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**Śrīla Śrīdhara Mahārāja:** ...the chance of coming very near to Him for His satisfaction, service. Don't allow yourself to be benumbed by so many exhibitions of wonders. That is misguided. No end. So, as much as a subject you are a tiny point. As a subject, how much you can survey? Almost nothing. Your subjective existence is very meagre and lower type. How much you can survey?

Infinite wonder. Wonder of wonders. Give up that wild goose chasing, and accept the right direction. You have got your duty, your fulfilment of life. Exhibition won't satisfy, you will have to eat something to get satisfaction of the food. Only to be a prey to an enchanter, a witch, that is not fulfilment of your life, to supply the food of the witch, or hypnotist. You are not meant for that. Higher purpose you have got in your life. The wonder produces you some sort of satisfaction. But that is far more less quality. By service of Kṛṣṇa you will get satisfaction within you thousands times higher type in quality. Then you can satisfy attending so many wonders, wild goose chasing. Leave that, *jñāna*. Try to enquire and know and taste the *prema*, the love, the affection, the beauty.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Eh? What you are asking, the answer is going towards that. No? Is missing the point? You say that you did not finish your question. Is it?

**Devotee:** The actual question was - this was one side of the question. The answer you gave.

**Śrīla Śrīdhara Mahārāja:** There was another side; my answer has not covered your question?

**Devotee:** Well, should I understand, for the purpose of preaching, sometimes it is useful to know whether this...

**Śrīla Śrīdhara Mahārāja:** As an analogy, standard for the lower purpose, for the facility of the infant class, something is necessary, some example necessary which is not true. The professor knows that this is not true. But still this sort of example must be given to the child, half-false, half-truth. Then again he will save him from that conception. Suppose the astronomy will say, for the beginner, sun is fixed, planets are moving around the sun. Then higher astronomy will come to say the sun with all its paraphernalia, it is moving around another higher star. In this way. But in the beginning that is not said. He'll be puzzled, students will be puzzled. So in this way it is going up and up, according to the standard and capacity of the students. So half-truth, which is a falsehood also taken as truth.

*loke vyavāyāmiṣa-madya-sevā, nityā hi jantor na hi tatra codanā  
vyavasthitis teṣu vivāha-yajña,-surā-grahair āsu nivr̥ttir iṣṭā*

["Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether.

The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities.”]

[*Śrīmad-Bhāgavatam*, 11.5.11]

Because they can't understand the whole truth, so by instalment they should be supplied the truth. The instalments not the full truth. By instalment one fourth, half, one tenth, in this way that is taken help for the child, for the human being, by instalments. What is being given, that is not the full truth, partial representation. And gradually he will be able to make progress. And in this way, no end is there, no end.

A line has got no end. Infinite number of points a line can contain. And a plane can contain infinite number of lines. And a solid can contain infinite number of planes. All infinite. Line all infinite, plane also infinite, solid also infinite. But solid is greater infinite who can contain any number of planes. Plane can contain any number of lines. And line can contain any number of points. They're infinite in their own way. Infinite is such. So space, time, energy, they're infinite in their own way. But all infinite of our conception is in a part of the whole.

Kṛṣṇa says, “Arjuna, whatever you can conceive, that forms only a small part of Mine, I am so.”

*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]

“Only in My one negligent part I contain all the conception of all your infinite. I am such.”

So *jñāne prayāsam* [*Śrīmad-Bhāgavatam*, 10.14.3], keep up the line of searching in this way. Searching necessary, but method and that way are different. The prime cause of everything, Brahma, Paramātmā, Bhagavān, in this way. Three branches opened in the beginning. Brahma, all comprehensive aspect, all-permeating aspect, and all-creating and designing aspect. Then there is another, all-loving, all-fulfilling aspect of the whole. Fulfilment another department. The fulfilment of every unit, that has been accepted as the highest. Who can give fulfilment of everything. That is *raso vai saḥ*, fulfilment of life, the giver of fulfilment of everything, that is conceived to be the highest.

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

Beauty, charm, love, affection, that can give fulfilment. Not knowledge, nor energy, master of power. Power cannot give fulfilment, energy, *prakṛti*. Neither knowledge can give fulfilment. But affection can give you fulfilment, love.

