

82.09.06.B

**Śrīla Śrīdhara Mahārāja:** ... we're told. Philosophy is that, science of all sciences. So the science of science. The basis of all sorts of science means knowledge, proper knowledge. So knowledge cannot ignore these questions that our internal urge, the inner urge, that will come to,

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

When the sealed heart, our heart, the heart of a *baddha jīva*, conditioned soul, is a sealed one, the seal will be broken. And such feeling will come out that all doubts will be cleared, *bhidyate hṛdaya-granthiś, svarūpa adīdarta* [?] When the inner self will come into light then all doubts will be cleared, *bhidyate hṛdaya-granthiś*. The faith, the *śraddhā*, that is sealed within our heart, as a soul in bondage, that will be broken. And such natural flow will come of faith, *chidyante sarva-saṁśayāḥ*, all doubts about the conception of anything and everything will be cleared.

*yasmin vijñāte sarvam evam vijñātam bhavati [yasmin prāpte sarvam idam prāptam bhavati]*

["By knowing Him, everything is known - by getting Him, everything is gained."]

We shall know of our own self and through our own proper self within thought of relativity we shall come to know the real background, real foundation where we are taking our stand, *svarūpa*. *Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ, kṣīyante cāśya karmāṇi*. Then his previous commitment with this false environment will be stopped at once, disconnected, at once. Not a minute will be necessary to disconnect with the present illusive paraphernalia. *Kṣīyante cāśya karmāṇi, mayi dṛṣṭe 'khilātmani*.

"I am everything. You are Mine. No complaint. No attempt is necessary. Everything is there. You move in a spontaneous, automatic way. No trouble is to be taken for your movement, of this purpose, that, all, is automatic. Everything is automatic you see, thereby."

*Kṣīyante cāśya karmāṇi, mayi dṛṣṭe 'khilātmani*. The government will feed you and you will not have to strive for your individual bread, something like that. Then you'll find according to your different taste, different food for relishing is coming to you. According to different *rasa* the Yogamāyā is making arrangement, everything, and you are to play on his hand. And there we find the maximum of your fulfilment there, as if without any attempt, *yantrārūḍhāni māyayā*.

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

*īśvaraḥ sarvva-bhūtānāṁ, hṛd-deśe 'rjjuna tiṣṭhati*  
*bhrāmāyan sarvva-bhūtāni, yantrārūḍhāni māyayā*

["O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavours."] [*Bhagavad-gītā*, 18.61]

*Māyā* intervening and that *māyā* will be removed, *Yogamāyā* will be replaced. That is what is necessary. Instead of *māyā*, the *Yogamāyā* will come to tackle you, to handle you. *Yogamāyā* means centre-carrying, in-carrying. And *Mahāmāyā* means out-carrying current, out-carrying to sense pleasure, *kāma*, and in-carrying current is *Yogamāyā*, the automatic.

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

*ārādhyo bhagavān vrajeśa-tanayas-tad-dhāma vṛndāvanam  
ramyā kācid-upāsanaṁ vraja-vadhū-vargeṇa yā kalpitā  
śrīmad-bhāgavatam pramāṇam-amalam premā pumartho mahān  
śrī caitanya mahāprabhu-matam idam tatrādarō naḥ paraḥ*

["It is the conclusive opinion of Lord Caitanya that Śrī Kṛṣṇa, who is Vrajendra-nandana, is the Supreme Personality of Godhead Himself, the topmost worshippable Deity; Vṛndāvana Dhāma which is an expansion of Kṛṣṇa and is non-different from Him is the highest worshippable abode; the *gopīs* are the highest example of the worship of Śrī Kṛṣṇa; *Śrīmad-Bhāgavatam* is the spotless evidence for knowing the Absolute Truth; Kṛṣṇa *prema* is the fifth and highest goal of life. These are the teachings of Śrī Caitanya in a nutshell."]

