

## 82.07.29.B

**Śrīla Śrīdhara Mahārāja:**

*yadā sa deva jāgartti, jadedam ceṣṭitam jagat [yadā savṛti-śāntātmā, tadā sarvvaṁ nimīlate]*

[“When the *jagad-puruṣa*, or universal form of the Lord, falls asleep, then everything naturally falls asleep along with Him. Then there is no more creation, no more external activity because all are dissolved. And again, with the awakening of Him, everything becomes active.”] [*Manu-saṁhitā*]

In *Manu-saṁhitā*. When that universal mind, universal person, He awakens, the creation begins. When He goes to sleep, everything gone, vanishes. Just as we also when we go to sleep everything gone. Again we awake everything comes in. Again when sleeping, everything gone. What I see, that is in the universal mind. Hegel has explained in that way. Our mind is a part of the universal mind. Just as this body is a part of the physical world, so our mind is a part of the universal mind, and it depends on that. If Earth is dissolved then this body and everything will be dissolved. So universal mind dissolved, all individual minds will be dissolved \_\_\_\_\_ [?] With the dissolution of the universal mind, this individual mind will vanish. The mind is a part of that.

Just as the government in the mental world, the Yāmarāja, he’s the judge there. Independent of this physical body so many mental bodies are living in the mental sphere. There is a government. They’re caught and punished and rewarded, in the heaven, or in the hell, all these things in the mental world. All in the mental \_\_\_\_\_ [?] And generally the ordinary soul \_\_\_\_\_ [?] from the body, they leave entering Moon. \_\_\_\_\_ [?]

**Vidagdha-Mādhava:** Satellite.

**Śrīla Śrīdhara Mahārāja:** Satellite, of Earth. The Earth’s centre satellite, Moon \_\_\_\_\_ [?] that the ordinary \_\_\_\_\_ [?] that crosses the limit of the Earth and enters into the domain of the universe, solar system. Through the Sun, through light, passes up to Brahmaloaka, light consciousness. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. \_\_\_\_\_ [?]

**Vidagdha-Mādhava:** Guru Mahārāja, Swāmī Mahārāja also caused some excitement by saying the Americans never went to the Moon.

**Śrīla Śrīdhara Mahārāja:** That was mentioned that this Moon is not the real Moon mentioned in *Bhāgavatam*. He told like that. And he also gave some sort of analogy, that in every nation there is first Sun, then Moon, then Mars, then Mercury, then Jupiter. These are counted successively in this way. Why? That was his one point.

**Vidagdha-Mādhava:** Yes.

**Śrīla Śrīdhara Mahārāja:** He told me. Everywhere the first \_\_\_\_\_ [?] The Sunday, Monday, Tuesday, what is the meaning, that they’re successively \_\_\_\_\_ [?]

But I told him, this may be adjusted in this way, from the question of influence. The measurement not by physical distance, but by the interest of the Earth. It draws more interest nearer the Sun, however physically far it may be, but it gets the highest benefit from the Sun. And next from the Moon, and perhaps next from the Mars. In this way, nearer, nearer in interest, nearer is not in physical distance. I told him like that.

Gaura Hari bol. Gaura Hari bol. And there was another question. \_\_\_\_\_ [?]

And then another island, then \_\_\_\_\_ [?] The seven oceans. That is also described in such way. Not only this water, but including the atmosphere. That is, Earth is surrounded by the water, then watery gases, and that has got differentiation in the stages. Earth is surrounded. The water is also in the form of gases, in this way. And there are different places where the souls are living, in different mental bodies.

Some other scholars, Bengali scholars, \_\_\_\_\_ [?] that book was published in \_\_\_\_\_ [?]

purchased perhaps from Swāmī Mahārāja, that he has explained in this way, that set motions of certain types. And not only just the water, but water represented in the gas form. That is the air surrounding the Earth. There we can trace differentiation, in this way.

Anyhow, the last point is there, as He wills us to see, we cannot but see that. Subjective control.

When Kṛṣṇa's entering into the arena of Kāmsa, different sections of people are seeing Him differently.

