

82.10.20.B_82.10.21.A

Śrīla Śrīdhara Mahārāja: They will necessarily come to the position where the *siddha* can reside. That is in Brahmaloaka. *Kirana kapamor visat* [?] Do you follow?

Vidagdha-Mādhava: Yes. So killing of the demons, Guru Mahārāja, is not eternal *lilā*? It is not something going on eternally, even within the material world?

Śrīla Śrīdhara Mahārāja: Yes, it is also there in Goloka, but it does not find any principal part there to play. *Kasthasa conchi rava* [?] Something like show, what is indirect, helps to have the clear conception of the *lilā* here in *prapañca* that is in Goloka, just as a mere representation in picture, not very active, but passive. It has been stated, *kasthasa conchi rava* [?] The indirect pastimes are only a background there. The positive side is more free there, and the indirect background is more or less inanimate, like a stage.

Hare Kṛṣṇa.

Vidagdha-Mādhava: And also that Lord Caitanya came in the mood of Śrīmatī Rādhārāṇī and not necessarily to...

Śrīla Śrīdhara Mahārāja: Not in all *yugas*. Only once in a day of Brahmā. That is the twenty eighth day, twenty eighth *yuga*. *Sahasra yuga* constitutes Brahmā's one day, but the twenty eighth *yuga* day, twenty eighth *yuga*, only in that day come down. Svayaṁ-Bhagavān. We are informed like that in the scriptures, not all the *yugas*, of Kali or Dvāpara.

Devotee: Mahārāja, then in other *yugas* the Avatāra...

Śrīla Śrīdhara Mahārāja: The *yuga* Avatāra comes _____ [?]

Devotee: He also comes in the form of Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Form is the same, little different. In Mahāprabhu's case it is *harit varna* [?] *Harit* means the colour of the parrot, not exactly yellow. It is mentioned in Nārada's *Pañcarātra*, *Nārada saṁhitā*, or something like that. *Harit varna*, Mahāprabhu comes, it is mentioned. So different colour, but not exactly with the colour of Rādhārāṇī and Her posing.

Devotee: And are the pastimes the same, or are they also different?

Akṣayānanda Mahārāja: *Saṅkīrtana*.

Śrīla Śrīdhara Mahārāja: *Saṅkīrtana* goes on, but not so many earnest enquiries after Kṛṣṇa, that *viraha*, not that. What was played exclusively in Purī, that *dvādaśaka*, twelve years Gambhīrā *lilā*, that is omitted there. Not so much earnest searching for Kṛṣṇa, and some such different signs on His body, or Svarūpa, Rāmānanda, that private talk, intoxicating, all these things are absent.

Devotee: And then the Avatāra of Kṛṣṇa? There the pastimes are also different?

Śrīla Śrīdhara Mahārāja: Yes, little, that *nitya-lilā* in Vṛndāvana that is suppressed, underground. That is always there but expressly it is absent.

Rāmānuja and other *sampradāyas* they are of the opinion that it is for the time being. Nārāyaṇa is the centre, and sometimes He becomes Kṛṣṇa and comes to the worldly people with such dealings. But partial representation of Nārāyaṇa. In Vaikuṅṭha, in the ultimate area, in the centre there is Nārāyaṇa only, Lakṣmī- Nārāyaṇa.

But from *Bhāgavatam*, from Mahāprabhu, Rūpa, Sanātana, they established, "No. That Kṛṣṇa, there is Svayaṁ-Bhagavān and that is at the root of everything."

Rādhā-Kṛṣṇa nitya-lilā koilya prakasa. Even crossing the zone of Nārāyaṇa we have to enter into a finer area, and that is the most original, and there we shall find that Kṛṣṇa *lilā* is *nitya*. Vaikuṅṭha is grosser than that. The land of constitutional king and not the land of autocrat, lover. This is more gross and we are to pierce that. If we can do so, we shall find that is the ultimate plane, the most fundamental plane is that of love and beauty, not of power and grandeur. We're so fortunate and well equipped to find and inspect the subtle-most quarter of the universe. And we are to see beauty and love. That is the origin and not power, awe, reverence, grandeur. The primary causal position is that of love and beauty. That has been found out in *Bhāgavatam* by Mahāprabhu, and that is established by the Goswāmīs by their references quoting from different scriptures and also reason. This is *anarpita-carīm cirāt* [*Caitanya-caritāmṛta, Ādi-lilā, 1.4*], which was never given beforehand so expressively as done in the incarnation, in the descent of Mahāprabhu, Śrī Caitanyadeva. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Mahārāja, if the *iṣṭa-deva* of the *rūpānugas* is Śrī Śrī Rādhā-Govinda, then the *sādhaka*, we may feel not fit for that. So some more regard for Rādhā-Madana-mohan. We may not like to cross over Rādhā-Madana-mohan.