[From Viśvanātha Cakravartī Ṭhākura's *Caitanya-matta-mañjuṣā*]

Viśvanātha Cakravartī Ṭhākura, in one *śloka* he's giving the whole substance of the Gauḍīya Vaiṣṇava in a *tika*. What is that? *Ārādhyo bhagavān vrajeśa-tanayas. Nanda-nandana*, He's our object of worship, our love, our aim of life, *vrajeśa. Tad-dhāma vṛndāvanam*. And not in Dvārakā or anywhere, in Vṛndāvana, that is the most favourable stage of His *līlā, dhāma līlā*. And *Ramyā kācid-upāsanaṁ vraja-vadhū-vargeṇa yā kalpitā*. And a very beautiful, wonderful type of worshipping, of serving has been invented by these damsels of Braja, the Braja *gopīs*. And very sweet, *kalpitā*, that is our real want, fulfilment. *Ramyā kācid-upāsanaṁ vraja-vadhū-vargeṇa yā kalpitā, śrīmad-bhāgavatam pramāṇam*. Where did you get this, your whimsical thought, all these things? No, no. *Śrīmad-bhāgavatam pramāṇam-amalam*, and the *amala pramāṇa*, the purest type of evidence we find in *Śrīmad-Bhāgavatam*, the last gift of Bhagavān Vedavyāsa who has given all sorts of religious ideas to us, His last gift, *Bhāgavatam*. That stands guarantee for this *prāśana*, this offering. *Pramāṇam-amalam premā pumartho mahān*. And what you will get as benefit? Love, attachment for the truth, for Kṛṣṇa. That will be your remuneration, more and more service, and more and more attachment, no end. *Prema pumartho mahān*, not *dharma, artha, kāma*, not salvation, liberation, mere, but *prema pumartho*, the end of life is to acquire the attention of all the attractive Kṛṣṇa. *Śrī caitanya mahāprabhu-matam idam*. And who is the propounder of this cult? Śrī Caitanya Mahāprabhu, the great Lord. Mahāprabhu, He stands guarantee for all this truth, He has preached this, you will get this. *Matam idam tatrādarō naḥ paraḥ*. Our great reverence, attachment and faith in such opinion, such principle of life. Viśvanātha Cakravartī Ṭhākura says.

Gaura Hari bol. Gaura Hari bol.

Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi. \_\_\_\_\_ [?]

**Akṣayānanda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Nine thirty. All the letters are ready?

**Akṣayānanda Mahārāja:** Almost.

**Śrīla Śrīdhara Mahārāja:** Almost. So some must be sent to the post office?

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. We may get some letters, or some response to their... But not any of them could come yesterday also. Ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol.

**Akṣayānanda Mahārāja:** One small question. You had mentioned *apratihatā* is irresistible, *ahaitukī apratihata*, so does it mean, generally we think it means that *bhakti* cannot be impeded, there's no obstacle for *bhakti* by material things. But can it also mean that we cannot resist but accept the *bhakti*. We also cannot resist *bhakti*, we must accept it, do we take it that way also?

**Śrīla Śrīdhara Mahārāja:** *Ahaitukī apratihata*, and the *hetu*, that has got cause and it can be controlled, this is a conception in a, from a relative position, not from the absolute plane.

**Akṣayānanda Mahārāja:** Yes. Like that \_\_\_\_\_ [?] Kṛṣṇadāsa Bābāji asked you that same question, so you told that in a *taṭasthā-vicāra*.

**Śrīla Śrīdhara Mahārāja:** It is not really of that type. That is when we are within some sort of incomplete knowledge, to us, it can't see.

Suppose if we find that after one has got some disease and then using medicine he gets a better health than previous. Then who can see the future, he won't be disturbed by his present disease and taking medicine. And who does not know the future, he'll be very much disturbed. This is one thing here.

And what is in Yogamāyā that is managed by, though they can see, they can feel everything, but *jñāna śūnya bhakti*, it is already given by Yogamāyā. That is another thing. The responsibility is there. They say, 'we do not know,' *jñāna śūnya bhakti*, the party, they do not know what is what, instrument in the hand of Yogamāyā. But Yogamāyā knows everything and she stands guarantee for them, *jñāna śūnya bhakti*. And that is more tasteful, and that is more natural, we are told.

Nanda-Yaśodā, "We have got no knowledge. If any *sādhu* coming, taking the feet dust of him and putting on the head of Gopāla." Ha, ha, ha. They're in such condition, such ignorance. If you say ignorance, then he's such ignorant then ordinary *sādhu* taking his feet dust and putting, "Oh, you please bless Gopāla that He may live long." Then what do you say? This is more gain. Yogamāyā is handling them in such a way.

The *gopīs* say, "Who are we? We're the jungle girls, no capacity. But anyhow we had some good fortune that took us to Your service. But what we are, our position, we're neglected, even not the society girls, the jungle girls. We don't know so much rules of the civilized world, we're such."

