

83.10.16.B

**Śrīla Śrīdhara Mahārāja:** Infinite minus infinite is infinite.

*[om pūrṇam adaḥ pūrṇam idaṁ, pūrṇāt pūrṇam udacyate]  
pūrṇasya pūrṇam ādāya, pūrṇam evāvaśīsyate*

["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]

You take infinite from infinite, the remainder is infinite. Can you conceive? Present mathematicians also admit this, and this is from *Veda, Upaniṣad. Pūrṇasya pūrṇam ādāya, pūrṇam evāvaśīsyate*. We can understand only from the example of the zero. Zero plus zero, zero minus zero, zero into zero, everything is zero. Such is the nature of infinite.

And the Lord is such, He says, "That infinite is My bed, that Ananta Śeṣa. I lie down on infinite. So infinite won't do."

*athavā bahunaitena, kiṁ jñātena tavārjjuna / viṣṭabhyāham idaṁ 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]

"Whatever you can conceive about your infinite, that is only in My one negligible part. I'm such."

So He's there, and we say that everything meant for humanity. Ha, ha, ha, ha. A judicious exorcism, and they'll be punished with more heinous \_\_\_\_\_ [?] suffering.

...

\_\_\_\_\_ [?] He's awake. The religious men are sleeping there, in sleep. And where the religious men are fully awake, the ordinary persons are sleeping there.

*yā nisā sarva-bhūtānām, tasyām jāgarti saṁyamī  
yasyām jāgrati bhūtāni, sā nisā paśyato muneḥ*

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment

is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy.”] [*Bhagavad-gītā*, 2.69]

A saint, he's not awake to these mundane necessities of life, he does not care for it. *Ke?*

**Devotee:** \_\_\_\_\_ [?]

...

**Śrīla Śrīdhara Mahārāja:** So you are deceiving you \_\_\_\_\_ [?] You are committing suicide, so you should cry. If you come to proper sense you should cry.

“That what have I done for me, and for others also? Nothing. I'm marching towards negative side, undesirable side. All my energy I'm engaging only for the loss of myself, and also the environment. Suicidal march, we're all engaged in a suicidal march. Whatever we're doing that is pernicious to me, as well as to the environment. So I should cry for that, repent.”

That should be the normal tendency of the world. We should repent for our past deeds.

“What have I done to help my own soul, or for the outside world? Are they flesh and blood, or the soul living inside? Who is the party? The inner soul, he's the party, his benefit, who is the beneficiary? Beneficiary is the soul, but we have taken the flesh and blood, and the mental system beneficiary, at the cost of the soul's interest. So opposite direction we're marching. So we come to senses, then we must cry, repent. What have I done so far?”

A sane man he must cry, he should cry, what he has done, for him or for others. Just the opposite. So read and cry.

When Mahāprabhu showed, when He came back from Gayā - before that He was talking with this, that scholarly conversation, this, that, came from Gayā. He once met Gadādhara Paṇḍita. Gadādhara Paṇḍita's very sober, meek, gentle, from childhood, and religious minded.

“Gadādhara. My life has been spoiled so long. My past days I have spoiled Gadādhara. You are very happy. You are so good. From the very childhood you are religious minded. But what have I done? I have talked, discussion with the scholars, and I could boast that I'm a big scholar. Talking with them I've spoiled My time so long I'm lost. But you Gadādhara from very childhood you were utilising your time. You're religious minded from the very beginning.” Mahāprabhu says for us. “I've spoiled My whole time.” And He's crying. “What have I done?”

So read and cry. Then we can see that now He's come to His senses. He's crying, He has come to His senses. He's repenting His past life. Now He's normal, crying He's normal. Hare Kṛṣṇa.

When a patient is crying for his pain, he's in better condition. But before that \_\_\_\_\_ [?]

Convulsion, when unconscious and moving hands and feet, that is bad, but when there's no feeling of pain. But when he has come to feel his pain and crying, now he's coming towards normal condition.

