

83.07.28.A

**Śrīla Śrīdhara Mahārāja:** How far we can realise about the infinite?

*athavā bahunaitena, kim jñātena tavārjjuna / viṣṭabhyāham idam kṛtsnam, ekāṁśena 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]

"What further I shall talk to you Arjuna?" After showing Viśvarūpa to Arjuna, Kṛṣṇa says, "You're astounded to see My bigger figure. But what have you seen? That is the smallest part, you may think it. Only I'm such that by My one negligent part I can accommodate the whole of the world you can conceive of. The conception of your infinite is in My negligent part." He's such, so great, He's so great. *Athavā bahunaitena, kim jñātena tavārjjuna.* "What more should I say for your knowledge? Only simply know that whatever you can conceive, how much you can conceive, that only forms a negligent part of Me."

So what we've conceived about [Śrīla A.C. Bhaktivedānta] Swāmī Mahārāja's teachings, we should not limit there. We should not limit there, then we'll defeat ourselves, defeats its own object, it is suicidal, to limit that. As far as I have understood my Gurudeva, that will be all? Ha, ha, ha. It's ludicrous. No end of knowledge about Him. We should not limit, that is *māyā*, whenever we're under the influence of *māyā*, then so far no further, so far no further. That should not be given indulgence. Infinite, He's Infinite, every part of the Infinite is Infinite. Hare Kṛṣṇa. So in that way we shall try to understand. Even Brahmā cannot understand, Śiva cannot understand, they cannot finish Him. What is this? It's quite reasonable that Infinite is Infinite. Hare Kṛṣṇa.

A picture of Jesus is there in that book? And the reference to Jesus is also mentioned?  
\_\_\_\_\_ [?]

**Akṣayānanda Mahārāja:** Yes. "We must cross the threshold given by Jesus Christ. He has declared die to live."

**Śrīla Śrīdhara Mahārāja:** But this much?

**Akṣayānanda Mahārāja:** Yes.

**Devotee:** There's more.

**Akṣayānanda Mahārāja:** And below, One gentleman said: "Christians will say He has full knowledge."

Then you replied: "So is He stagnant there, finally fixed, is that Jesus' position? Do the Bishop say that His position is final? Does He have progressive life, or is Jesus alone barred from making further progress? Is He a member of the dynamic world, or the stagnant world?"

**Śrīla Śrīdhara Mahārāja:** One thing is missed about Jesus, I remarked, that from His remark we can understand there is plane of mercy over justice. While dying He told, being crucified, He told: "Oh God they do not know what they do, so forgive them." That means a land of mercy, appealing to the plane of mercy over justice. That also we can have from Him, from His teachings there's a plane of mercy over the plane of justice. "Oh Lord if You take the way of justice, those that are crucifying Me they have no hope. But I appeal to Your department of mercy, so that they may not be harmed." A magnanimous statement from Jesus we adhere.

But fatherhood: "Give me our bread. We're here and we want Your help to continue our mundane life."

And also along, lives life when surrendered, no definite description about their daily movements, how they're adjusted with God consciousness, in what sort of service, that is all omitted.

But that is clear in Kṛṣṇa consciousness. *Akhila-rasāmṛta-sindhu*. That has been adjusted in *śānta, dāsyā, sākhyā, vātsalya, mādhyāya*, all this developed and very scrutinisingly, and very subtly it has been represented, our connection with God.

But in Christianity it is very vague, vague in the life of a man in God's plane, nothing distinct has been traced or given out.

Twenty four hour engagement with this service of God, this is almost impossible. In Gauḍīya Vaiṣṇavism it is furnished there. The twenty-four hour service engagement with God is almost impossible, but that is possible. We can live with Him as family man. *Mayātma-bhūyāya ca kalpate vai*.

*[martyo yadā tyakta-samasta-karmā, niveditātmā vicikīṛṣito me  
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai]*

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

*[Śrīmad-Bhāgavatam, 11.29.34]*

*Viśate tad-anantaram. Tato mām tattvato jñātvā, viśate tad-anantaram.*

*[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ  
tato mām tattvato jñātvā, viśate tad-anantaram]*

["By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty. Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is non different from Mine."]

