

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.02.B

Śrīla Śrīdhara Mahārāja: That is *nirguṇa*. The *guṇa* that can never be opposed. With so much force, in every way. So much goodness, so much force, so much intellect, in any way, it is the supreme. It can never be challenged. To challenge is to misconceive. The whole basis of any challenge of that wave, that is mere misconception. Because consciously none ventures to oppose that and lose his everything. So it is misconception of ones selfish nature. *Ke?* Hare Kṛṣṇa.

Devotee: Can a devotee be a *yogī*?

Śrīla Śrīdhara Mahārāja: A *yogī* comes to be devotee. When a devotee wants to become a *yogī*, this is not proper devotee. But a *yogī* when he's leaving the *yoga* and trying to enter into devotion, at that point may be seen. But then a devotee comes to be a *yogī*, then he's coming down. He's falling. What is the difference between a *yogī* and a devotee? What do you think, the difference?

yoginām api sarveṣāṃ, mad-gatenāntarātmanā
[*śraddhāvān bhajate yo mām, sa me yuktatamo mataḥ*]

["In My opinion, of all types of *yogīs*, the most elevated of all is he who surrenders his heart to Me and serves Me in devotion with sincere, internal faith."] [*Bhagavad-gītā*, 6.47]

...

The highest acme of knowledge is to self surrender. Surrender to the Supreme. And in a *yogī*,

tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī, tasmād yogī bhavārijuna

["The *yogī* who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the *cāndrāyāṇa*, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a *yogī*."] [*Bhagavad-gītā*, 6.46]

But: *yoginām api sarveṣāṃ, mad-gatenāntarātmanā, śraddhāvān. Ādau śraddhā*. In the devotional school the primary necessity is *śraddhā*. And these *yogīs* ultimately after so many feats, they have come to that plane of that *śraddhā*. *Śraddhāvān bhajate yo mām, sa me yuktatamo mataḥ*. Then he is recognized as to be the highest. Otherwise not.

nāhaṃ vedair na tapasā, na dānena na cejyayā
śakya evaṃ-vidho draṣṭuṃ, drṣṭavān asi yan mama

["Neither by study of the *Vedas*, nor by austerity, charity, or sacrifice, can anyone behold My human like form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you."] [*Bhagavad-gītā*, 11.53]

Devaṛṣi also says,

*yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ
mukunda-sevayā yadvat, tathāddhātṃ na śāmyati*

[“The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Lord, Mukunda. It can never be likewise checked or pacified by practising the eight-fold *yogic* discipline, which is generally based on sensual and mental repression (*yama, niyama*, etc).”] [*Śrīmad-Bhāgavatam*, 1.6.35]

We generally consider the negative side, that by *yama, niyama*, all these practices we can stop, we can get relief from the hands of our enemies, that *kāma, krodha, lobha, moha*. But that is only temporary. Devaṛṣi Nārada says in *Bhāgavatam*, *yamādibhir yoga-pathaiḥ*. By *prāṇāyāma* and other processes we can acquire temporary control over our senses, but not permanent. And by *bhakti*, whatever we get, that is permanent, *kāma-lobha-hato muhuḥ, mukunda-sevayā yadvat, tathāddhātṃ na śāmyati*. And also in Ajāmila _____ [?]

*kecit kevalayā bhaktyā, vāsudeva-parāyaṇāḥ
aghaṃ dhunvanti kārtsnyena, nīhāram iva bhāskarāḥ*

[“Only a rare person who has adopted complete, unalloyed devotional service to Kṛṣṇa can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays.”]
[*Śrīmad-Bhāgavatam*, 6.1.15]

Only by a very drop of devotion, one can do away with all that is necessary for penances, to get out of the mood of doing mischief to the environment. But the *yoga*, or the repentance, and other processes of getting out of this sinful mentality, that is all temporary. For the time being it may do, it may help in controlling the negative propensities, not permanently. But what we acquire from the higher plane, that is *śraddhā*, that is permanent progress, that never:

*nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt*

[“Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world.”] [*Bhagavad-gītā*, 2.40]

This *karma-yoga*, the proper basis of devotion, *karma-yoga*, to give up the *phala* and as a duty to take up the work. That is the basis of *bhakti*.

*karmaṇy evādhikāras te, mā phaleṣu [kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]*

[“I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be

attached to neglecting your duties.”] [*Bhagavad-gītā*, 2.47]

Only it is not *karma-yoga*, it goes, *yukta āsīta mat-parah*.

