

## 83.11.24.B\_83.11.26.A

**Śrīla Śrīdhara Mahārāja:** The Supreme Power is endowed with such miraculous capacity. But still in general we shall think that where that delegation comes there must be some qualitative capacity, in general.

**Vidagdha Mādhava:** Guru Mahārāja. One last, one other question on Jesus Christ. In your book *Search For Śrī Kṛṣṇa* you said that, "The foundation, the fundamental Vaiṣṇavism is present in Jesus Christ in die to live, at least physically." But Jesus Christ would also repeatedly say, 'I come only by the will of my father.' And it seems that his ego was also surrendered to the father. The *ahāṅkāra*, the false ego, no separate interest. At least he expressed that many times.

**Śrīla Śrīdhara Mahārāja:** It is theism but not full-fledged. Christ preached about theism but not full-fledged theism. That is our contention. Not wholesale engagement of a soul with Godly service. Living a separate life, a reverential mood towards God. Then praying for his material life, bread and butter, and all these things. And also conception of God not very clear, hazy. And then direct connection with Him, and to live with Him in wholesale engagement is not recommended there. And also about the environment, the animals and the trees they're not endowed with any soul, you can eat them, animal and other things. Their pains when we cut an animal for our food there is some pain, some painful vibration, that has no recognition. So many things there are. But still there is theism but not full-fledged, in short, theism not full-fledged, partial representation of theism is there. That is our opinion, conception.

**Vidagdha Mādhava:** Yes. There are many misconceptions.

**Devotee:** Sometimes, can we think, Gurudeva, that he, due to time, place and circumstance, in which he was preaching, he could not give more than that?

**Śrīla Śrīdhara Mahārāja:** So if we're to consider the wider, and the oneness of the high representation, then considering the position, that history and geography, considering the temperament of the people, such inspiration was allotted to them. Allotted in him to distribute. We're not blaming him, but the highest dispensation has made him medium of such spiritual truth considering the historical and geographical position of those that were in that locality. From the absolute standpoint we're to look like that. Because the highest dispensation is conscious of all the fact, of all the people, so they're sending different agents to different places and equipping them suitably for the time and place of that locality. So it should be taken in that light, not going to blame anyone, or to disregard anyone.

**Devotee:** So we should not waste our time speculating about what he may have known or not known, and just take what he did and know that.

**Śrīla Śrīdhara Mahārāja:** We should be guided by our inner tendency without thinking much about the environment. Our own concern will be that first of importance, that is one thing. And sometimes when as a preacher we're to deal with them, then we shall have to deal with them respectfully, not negligently.

A professor should not disregard a primary teacher. If he knows that primary education he's imparting, but still the primary teachers they've got their necessity for the society. And they may not be ignored totally and blamed for their job. They're trying to promote towards higher education in the beginning, so they're all friends. Friendly relation we shall maintain.

But when the question will come, 'so far, no further,' then those points where we develop, crossing their jurisdiction to higher, then we're to put some questions which may not be very palatable to them. Out of necessity we shall have to do, but we should not relish that thing.

...

...within seven days he'll have to die from Takṣaka bite, snake bite. Then he again entered into *samādhi* and tried to understand the circumstance what for that Parīkṣit him in that way. Then he came out from his *samādhi* and told his son, "He's a very religious man, virtuous. Because he'll have to take back my merit so he has punished as a king. So he has not done anything wrong, well-meaning, so you withdraw your curse."

Then, "No, I can't, I won't."

He tried his best to dissuade, but he did not withdraw the curse. Then, what to do, the *muni* sent two of his disciples to Parīkṣit Mahārāja to inform him that, "Such thing has happened, and he must be prepared, because what the boy has said that will surely come to effect, he's *brahmajñā*."

Then Parīkṣit Mahārāja, he was also repenting very much, "That why I did such a wrong decision, I took? I insulted *brāhmaṇa*. In natural course what it would have been, happened, that may take place. But why I have done such? I have insulted *brāhmaṇa* directly. My predecessors they used to honour the *brāhmaṇas* so much. And I have done this wrong." In this way he's repenting too much. "Let my kingdom be burned into ashes. This and that, I have done so."

In this way he was repenting, just at the time two *brāhmaṇas* sent by Śamīka Ṛṣi reached him and reported that such is the thing that has happened.

Then Parīkṣit Mahārāja was satisfied. "Yes, as I've done I've got the punishment, and it has been rightly done, this decision." Then he made arrangement. "I've only one week's longevity." So he had a house on the banks of the Ganges and he moved there with all his attendants. And his son was Janamejaya, and the responsibility of the management of the kingdom was given on Janamejaya, and he retired there.

