

## 85.11.17.C

**Śrīla Śrīdhara Mahārāja:** ...we can behave, but Infinite is at the background. What we talk all becomes false. "I shall give you a turning out. I won't see your face." So many things \_\_\_\_\_ [?] But at the same time because that is Infinite we're - whatever we do that is within Infinite. All show, all drama, even death is also a part of drama there. What to speak of any other thing. Death also playing a particular part like that. No complete detachment is possible, in the case of Infinite, all play, *līlā*. *Lilayam pravesa*.

Sunrise, sunset, dark night, coming by turn everything we're to harmonise. And the real pleasure is in harmony. We're to suffer little for our hunger. Hungry means to feel some sort of pain. But hunger is utilised for the satisfaction of taking food, like a medicine. Without hunger, without that pain of hunger, we cannot relish our food, our eating. Such is the case, separation and union, one correlated with another, one helping another. If same in a narrow way it's undesirable, and more graphic way it is desirable. Without the pain of hunger no satisfaction of eating is possible. So it has its contribution to the satisfaction of taking food. So it can be applied everywhere, related in such a way, union and separation.

The whole *līlā* is like that. So to dive deep into the reality, to find that everything in a current for His satisfaction, to merge in that. We see a part we're disappointed, but connected with the whole we're satisfied. "Yes." Mother beating the child, "O, for this good for him, satisfied." Child also, "O, you are punishing me for my good. Yes mother, give more beating." "No, no, no beating necessary for that." So must not be cursed by our own standard. Try to find out this standard, forgetful to measure by this universal standard. *Līlā*, that is *līlā*, that is *bhakti*. *Ahaitukī*, *apratihatā*, no beginning and none can arrest it, resist it, that eternal flow. Then you can find your internal approval with that. Your innermost approval will come when you come to realise waves in that plane, all satisfaction for His *līlā*.

Rādhārāṇī's repentance, and again when the union came, They'll all be satisfied and all relish that union. They'll be busy to serve in that union. You'll get your quota there. In this way going on, up and down, up and down. But connected with One. They're not separate, though They seem to be - over crossed, but still there is unity between Them, the two opposites. Opposites are also unified, harmonised, then you can - conscious of the half and then you won't. But harmony is there also that separate interest has been arranged for Kṛṣṇa *līlā*, different camps, different interests created. Rādhārāṇī, Candrāvalī, Yaśodā, Pūtanā, so many anti groups in the same. But on the whole we're told that *nītya līlā* in the background. And that pain is not like this pain of the detached world.

*bahye viṣajvāla haya, bhitare ānandamāya [kṛṣṇa premara adbhuta carite]*

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.50*]

The pain of separation in the eternal plane that is also sustainer of our heart's necessity, *bhitare ānandamāya*. *Kṛṣṇa premara adbhuta carite*. Though hungry, feeling the pain of hunger, but there is the underground feeling of health is there, good health. Pain of hunger, that presupposes good health, and the feeling of good health is in the background. Something like that. *Bahye viṣajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite*. This is the peculiar

wonderfulness in the Divine Love, Universal Love. All covering, all permeating love has got such peculiarity. Apparently it may be troublesome, but internally it is fostering, it is encouraging, it is sustaining, internally. Apparently it may be sometimes troublesome, sometimes affectionate, lovely, all this. Otherwise it cannot be Absolute *ānandam* or *rasam* \_\_\_\_\_ [?]

In a drama the man who is playing the part of a beggar, but he's not a beggar, ultimately. He's only playing the part of a beggar, apparently. He's showing, "O, I'm very hungry, I can't eat, no food, no quarter, nothing." But already it's a drama. Something like that. Reality, *līlā*, means drama, play. Nothing by real poverty or real necessity, but all play of the Full Absolute, all good, all *rasam*, all *ānandam*. After all *līlā* means dramatic play. Something like that. So underground the players are showing so many difficulties in the drama, but at the bottom there are not so many difficulties really.

So *kṛṣṇa premara adbhuta carite*. When the *rasam* Himself, *ānanda* Himself, He's showing that sort of drama, He's self sufficient. So all these are show, the want is show only. Want of anything and everything is mere show there. Just in the wave of the ocean there the ebb and tide, something low, but so full, next moment it's going up. Up, down, up, down, wave means up, down, up, down. But ample energy of water there, so any moment what is there going down that process is coming up, going down, coming up, in this way. Infinite, sufficient, no lacking after all. So *kṛṣṇa premara adbhuta carite. Bahye viṣajvāla haya, bhitarā ānandamāya*. They're related in such a way.

The labour, and then we get the remuneration. When giving some labour some little pain, but remuneration giving pleasure. Anyhow we invite labour because we can get some remuneration, so we don't want to sit idle. We invite labour because thereby we get some remuneration. So in this way, harmony. But the difference is that ordinary and extraordinary connection, that has got difference. But the reality and half reality not reality, difference is that. So *kāma-preme, bheda nāi*.