[*tāni sarvāṇi samyamya, yukta āsīta mat-parah
vaśe hi yasyendriyāṇi, tasya prajñā pratiṣṭhitā*]

[“By the practice of perfect devotion to Me, the *bhakti-yogīs* bring their senses under proper control. One whose senses are controlled is truly intelligent.”] [*Bhagavad-gītā*, 2.61]

“It is meant for Me. Don’t go to capture the result of your duty. That is meant for Me. It is Mine. And you are also Mine. So what you can produce that is also Mine. And don’t try to escape from that happy consideration, happy prospect of you, this way, that way. Think that I am Absolute Good. No apprehension will be there. Absolute Good, I am autocrat but I am good.”

A good guardian can rule the subordinate child, or minors. He knows my best interest more than myself, more than I know. So such sort of noble thinking must come within us. Not only we must disbelieve ourselves, but at the same time we have to put faith in some higher object. Then we can go to the line of Vaiṣṇava. Helplessness in ones own self, but no faith to be put anywhere, that is Māyāvādā. No faith in our present life, and at the same time no faith outside also. But the Vaiṣṇava, they have no faith in their own present self, but they cannot leave away the faith in such a holy and noble thing. They seek where to put faith, and find, ‘Yes, we can put faith with the Absolute. It is reality, it is not concoction, not a dream.’ That he comes to realize, coming in connection with *sādhu*, first by *sukṛti*, then by *śraddhā*. Gaura Haribol. Gaura Haribol.

Devotee: In order to develop *śraddhā* among the public...

Śrīla Śrīdhara Mahārāja: If one has got developed faith in Him, then he will be in a position to develop it amongst the public, according to his capacity. He does not know what is faith, how can he spread it to others?

bhārata-bhūmite haila manuṣya janma yāra / janma sārthaka kari’ kara para-upakāra

[“One who has taken his birth as a human being in the land of India [*Bhārata-varṣa*] should make his life successful and work for the benefit of all other people.”]

[*Caitanya-caritāmṛta, Ādi-līlā*, 9.41]

Asida katha majam sadayet [?]

When one is plodding under ignorance, how will he be able to remove other’s ignorance? But he can do with considerable faith under the guidance of higher persons. If he has got partial faith, with partial faith he can begin work under the guidance of a faith of a grown up faith.

Devotee: Mahāprabhu was doing in some places something like that. Mahāprabhu He shown to Murārī Gupta the form of Rāmacandra. So many ways, some places...

Śrīla Śrīdhara Mahārāja: Yes. Rāmacandra, Kṛṣṇacandra, very akin, in the same plane, of different type, but the plane is the same, almost.

Devotee: But by showing only Murārī Gupta got more faith on Him, Mahāprabhu.

Śrīla Śrīdhara Mahārāja: Yes, but still he could not remove himself from the circle of service to Rāmacandra, there. But some connection he got about Mahāprabhu. But still he's sticking to the service of Rāmacandra.

And the father of Jīva Goswāmī, Anupama, he had also a similar case. Sanātana Goswāmī and Rūpa Goswāmī tried their best to take their brother in the service of Kṛṣṇa.

Parama madhu brajendra kumar [?]

But he prayed to them, "No, if you have grace in me, please grace me that I can engage myself more and more closely towards the side of Rāmacandra. I can't come away from that."

Just like Hanumān.

Sri nathi janaki nathi abhedi paramatmi _____ kama locana [?]

Not only here but in Kṛṣṇa *līlā* also. The *vātsalya-rasa* people, they can't come from there, to join *mādhurya-rasa*. Or the friend section they cannot come out of there, to join *vātsalya-rasa*. In this way, *yei rasa, sei sarvottama*.

[*kintu yāñra yei rasa, sei sarvottama / taṭa-stha hañā vicārile, āche tara-tama*]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta, Madhya līlā, 8.83*]

But that is the differentiation in the positive world. Not much harm, but they are in the positive, but there is gradation amongst the servitors in the positive. But still that is something. That is not nothing, or that is not illusory something. But that is something. That is *nirguṇa*, but *nirguṇa* has got also different intensities in the wave. And according to the intensity, different types of *rasa*, quality also may differentiate, intensity, not only quantity there is quality also.

Devotee: Śrīla Śrīdhara Mahārāja, there are *yogīs* and *jñānīs* also there in the Absolute, in *nirguṇa*, in Goloka?