*[Bhagavad-gītā, 18.55]*

"That is he enters into My family life, enters into Me, that is My family life." *Ātma-bhūyāya ca kalpate*. "In the consideration that they're My own, members of My own family. In this zone they can enter."

That entrance from the Buddhist or Śāṅkara school, past away of this limit, no trace.

Rāmānuja says that the bird enters into the hill, forest, and he's not seen from this side but he's there with his family enjoying.

So also, *viśate tad-anantaram*. There, there is life, and the best part of our life is to be traced there in relationship with personal God.

Rāmākṛṣṇa Mission people say that a doll of salt went to measure the ocean and dissolved, became one with the ocean.

But we shall see, yes, but every atom is different from another atom. Even in an atom so many electrons are moving, like planets. So in every stage there is differentiation and specification. It may be of different planes, consideration of different plane, but one and many. And the movement and the relation amongst them that can never be eliminated. *Vilāsa*, pastimes, when the movements, they are seen with a living eye they're pastimes. When life can be traced, feeling sentiment can be traced in the atoms, electrons, all these things, the approach from the plane of life, then that is all play, all *vilāsa*, all pastimes. Only physical aspect, physical movement, but endowed with life, then they're all pastimes.

The enjoyment of the mother, child, husband, wife, to a mosquito, insect, or a tiger, they cannot think that they're living a sweet life, they can't understand. The internal sweet feelings, sentiments, they cannot understand, but there is. So if we can enter into that plane we may be able to find that every movement means pastimes, with the object of searching after happiness, searching, happy life, not physical dead life, *vilāsa*.

In Vṛndāvana, the sands of the Yamunā, the creepers, the trees, all living entities. Only posing of an inanimate, but all animate, and all in the mood of enjoyment, and doing particular service. So in *śānta rasa*, what seems to be only the passive existence, but there is also active enjoyment. So from the view of Vṛndāvana, the angle of vision of Kṛṣṇa *līlā* in Vṛndāvana, everything dancing, singing, chanting, making pastimes, full of joy.

All the movement may be intelligent, and all movement may be attaining fulfilment of life. *Sat*, *cit*, *ānanda*, these aspects may be traced anywhere and everywhere. *Sat*, only existence, *cit* means consciousness, and *ānanda* trying for fulfilment, enjoyment. Three stages, three aspects of life we can find anywhere and everywhere, there also. Goloka means full fledged vision, Goloka - solid circle, full fledged, in full fledged angle of vision, we may find all rejoicing. That is Vṛndāvana, the most fundamental plane of vision. All dancing, all enjoying, all engaged in the mad service of Kṛṣṇa. This is the highest stage of our realisation, for everyone, every atom is rendering service to Kṛṣṇa, that is in the vision of the highest devotee.

*sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ  
bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ*

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."] ]

[*Śrīmad-Bhāgavatam*, 11.2.45]

Not detached, not detached.

*yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati  
tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati*

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [*Bhagavad-gītā*, 6.30]

Everything has got recognition, to the smallest atom, electron, they have got recognition in the cognition, in the central cognitions office, in Kṛṣṇa. Nothing forgot, everything, all points have got their proper recognition in the central office, in the heart of Kṛṣṇa. Not neglected, nothing is neglected. Proper adjustment, and all contributing to the beautiful movement, *samañjasā*. *Samañjasā*, harmony, the most extensive harmony, every part is harmonised, nothing is discordant. Only deeper vision can expose that, deeper vision, so we can see the harmony. Even the *māyā* is harmonised, the vetirvek [?] it has got it's position, not undesirable. But the things are, the prison houses are also desirable, undesirable and at the same time desirable, prison houses. Undesirable, hospitals are undesirable, still it is desirable because there is disease, to cure that. So *māyā* has got its position, to purify. He's playing, the child when playing and going to cross the boundary of, and a little harm and there is the bandage and other arrangements, the child's playing, on the whole.