That is told by Mahāprabhu Śrī Caitanya Deva. “We're all in earnest want of affection, sympathy, love, beauty, charm, harmony. That is our innermost hankering.” This is said by Caitanya Mahāprabhu. “You are there. All your enquiry only coming out of the dissatisfaction within you. If you get that, all enquiry will stop. You have come home.” That is His statement. In *Bhāgavatam* that is also stated.

*na te viduḥ svārtha-gatim hi viṣṇum, durāśayā ye bahir-ārtha-māninaḥ  
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ]*

["Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."]

[*Śrīmad-Bhāgavatam*, 7.5.31]

Prahlāda Mahārāja said, "They can't understand the fulfilment of our life, the stalk of their life is in Your holy feet. *Svārtha-gatim hi viṣṇum*. The real interest of everything is only getting fulfilment in Your connection. You are the fulfilment of everything. Those that are wandering aimlessly this side, that side, attracted by this thing and that thing, they do not know that Your holy feet is the only goal of satisfaction. *Na te viduḥ svārtha. Bahir-ārtha-māninaḥ*. They're captured by the external, superficial glamour of so many things they're coming in contact. *Durāśayā ye bahir-ārtha-māninaḥ, andhā yathāndhair upanīyamānās*. There are so many guides and leaders, they're also eagerly taking more of them this side, that side, to show different types of charm. *Durāśayā ye bahir-ārtha-māninaḥ, andhā yathāndhair*. Just as one blind guides another blind, their position is like that. *Andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ*. And they're tied tight by the illusory misconception of things here."

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

**Badrinārāyaṇa:** Mahārāja. Yaśodā has one question.

**Śrīla Śrīdhara Mahārāja:** Yaśodā. She's Sarvapalak's wife?

**Badrinārāyaṇa:** Yes. The Pāṇḍavas, with Draupadī, did they enter heaven in their present body, with their physical body? Did they all enter, or did one enter? And where did they enter, the Pāṇḍavas and Draupadī?

**Śrīla Śrīdhara Mahārāja:** Entered after departure?

**Badrinārāyaṇa:** Yes.

**Śrīla Śrīdhara Mahārāja:** Different type of show. Really, as Kṛṣṇa, He had no material life, but He can show this material life to our material eyes, but really that is not material. His devotee is also of that type, they show their material existence. They can withdraw in different plane, as in different creation. This flesh and blood, they can show the body as we find in the dream, mental body of similar type. As I find by the physical eye, at mind's eye also we can see the same. That is also a plane of feeling, meeting, playing. In this way there are so many subtle planes, and our life also made up of that sort of fine materials.

So really, from the absolute standpoint, Pāṇḍavas they're *parśada* of Kṛṣṇa. They had not material life, all show, and show also of different type. Yudhiṣṭhira Mahārāja, he could maintain his - this fleshy life, as we say - in the heaven. But others, Draupadī and the other four brothers, they had to give up their external life here, cover, then to go in a subtle body to heaven.

In heaven also there was Duryodhana. That ordinary person by attending war in heroic way they were rewarded with heavenly life. And there Yudhiṣṭhira Mahārāja found them, Arjuna and others, who are devotee of Kṛṣṇa. And Duryodhana, anti devotee, all found there. Yudhiṣṭhira Mahārāja in his, as if mundane body, or so called spiritual body that can live here, he went that state and found them there. But that is also heaven, we can acquire by good action, but not by pure devotion. That is *Vaikuṅṭha*, more. That is also mentioned there, very suppressed way.

Then, Yudhiṣṭhira Mahārāja met also Arjuna and Kṛṣṇa in some other way and brothers also, in that way, in Goloka, in Kṛṣṇaloka. There their real representation is there in *līlā*. Kṛṣṇa *līlā* is all eternal. What was shown here, Kṛṣṇa *līlā* with the Pāṇḍavas, the Dvārakā Kṛṣṇa *līlā*, that is also eternal. Sometimes comes down here in the mundane plane for exhibition, to attract us that side.

So now, what is your question? Say, repeat it. Ask her.