This news reached all the corners of India, that the *brāhmaṇa*'s curse is going to kill Parīkṣit Mahārāja who is such a virtuous king. A religious minded king and did so much service to the *brāhmaṇas*, he was going to die by the curse of a *brāhmaṇa*. So all the leaders of different sections of the *brāhmaṇic* class they came to console him and they attended that meeting. And there is a list, all the leading scholars of the day, they came to join that meeting.

*atrir vasiṣṭhas cyavanaḥ śaradvān, arīṣṭanemir bhṛgur aṅgirāś ca  
parāśaro gādhi-suto 'tha rāma, [utathya indrapramadedhmvāhau]*

*[medhātithir devala ārṣṭiṣeno, bhāradvājo gautamaḥ pippalādaḥ  
maitreya aurvaḥ kavaṣaḥ kumbhayonir], dvaipāyano bhagavān nāradaś ca*

["From different parts of the universe there arrived great sages like Atri, Cyavana, Śaradvān, Ariṣṭanemi, Bhṛgu, Vasiṣṭha, Parāśara, Viśvāmitra, Aṅgirā, Paraśurāma, Utathya, Indrapramada, Idhmavāhu, Medhātithi, Devala, Ārṣṭiṣena, Bhāradvāja, Gautama, Pippalāda, Maitreya, Aurva, Kavaṣa, Kumbhayoni, Dvaipāyana and the great personality Nārada."] [Śrīmad-Bhāgavatam, 1.19.9-10]

All came to console Mahārāja Parīkṣit.

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

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] In that assembly Parīkṣit Mahārāja put the question to them.

"You all know I'm going to die within a week by the curse of a *brāhmaṇa* boy for my misdeed, in this and this way. Now only seven days left. How can I utilise my energy in these seven days that I can achieve the best destination? You advise me."

Then they began to advise in their own way, and there were so many differences between their recommendation.

Then Parīkṣit Mahārāja told again that, "You please be unanimous in your verdict, otherwise I cannot oblige all. Some say this, some say that, some say another, then whom I shall accept? You please come to a common conclusion and ask me to do, I shall do that."

At this time the young man Śukadeva entered the arena. Śukadeva coming, sixteen years old, well developed body, no dress, naked. And thinking him a madman, so many persons, women and young boys, casting this dust on him, and coming, following him. And Śukadeva, no care for anything else he's automatically coming, *yadṛcchagati*, coming without any object. Perhaps directed by the divine will he's coming that side.

As soon as the Ṛṣis saw him they all stood up, seeing such a venerable figure like Śukadeva. Seeing his posing, his appearance, his gesture, posture, they all in honour stood up. And then they proposed to Parīkṣit Mahārāja, "You are very, very fortunate. This *mahātmā* we could not see him, we hear his name but we couldn't see him. But fortunately for you that he has come suddenly, and we're all eager to hear from him. You please put him in the presidential chair and ask your questions, put your questions to him. And he'll answer, and all of us will hear with rapt attention what *he* says, this boy, what he has got, he's in such condition." So it was done rightly.

Then Parīkṣit Mahārāja put his question to Śukadeva. All hearing with rapt attention what the boy says. Parīkṣit Mahārāja's question was that, "I have got these senses, my property, how can I use them to realise the highest goal of my life?" That was his question. "What is the highest goal, how can I attain that? And I've got only these things as my capital, how can I use my capital, the senses, that I can achieve the highest goal of my life?"

*Śrīmad-Bhāgavata* is of twelve cantos, the first canto finished, the second canto begins with Śukadeva's advice.

*varīyān eṣa te praśnaḥ, kṛto loka-hitam nṛpa / ātmavit-sammataḥ pumśām, śrotavyādiṣu yaḥ paraḥ*

[Śrī Śukadeva Gosvāmī said: "My dear King, your question is glorious because it is very beneficial to all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists."] [*Śrīmad-Bhāgavatam*, 2.1.1]

"Oh Parīkṣit Mahārāja, your question is a very laudable one. Why? That this is the general question of all the public. Your question represents the whole questions of the public, all souls, general characteristic. *Kṛto loka-hitam / ātmavit-sammataḥ*. Not only it is necessary for all, but the experts will also approve that it is really a question, it is worthy question, not to satisfy the ordinary, ignorant mass. But the exceptional scholars they will also approve that this is the question that should be solved. The only question of everyone, the common question of the whole creation, whole world, only one question. How we should utilise our energy to work out, to achieve the highest end of our life. That should be the only question in the world, and it is so. So it's a very laudable question, and I'm going to answer."