The negative conception is such, the positive is mad to help them in such condition, because in heart, they have got no other aspiration but Kṛṣṇa's satisfaction. In that way we have to take. The *jñāna śūnya bhakti*, and Mahāprabhu accepted, "Here, here it is." The question of faith, they don't come to measure everything by their own futile standard. With a standard of a miracle or a meter (measuring stick) wants to measure the sky. The *jñāna* means to labour under such mania, that unnecessary mania that I shall devour the whole within this belly. Within the short space of my knowledge, the whole should be accommodated. But this sort of mania give up. Establish a fair relationship with the infinite and allow the infinite to handle yourself, for your best interest, and live yourself fully there, surrendered. Then you will be, through faith you will be best benefited. That is the underlying principle. Don't lose your energy. What is impossible, that is to capture the infinite within your fist. Don't waste your energy in that way.

*jñāne prayāsam udapāsyā namanta eva, jīvanti san-[mukharitām bhavadīya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir, ye prāyaśo 'jīta jīto '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]

The way of submission, but not the way of capturing everything within your fist. That is the wrong way your negotiation with the infinite. That is mad, that a finite he will devour infinite. But submission to the infinite is the way to come in real contact with the infinite. Handled by Him you will feel His very sweet existence in you, that is the path of coming in connection with Him. Not in a challenging mood but in a submissive way, when you get His touch you feel inconceivable joy within you of different kinds. The basis is that. So *bhaktyā sañjātayā bhaktyā*.

*[smarantaḥ smārayantaś ca, mitho 'ghaughā-haram harim  
bhaktyā sañjātayā bhaktyā, bibhraty utpulkām tanum]*

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."]

[*Śrīmad-Bhāgavatam*, 11.3.31]

So such is, it does not depend on knowledge, or energy, worldly energy or knowledge cannot give birth to such faith. It is there, it is the most original, most fundamental thing. And you are a child of that soil. Anyhow you have come to awake in this wrongful plane, this is *karma, jñāna*, all covers of your self. Your proper self is not there. It is a child of that soil, of faith, a fair relationship with the infinite, finite and infinite, a fair relationship, and not a challenging that I shall know everything.

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

So *śraddhā*, unquestionable, fundamental, *śraddhā*, surrender. Knowledge may apparently be our good friend, reliable friend. No. Knowledge is not your reliable friend, in your highest attainment, acquisition of life. So faith and surrender, that is your real friend, to your connection with the biggest. You can't measure Him. You can't have Him, He can take you. If finite can know infinite, He's no infinite. But if infinite cannot make Himself known to finite, He's no infinite. Coming from that side and no connection from this side is possible. Now what to do, think? He can connect with you but you cannot connect with Him. Now find the way how you can get His connection. You have to tackle with His sweet will by service and submission, surrendering. That is trying to enhance your negative aspect you can draw the positive. And you can't take the position of a positive, aggressive, you're not such. You're dependent and not the entity on which everything depends. *Śakti* and not the *śaktimān*, the owner of energy, you are energy, and not the owner of the energy, one who can use the energy. You have your master, proprietor. "It is My energy."

*Apara-para*, and *kstretrajnakhya tatha-para*, in *Viṣṇu Purāṇa*, the three kinds of potency. One potency in *Bhagavad-gītā* too, one this gross, another the *taṭasthā śakti jīva*. In *Viṣṇu Purāṇa* it is said *kstretrajnakhya tatha-para*, another higher potency which is known as *ksetra, svarūpa śakti*, which is above Brahmaloaka, above *jīva śakti*. So three potencies He has got, *cit śakti, taṭasthā śakti*, and the *jara śakti, māyā śakti*, three potencies. Only one potency but to make Him easily understood, it is divided into three.

[*visnu-saktih para prokta kstretrajnakhya tatha-para  
avidya karma-samjnanya trtiya saktir-isyate*]

[“*Viṣṇu-śakti*, the energy of Kṛṣṇa is threefold: *para-śakti*, or the Lord's superior, spiritual energy; *ksetrajna-śakti*, or the marginal living beings; and *avidya-śakti*, or the illusory energy, which is characterized by *karma*, the world of action and reaction. In other words, the potency of Lord Viṣṇu is summarized in three categories namely, the spiritual potency, the living entities and ignorance. The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities.”]