Śrīla Śrīdhara Mahārāja: No, no. *Yogīs, jñānīs* not *nirguṇa*. *Yogīs, jñānīs*, they naturally may come to Brahmaloaka, not further. That is within the passport area, *yogīs, jñānīs*. But when it comes in connection with devotion then the visa begins. It is this side, *yogī* and *jñānī*. It is higher, up to Tapa, Jana, Satyaloka. And their highest end is to get *nirvana*. Some *brahma nirvana, yogī, Paramātmā nirvana, sāyujya*. Paramātmā, *jīvātmā*, one and the same. The *jñānī nirvana* rather the oneness with the all accommodating conception. And the *yogī nirvana* with the all pervading conception, Paramātmā, *aṅor aṅīyān*. As much as we shall analyse, within that the Lord is there. Whatever small, within that the Lord is there. He's everywhere. He's accommodating everything and He is residing in everything. The *yogīs*, they enquire after the Paramātmā, Who is within everything, that side, that aspect. And the *jñānī*, the all accommodating sphere, everything coming from the circumference: and *yogīs*, the centre. Something like that. But that is within this *māyāic* area. *Sāyujya*, when they reach their highest goal they think themselves one with them, *sāyujya mukti*. But with *śraddhā* we can cross that land and enter into the land of devotion. That is more subtle and more tasteful and more..... what is in your hand? That *mālā*? Do you follow. They are reaching Brahmaloaka. That is *āroha-panthā*, climbing up by gist of the own force, own power. Climbing up, ascending method. The *yogīs, jñānīs*, ascending method. He's the subject and all around is objective world. He's the subject. And with *śraddhā* we are to enter into the

super subjective world with the spirit of service. New life begins there. And that comes from within. That is more subtle than the *yogīs* and *jñānīs* can expect them or can feel them to be.

Devotee: Are there any *yogīs* and *jñānīs* who have acquired visa to enter?

Śrīla Śrīdhara Mahārāja: If they feel in any - generally it is not possible to dissuade them from their object. They are firm there. but if they meet a powerful devotee, then they can. Just as Śukadeva. Anyhow, coming in contact with his devotee father Vyāsadeva, he was taken in from the jungle with some *śloka*, infused the new idea. And he says, “From *nirguṇa* I have come to *saguṇa*, *brahma-jñāna*. In the case of Bilvamaṅgala, we find, in anyway with some wonderful interference they come back from that plane to the plane of the devotee. That is very particular and special case, but generally the current they catch takes them to *nirvana*.

Devotee: What about Durvāsā Muni?

Śrīla Śrīdhara Mahārāja: Paramātmā *nirvana*, and the Paramātmā this *brahma-nirvana* and Paramātmā *nirvana*. Durvāsā yes.

Devotee: Durvāsā Muni, he was a *yogī*, but he had entrance to Vaikuṅṭha, he could go there.

Śrīla Śrīdhara Mahārāja: That is not that Vaikuṅṭha. Just as an Indian can see American Consul in Delhi. Like that. In *brahmāṇḍa* there is Kṣīrodakaśāyī Avatāra. And he met there, and not Vaikuṅṭha proper. Bhu Vaikuṅṭha rather, that is known as Bhu Vaikuṅṭha. There is an American Ambassador house here in India. You can meet, American means there. Something like that. Bhu Vaikuṅṭha. Vaikuṅṭha extended here in a particular place. Like Kṣīrodakaśāyī *samudra* [?] There under the guidance of Brahmā and Śiva, the gods are also meeting there Nārāyaṇa. And they are making petition, “That by the cruel dealings of the demons we are driven from the heaven and we are undergoing so many pains. You come to relieve us.” In this way they are going to Viṣṇu. That is in Bhu Vaikuṅṭha, not Vaikuṅṭha proper. The Catuḥsana they can go, they are *śanta-rasa bhaktas*, from Satyaloka. Sometimes they can go to have *darśana* of Nārāyaṇa and then come to Satyaloka. No attraction for this world, but small attraction for Vaikuṅṭha. From that borderline they have some passport to cross the borderline to go some and then to come back. That sort of passport the Catuḥsana has got, some.

Devotee: Is Jesus Christ considered a Vaiṣṇava or a *yogī*. Would you consider him a great *yogī*, because He performed many mystical *yoga* tricks, like walking on water.

Śrīla Śrīdhara Mahārāja: That is another thing. He was a devotee. But He performed only to attract some attraction of the public. He showed some miracles.