Śrīla Śrīdhara Mahārāja: They should revere, they may not have any approach, Rādhā-Madana-mohan, they can't approach, but they must desire that Rādhārānī and Madana-mohan They're together. That is desirable to them. But they cannot be represented there by themselves, then private secrecy. They cannot rise so high, so only sometimes the *mañjarīs* are allowed to enter at that time, and never the *sakhīs*. So from one standpoint the *mañjarīs* position is better than the *sakhīs*. They have got some respectable relationship of reserve.

Akṣayānanda Mahārāja: Ants, many ants are here.

Śrīla Śrīdhara Mahārāja: Ants? But *mañjarīs* are supposed to be small. Hare Kṛṣṇa. Why so many ants?

Hare Kṛṣṇa. Nitāi.

Vidagdha-Mādhava: So Guru Mahārāja, two very powerful, original forms of Godhead have descended very close to this time, and still the influence of Kali seems to be even more powerful. How is that?

Śrīla Śrīdhara Mahārāja: Hmm? What does he say?

Akṣayānanda Mahārāja: I don't understand myself either.

Śrīla Śrīdhara Mahārāja: You try to understand.

Vidagdha-Mādhava: Kṛṣṇa has appeared and Mahāprabhu has appeared _____ [?] two incarnations, not one.

Akṣayānanda Mahārāja: Vidagdha-Mādhava Prabhu says, "When Mahāprabhu has come, and Kṛṣṇa Himself previously came, but still the Kali-yuga is so rampant. How is it possible? The Lord Himself has come twice."

Śrīla Śrīdhara Mahārāja: Then Haridāsa Ṭhākura answered in *Caitanya-caritāmṛta* it is found, in connection with Sanātana Goswāmī's talk with Mahāprabhu, told that, "You have come and the Name vibrations direct from You are reaching far and wide, giving the, not only the *yavana yangan* [?], that is living, but the *sthāvara*, the material representation also, all being released."

"But again from the source, that is the Brahmaloaka," Mahāprabhu told, "If all you say, Haridāsa Ṭhākura, you say that all will be released, then the whole *brahmāṇḍa* will be vacant. No, No."
_____ [?] to fill up.

If a general amnesty is announced in any occasion, that the whole jail, prisons, all the prisoners should be released. Then again the prison will be filled up. Something like that. In any auspicious day the government announced that let all the prisoners be released, vacate prisons, then again they will come.

So from Brahmaloaka, that *taṭasthā-loka*, again that sort of person will come and fill up."

Then Mahāprabhu also told,

koṭi-kāmadhenu-patira chāgi yaiche mare, ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?

["If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?"]

[*Caitanya-caritāmṛta, Madhya-līlā*, 15.179]

Mahāprabhu gave the announcement of the infinite characteristic of the rays of Kṛṣṇa. "That one who posses *crores* of *kāmadhenu*, if any she-goat dies, what harm comes to him? No harm. So the whole *māyā* is abolished, this *brahmāṇḍa* it does not effect Kṛṣṇa in any way." That was told by Mahāprabhu. "Even Kṛṣṇa's ray can continue if this *brahmāṇḍa* is abolished altogether, no harm in these pastimes."

But Haridāsa Ṭhākura told that, "All these will be filled up from the *taṭasthā-loka*, that original eternal plane from which so many particles of free willed souls are emanating always."

Purna sukhe jive budbudva kore [?] Just as Rāmacandra when He closed His *līlā*, the whole of Ayodhyā He took along with Him. It is mentioned in *Rāmāyaṇa*. But again Ayodhyā was seen to be filled up by others coming there, Ayodhyā is there.

Just as we take from the ocean, we take a big pot full of water, but automatically that portion will be filled up. It is so arranged, infinite. A line also infinite, accommodates infinite number of points, a line. And a plane is also infinite, can accommodate infinite number of lines. And solid infinite can accommodate infinite number of points, lines and planes. So in the characteristic of infinite also there is differentiation: the *jīva* infinite, the Brahmā infinite, the Paramātmā infinite, *anādi*, Kṛṣṇa infinite. Different phases of infinite there. And solid can accommodate all sorts of infinities. A line can only accommodate infinite points, not line. But a plane can accommodate infinite lines and consequently infinite points. And a solid can accommodate infinite planes, infinite lines, and infinite points also, in this way, different types of infinite there are. Do you follow? A line is infinite, do you follow?

Vidagdha-Mādhava: Yes. A line is infinite, goes on forever?