Hare Kṛṣṇa. Kṛṣṇa consciousness. The lying, thieving, that is also most undesirable thing, that is also being harmonised. Stealing is harmonised, lying is harmonised, good effect, desirable. In a sport, in merry, sometimes we lie, to excite pleasing sentiment in the heart of persons sometimes, adjusted. Hare Kṛṣṇa. So sympathetic outlook, the degree of sympathetic outlook can harmonise everything.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Jagāi, Mādāi, attacked Nityānanda Prabhu and bloodshed took place, but that is also harmonised, in this way.

*[mahā-kṛpā-pātra prabhura jagāi, mādāi] / 'patita-pāvana' nāmera sākṣi dui bhāi*

["Jagāi and Mādāi, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya's mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita-pāvana, "the deliverer of the fallen souls."] [*Caitanya-caritāmṛta, Ādi-līlā*, 10.120]

So if Nityānanda Prabhu is to be had, if we're to have Nityānanda Prabhu, we must have Jāgai, Mādāi, at His side, in a playing mood. Jāgai, Mādāi, without Jāgai, Mādāi, no magnanimous position of Nityānanda Prabhu can be conceived.

Without that gentleman, Judas, then no Christ can be conceived perfectly. Judas is necessary. And it is my thinking when Christ with the cross on His shoulder, passing through the mob, Judas was there in the mob. Christ going, head bending, but suddenly He saw Judas. With such glance, such a look, Judas became mad and fled from the place and the bribe money he threw away, became mad. I think the Christ's eye on the Judas was of negative character.

"Judas, I'm utilising you, for My greatness, I'm utilising. I'm indebted to you forever. My *līlā*, My pastimes, if it has got any value, I'm to pay to you for that. You're playing the most important part in these pastimes of Mine. I'm ever indebted to you Judas. I have set you, you're set in such a way to make the background." Otherwise, Jesus is no Jesus.

So, everything may be harmonised in the angle of vision at the highest adjustment. pasardita  
[?] More extended vision. Gaura Haribol.

*[rādhā-kṛṣṇa prāna mor jīvane maraṇe,] more rākhi' māri' sukhe thākuka du'jane*

["In life or death, Rādhā and Kṛṣṇa are my life and soul. May They always be happy, whether They choose to protect me or kill me."] [From *Gītāvalī*, 8b, 6]

Self-forgetfulness, that is also in Christianity, self-forgetfulness. Self-forgetfulness, but for what? That is the question. The *gopīs* in Vṛndāvana, they're perfectly self-forgetful for their own interest. Cent percent devoted, not only present but future also.

Ha, ha. Once when we were working in the Madras Maṭh, we incurred some loan to construct the temple. To expedite the construction of the temple we incurred some loan. Anyhow we reported to Guru Mahārāja and we thought that Guru Mahārāja will be dissatisfied, why we have committed loan.

But instead of that his appreciation came. "Oh, you have risked your future also in the service of Kṛṣṇa, in that way. Not only is the present being utilised in the service of Kṛṣṇa but your future also, you have given to Kṛṣṇa for service. By making loan you must have to work in the future to clear this debt. So future also engaged in the service. I'm very happy to hear you have taken so much risk. For future, risk of future, forgetfulness of the future interest, not only to take the risk of the present, but of the future, eternal future dedicated to my Lord."

*Nitya-līlā*, eternal pastimes. Gaura Haribol. Gaura Haribol. Competition is necessary, that is vetidek [?]

When we like to see that the, below the party parliamentary, opposition. We can have such a spacious look that the opposition is also helping. Then, there is *māyā* also helping, we can see through that, helping Kṛṣṇa.

āmnāyaḥ vetivek abhyad [?] yasya sarvatra sarvada [?] 'nvayād itarataś [SB,1.1.1]

Direct and indirect. According to Hegel, thesis, antithesis, and greater thesis is synthesis. Again that is thesis, again antithesis, again a greater synthesis. We're to look to the world in this way. Thesis, antithesis, synthesis, again synthesis is recorded as synthesis, again antithesis of that, again a higher synthesis.