[*Viṣṇu Purāṇa*, 6.7.61] & [*Gauḍīya Kaṇṭhahāra*, 8.20]

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

So *ajñāna* in Goloka, and ignorance in the world, that is just the opposite.

**Akṣayānanda Mahārāja:** You told one day that man said, “Mahāprabhu passed His last days in madness, we hate that, we could not stand such a thing.” Some gentleman had told that.

**Śrīla Śrīdhara Mahārāja:** In Madras, one scholar came to see me. "That your highest ideal is that of Caitanya Deva?"

Yes.

"We're afraid of what He has shown in His last days, His mad behaviour. What to try to get that, it is a dreadful thing, what He showed in His last days."

And there is another aspect of seeing the thing.

*bahye viṣajvāla haya, bhitarē ānandamāya, kṛṣṇa premara adbhuta carite*

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.50*]

Can you think that when a big patron is going to be hanged, he's happy within him, and outside the pangs of his death? Can you imagine that quality of happiness? Can you conceive the happiness of Raja Hariścandra who made a gift of the whole world and took the position of a servant in the cremation ground, the happiness within him? Can you conceive the happiness of Rāmacandra, leaving His kingship, went to the jungle and there experienced the hardness of life, but how He felt within Him? So external things, apparent things are treacherous, in this way. And the sweetest songs are those that tell of saddest things.

["Our sincerest laughter with some pain is fraught;

Our sweetest songs are those that tell of saddest thought."]

[The English Romantic poet, Percy Bysshe Shelley, 1792-1822]

Apparently there is sorrow but internally there may be sweetness. We are to think like that.

Gaura Hari bol. Gaura Hari bol. *Bahye viṣajvāla haya, bhitarē ānandamāya, kṛṣṇa premara adbhuta carite*. Already admitted. Externally it seems to be painful, but internally they're feeling some wonderful quality of ecstasy within. Hare Kṛṣṇa. And that must not be acquired by the help of any intoxication, however qualified it may be. It has got its proper soil on which we are to make progress.

So Bhaktivinoda Ṭhākura he's warning, *dekho bhāi, kāma-preme, bheda nāi*.

*[kāma-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma 'prema' nāhi haya]*

["My brother, lust and love appear as one and the same; yet, lust is never love."]

[*Kalyāṇa Kalpataru, Upadeśa, 18*]

"It is very difficult to detect the difference between this lust and love. I'm warning you. Ostentatiously, apparently, you won't find any difference between this mundane lust and the divine love. *Tabhu kāma 'prema' nāhi haya*. Still, know for certain that this lust is not that love divine. *Carmma-māmsamaya - kāma*. This is concerned with material things. And *prema, cidānanda-dhāma*, and that is the highest goal of your soul's attainment.

*[carmma-māmsamaya - kāma, prema - cidānanda-dhāma]*

["The carnal appetite is lust, whereas Love is the Abode of Divine Ecstasy. So imitation is not success. It rather degrades. Imitation degrades. Imagination is only a mental exercise."]

*ataeva kāma-preme bahuta antara, [kāma-andhatamaḥ, prema-nirmmala bhāskara]*

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."]

[*Caitanya-caritāmṛta, Ādi-līlā, 4.171*]

The great difference between the two, *kāma-andhatamaḥ*, one is dense darkness and, *prema-nirmmala bhāskara*, and one is the shining sun. Just opposite. Gaura Hari bol. We must be always very careful in this aspect, what is what. We may stop today.

...

**Śrīla Śrīdhara Mahārāja:** ...So Guru *tattva* also, different disciples may have different perspective of him. Some say friends, but *mādhurya rasa* is all combined, so *mādhurya rasa* Guru, with him we can see all other functions of different *rasa* in that Guru.

Our Guru Mahārāja once told that, "My Gurudeva, Guṇa Mañjarī..."

Generally *nayikā, aṣṭa-nayikā*, the types of heroine quality are eight. And that is only found fully in Rādhārāṇī, *aṣṭa-nayikā bhāva*. But that is not found in the *mañjarī* class.

But Guru Mahārāja once told, "My Gurudeva is Guṇa Mañjarī, but if I see him, raising my head a little more, I can see him, the full eight qualifications of the eight *nayikās* of Rādhārāṇī. What the other *mañjarī's* have, I do not know, I don't like to know. But my Gurudeva Guṇa Mañjarī, if I see her, look at her with a greater look, I find Rādhārāṇī's full presence there."