*śrotavyādīni rājendra nṛṇām santi sahasraśaḥ, apaśyatām ātma-tattvam gr̥heṣu gr̥ha-medhinām*

[Śukadeva Goswāmī said to King Parīkṣit: "Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor."]

[*Śrīmad-Bhāgavatam*, 2.1.2]

"Oh king, you asked me that, 'How can I utilise my ears, what to attend by the ear, what to attend by the eye, what to attend by the hand, how I can utilise my senses that I can go towards my highest goal? That *śrotavyādīni rājendra nṛṇām santi sahasraśaḥ*. A man, a person, has got thousands of things to attend, they're always busy. You will see that everyone is always busy, they've no want of direction, how, what to see, what to hear, what to do, they're all busy. *Śrotavyādīni rājendra nṛṇām santi sahasraśaḥ*.

*Apaśyatām ātma-tattvam*. But who are they who are always busy, very busy about nothing, who are they? *Apaśyatām ātma-tattvam*. Very busy for the treatment of the patient, but no diagnosis. No diagnosis. *Apaśyatām ātma-tattvam*. They have not examined what is really necessary of their own. No diagnosis, but very busy. This is this world.

*Apaśyatām ātma-tattvam gr̥heṣu gr̥ha-medhinām*. They're all in a family life and engaged in their sense pleasure by mutual agreement.

*nidrayā hriyate naktam, vyavāyena ca vā vayaḥ / [divā cārthehayā rājan, kuṭumba-bharaṇena vā]*

["At night we see two things; either sleep or playing with women (sex indulgence). And the day-time is spent either in search of money or by serving the relatives."] [*Śrīmad-Bhāgavatam*, 2.1.3]

The whole night they're passing either in sleep or in pleasure. And *divā cārthehayā rājan, kuṭumba- bharanena vā*. And the whole daytime they're using for where to get money, and also *kuṭumba*, and how to maintain their relatives. They're busy daytime in this for money and for attending their own relatives, and at night time, sleep and some pleasure seeking bliss.

*[dehāpatya-kalatrādiśv, ātma-sainyeśv asatsv api] teṣāṁ pramatto nidhanam, paśyann api na paśyati*

["Such persons complacently believe that their nations, communities or families can protect them, unaware that all such fallible soldiers will be destroyed in due course of time. In conclusion, one should try to associate with persons who engage in devotional service twenty-four hours a day."]

[*Śrīmad-Bhāgavatam*, 2.1.4]

"And they're so busily engaged there, they've no time to find that the death is coming nearby, everything will be shattered, put to end. They overlook this, no time to, they're ignoring the great danger that is approaching day by day towards them. *Nidhanam, paśyann api na paśyati*."

Then he says that, "You say that you've only seven days time." But I say this is enough." *Saptaham jīvitāvadhiḥ* [*Śrīmad-Bhāgavatam*, 2.1.14] But that is enough. *Varam muhūrttam veditam, ghaṭate*.

*kim pramattasya bahubhir, parokṣair hāyanair iha / [varam muhūrttam veditam, ghaṭate śreyase yataḥ]*

["Imperceptibly, many, many years pass uselessly in the life of a person intoxicated by mundane pleasures. Better if only for a moment he realises that he is losing valuable time, for he may thus become serious to attain his eternal benefit."] [*Śrīmad-Bhāgavatam*, 2.1.12]

Inattentive we may pass *crores* of lives. Infinite number of lives we're passing unattended, fruitless, no effect, unproductive life we're passing many, many lives, but not fruitful. But *muhūrttam veditam*, if properly understood, only a moment we can utilise ourselves, that is enough for our highest realisation. *Kim pramattasya bahubhir, parokṣair hāyanair iha*. Ignored life, *bahubhir*, life after life, many lives we may live, so no question of time. Only the question of attention to the proper.

**Devotee:** Attention of?

**Śrīla Śrīdhara Mahārāja:** Attention to the proper point. *Varam muhūrttam veditam*. Properly understood one moment is sufficient to help our - going to destination, our fulfilment, *muhūrttam veditam*. In this way I told,

*khaṭvāṅgo nāma rājarśir, jñātveyattām ihāyuṣaḥ / muhūrtāt sarvam utsṛjya, gatavān abhayam harim]*

[“The saintly King Khaṭvāṅga, after being informed that the duration of his life would be only a moment more, at once freed himself from all material activities and took shelter of the supreme safety, the Personality of Godhead.”] [Śrīmad-Bhāgavatam, 2.1.13]

There was one king named Khaṭvāṅga, only in one moment he achieved his fulfilment in life. There was one King Khaṭvāṅga, he was invited by the [demi] gods to help them in their fight with the demons, and he did successfully.

