us we are infinitesimal, so to us everything is limited. But *ānanda*, the *jñāna*, the knowledge, the ecstasy, the existence, all to us is limited. Infinite to us is finite. So we have such a position, detached from the real thinking. From the zone of real thinking we're driven away, we're driven away to the realm of *māyā* and we're forced to have conception of only limitation in every aspect. Though we find that no limit, but limit of the jurisdiction of the sight, but after the jurisdiction then again there is, so here everything, the limit and unlimited also we find relatively. Still we are given with limited capacity, and limit in the unlimited we are. But we're asked, that at least through your faith you try to keep connection with the Infinite. It is not possible by your physical body, or even by your intelligence or knowledge. But by faith you can make yourself more extensive. You may have acquaintance with more and more substances. Faith is within you. That is the most extensive plane where you can connect with you. But other things, even knowledge, inference, everything is within limitation, what to speak of the physical senses.

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

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