So the attitude you may calculate from this statement, what is what. According to the depth of our vision, the object of vision varies. He's all present everywhere, no difficulty in arrangement, according to the capacity immediately, the opposite thing is being present there. As you deserve, so you have, the nature of infinite. Every part of infinite is infinite, it is so. Every part of infinite is infinite. The Lord is everywhere with His fullest consciousness and strength, though we may not detect it.

*mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā  
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.*

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] [*Bhagavad-gītā, 9.4*]

"It is My sweet will."

Everywhere the power of the military may be traced, but still it is really found in the fort. Because everywhere there is no fort, no soldier, that does not mean that portion of the country is neglected. If we capture that no-one will come to oppose. No. With fullest energy they will come to concentrate in that border when it is attacked. Something like that.

**Akṣayānanda Mahārāja:** There's one other question. We don't like to analyse such things, so much time analysing. But for the sake of explanation or definition, there's one question. That there are two types of *jīva*, *nitya baddha* and *nitya mukta*. So in that sense, is it an offence to say that the Guru is *jīva*, he's *nitya mukta jīva*? Can the word *jīva* be used or not? We want to know this.

**Śrīla Śrīdhara Mahārāja:** It is not desirable.

**Akṣayānanda Mahārāja:** That's, yes, good. But in the common sense, he's a living entity, so just in a very dry sense he's a *jīva*, but undesirable to use.

**Śrīla Śrīdhara Mahārāja:** But he's *taṭasthā vicāra*, *taṭasthā*, absolute.

**Akṣayānanda Mahārāja:** Yes. Undesirable. That is cleared up, cleared up a doubt.  
One boy came to me in New Delhi...

**Śrīla Śrīdhara Mahārāja:** You see, it may be seen that a student he, at times may think that his professor, his teacher was also a student, but that won't help his progress or education.

**Akṣayānanda Mahārāja:**

*yadyapi āmāra guru - caitanyaera dāsa, tathāpi jāniye āmi tānhāra prakāśa.  
[guru-kṛṣṇa-rūpa hana śāstrera pramāṇe, guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe.  
ācāryam mām vijānīyān, nāvamanyeta karhicit, na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ.  
śikṣā-guruke ta' jāni, kṛṣṇera svarūpa, antaryāmī, bhakta-śreṣṭha, - ei dui rūpa]*

[“Although I know my Guru is a servitor of Śrī Caitanya, I know him also as a full manifestation (*prakāśa*) of the Lord.” - “According to the deliberate opinion and evidence of *śāstra*, the Guru is non-different from Kṛṣṇa, because it is through the Guru that Kṛṣṇa bestows His mercy upon His devotee and delivers them.” - “One should understand the spiritual master to be as good as I am,” said the Blessed Lord. “Nobody should be jealous of the spiritual master or think of him as an ordinary man, because the spiritual master is the sum total of all the demigods.” - “One should know the instructing spiritual master (*śikṣā guru*) to be Kṛṣṇa Himself. As Guru, Kṛṣṇa manifests as the Supersoul and as the best of devotees.”]

[*Caitanya-caritāmṛta, Ādi-līlā, 1.44-7*]

**Śrīla Śrīdhara Mahārāja:** My interest will be to see him as professor. As much as, I will be benefited. But leaving that aside, if I go to analyse his student life, that will be to go astray, to lose one's energy.

**Akṣayānanda Mahārāja:** Yes. One boy came to me, a young Godbrother. He said, “You are posing as Guru.” He says, “I do not accept you as a Guru.” I said, that is all right, I do not accept you as a disciple. And he said then, “All Gurus they are *jīvas*.” And then I told, *na martya-buddhyāsūyeta*. This,

*gurusu nara-matir [yasya va naraki sah]*

[“One who thinks that the spiritual master is an ordinary man is said to live in hell.”]

[*Padma Purāṇa*] & [*Gauḍīya Kaṇṭhahāra*, 1.56]

I told, you are *nārakī*.

**Śrīla Śrīdhara Mahārāja:** That a man is empowered by the government, delegation of the king, or of the central government, district magistrate, he's a man also. But the magistrate is not the man only, it is a central power there. So he should not be confined to see that he's a man. But the man is also in the background.

**Akṣayānanda Mahārāja:** This boy told me, he said Swāmī Mahārāja was also a *jīva*. I became angry and I told this *gurusu nara-matir*, that you are *nārakī* if you say this. Later on he apologized.