After that the gods asked him, “You take some boon from us. You have done some valuable service. We’re eager to give something in return.”

Then he told, “If you want to give something, you give my salvation.”

“No, salvation will come - that is only reserved for Nārāyaṇa, He can give. We can’t do.”

“Then, what can you do for me? Can you say how long I shall live?”

“Only one moment.”

“Is it?”

“Yes. Be assured, only one moment left.”

“Then you all go away.”

That one moment he engaged exclusively in the devotion of Nārāyaṇa and got salvation. So this is a precedent, one moment is sufficient. But unmindful time, that is *crores* of births may pass away without producing any good result.

“So seven days time you have got, it is enough. Don’t repent for that. Now what I say you hear.”

In this way he began to chant the *ślokas* of *Bhāgavatam*, winding up all the existing different schools of religious section to devotion. The devotion is everything. In our dealing with the superior, devotion, surrender, sacrifice, that is what is really necessary for us.

In this case I want to quote one expression from one Mr. Hegel, German philosopher. He says that, “Reality must be By Itself and For Itself.” The Reality, the Absolute Cause of the whole world must have these two qualifications. What are they? By Itself, and He’s His own cause, nothing has produced Him. If anything had produced Him, then the producer that will be more important. Do you follow?

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

**Śrīla Śrīdhara Mahārāja:** The reality, *vāstava-vastu* [27:50 - 28:43 ?]

Whatever process you follow, but this main principle you must have to attend and to acknowledge, that everything for Him, to satisfy Him. [28:57 - 29:27 ?]

Wherever you are you must have to admit this, that everything is for Him, to satisfy Him.

Tine lilamaya, para tattva tine lilamaya. It is His play, and we’re so many constituent parts to satisfy Him. *Gītā* \_\_\_\_\_ [?]

*aham hi sarva-yajñānām, bhoktā ca prabhur eva ca / [na tu mām abhijānanti, tattvenātaś cyavanti te]*

[“Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death.”] [Bhagavad-gītā, 9.24]

There are so many sacrifices, but sacrifice for whom? Who is the recipient? [30:10 - 31:24 ?]  
*Upaniṣad*, general question \_\_\_\_\_ [?] the only question, common question for the whole.  
*Vedānta* \_\_\_\_\_ [?] *athāto brahma-jijñāsā*, *Upaniṣad* \_\_\_\_\_ [?] What is *brahma-jijñāsā*?

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

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

If we can understand that, I shall understand everything. If I can get that I shall get everything.  
*Upaniṣad*, Indian Vedic culture \_\_\_\_\_ [?] What is this? Enquire after such a truth, by knowing which you will know everything. And by getting which you will get everything. \_\_\_\_\_ [?]

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

Tad viddhi jnasasa tad eva brahma [?] It is general enquiry, it is *the* problem. [32:35 - 32:44 ?]  
 “Is it possible? It is impossible. If I know one everything known, if I get one everything is got. This is a madman’s delirious statement.”

“But no, it is *the* truth. *Upaniṣad* \_\_\_\_\_ [?], *Vedānta* says *athāto brahma-jijñāsā*. \_\_\_\_\_ [?] The gist of all the *Veda*, *Upaniṣad*, represented by *Vedavyāsa* as *Vedānta sāstra, sūtra*. What is the beginning? *Athāto brahma-jijñāsā*. *Atha*, after this, considering all the things, past, present and future, we have come to this conclusion that *brahma-jijñāsā*, the enquiry after the greatest thing, the Absolute, that is necessary for our life, for our own interest, where we are. What is our duty to the environment? All these things are necessary for our own useful life. *Athāto brahma-jijñāsā*. Why?

*yato vā imāni bhūtāni jāyante, yena jātāni jīvanti  
 yat prayanty abhiṣamviśanti, [tad brahma tad vijijñāsa]*

[“The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him.”]

[*Taittirīya-Upaniṣad*, 3.1]

From whom we have come, where we stay, and where we shall enter after this life? [34:25 - 34:50]

A child of a particular soil - what is that soil? *Brahma-jijñāsā*. *Athāto brahma-jijñāsā*. \_\_\_\_\_ [?]