*mallānām aśanir nṛṇām naravaraḥ strīṇām smaro mūrttimān  
gopānām svajano 'satām kṣitibhujām śāstā svapitro śīśuḥ  
mṛtyur bhojapater virāḍ aviduṣām tattvaṁ paraṁ yoginām  
vr̥ṣṇīnām paradevateti vidito raṅgam gataḥ sāgrajaḥ*

[“O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherdsmen; as an emperor to the wicked kings, as a child to His father and mother, as death to Kāmsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the *Vṛṣṇis* - and along with Baladeva He entered the arena.”] [*Śrīmad-Bhāgavatam*, 10.43.17]

Different group having different impression by his sight. He's one, entering, but different groups will see Him in different ways. It is possible. As He likes to express Himself to a particular - he may see that.

When Kṛṣṇa in Kuru *sabhā*, Duḥśāsana came to bind Him with rope and to put in the prison, He showed Himself in such a way they all wondered, ‘what is this?’ astonished by His figure. Where to put the rope and tie \_\_\_\_\_ [?] Bhīṣma and others, Nārada, so many Ṛṣis were there. Kṛṣṇa had come for negotiation of peace with the Kurus. And Yadavas, the Pāṇḍavas, many Ṛṣis also came. They began to praise, hymns, in His favour.

Then Dhṛtarāṣṭra, he was blind, he heard all those hymns, and asked Kṛṣṇa, “Oh. What I hear I understand \_\_\_\_\_ [?] You are showing Yourself in such a beautiful way, and wonderful way, that they're all astounded to see You. And they're going on using their praise. Please, for the time being, You can do anything and everything, for the time being remove my blindness. Give me eye that I can see You. And again You'll make me blind.”

Kṛṣṇa told, “No, no. Blindness is not necessary to be removed. I say, you see Me.”

And Dhṛtarāṣṭra saw. What does it mean? Without removing the blindness, Dhṛtarāṣṭra was shown His *rūpa*. What does it mean? What does it mean that without the sense of the physical the *rūpa* can be seen. It is mental connection. If He likes, He wants to show, then He can show. No physical senses necessary.

There it is mentioned that, “No necessity of removing your blindness. Only I say, you can see Me, and you will see.”

And Dhṛtarāṣṭra saw. What does it mean? That eyes are not indispensable to see \_\_\_\_\_ [?] the mind can see, if He wants to make Himself...

...

...that is created through the senses.

I saw in paper, two or three years ago, one French scientist he's of opinion that, not that eye can see the colour, but colour is produced from the eye. So sound created from the ear, not that it enters the outside.

So in *Bhagavad-gītā*, *guṇa-pravṛddhā viṣaya-pravālāḥ*.

*[adhaś cordhvaṁ prasṛtās tasya śākhā, guṇa-pravṛddhā viṣaya-pravālāḥ  
adhaś ca mūlāny anusantatāni, karmānubandhīni manuṣya-loke]*

["Some of its branches extend upwards (in the planets of the demigods and celestial beings), some of the branches extend downwards (in the planets of the humans, animals, and lower species), and its mature (three modes of) nature and aim and object (of sound, smell, touch, taste, and form) are its fresh, young shoots. Some aerial roots also extend downwards, to take root in the land of exploitation, within the human plane."]

[*Bhagavad-gītā*, 15.2]

*Viṣaya*, \_\_\_\_\_ [?] this earth, air, and the water, heat, towards the outside, to be experienced by our senses. That is like *pravālāḥ*, just as the branches of the tree, the sprouts come out, so from the individual comes out.

The Sun is there, the eye is there, and the colour is there. With the help of the Sun, eye can cooperate, can come in touch with colour. So ether is there, ear is there, sound is there. Three things, one *satya guṇa*, *raja guṇa*, *tama guṇa*, and recipient instrument and they're making it possible another is represented as the thing of experience, in this way, evolved. From subtle, gross is being evolved. Gross has not got its stability. First fossil, and then life, no. The fossil is only a part of the conception of the consciousness. Consciousness presupposes, fossil presupposes consciousness. Everything, every experience, presupposes consciousness. So consciousness \_\_\_\_\_ [?] and these conceptions floating on the ocean of consciousness, either individual consciousness, or in the universal consciousness, floating.