Then some oppositionist come to say that it is all progressive, it is in want, your infinite, your absolute, in want. Your only progressive. He told that every second whatever He wants, it is realised, so it is not in want. That is His answer, whatever He plans, at once it comes to fulfilment. So we can't say that it is perfect, it is imperfect, progressing, but it is in this progressive way.

Anyhow they bring everything under some law. But here, the Vedic, the *Purāṇic* conception of the Absolute, is *līlā*, *līlā-moya*, sweet will, it's sweet will. And Mahāprabhu comes to support that. *Acintya-bhed -ābheda*. *Adhoksaja*. The harmony is beyond our conception and thinking, you must take it in the beginning, in your hand. It is never finished within your conception, it can never, so *acintya*, unthinkable. This adjective you'll always keep in your hand, *acintya*. Not within your brain, puppy brain. Our Guru Mahārāja he liked to use this expression, our puppy brain. *Adhoksaja*,

*adhaḥkṛtam*, transcendental, supramental, but we should take the line, going this way, as far as possible no limit.

*Tomāya cākhāite tāra kahi eka 'bindhu'*: "Only one drop," Mahāprabhu says to Sanātana: "It is limitless, no breadth, no length, no limit."

*[prabhu kahe - śuna, rūpa, bhakti-rasera lakṣaṇa / sūtra-rūpe kahi, vistāra nā yāya varṇana  
pārāpāra-śūnya gabhīra bhakti-rasa-sindhu / tomāya cākhāite tāra kahi eka 'bindhu' ]*

[Śrī Caitanya Mahāprabhu said: "My dear Rūpa, please listen to Me. It is not possible to describe devotional service completely; therefore I am just trying to give you a synopsis of the symptoms of devotional service." ] ["The ocean of the transcendental mellow of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop." ]

*[Caitanya-caritāmṛta, Madhya-līlā, 19.136-7]*

*Pārāpāra-śūnya gabhīra bhakti-rasa-sindhu*. "Such an ocean, only one drop, I want to present before you, one drop." And then in the next place He says, *eka-bindu jagat ḍubāya*. "That one drop can inundate this whole world of our conception. A part of Infinite is Infinite." *Eka-bindu jagat ḍubāya*. "One drop is more than sufficient for us to inundate the whole world, it is such."

*[kṛṣṇa-rūpāmṛta-sindhu, tāhāra taraṅga-bindu, eka-bindu jagat ḍubāya  
trijagate yata nārī, tāra citta-ucca-giri, tāhā ḍubāi āge uṭhi' dhāya]*

["The consciousness of each woman within the three worlds is certainly like a high hill, but the sweetness of Kṛṣṇa's beauty is like an ocean. Even a drop of water from that ocean can flood the entire world and submerge all the high hills of consciousness." ] *[Caitanya-caritāmṛta, Antya-līlā, 15.19]*

Happiness, happiness, joy, joy. "Water, water, everywhere, not a drop to drink." In Coleridge's *Ancient Mariner*, in the sea, all water but salt, salt water we can't drink, so "water, water, not a drop to drink." That is our position, only appreciation, understanding.

By knowledge through Him, then everything is all right. *Adhoksaja*. Everything is reserved in His hand, the key is with Him. *Adhoksaja. Adhaḥkṛtam indriyajam jñānam yena*. ["That *tattva*, Supreme Reality, is always existing, keeping our sensual knowledge and experiences forever subordinate." ] Everything, is not to be exposed to the fullest extent to our mundane senses. They've reserved the right, only partial representation. Our local interest, our selfish interest, local interest, provincial interest, we cannot get relief of that, so we can't come to understand the universal interest. Prejudice, full of prejudices of different interests, like so much dust covering our eyes. We can't read properly, what is what, because these complex interests they're covering our eyes, we can't get out of that.