**Badrinārāyaṇa:** Mahārāja. In Goloka, how are the Pāṇḍavas represented?

**Śrīla Śrīdhara Mahārāja:** In Goloka, as we saw here, as *Vṛndāvana* is represented, so in Dvārakā *līlā* is represented there. And in Dvārakā *līlā* connection this Mathurā, Dvārakā, the Pāṇḍavas, all these are played there. Such design of drama is played there.

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

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

Hare Kṛṣṇa. Hmm? What do you say? Goloka, Goloka *līlā*, in Goloka *līlā*, yes.

**Badrinārāyaṇa:** In Goloka, how are they represented?

**Śrīla Śrīdhara Mahārāja:** Whatever *līlā* is shown by Kṛṣṇa, here we find everything is there. Everything is in the original plane, and that is drawn down here to show us here. Different types of Kṛṣṇa *līlā*, in *Vṛndāvana*, in Mathurā, in Dvārakā, everywhere, that is there, intact. The finest plane, it is there. There is also gradation. The Pāṇḍavas, *sākhya līlā*. Then Dvārakā. Dvārakā Kṛṣṇa, Mathurā Kṛṣṇa, superior, Vraja Kṛṣṇa superior. Then Kṛṣṇa with the *gopīs*, that is more higher, in this way more high.

Gradation there, but on the whole that is all in Goloka. Goloka means that is full solid circle, Goloka. Everything is there and can be explained by that peculiar, wonderful centre. If it's drawn from that centre, measured, everything is accommodated there, nothing to be eliminated. That is Goloka, which can give harmony to everything, whatever diversity, or incompatibility we may conceive. Everything, absolute good, absolute harmony, in His connection everything is good. He can give harmony to everything, even stealing, this debauchery, everything in His connection becomes best. That is the conception of the highest harmony. Even *māyā* is harmonised there, that is also utilised. Speaking lie, *māyā*, misunderstanding, misconception, that is also utilised,

harmonised. Absolute is such. Infinite is such. And no deception, deception is rather gain. What we think to be deception, deceived party, deceiver, both gainer there.

I heard first from my Guru Mahārāja in Benares, one *māyāvādī* had come to discuss with him, and that example came, nrsingha prasena bhavabit simgha jambavatar [?] One lion killed Prasena. Prasena perhaps brother of Satrājī - killed him, singha, and took the jewel (*syamantaka*). In that case our Guru Mahārāja is saying that in that killing that singha is also feeling happiness, and who is killed - Prasena, he's also feeling happiness, both parties. It is such because real killing is not possible in that plane, that is eternal, only a play.

Just as in a drama, one is killing, murdering, another is murdered. But sometimes we appreciate the murdered than the murderer, in his attitude of being murdered. But no murder is there, in the drama none is murdered really, but they show. But the show is such that sometimes part of the lowest man collects greater appreciation.

The king's play and the sweeper's play, a sweeper may get more applause, more appreciation. And the king may not have so much appreciation.

So the playing is eternal, no death, but the play is there giving satisfaction. It is something like that.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. *Līlā*. So it is called *līlā*. Not this evolution of this world, dissolution, creation, and death, not that. It is *līlā*, play. Play, sweet will. Wave, no beginning, no end. The natural fundamental wave playing in this way. And it is satisfactory to every atom of that plane, giving fulfilment, distributing fulfilment to every atom there. That is the fundamental play of the Supreme, of the absolute world, conception of the world. It is something like that. What we can speak about that more?

*Śrutibhir vimrgyām* [*Śrīmad-Bhāgavatam*, 10.47.61] The revealed truth, revealed scriptures are only showing the direction 'that He's in this side.' That cannot be caught under the fist. Infinite. So we come this side, this side, this side. *Śrutibhir vimrgyām*. Not only not possible for these ordinary books here, but the revealed scriptures of different types, lower, higher, they're also showing 'this side, not this.' Such is the thing. Finite, infinite. Absolute and relative.

Nitāi Gaura Hari bol. So I stop here with your permission.  
 Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!  
 A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!  
 Harināma saṅkīrtana kī jaya!  
 Bhakta-vṛnda kī jaya!  
 Navadvīpa Dhāma kī jaya!  
 Chaitanya Sāraswat Maṭh kī jaya!

...

[25:43 - 27:50 ?]