Gaura Hari bol. Gaura Hari bol. These are abstruse philosophic ontological questions.

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

**Vidagdha-Mādhava:** So Guru Mahārāja, this same principle...

**Śrīla Śrīdhara Mahārāja:** So everything is to be, we're ordered to see everything with veneration. They're all of superior position than us. The Earth also, that is a part of universal consciousness. So I shall revere everything. Every part connected with Kṛṣṇa. Every part should be connected with Kṛṣṇa, and should be venerable, worshipped. I'm the worshipper, not the enjoyer, exploiter. I'm a servant. I'm a serving unit in this universe. Everything is of higher origin \_\_\_\_\_ [?] universal consciousness \_\_\_\_\_ [?] transformed. Instead of seeing everything materially, we're requested to see everything spiritually, opposite. Whatever you come in contact with, try to see it with respect, of spirituality, not materially, a product in your view. That will help you to come in real contact with things, reality. So serving attitude takes us nearer to reality, and exploiting tendency takes us far from the reality, *māyā*, misconception. Exploiting tendency takes us far from the reality, that is misconception, *māyā*.

Centre of reality may be dependent on Him in all matters, very much giving life, a grateful life. That is noble faculty, devotion, gratefulness, benevolence, worshipping, service. We should live in the midst of these noble faculties, and that nobility will transfer its quality to me. I shall be noble coming in contact with them. And coming in contact with lower things, 'I'm the master and they're like slaves, I can mould him in any way I like,' that association takes me down to be materialised, to my lowest position. It will take me so close to the matter, I'll be as free as stone.

Die to live. And apparently you may think that is we're losing our interest, no. By sacrifice we thrive, and by exploiting we go down, we lose. Exploitation takes us lower. Apparently, 'I'm master of all I see, I'm monarch of all I see,' but that is the most heinous disease, will take down to the lower position. 'I'm servant of all I see' will take you nearer to \_\_\_\_\_ [?] section of the world. So die to live, try to die for others. You are insignificant of the insignificant - think like that. You may be utilised and earn your fortune by serving of the higher entity. Their influence will be injected in you in their association. So service is your food. You can thrive in service, and you'll have to die in enjoyment, exploitation. We're *taṭasthā śakti*, we're created with the possibility \_\_\_\_\_ [?] both kinds of adaptability within us \_\_\_\_\_ [?]

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

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

**Vidagdha-Mādhava:** So Mahārāja, Kṛṣṇa gives the *bhakta* faith. Kṛṣṇa bestows faith on His devotee, as the devotee needs vision, to see, to have faith one has to see the Lord working through his environment. Yes?

**Śrīla Śrīdhara Mahārāja:** I can't follow it. Kṛṣṇa says? Where? In *Gītā*?

**Vidagdha-Mādhava:** Kṛṣṇa says in *Gītā*, that if one worships a particular demigod, He makes his faith steady, in that demigod.

**Śrīla Śrīdhara Mahārāja:** He says if you worship demigod you'll get that demigod position.

**Vidagdha-Mādhava:** Yes. But He's making that faith steady. So He's bestowing some vision? As you were explaining, subjective vision, then we're inclined to think this way or that way. So if one is seeing the Lord working through the material energy then his faith is increased. Yes?

**Śrīla Śrīdhara Mahārāja:** I can't follow. Who will worship the demigods, he will attain the closeness of the demigods.

**Vidagdha-Mādhava:** Yes.

**Śrīla Śrīdhara Mahārāja:** That is there, *yo yac chraddhaḥ sa eva saḥ* [*Bhagavad-gītā*, 17.3] "But who worships Me, he will come to Me. And who will worship other gods, he'll go there. But that is transient, confined only in this transient world, and I am transcendental."

**Vidagdha-Mādhava:** Yes. If Kṛṣṇa wants you to see white He'll make you see white, as you explained...

**Śrīla Śrīdhara Mahārāja:** Kṛṣṇa withdrawn there. When they're worshipping other gods there is no Kṛṣṇa. He's that independent.