Śrīla Śrīdhara Mahārāja: Infinite. As regards the length, the line is infinite. But a plane is not contained in a line, but infinite number of lines can be contained in a plane. Necessarily infinite points also. In a solid are infinite number of planes and lines and points, but all of them are infinite. So Brahmā infinite, Paramātmā infinite, this *māyā* infinite, but all accommodating, *advaya-jñāna*, Kṛṣṇa, even Paravyoma in Kṛṣṇaloka. Then intellectual jugglery won't be able to measure, the fathom, that is fathomless. So,

*jñāne prayāsam udapāsyā namanta eva
[jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām]*

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

You are a small purchaser. Emporium is there. Your necessary thing you get, and you taste. That advice has been given to us. Don't try to dive deep into the inquisitiveness. No end, rather try to join your duty recommended by them, try to find it out and go on. *Jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām*. Oil your own machine, *jñāne prayāsam* means, oil your own machine, you'll be benefited thereby, not by inquisitiveness into the whole thing. No end, no solution. A finite cannot have any solution of the infinite within him, it is a general thing, so why this wild goose chasing? That is a mania, that is a kind of disease. So *jñāna śūnya bhakti*, service without inquisitiveness.

Mahāprabhu accepted that. "Yes, here it begins. For the finite to have a taste of the infinite, this is the real beginning of life."

Not to try in vain to measure the immeasurable, wild goose chasing, that is not recommended
_____ [?]

It is he's still outside of his own real self. He has not come to a proper, healthy position. It is unwholesome, unhealthy position. Inquisitiveness is an unwholesome position. So *śraddhā*, which is gathered by the product of *sukṛti*. That can take us to the faith, to the *sādhu* proper, and go on obeying his order. That is peaceful and that is fruitful, some giving thing. Otherwise, it is impossible for the finite to know infinite, to measure the infinite, that is useless waste of energy. Don't go that side.

But sometimes for the preacher something is necessary, and that may come from that inspiration of service. When one is appointed by Him, then he's given the, appointed general, he's given the weapons and equipment of the general, he will do it. It will come.

Rāmānuja had a combat with a Māyāvādī Paṇḍita once. Continuously fourteen days they discussed but could not do anything, any progress real. Then Rāmānuja came to the temple of the _____ [?] "I'm so unfit a person that I could not establish the essence, the principal of Your devotion. Who is this Māyāvādī? I'm worthless." When he came and surrendered, and then as appointed he approached the person and whenever he went there, he was prepared to serve. "I recapitulate your previous arguments and I admit your arguments are true." When Rāmānuja risked failure, "That I can't do, I can't establish this reality of the service over that impersonal conception..."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

...*praṇipātena, paripraśnena sevayā.*

[*tad viddhi praṇipātena, paripraśnena sevayā / upadekṣyanti te jñānam, jñāninas tattva darśinaḥ*]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

It is not mere intellectualism, but by service when His presence descends within my heart, within me, then He can do anything and everything on my behalf. His backing may solve everything. His presence, to draw His presence within us, and for that service is most efficient and not intellectualism. So *jñāne prayāsam udapāsyā namanta eva*, try to improve your negative side, and not positive, subjective side.

"I shall be master about Him, His knowledge." He's not to be such a thing as to submit to my subjectivity, never. Super subjective existence, transcending, up. So by improving our negative side, if we can draw Him within our heart, His presence may solve anything and everything, all possible difficulties. An ordinary, illiterate person, if he's endowed with the presence in his heart, of the Lord, then he can answer so many questions. But a literate man may fail to answer any question. So He's present and how it is possible?

Yam evaiṣa vṛnute tena labhyas.

[*nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūm svām*]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

That He will select me and come down to me, that is what is really necessary. He may come to my plane of heart, and He may withdraw. He may come, but due to affection to me, He may live in my heart, may not deceive me and go away. I can fix Him in my heart, the solution of all solutions, *samañjasā*, only by my serving attitude, and not by intellectual search or quest, or that sort of attitude. That is given to understand to us. Have Him and you have got everything.

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
[*Śrīmad-Bhāgavatam*, 1.2.21. & 11.20.30]

If He's within you, then you are free of all doubts, all sorts of doubts, not otherwise. And how to have Him nearest to me? By service, not by search. Search with affection, with heart, with self offering, submission and self offering and serving attitude. Search must be of that nature. "I cannot tolerate Your absence, my Lord." Through love and affection we can draw Him nearer to us by our humility, by throwing ourself at His feet, and invite with much hunger, that sort of prayerful quest may bring Him to us. And when He's there, everything is there.

Hare Kṛṣṇa. Nitāi. Kṛṣṇa. What's the time?

Akṣayānanda Mahārāja: Ten to ten.