**Śrīla Śrīdhara Mahārāja:** ...deepest vision of everything is everything for Kṛṣṇa, for none else; the deepest and most permanent view of everything. They wonder, how people can concoct different vision of different interest. Really it is everything for Kṛṣṇa's purpose, Kṛṣṇa *līlā* is going on. And they say in their own interest, "Oh, this is this thing, that thing," so many thousands of things they

say. But it is only one, all *līlā* of Kṛṣṇa, for His satisfaction, for absolute good. Everything for Himself. By Himself and for Himself. *Advaya-jñāna*.

And according to our own special and peculiar interest we're trying to view things, read things in our own way. This is all misleading. We're misreading, mis-estimating things around us. Only one aim, one object of every movement here - to satisfy the Absolute Autocrat. Hare Kṛṣṇa. Harmony is there, real existence is there. And misreading, mis-estimation, all temporary, local. Temporarily that will have to die. Nation interest, country interest, solar system, earth interest, the sun interest, all will have to die. Only the absolute consideration is eternal. No end and no beginning. Eternal. *Ahaitukī, apratihatā*. Causeless, there is no beginning. Causeless means no beginning. And *apratihatā*, there is no end, none can check, there is no end. No beginning, no end; eternal pastimes of the whole infinite.

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

**Devotee:** Mahārāja. Why do devotees call Kṛṣṇa Puruṣottama?

**Śrīla Śrīdhara Mahārāja:** Puruṣottama, that is, Who is the highest conception of a Puruṣa. Puruṣa means predominating temperament. Predominating and predominated, two halves. *Śakti* - predominated; *śaktimān* - the possessor of the potency, is predominating. Puruṣa means predominating, consumer. And potency means which is consumed, which is utilised, enjoyed. Enjoyer and enjoyed. Puruṣa is enjoyer.

*kārya-kāraṇa-karṭrve, hetuḥ prakṛtir ucyate  
puruṣaḥ sukha-duḥkhānām, bhokṭrve hetur ucyate*

["Material nature has been delineated as responsible for the cause of the domineering force of the senses, and the effect as the material body; and the (conditioned) soul himself is known to be responsible for his accrued happiness and unhappiness."] [*Bhagavad-gītā*, 13.21]

In *Bhagavad-gītā*. *Bhokta*, enjoyer. Puruṣa is the cause of enjoying. Enjoying aspect is Puruṣa. And enjoyed aspect is *prakṛti*, potency. Putama [?] Puruṣa, means so many *jīva* are tiny enjoyers. But the absolute enjoyer Who is the supreme-most enjoyer is Kṛṣṇa, Puruṣottama. He's enjoyer of all enjoyers. The whole enjoyment represented by Him. And the whole enjoyed aspect represented by Rādhārāṇī. Līlā Puruṣottama is one of the names of Kṛṣṇa, Līlā Puruṣottama. As in *Bhagavad-gītā*.

*[yasmāt] kṣaram atīto 'ham, akṣarād api cottamaḥ / ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ*

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."]

[*Bhagavad-gītā*, 15.18]

"I am above this changing aspect of the world and unchanging aspect of the world."

Constant aspect and changing aspect, two aspect here we find. The background and within that background, movement, He's above both of these aspects. *Kṣara, akṣara. Kṣaram atīto 'ham, akṣarād api cottamaḥ / ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ.*

"So the scriptures and the people call Me the highest enjoyer, proprietor."

Hare Kṛṣṇa. Puruṣottama.

*brahmaṇo hi pratiṣṭhāham, amṛtasyāvyayasya ca  
śāśvatasya ca dharmasya, sukhasyaikāntikasya ca*

["I alone am the original mainstay of the undivided divine vitality, the inexhaustible nectar, the timeless pastimes, and the sweetness of the ambrosia of profound love divine."] [*Bhagavad-gītā*, 14.27]

...

**Aranya Mahārāja:** Śrīla Bhaktisiddhānta Saraswatī, when he received, when he took the order, the dress of a *sannyāsī*, and he also took the *sannyāsa mantram*, he didn't take formally *sannyāsa* from anyone. So, someone might say that, in such a time that one might not need to receive formal initiation to go on in his spiritual life. What is the necessity of formal initiation?