Mahāprabhu also did some at some times. He embraced Sanātana Goswāmī, the body was purified like anything. The whole troubles over his body, so many itches and oozing, the pus oozing, that was immediately cured.

There was one Kustha Vipra in Śrī Kurmam, a devotee, he was with leprosy of the extreme type. And he was very eager to have *darśana* of Mahāprabhu, but Mahāprabhu went away. And that man fell senseless, “Oh, Mahāprabhu came and He did not give me *darśana*.” And Mahāprabhu went away about a mile, he ran from that place and embraced that Kustha Vipra Vasudeva, and his leprosy was cured. Not only, but a good figure, beautiful figure, immediately. That is another.

Then also when this Amogha was dying of cholera, and Mahāprabhu touched him.

_____ [?] In this way.

Then Advaita Prabhu's son, Gopāla, also.

One Bhod Ācārya, Bhoda scholar. He was an Acarya and had many disciples in Andhradesh. He had a great discussion with Mahāprabhu, and they managed to offer some *mahā-prasāda* to Mahāprabhu, but really there was some meat or other filthy things. But a big bird suddenly came and took the plate. Then that plate was thrown down onto the head of the Ācārya, and he fell. And the disciples surrounding him began to wail.

Then Mahāprabhu said, "You say, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa and your Ācārya will come up."

And they did so, and the Ācārya came up.

All these things, many things Mahāprabhu showed. That is from that plane to attract ordinary people. Sometimes they show to the foolish people that sort of, something like miracles.

Devotee: I heard that the *gopīs* were previously *Rṣis* who got the desire to become *gopīs*.

Śrīla Śrīdhara Mahārāja: The original *gopīs* are always eternal, but some foreigners are also allowed to join there, the subordinate group. The *Śruti*, the Daṇḍakaranya Rṣis, by their special prayer they are taken in. When they accepted that *gopī* mentality, *gopī bhajan* with most earnestness, they were allowed. They got *siddhi* by the grace of the Lord and were allowed to enter there. By the grace of Rāmacandra the *munis*. And the *Śruti* also by their prayer which was heard by Kṛṣṇa and taken in, they joined. At they same time Lakṣmī Devī from Vaikuṅṭha, she can't enter into that area. So, only through a particular process one can attain, and not taken his own particular position he can enter, but he must accept the change, the process. He must accept the change. And anyone may be changed.

The inner self is there and the outer encasement must vanish, and then one will find that he is *gopī* and he will find necessarily I am in that plane, and her duty also, her or his duty. The inner type of him may be a *sakhā* or *sakhī*, or *vātsalya rasa*, or servant, in many stages of service. And according to his inner acquaintance he will go there.

Devotee: That's in eternal Goloka?

Śrīla Śrīdhara Mahārāja: Eternal Goloka, Vaikuṅṭha Goloka, some may be stopped in Vaikuṅṭha also, in the service of Lakṣmī-Nārāyaṇa. And some may be stopped in Ayodhyā as servitors of Rāmacandra. Some may, as within, some may reach up to Dvārakā, some to Mathurā, some to Vṛndāvana. And there very different orders of servitors. Gradation is there.

Devotee: What is the difference between Satyaloka and Tapaloka?

Śrīla Śrīdhara Mahārāja: Tapaloka the penance is principle, then that is Tapaloka. And Satyaloka, the *sattva guṇa* in its highest form, self abnegation it the highest form, Satyaloka. And then above Satyaloka, on the other side of Brahmaloaka, there is Śivaloka and Vaikuṅṭhaloka. Subtler and subtler and more subtle conception. From misconception to proper conception. These are all stages, when one is avoiding misconception and going to proper conception. And in the proper conception area there is also different gradations. According to the degree of sacrifice he can accommodate within him, quality and quantity, both. Just as here according to ones knowledge and ones energy: ignorance and science and nescience, and then energy more or less. So many variegated creations we find, but ultimately some knowledge and some ignorance, so

variegated. So there also service of different quality, both quantity and quality. According to that classification, according to quality, classification, gradation, infinite.

Devotee: Are Brahmaloaka and Satyaloka the same?

Śrīla Śrīdhara Mahārāja: Brahmaloaka proper, that is the *abscissa*, no man's land, *sāyujya mukti*, sound sleep. When one loses his own individual identification, that stage, such stage of the soul for some long time. But it is not permanent, but for a long time he will have to sleep a sound slumber, Brahmaloaka. *Vimukta-māninas*, they think that, 'We are in the highest stage of life,' *vimukta-māninas*. *Tvayi asta-bhāvād aviśuddha-buddhayaḥ*. But because they do find any attraction for the higher thing, they will have to come back ultimately again in this world. He cannot catch the opposite current, then this current will again bring him down. But for the time being for a long period, he will, if you may say so, enjoy the sound sleep.