*[kāma-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma 'prema' nāhi haya]*

[Bhaktivinoda Ṭhākura said, "My brother, lust and love appear as one and the same; yet, lust is never love."] [*Kalyāṇa Kalpataru, Upadeśa*, 18]

It is just like your village life here, very similar, but not the same. There's the rub, similar but not same, opposite rather. This is to be found out, that eternity, and the consciousness, and above that, *ānanda*, very similar. *Kāma-preme, bheda nāi, tabhu kāma 'prema' nāhi haya*. One pertaining to finite, another to the Infinite. One misconception, another proper, real conception. That *māyā* only, *līlā* in the world. In dream also, what we find when we're awake, in dream also we find similar things, but not one and the same. So misconception good, bad, and real good, bad, are different, but similar, but not the same.

*Kṛṣṇa*. And that may be we may come in touch by sacrifice, by serving attitude we come to that real position. And by enjoying mood we're far away from noble association. Association of the nobility, noble things, requires our sacrifice, our serving attitude. That aspect, similar but not same, different.

Gaura Sundar. Gaura Sundar.

**Bhakti Sudhira Goswami:** Jaya!

**Śrīla Śrīdhara Mahārāja:** Specially *Vṛndāvana līlā*, very similar world. *Bhūr, Bhuvah, Svah, Mahā, Jana, Tapa, Satya, Virajā, Brahmāloka, Vaikuṅṭha, Goloka*. There also this *Lakṣmī-Nārāyaṇa*,

Rāma-Sītā, Ayodhyā, Dvārakā, Vṛndāvana, gradation. So much so, there is thieving, stealing, lying, all these things. And that is also possible connected with the Absolute. Nearest approach of the highest towards the finite. Infinite means approach to finite in perfect form, when Infinite meets the finite in its own plane and may be very perfect. That is Vṛndāvana, we're told, a great gap between. Serving.

*na tathā me priyatama [ātmayonir na śaṅkaraḥ  
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān]*

["Neither Brahmā nor Śiva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]

[*Śrīmad-Bhāgavatam*, 11.14.15]

*karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas  
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ  
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśās tābhyo 'pi sā rādhikā  
[preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛti]*

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."]

[*Śrī Upadeśāmṛta*, 10]

We're to differentiate in this way, what is what. Though similar, still, the great distance. So it is very natural, that *sahajiyāism*, imitationist, it's very easy for them to come, enter into this, similar. They want excise this same feeling with the help of flesh and blood, what is the ideal, having that form. *Varṇāśrama* also, that has also been given in a normal way.

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

Step by step. If you can't do without flesh, don't use the flesh any way or other, but follow a particular system. Take the flesh for your enjoyment and give something to the person whose flesh you are consuming. From your bank something will be added to his bank, he'll get a lift. Take his body, utilise it amongst you and make such arrangement that he'll be compensated, whose body you are taking as flesh. Then that will not be totally *himsā*. So through this process, you can't restrain your senses, then with such rice and process take a girl, don't hunt here and there, everywhere. And also in giving and taking policy give something for her and you may use in that way. That will not be total sense pleasure but regulated, come in this line.

So *loke vyavāyāmiṣa-madya-sevā. Varṇāśrama* has been conceived with this principle. That to get out is not possible from our mundane tendencies all of a sudden, so accept particular process and go, gradually march on. So Rāmānanda Rāya and Mahāprabhu talking, Rāmānanda began with *varṇāśrama*. Have connection with Kṛṣṇa consciousness in this order. The admission sanction given, gradually begin your life towards Kṛṣṇa consciousness, then Kṛṣṇa *karmārpaṇa*. In *varṇāśrama* always one cannot understand that it's connected with Kṛṣṇa. Then Kṛṣṇa *karmārpaṇa*, be conscious that it's going to Kṛṣṇa, the centre, the Absolute is connected, it is His. Then give up and come, take risk, "*eho bāhya*." Then when one becomes good or bad in these things all equal and is questing for something, that is also outside. But when the inner taste got anyhow to hear about Kṛṣṇa, here it begins. The *ruci*, the internal taste, for Kṛṣṇa has peeped in your heart, and whatever you do you're running to an agent of Kṛṣṇa to hear about Him, it is very tasteful to you. "Here it begins," Mahāprabhu says, "Go further. You have sincere taste, love, affection, to hear about Kṛṣṇa your Lord. Inner awakening for Him. Here it begins, go, in this way."

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**Bhakti Sudhira Goswami:** Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswami Mahārāja kī jaya!

**Devotees:** Jaya!

**Śrīla Śrīdhara Mahārāja:** Nitāi Gaura Hari bol. Bhaktivedānta Swāmī Mahārāja kī jaya!

**Devotees:** Jaya!

**Śrīla Śrīdhara Mahārāja:** Bhakta-vṛnda kī jaya!

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