In *Bhāgavata* we get an example, helping to understand this principle.

*yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopaśākhāḥ*

*prānopahārāc ca yathendriyānāṁ, tathaiva sarvārhaṇam acyutejyā*

[“Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything.”] [*Śrīmad-Bhāgavatam*, 4.31.14]

“Just as if we pour water into the root of the tree, the whole tree is fed. If we put food into the stomach, whole body is fed. So if we serve Acyuta, Nārāyaṇa, everything is served. This very apt example.

[35:44 - 35:55 ?] The centre of the whole world is Acyuta, Nārāyaṇa. If we do our duty to Him. *Yasmin tuṣṭe jagat tuṣṭam priṇite priṇito jagat*. If He’s satisfied everything is satisfied.

As we find in the case of Draupadī, when Pāṇḍavas they’re in their life of banishment. Duryodhana anyhow managed to seduce Durvāsā. After Draupadi’s meal, his eating is finished, he will be their guest with ten thousand disciples. And Durvāsā did that, and then he became guest to Mahārāja Yudhiṣṭhīra when he was in jungle.

They managed, so many guests used to come, so anyhow with the help of Sūrya, sun, they managed to get one cooking pot. That until Draupadī takes her food, any number of persons may come, and the pot will be able to supply them with sufficient food. But after Draupadī finished her meal then none will be fed that day. But Durvāsā, instigated by Duryodhana to catch the Pāṇḍavas to finish his enemies he came.

And then Draupadī was in great disturbed mind, what to do. Then Draupadī began to call for Krṣṇa *sakhā*. “Oh my friend, save Your Pāṇḍavas in this great danger, or today they’ll all be finished.”

Suddenly Krṣṇa appeared. “Draupadī, I’m too much hungry.”

And Draupadī began to weep. “Only for food I’m in trouble and I’ve invited You my friend. Save me from the scarcity of food.”

“No, no, I’m too much hungry. You please see if anything is there in the pot.”

Then repeatedly requested Draupadī went to see and found one piece of vegetable leaf is there.

“Oh, give Me that, give Me.” He took it. “*Sthito smi*” He told.

All concerned well fed. And Durvāsā and his disciples they went to the river to take their bath and will return and be guest to Pāṇḍavas to be fed in a very palatable way. They suddenly found their whole belly is filled up, they can’t eat anything else.

“What to do? If we go back there, the Pāṇḍavas they must have arranged something. And Bhīma he’s a very troublesome man, he’ll disturb us if we don’t eat anything. So what to do, go away from here.”

Durvāsā \_\_\_\_\_ [?]

Krṣṇa told, taking the little particle of that leaf, “*Sthito smi*.” And all were satisfied, belly full.

So the prime cause is such, that if we know Him everything is known, if we serve Him everything is served. And *Bhāgavatam* also says.

*bhidyatे hrdaya-granthiś, chidyante sarva-saṁśayāḥ / kṣiyante cāsyā 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]*

The Lord says, “I’m such. *Bhidyate hrdaya-granthiś*. All the hankerings, your heart is sealed, and break out that seal. If you come to attend Me, your heart is sealed and that seal will be broken. And the natural flow will come and that will be able to recognise the soil outside, of its own plane. Your inner, automatic taste, when that will come out from your broken sealed heart, that will find for its own plane. That is the plane of Mine where I’m found.

*Chidyante sarva-saṁśayāḥ*. All your doubts will be cleared. This is one peculiar thing. Is it possible, all doubts will be cleared? *Yasmin vijñāte sarvam evam vijñātam bhavati*. If we can know Him everything is known. All doubts cleared. How will it be effected? Your natural flow from your heart, your *ruci*, your taste, that will come and select the similar friendly plane outside, that this is my own. This is all foreign things, and this is my home. The inner flow of the heart, *ruci*, not *yukti*, nor reason, but *ruci* can give you satisfaction.

*Rāmānanda-saṁvāda*, Mahāprabhu questions and Rāmānanda answering, Mahāprabhu questioning.

“What is our object of life, go on, and how to attain?”

Rāmānanda answered.

“This is “*bāhya, eho bāhya, eho bāhya*.”

“*Jñāna śūnya bhakti*.”

“Yes, it is. Go further.”

*Jñāna śūnya bhakti*, it’s a peculiar thing, devoid of *jñāna*. *Bhakti* means submission, devotion, *jñāna śūnya*, unintelligible.

.....