**Śrīla Śrīdhara Mahārāja:** Bhaktisiddhānta Saraswatī, what did you say?

**Aranya Mahārāja:** When he took the dress of a *sannyāsī* he didn't have any *sannyāsa* Guru.

**Śrīla Śrīdhara Mahārāja:** He took from his own Guru, he was Bābājī, above *sannyāsī*. From the photo of his Guru, he took, as done by Rāmānuja. Rāmānuja also took *sannyāsa* from the photo of his Guru, it is mentioned. And he did so, *tridaṇḍa sannyāsa* of the Rāmānuja School. It was not in continuance in Gauḍīya Vaiṣṇava. He introduced it from Rāmānuja *sampradāya* who took from *Bhāgavatam, tridaṇḍa sannyāsa, tridaṇḍī*, formerly. And following the example of Rāmānuja he took *sannyāsa* from the photo of his Gurudeva, who was Bābājī. Bābājī is considered to be above *sannyāsī*. So *sannyāsa* is included there in Bābājī, real Bābājī. The pseudo *bābājī*, we do not take care of them. Do you follow?

**Aranya Mahārāja:** Yes. That I understand. But also in his particular circumstance, because there was no suitable person to take *sannyāsa* from, then that could be justified. But some might say because he didn't actually take *sannyāsa* from a living person, that would give credence for us to also.

**Śrīla Śrīdhara Mahārāja:** When he got inspiration of *sannyāsa*, at that time he did not find any suitable Guru, Vaiṣṇava. So he had to take from a photo of his Gurudeva. He wandered through Vṛndāvana and put a strike on his forehead with the palm. "In such a holy place, Vṛndāvana, I came, I could not find a true Vaiṣṇava here." That was his impression there, and that came from his mouth, conclusion. He could not find a true Vaiṣṇava in the whole of Vṛndāvana and Navadvīpa. Such standard of Vaiṣṇavism he could conceive, he had in his mind, in his heart, only Bhaktivinoda Ṭhākura and Gaurakiśora Bābājī.

But at that time he did not feel any inspiration of preaching. After they departed, he was thinking 'What to do?' Bhaktivinoda Ṭhākura only - Gaurakīśora Dāsa Bābājī his Gurudeva told, "You need not try for any preaching. Bhaktivinoda Ṭhākura *śikṣā* Guru, he was of such tendency. You must preach to certain extent and take care of the Yoga-pīṭha, Mahāprabhu's birthplace, all these things."

In the beginning, he thought he would not partake in any propaganda work. He'll go on with his own life of *bhajana*, and the discussion, cultivation, reading of the scriptures, writing. This way he'll pass his life. But he got some inspiration from inside, irresistible. "That you're to preach, you're meant for that." So, he had to think, 'I shall preach. How I shall do, what is my duty?'

At that time suddenly found that one piece of paper, he's appealing to the Lord, Mahāprabhu, 'What sort of preaching You want from me?' When that preaching tendency became irresistible in his heart, 'then what should I do?' He was fervently appealing and also intensely thinking. He found that a leaflet carried by wind came on his front. He took it, collected, and found there Mahāprabhu is advising Sanātana. "Do all these four things." It is written there. That portion, that in a torn piece of some book that was carried by the wind on his front and he took it, when he was thinking, 'how I shall begin preaching?' And there the four points Mahāprabhu advised Sanātana.

sri murti prakasa, sri vigraha prakasa, lupta tirtha prakasa, bhakti sastra prakasa \_\_\_\_\_  
[?]

**Aranya Mahārāja:** Places of pilgrimage, books, Mūrtis...

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

[*Sri Chaitanya: His Life & Associates*, p 171] & [*Caitanya-caritāmṛta, Antya-līlā*, 4.97]

Four things Mahāprabhu advised to Sanātana. "Do this." And that piece of paper came. So he took it that the divine arrangement what Caitanyadeva advised Sanātana to do, 'I'm also to follow that, by this chance coincidence event.' So he was thinking of beginning in that way. At that time some devotee came to him and gave proposal of establishing centre at Calcutta. And gradually he began there, preaching centre. Own centre in Māyāpur, he had a place already, he used to preach scriptures. Now preaching by accepting *brahmacārī* and giving *sannyāsa*, and the initiation to the *gṛhastha*, in this way...

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