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

*kṛṣṇera yateka khelā, sarvottama nara-lilā, nara-vapu tāhāra svarūpa*

*[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlā haya anurūpa]*

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā, 21.101*]

The highest quarter where Kṛṣṇa *līlā* is found, that is found in human form. And from that this human section has been created. So you human section you're very fortunate that in imitation of the highest *līlā* you have been created. The original is in this form, Vṛndāvana *līlā*, in human form, and human society. That is the highest, and you have come here, that perverted reflection, so you are fortunate. *Kṛṣṇera yateka khelā, sarvottama nara-līlā*. This Vaikuṅṭha *līlā* of Nārāyaṇa, and other *līlā*, is not so good. *Nara-līlā* is very good, *aprākṛta, adhokṣaja, aprākṛta*. Transcendental world divided into two mainly. One grand, awe inspiring. And another is very human like, and that is the highest. And you human beings you're created after that, so you may consider yourselves to be fortunate.

Caṇḍidāsa also says, suno he manusa bhai, savar upare manu sashata, tare upare nai [?]

"Kṛṣṇa, the highest truth in Kṛṣṇa conception that is in human conception, not God conception."

Braja *līlā*, the highest quarter, that is in human society not God society. So human society can feel pride, feel themselves proud that they're after that highest pastimes of the Supreme Entity. That is the meaning.

And not that all human forms are more than Gods. 'And if we serve them, we satisfy their senses, then we'll be taken to the highest quarter.' What is that? Is this the highest quarter? 'I'm here, and how I'm happy, we know ourselves. So the human position is the highest position. If we serve the humanity we do the best utility of our energy we're there.' So no other further, higher region to live, to aspire after? What is this? This is suicidal argument, to serve humanity. 'I'm also human, this is the highest stage, I'm there. Then after serving human beings, what more development I shall have? This is the limit.' What is this? *Ke?*

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] When Karṇa had insulted Yudhiṣṭhira in the battle of Kurukṣetra, Yudhiṣṭhira came back from the battlefield. Afterwards Arjuna came with Kṛṣṇa.

Then Yudhiṣṭhira told Arjuna that, "Your Gāṇḍīva is useless. You are proud of your possession of this Gāṇḍīva, and you were there, and Karṇa has insulted me. Where were you with Gāṇḍīva? Don't speak so high of your Gāṇḍīva, it does not sound well."

But Arjuna had some previous promise that, "Whoever will talk ill of my Gāṇḍīva, insult my Gāṇḍīva, I shall behead him." And Arjuna remembered that promise. "That I have a promise, whoever will blame my Gāṇḍīva I must behead him. With this honour, this commitment to Gāṇḍīva I have got that." So Arjuna, to fulfil his promise he was going to draw his sword to behead Yudhiṣṭhira.

Kṛṣṇa was there. "What do you do My friend? You are going to keep your promise, to behead your elder brother, to keep your promise? You fool, how many promises have you made previously? Did you not promise previously that you'll make your elder brother the emperor of

India? Did you not promise this? What about that promise? Eh? And you're going to carry out this promise? So what to do? To keep that promise, or keep this promise? And so many other promises also you've made. What to do, you like at present?"

Then Arjuna was puzzled. "Then what to do? I have made promise. What can I do?"

"Eight types of death there is. One of them is to admire ones own self. Do that. That is a kind of death. Do that, admire your self, your qualities, qualification. And that is like a death to a gentleman, to admire his own self. Do that sort."

Then Arjuna began that, and that was released from the...

This type of direction from Kṛṣṇa, not this material law abiding, the promise. The spirit, the purport, is more valuable than the form. The spirit is more valuable than the form. That should be kept in mind always. Sometimes we \_\_\_\_\_ [?] we sacrifice ourselves on the altar of form, neglecting the spirit, that is misguidance.