*Bhrama, pramāda, karaṇāpāṭava, vipralipsā*. These four defects. *Bhrama* means commission, commit mistakes. *Pramāda*, omission, we omit many things. *Karaṇāpāṭava*, defects in the instruments through which we gather our knowledge, *karaṇāpāṭava*. And *vipralipsā*, the internal prejudice to misguide our judgement. This is always present in the fallen soul, so they can't understand what is what properly.

sad vata kṛṣṇay ramurti kali jal mul sei dekhi pai jar rakikiyo [?]

One devotee says: "Everywhere we find the most beautiful trace of Kṛṣṇa *līlā*, His presence. But only those that have got - whose eyes are free from all dirt, they can see, but only, *uda jakayar visaya duitay* [?] But those whose eyes are covered with prejudices, with the dust of different interests, they can't trace the truth. They cannot see the truth, outside, can't see Kṛṣṇa, His hand, His presence outside. *kamana say bahow tattva* [?] How they'll be able to read properly the environment?

So we're living within our own cell, living in a cell, to break the cell, to become free. That is not all, then we're to imbibe the proper vision from the higher plane. We're created in a particular stage, but sometimes to see things, microscope, telescope, is necessary, when far away, telescope. Through the Vaiṣṇava we can see, through the scripture we can see. Direct we cannot see. So many things are there, and microscope is necessary. We're created in a particular plane with particular materials, with particular prospects and possibilities, part. So part cannot understand the Whole. It's only possible when the Whole wants to make Himself known to the part, and that also to a particular extent, he can get then. *Yam evaiṣa vṛnute tena labhyaḥ*.

*[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 Supersoul 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]

If Infinite cannot make Himself known to finite, He's no Infinite. In that way. Infinite's power is unlimited, infinite, so it can do anything and everything. He can show without eye, Kṛṣṇa did it in the assembly of the Kurus.

Dhṛtarāṣṭra told: "Oh You have, You are showing such a figure, beautiful and grand figure, that the *munis* and others, Bhīṣma, Droṇa, members of the court, they're appreciating Your *darśana* and chanting in praise of that. But I'm blind, I can't see You. For the time being, You give me sight that I can see You."

To our astonishment Kṛṣṇa told: "No, no, blindness need not be removed. I say you'll be able to see Me, now you'll see."

Without eye Dhṛtarāṣṭra could see the figure Kṛṣṇa. The eye experience Dhṛtarāṣṭra had, without his eye. How is it possible?

Dhṛtarāṣṭra prayed, temporarily at least: "You remove my blindness and bless me that for the time being I can have a *darśana* of You."

But Kṛṣṇa told that: "No blindness is necessary to be removed. I say you see Me and you'll be able to see Me." And Dhṛtarāṣṭra did that. Though blind, he could see, because Kṛṣṇa told.

So such is His will power, His will, His ways are such, above law. Whatever He pleases to do that is done immediately. Without eye man can see, without ear man can hear. Such is His position.

These incidents are to teach us in that way, what is His position. A blind man He can show, so what is His sight, that is not limited within eye experience, in the physical plane, something else.

“Arjuna you see Me, in this way, Viśvarūpa.” And he saw. His order. His will.

So we’re to be acquainted with such power and such substance. We’re to develop our thinking in that level. We’re already accustomed with the ways of this material law, but transcending the law of this material substance there are other, higher laws. *Divya-darśana*. This eye physical, not sufficient, so Guru comes to give us proper eye. Get higher eye, to read the environment, to read you, and to read the environment. This eye is not sufficient, this eye is limiting you in a very limited circle, but get another eye, the eye of the *Veda*.

vede pushyanti paṇḍita [?] The eye of the scripture. Try to have that eye, and with the help of that eye, try to look, to cast your glance around. vede pushyanti pandita.

raja pushyanti karnarbyan [?] The king sees through the spy, through the ear, and, vede pushyanti pandita.

apasu pusyati gande [?] And ordinary people, they hear by their ear.

So get the Vedic *darśana*, universal eye, to see things, what is what. Then you may be raised to be inhabitant of that plane.

.....