Śrīla Śrīdhara Mahārāja: Ten to ten. Nimāi told Jesus, but Jesus exploited Judas. If we can think, then Kṛṣṇa exploited Pūtanā for His *lilā*, it was necessary. Pūtanā was necessary to enhance His *lilā*, so she was exploited by Kṛṣṇa, and she was rewarded for that. *Lebhe gatim dhātry* [*Śrīmad-Bhāgavatam*, 3.2.23] It will go to that standard. Without His will nothing can be done, not even a straw can move, so only to help His *lilā* of all these different types. Pūtanā was a sacrifice, "That you have to become a *rākṣasi* and to play treachery for ever." In this way she was exploited, and she was rewarded. It is not bad. It is quite befitting policy. That is all *lilā*.

Akṣayānanda Mahārāja: Mahārāja, that Paundraka who imitated four armed Viṣṇu?

Śrīla Śrīdhara Mahārāja: That is also, only in this sense that they contribute to His *lilā*, something, so they get the reward and got so much, *rāga-dvesat-bhaya-krodhaḥ* [*Bhagavad-gītā*, 2.56 & 4.10?] Because from the ultimate standpoint they're all exploited for His *lilā*, part and parcel of His *lilā*, to enhance. So considering that position, they're rewarded, get uplifted. This is not whimsical, this considered opinion, sober, they're under.

"Judas, I exploited you. I'm going to be eternally famous, and I'm using you as a traitor to me. Through my connection it has been done. To enhance me, my pastimes, you are used in such a bad way. I'm indebted to you, Judas, for that."

Suddenly with this look he cast a glance to Judas when carrying the cross in the mob, Judas went mad. With that look, glance, Judas became mad. How pitiful that look was. He ran at once to free himself from the service what was thought at that time very bad, nasty.

Hare Kṛṣṇa.

Homoeopathy treatment, whatever sign is seen in the body, what medicine can produce that sign that is applied. Do you know the theory?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: What for? Because the nature is already trying her best to drag the poison, to cure the disease, and what sort of expression has come when the whole health is trying to do away with that nasty disease? What signs have come? Give that sort of help to him which can produce that sign. The nature is only trying to oust it, and whatever signs are on the surface, what can produce that sort of effect, apply that medicine. This is the underlying theory of homoeopathy, so action and reaction.

Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Mahāprabhu. Gaurāṅga.

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhuri praveśa cāturī sāra
baraja yuvati bhāvera bhakati śakati hoita kāra]*

It would have been impossible to live if Gaura did not appear. What sort of inseparable relationship they're talking, the devotees of Gaura, *nitya-līlā svarūpa*. It is impossible to maintain our existence without Gaurāṅga. He's the centre of our life, the very gist, support, essence of our life. Without this, I would have died. A dead representation, not proper presentation of us would have been possible if Gaurāṅga did not come and rouse such sort of self within us. We are so dignified, we are so high, so valuable we are. He has come and increased in our eye our own valuation. We can be loved, the object of love of Kṛṣṇa. He has affection and love for us. We are not ordinary things in the market, that unowned, unclaimed articles, not unclaimed articles to be lost in this universe, infinite. But already we have got our position in the heart of Kṛṣṇa. Such dignified essence of our existence has been given out by Lord Gaurāṅga.

Prabhupāda told, "Gauḍīya Maṭha stands for the dignity of human race, not slave mentality, anything. They're not out to create slave mentality of the people, but most dignified position, dignity of human race, of whole creation, bringing Kṛṣṇa, the central Lord of love, that is the greatest call, reckoned, you are in His record, calculation in His heart, hearty cooperation with Him. So you are not ordinary things to be thrown into the dustbin of the nature. How dignified a position."

Hare Kṛṣṇa. Here we stop today. Gaura Hari bol.

Akṣayananda Mahārāja: Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

...instead of Madana-mohana, Lord Kṛṣṇa is used in the mantram. And in *abhidheya*, Govinda. And in *prayojana*, *gopī-jana-vallabha*. Kṛṣṇa, Govinda, *gopī-jana-vallabha*. Kṛṣṇa is represented by Madana- mohana, *sambandha*. *Abhidheya* in Govinda section, and *prayojana*, *gopī-jana-vallabha*. There is our _____ [?] of satisfaction, personal meeting with Kṛṣṇa.

Akṣayānanda Mahārāja: Sometimes devotees ask, we are living in certain temple, mandir, there may be Rādhā-Kṛṣṇa Mūrti such as here, Gandarva Govinda Sundara and other...

Śrīla Śrīdhara Mahārāja: General way, general way. When we shall reach to a particular stage of our realisation, then the question of differentiation in this matter will arise, not now. Now moving in a general way towards, including all, differentiation. What is this? Two or three ways mixed in one, what is that called? Junction. When we shall reach the stage of that junction then that consideration will come clearly and really, not now. Now we approximate progress in the beginning. And the stage will come...

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