

85.06.08.B

**Śrīla Śrīdhara Mahārāja:** ...self distribution, self forgetfulness, these big words, what is their real meaning? How far it may go up? Only the big words won't do. But the real meaning, how far it may reach? It may reach to Vṛndāvana, and the acme is there.

That Gaurāṅga, He took down by His realisation. Of course He's there. He Himself He has come to distribute. It is incomparable with anyone to do. But anyhow we have got this information of the highest type of noble live, noblest life through Gaurāṅga.

To give, to become unconscious of ones own self, to give a touch of that *līlā*, of that high pastime, a finishing of the life of this world. Fainted. Ha, ha. When Acyutānanda was here in the beginning, Swāmī Mahārāja and myself had a talk here. And Acyutānanda he was given quarter in that blue house.

There, Acyutānanda expressed to Swāmī Mahārāja, "What type of talk you had with Śrīdhara Mahārāja?"

Swāmī Mahārāja simply answered, "You will faint there. You won't be able to understand, you'll faint."

It came to me afterwards. "You'll faint, you won't be able to raise yourself in that standard to appreciate what was the theme of the talk with him and me."

So we all faint, fainted, superseding that there is the realm *avyakta*, *ajñāna*, *apratarkya*, *avijñeya*, in *Manu-saṁhitā*.

*āsīd idam tamo bhūtam, aprajñātam alakṣanam  
apratarkyam avijñeyam, prasuptam iva sarvataḥ  
[tataḥ svayambhur bhāgavān, avyaktavyam jayan idam  
mahābhutādi vṛtaujāḥ, prādur āsin tamonudaḥ]*

[Just before the creative movement began, the marginal potency of the Lord was in a state of equilibrium. *Tata-stha* means equilibrium: *āsīd idam tamo bhūtam*. Everything was in darkness, fully enveloped by ignorance. *Alakṣanam* means there was no possibility of any estimation; no symptoms of reality existed by which any conjecture or inference about the nature of reality would have been possible. And it was *aprajñātam*: science has no capacity for investigating the nature of that stage of existence. We can only say from here that it was completely immersed in deep sleep. The analogy of deep sleep may give us some conception of that period: *prasuptam iva sarvatra*. Material existence was as if in a sound sleep.]

[*Manu-saṁhitā*, 1.1.5-6]

Manu in the beginning he gives this *śloka*. *Āsīd idam tamo bhūtam*. This world in the beginning was sheer darkness, *ajñā*, ignorance. *Aprajñātam*. None could have any estimation what was there. *Avijñeyam*. No scientific knowledge was possible at that stage. *Āsīd idam tamo bhūtam, aprajñātam alakṣanam*. No symptoms to be detectable. *Apratarkyam avijñeyam, prasuptam iva sarvataḥ*. Just as in deep slumber.

Then Svayam-Bhagavān, then in this way it begins expressing. So it was dark before Gaurāṅga came and gave the news of that *aprākṛta*, the highest world, here. Even it was not known to the *Vedas* nor even Lakṣmī Devī. She aspires after *rāsa-līlā*, but She could not enter. She was not given permission to enter into *rāsa-līlā*. It is such.

We are talking high things, very, very high things.

**Devotees:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Gaura Hari bol.  
Bhaktisiddhānta Saraswatī Goswāmī Mahārāja...

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