*[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt]  
sva dharme nidhanam śreyaḥ, para-dharmo bhayāvahaḥ*

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

"Yes, where you are, do the needful of the immediate call. That is good. But,"

*sarva-dharmān parityajya, mām ekaṁ śaraṇam [vraja  
aham tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"That is temporary. But universal call is there on your head. Give up every, all sorts of duties and try to come, march towards Me. That is the main guidance, main direction. Give up everything and come to Me. And because you may not go down, so to maintain your position it is said, *sva dharme nidhanam śreyaḥ*. To keep your stand at the cost of your life, don't go back. This is for that purpose."

And march towards the Absolute, that is universal call. So all sorts of so-called sacred duties we must give up when we'll march towards the Absolute Truth. Everything For Himself. Not for me, not for my wife, or children, or father, or my nation, or this human section, or the god's section. None, but for that one Absolute. Everything For Him. That is *the* truth. And every part will come to be Absolute. And, "O, come to serve me. Everyone. The nation will say, the country will say, the religious section will say, come to serve me." Not that. Only one to be served. And what is that thing? That is to be found out.

And Mahāprabhu says that, "That is love, affection, beauty, harmony. Neither power, nor knowledge, nor justice."

We're to discriminate here. What is the conception of the Absolute? What is the urgent tendency of our inner self? What is the real need of my inner self? We're to examine, we're to analyse, we're to ascertain that. Inner hankering. All hankering is satisfied.

*bhidyate hṛdaya-granthīś, 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 we come in contact with that plane, then we find wonderfully these things. *Bhidyate hṛdaya-granthīś*. From long, long time, the real heart is sealed by the external ego outside. And internal ego has been covered. There is a seal, the seal is broken, and the natural flow from within the heart comes out, and runs towards his own elementary existence. *Chidyante sarva-saṁśayāḥ*. It is so natural, flow is going towards the centre of that plane, that no doubt has got any room to come there. It is automatically proved. No suspicion, no doubt, they all disappear. The natural flow of the inner heart is going towards his own elementary source. Then all doubts and suspicions they fly away, no trace, *sarva-saṁśayāḥ*. And *kṣīyante cāśya karmāṇi*. The tendencies of our past duties, the reaction, they also evaporate, if you come in connection with the Absolute, *Śrīmad Bhāgavata* says. You are one, a drop of water when it comes in contact with the ocean, one, something. The inner feeling of the ecstasy meets the ocean of ecstatic joy, one, natural. No proof, no evidence is necessary, it is automatic. He's his own.

*Hṛdaye nābhya nujñāto*. In *Manu-saṁhitā* [2.1] Manu says, "What is *dharma*, you will get your approval from your inner heart. That is one of the symptoms." *Vidvadbhiḥ sevitaḥ*. Manu says the definition about *dharma*, what is religion. *Vidvadbhiḥ sevitaḥ, veda-vidbhiḥ*. Which is approved by the revealed scriptural scholars, not these mundane scholars of the empirical world, but the scholars of the revealed scriptures. They must approve. Here all mundane, all in doubts and falsehood. But independent of falsehood, doubt, there is a standard world, and they can extend the true, proper knowledge here. And who are experts in that knowledge which is over suspicion and over limitation, scholars who are expert of that, there must come approval from that. That is revealed religion, one symptom. *Vidvadbhiḥ sevitaḥ. Sadbhir*. And who has got their practical life, not only theoretical scholarship about the Vedic scripture. But their real practical life they're leading according to the scriptural rules, approved by them, *sevitaḥ sadbhir*. How, what sort of *sādhu*, saint? *Nityam adveṣa-rāgibhiḥ*. Who have got no aspiration, neither hatred, for the worldly things, *adveṣa-rāgi*. Neither hankering for the material achievement, nor apathy, abhorrence for the environment. Such who are in balance, such saints must have approval. *Adveṣa-rāgibhiḥ*. And *hṛdayenābhyanujñāto*, and the last symptom, that your inner heart will approve. "Ah. I'm searching such things." So you are the real test, your heart is the real test to give judgement that whether it is good or bad. This is *dharma*."

*vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ  
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata*  
[*Manu-saṁhitā*, 2.1]

“The religion of such characteristics, such symptoms, I’m going to say to you.” In this way Manu begins his religious book *Manu-saṁhitā*. “In our heart’s approval, that seal of the present *ahaṅkāra*, ego, that will be broken, and the inner flow will come and he’ll select his own plane and mix. Then all suspicions will be removed. And then all the debts in the form of prejudice, previous *karma*, that were trying to draw their own plane, they’ll also evaporate, disappear.”

If you come to connect yourself with Kṛṣṇa consciousness, *Śrīmad-Bhāgavatam* says, the Kṛṣṇa consciousness is such, if you come to approach it to certain extent then you’ll find this change within you. A natural progress you’ll be able to feel, not any artificial progress, all clear on all sides, your march.

Here I close. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

*yadī 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 yuvatī bhāvera bhakati śakati hoita kāra]*

Vasu Ghosh says, “If Gaurāṅga did not appear in this world then how could we live? Who could give us such high type of nectar? *Prema-rasa-sīmā*. The acme of the divine love. And *rādhāra mahimā*. And what is the magnanimity, magnanimous position of Rādhārāṅī? How Her sacrifice is the highest? That type of sacrifice, that sweet sacrifice can bring up such sweetness. As much as we can sacrifice, so much sweetness we can get in return. How sweet. All these things, who used to know, to bring to our door, if Gaurāṅga did not appear? Then how could we maintain our life, how could we live? That is worth living, otherwise life is worth nothing, it is zero. Gaurāṅga has taken to our door that life is worth living, it has got such great prospect, such sweet prospect. It is Gaurāṅga Who has taken to our door. Otherwise how could we live? This is my ancestral property and I was dispossessed of that so long. And Gaurāṅga even took it to us, this property, our inner property. Who is He? What sort of friend is He to us, all mankind and animation?”

So Kṛṣṇa Himself has come as the preacher, of Him. He has come to canvass Himself. Ha, ha. Kṛṣṇa has come, Kṛṣṇa and Rādhārāṅī combined has come here to canvass Themselves for the good of the people. What are They, how generous and benevolent? Gaura Hari kī jaya!

**Vidagdha Mādhava:** Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī kī jaya!

**Devotees:** Jaya!

...

**Śrīla Śrīdhara Mahārāja:** ... Bhīma and Hanumān. Madhvācārya himself said that, “Rāmacandra, Hanumān. Kṛṣṇa, Bhīma, and Vyāsa and Madhva.” Their *sampradāya* in that way, Madhvācārya is incarnation of Hanumān and Bhīma.

His physical force was also very, very great. It is written that one piece of big stone, what twenty persons could not move, he only with his left hand removed that stone, replaced from one

place to another. Such physical strength he had. \_\_\_\_\_ [?] he's supposed to be the most strong amongst the gods.

So Madhvācārya he took *sannyāsa* from one *māyāvādī* disciple of Śaṅkarācārya, Acyutaprakāśa. But his inner tendency was from his childhood towards Vaiṣṇavism. He went to meet Vyāsadeva. Vyāsadeva of course living for the whole age, seven or more there are, one is Vyāsa. And anyhow he could meet Vyāsadeva in Badarikāśrama. Just above Badarikāśrama that Vyāsa *kṣetra sannyāsa* place. And when he came back from there he declared war against Śaṅkara philosophy. First he converted his *sannyāsa* Guru, Acyutaprakāśa. His *sannyāsa* Guru was converted by him, and his name was given as Padmanābha. And next, many scholars of the time were converted by him. He started one Brahmā *sampradāya*. By the name of Brahmā *sampradāya* he started his new line of thought, mainly opposing Śaṅkara.

So 'ham. Śaṅkara says, "Brahman and jīva are one and the same."

"No, this is two, different. \_\_\_\_\_ [?]

The principles have been depicted in such *śloka*, Madhvācārya. And preached very vigorously against Śaṅkara, especially in the south. Their favourite place of pilgrimage was Gayā.