[*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādrta-yuṣmad-aṅghrayaḥ*]

["O lotus-eyed Lord, although non devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."]

[*Śrīmad-Bhāgavatam*, 10.2.32]

Devotee: Śrīla Śrīdhara Swāmī, in the *Caitanya-caritāmṛta*, *Madhya-līlā*, in the twentieth chapter, Sanātana Goswāmī is speaking with Caitanya Mahāprabhu. And Caitanya Mahāprabhu says,

ei-mata brahmāṇḍa-madhye sabāra 'parakāśa', sapta-dvīpe nava-khaṇḍe yānhāra vilāsa

["Within the universe the Lord is situated in different spiritual manifestations. These are situated on seven islands in nine sections. Thus Their pastimes are going on."]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 20.218]

Śrīla Śrīdhara Mahārāja: I've already told that Kṣīrodakaśāyī, this *mandar* in Badrinārāyaṇa, and about the American Consul, in Delhi, in Calcutta, in provinces, in this way here and there. So here also God sends His representation of different type in different places. In Mandari Madhusudan. Somewhere this, somewhere that Avatāra, somewhere another Avatāra, in this way perhaps it is mentioned.

Akṣayānanda Mahārāja: Mahārāja, when our Guru Mahārāja was translating *Bhāgavata* there was some conversation with yourself regarding the sun and moon. The moon is closer or the sun is closer?

Śrīla Śrīdhara Mahārāja: Yes. I showed one direction that is not in consideration of physical distance, but I think it will be better, the distance of influence. Influence. Just as we may see in the political, Russia is nearer to India than America, err, than Pakistan. Pakistan is very near, close by, but we may say that Russia is nearer to India than Pakistan. So how? The nearness, calculation of the friendly relations or influence. So I like say that we may take in that way, not in physical distance. Sun's influence over the Earth is first, next that of Moon, next that of Mars. In

this way perhaps we may proceed. I gave some hint in that direction. So if we are challenged we may take this course. But my ultimate basis of argument is that it is subjective. It is like a hypnotist. As the Lord showed Śukadeva at that time, it is described like that. He might have showed that sort to anyone and everyone. And sometimes, one in particular, and it is in His hands. Subjective control: not the objective will control us to see a thing, but the subject as He likes can make a show like a hypnotist. That is my view. So everything can be explained. The higher seer is controlling us to see anything. A man here, "Oh you see Me, I and this." Another man won't see. The subjective control, like that of a hypnotist. Viśvarūpa *darśana* in *Bhagavad-gītā*. What is it? "Arjuna you see this. I am so and so." And Arjuna is seeing that. "I can't see it more." "Yes, I am." Closing. So it's not that the object is controlling the experience of the subject, but the super subject is controlling the experience of the lower subject. That is my understanding. Everything is controlled by the higher.

ūrdhva-mūlam adhaḥ-śākhāṁ, aśvatthāṁ prāhur avyāyam
[*chandāmsi yasya parṇāni, yas taṁ veda sa veda-vit*]

["The holy scriptures proclaim that this material world is like an unchangeable Banyan tree with its roots facing upwards and its branches down, known as an Aśvattha (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the *Vedas*."] [*Bhagavad-gītā*, 15.1]

The root is above, not from the fossil. The fossil will control me to see him as fossil always, no such base law, such a mean law I am ready to accept.

Devotee: If some argument comes, how do we describe that the moon is nearer?

Śrīla Śrīdhara Mahārāja: Moon, not in the physical measurement of distance, but influence. The greatest influence, in the line of influence, Sun is the nearest to Earth. And in the line of influence Moon is the next, and so on. Otherwise, Swāmī Mahārāja he pointed out to the west that in every nation we find Sunday, Monday, this that order, why that? Why that? The Sunday, Monday, Tuesday, in this way the order, it is found in every nationality almost. There must be something.

Devotee: They say that it's because God created the world in seven days. The Christians say that the reason why it's Sunday then Monday is because God created the world in six days and then He had to rest.

Śrīla Śrīdhara Mahārāja: Still, why Sun first?

Devotee: They have no answer to that.