**Śrīla Śrīdhara Mahārāja:** Swāmī Mahārāja also he's seeing that he was sick, sometimes perhaps blood oozing from any part of his body.

**Akṣayānanda Mahārāja:** And you told that the arrow which shot Kṛṣṇa's foot, would that blood be spiritual or would that...

**Śrīla Śrīdhara Mahārāja:** Yes, yes, yes, that big Ācārya of the Madhva School, he told if Śālagrāma is hit, it burst, all these things. So this is blasphemy, not proper thinking. We must retain our existence in the world of faith and not allow it to come down in the mundane plane. That infinite standpoint, not finite standpoint. If we allow myself to indulge in the thought of finite standpoint, then it will be difficult for me to have any conception about the infinite. We shall try our best to the level of infinite consciousness and the laws and ways of the infinite, if we at all want our contact with the infinite. So that law we are to accept which may be different from this mundane law of the limited world. Both cannot go together. Being finite I shall capture infinite, it is not possible. But I must leave the finite conception and enter into the infinite through faith, through *śraddhā*. Then we can partake in His *līlā*, to a particular degree of intensity. To carry coal to Newcastle, they carry these mundane ideas to the, finite to the infinite. Throw finite laws into infinite and then the troubles come.

**Akṣayānanda Mahārāja:** They make much of the *puruvasrama*.

**Śrīla Śrīdhara Mahārāja:** Yes. *Purvati are guru sakha* [?] These laws must be given up and we must merge forever and accustom ourselves into thinking with the law of infinite. Eternal, but here everything mortal, but there, everything eternal. If we thrust this to there, then it will be murdered.

Hare Kṛṣṇa. So everything unintelligible should be considered that our offence, should be attributed to our offence, when unintelligible, anything comes to us due to our offence, our mundane affinity. We have not thrown ourself fully to the laws of infinite. That is *aparādha*. So finite laws should not be applied in the kingdom of infinite world. It is a general, reasonable thing.

**Badrinārāyaṇa:** You said Kṛṣṇa has sixty four qualities and Rādhārāṇī has twenty five. What about Mahāprabhu? He's a combination of both, and more.

**Śrīla Śrīdhara Mahārāja:** Naturally we shall think that sixty four plus twenty five. But chemical results may be something more. When both come to combine, new enhancement. But the question of infinite, we must keep it in mind. Infinite minus infinite there is infinite. Just in the case of a zero.

Zero plus zero is zero, zero minus zero, zero. Zero into zero, zero. Zero divided by zero, zero. So the infinite just opposite. It is difficult to conceive.

*om pūrṇam adaḥ pūrṇam idaṁ, pūrṇāt pūrṇam udacyate  
pūrṇasya pūrṇam ādāya, pūrṇam evāvaśiṣyate*

["The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the Complete Whole is also complete in itself. Because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance."]

[Śrī Īśopaniṣad, Invocation]

If the whole is taken away from the whole, the remains, that is also whole. *Pūrṇasya pūrṇam ādāya, pūrṇam evāvaśiṣyate*. Infinite minus infinite, the remainder is infinite. How can you conceive that? From this mundane brain we can't conceive that. In the question of zero, the analogy is a very good one. Zero and infinite, similar, opposite, *kāma* and *prema*, similar, opposite. Self centred, part centred, and centre centred. Hare Kṛṣṇa. *Śrī-rādhikāra, ananta guṇa, pañcīśa — pradhāna*.

*[ananta guṇa śrī-rādhikāra, pañcīśa — pradhāna, yei guṇera 'vaśa' haya kṛṣṇa bhagavān]*

["Similarly, Śrīmatī Rādhārāṇī has unlimited transcendental qualities, of which twenty-five are principal. Śrī Kṛṣṇa is controlled by these transcendental qualities of Śrīmatī Rādhārāṇī."]

[*Caitanya-caritāmṛta, Madhya-līlā, 23.86*]

It is mentioned in this way. He has got infinite qualities, but twenty five is the principal among them. In this way it has been mentioned. In the case of Kṛṣṇa also we shall take like that, *ananta*. It is not measurable. But still the sixty four is very present. It may increase degrees. Ordinary *jīva*, suppose fifty. But when he becomes Indra, five is added. Where from does it come? The *jīva* can be Indra...

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