And Īśvara Purī, Mādhavendra Purī, they took *sannyāsa* from that - came in connection with Madhva *sampradāya*. And from there Mādhavendra Purī, Īśvara Purī. From Mādhavendra Purī the initiation of Īśvara Purī, who is the spiritual guide which Mahāprabhu has accepted, and Nityānanda and Advaita. All These three, Īśvara Purī, Nityānanda Prabhu, and Advaita Prabhu, They're disciples of Mādhavendra Purī. And Mahāprabhu took initiation from Īśvara Purī. In this way, formally, the Gauḍīya *sampradāya* is emanating from Madhva *sampradāya*.

But Mahāprabhu's *sampradāya* has got some speciality. What was first felt from Mādhavendra Purī it could be traced, *premankur*, the *prema pradhan*. In the Madhva *sampradāya*, *prema*, that divine love is not given the highest position, so considerable position. But from Mādhavendra Purī we find that the love of Vṛndāvana, that has been given the supreme position in the *sampradāya*, line. And from there Īśvara Purī, and from there Mahāprabhu, Advaita Prabhu and others, and They began to preach about Kṛṣṇa conception, Vraja *līlā*. So Gauḍīya *sampradāya* is branching from Madhva *sampradāya*.

Formerly four *sampradāyas*, Śrī, Brahmā, Rudra, Sanaka. Śrī *sampradāya* Rāmānuja. Brahmā Madhvācārya, and Nimbarka *sampradāya* Catuḥsana, and Rudra *sampradāya* Viṣṇusvāmī. Śrīdhara Swāmī's \_\_\_\_\_ [?] comes from Rudra *sampradāya*. So Mahādeva, Lakṣmī Devī, Brahmā, and Catuḥsana. The original flow of four types of devotion coming from them. And in this middle age \_\_\_\_\_ [?] Madhvācārya, Viṣṇusvāmī, Nimbarka and Rāmānuja.

But the Gauḍīya *sampradāya* has its speciality begun from Mādhavendra Purī and culminating in Mahāprabhu. And Mahāprabhu's feeling and sentiments have been fully expressed by the Six Goswāmīs, Rūpa, Sanātana, Jīva, etc. And we find that in that position by the Ṣaḍ Goswāmīs.

Their special value is that hitherto Kṛṣṇa *līlā* would have been considered that Kṛṣṇa is there, the God, Kṛṣṇa, a part of Nārāyaṇa He came in Vṛndāvana and showed His *līlā* with the human beings, to grace them. And it is one of the lines by which we can go to Nārāyaṇa.

But the Goswāmīs, according to the instructions of Mahāprabhu, they showed from *Bhāgavata* and other scriptures that Kṛṣṇa *līlā* is the supreme and it is on the highest position, and it is eternal,

and it comes down. And Nārāyaṇaloka, that of Nārāyaṇa it is lower than this Vraja, Vṛndāvana. This all has been distributed by the Goswāmīs, followers of Mahāprabhu, according to His Own instructions.

So anyhow Madhvācārya, our respective Ācārya, we give respect to him from a little distance.

Because we find also in him that he told the outer side that, "The *gopīs* were prostitutes of the heaven. And they came in connection of Kṛṣṇa and their life was fulfilled."

Not that in the original they hold the highest position - not. Not human beings getting grace of Kṛṣṇa for the time being, in the beginning. They're eternally there in the *līlā*.

*esab gosai jana braja karila vasa rādhā-kṛṣṇa nitya līlā koiliya prakāśa.*

Their speciality was to clear, to show clearly that it is not a by-product in the course of time of Bhāgavata *līlā*, but it is the most original position they hold. And that has graciously come down here. We're to see in this way, the most original thing, not outcome, not product of any other divine pastimes, but this is *the* original. And how, why? In such way they proved it by the process, by the analysis of the *rasa*, the ecstasy, the *ānandam*, the joy. That is the most plenary substance in the world is joy. And by scientifically analysing the different types, and positions, and qualities of joy, they proved that it cannot but be that Kṛṣṇa *līlā* holds the highest position.

Gaura Hari bol. Nitāi Gaura Hari bol.

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