Śrīla Śrīdhara Mahārāja: The Sun has got most intimate connection with Earth, near, but near in what respect? Nearest from the standpoint of influence. The greatest influence Sun has got, the Sun, the ray, heat, that is nearest to the Earth in intensity, that is in influence. It has got greatest hold over this Earth, the Sun. So Sun is nearest. Sun means not that lump, but Sun means Sun's rays, Sun's heat, light. So nearest, that is more influence the Sun has got over the Earth first, and next the Moon. That also we can experience, nearest. The second influence over the Earth the Moon has got. And in mass we are told in the physical also sense nearest to the Earth. Some sort

of influence that must imbibe, have to imbibe.

Devotee: That means when we talk about influence whether we won't take up like Māyāvādī.

Śrīla Śrīdhara Mahārāja: Eh? What's Māyāvādī?

Devotee: Because we're not giving much importance for the Deity, only influence we are getting.

Śrīla Śrīdhara Mahārāja: The influence is also matter, it is also material, the light, heat, that is material thing. And here I'm not talking about the spiritual. But it is material, only subtle or electricity, more powerful than any force ever found. But that is far away, hitherto, now it is found that is very near.

Devotee: Our Swāmī Mahārāja said that, "The astronauts they did not go to the Moon but they might have gone to the planet Rahu."

Śrīla Śrīdhara Mahārāja: It may not be always. It may be that they are misguided in their way of calculation, the method of calculation. Not that Moon, the Moon which has got the influence over the Earth, not that Moon.

Devotee: There's more than one Moon?

Śrīla Śrīdhara Mahārāja: That may be, many Moons there may be, in different: infinite number of Moons there may be. There is some *pinda* what is getting light from the Sun and focussing that to another material body, that is a Moon. Earth has got this Moon and there is another method of calculation. It is all relative. If we consider the Sun to be fixed, then Moon and other planets moving in a particular way. But if we don't consider the Sun to be the centre, if I consider the Pole Star to be the centre, and then how the progress of moving? We take a photo. Then what will be the effect. Sun moving, this moving, this moving, and then, from that consideration, that this Moon may not be some planet to this Earth. Its movement, describing the path, that will be another thing. The Earth's way another, Sun's way another. But because we fix the Sun as the centre we take the picture, we find that this is moving around, this is moving around. But if the centre is changed, and the movement accordingly, then a new picture of chaotic order will come in the calculation. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: *Ke bolchen?*

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha. What do you say? Do you follow?

Akṣayānanda Mahārāja: So then what is the original point?

Śrīla Śrīdhara Mahārāja: The relative and dynamic also, we have to learn of all these things, dynamic. Suppose, there is an example also, that one ship moving, and there is the mast. And one ant is climbing up the mast. What is the resultant of the mast, of that ant? It is moving, the

Earth is moving, and the ship also moving, and the ant is also moving. So what will be the real part, locus, of the ant? So in this way, in relation to the Earth, or relation to the Sun, so it will vary. No location. So according to the centre, so many moving, and according to centre we can chalk out some way. If the centre is removed, then the photo, the line of movement will be different. Remove the centre then your photo of the path described by them cannot but be different. So the Sun with this, the whole solar system is moving around the Polar Star, Dhruvaloka. Because Dhruva and Prasini, Dhruva and this Earth, Polar Star and the Earth almost continue in the same position. So if Polar Star we take as the centre, the Earth will seem to be stand still. And the Sun and other planets are moving. So if one says the Earth is not moving, we can't discard it. Because if we take the Polar Star, Earth maintaining same position always, the Earth is fixed. Though moving, everything is moving, but in that relativity.

Two trains parallel, going, and that window man and this window man, equal speed, their position is unchanged, not moving. So all relative, no end, only standpoint varies. So Sun, not only, but globe what is, we don't know, but Sun's rays, Sun's heat, that is very nearer, having the most influence over the Earth. So Sun is described as nearer to the Earth. And next the Moons influence on the Earth. Then the Mars, in this way. Let them calculate in what respect they have more influence accordingly over the Earth. Let the scientists invent, discover and then to come to challenge to us. And this is somewhat relative, mundane. But my stand is in the extreme cause, that the subject, He's controlling to see, this lower subject. Higher subject is regulating the lower subject, what to see, what to not see. And not the fixed objective world, that is controlling the seer.

I heard that recently one French scientist discovered that the colour is not outside but it is in the eye. In ours also creation, *sāṅkhya* philosophy, that it is coming, the *pañca tan-mātra*, then it is bifurcated as eye, as light, and as colour. The Sun, the light...

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