*na kartṛtvam na karmāni, lokasya sṛjati prabhuḥ  
[na karma-phala-samyogam, svabhāvas tu pravartate]*

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [*Bhagavad-gītā*, 5.14]

"I'm independent. And they're left to their own *karma*, their own meagre free will. In the *māyāic* world they're left free. They can have free choice, and they're doing there this thing."

Whenever He comes to interfere that is another thing. And if He comes to interfere, not without cause, must be some *sukṛti* comes from the *sādhu*, then His interference. Otherwise they're all left free. You have got your meagre, the small particle of free will, it is with you. You are a particle, your freedom is also a particle. And you're at large in this field, world, you select your own and going on with your own. That is this world of misconception. And here, Kṛṣṇa does not come to interfere.

When, only through His saint, and sometimes He comes here personally, instruction, when He comes as an incarnation and says, "Do this. Don't do that. This is this, this is this. This is black, this is white. If you take white you'll get this thing, if you take black you'll get this thing."

That is from not direct interference in their activity, but a passive advice. And then His saints, devotees, also come and canvas, without interfering with the freedom of the individuality. And if by choice of their free will they accept the advice of Kṛṣṇa or the saints and devotees, then they gradually come in connection with Kṛṣṇa camp, otherwise not. He's aloof.

*na kartṛtvam na karmāni, lokasya sṛjati prabhuḥ*

*na karma-phala-saṁyogam, svabhāvas tu pravartate*

That is, He has left us in our own nature to handle with the environment. It is there, you are there, you select your own prospect \_\_\_\_\_ [?]

But sometimes He comes. “Don’t do this. If you do this, this will be the bad effect. If you do this it will give you good result.”

In this way He comes and advises. He does not partake in control His soul to take a particular course, no. Non interfering attitude. Otherwise, the *jīva* has got, has not any freedom. So a conscious unit means endowed with freedom. So He does not interfere with the freedom of the consciousness. They’re all particle of consciousness, and consciousness means endowed with freedom. \_\_\_\_\_ [?]

...

...under the care of Vidagdha-Mādhava Prabhu. Ha, ha. Hare Kṛṣṇa.

**Vidagdha-Mādhava:** Mahārāja, one last question in this regard, on the subject of subjective vision. There are nine Deity forms, and one of those is, in the mind. There’s wood, stone, jewel, there’s different substance a Deity can be fashioned, from wood, from stone, from earth, from jewel...

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

**Vidagdha-Mādhava:** A Mūrti can be fashioned in nine ways.

**Devotee:** Eight ways.

**Vidagdha-Mādhava:** Eight ways. So one, is in the mind. Yes?

**Devotee:** One is mind.

**Śrīla Śrīdhara Mahārāja:** Everything is in mind. Why one?

**Vidagdha-Mādhava:** Because nothing can, there... that seems to be the best. Isn’t it?

**Śrīla Śrīdhara Mahārāja:** Yes.

*śailī dāru-mayī lauhī, lepyā lekhyā ca saikatī  
mano-mayī maṇi-mayī, pratimāṣṭa-vidhā smṛtā*

[“The Deity form of the Lord appears in eight varieties of material substances: stone, metal, wood, earth, paint, sand, the mind, and jewels.”] [*Śrīmad-Bhāgavatam*, 11.27.12]

There is a *śloka*, in Sanskrit. The *mano-mayī*, generally the *sannyāsīns*, it is recommended for the *sannyāsa āśrama*. They will wander here and there, and mentally they will worship. Everything is mentally done, should be done by the *sannyāsī* class, *mano-mayī*. But really He’s *cinmayī*, but the nearest approach is *mano-mayī*. Then there is *lekhyā*, only by, in a wall with some paint. Paint means this mud or something like, this cement or something, *lekhyā*, only by the paint, *lepyā lekhyā*. Then *dāru-mayī*, by wood. *Maṇi-mayī*, then \_\_\_\_\_ [?] *śilā-mayī*. In this way, eight kinds of Arcā-Mūrti to be worshipped, representation.

**Devotee:** But transcendental.

**Vidagdha-Mādhava:** Yes. So how to accomplish the Deity of the mind? How to accomplish? Is there a process to actually accomplish that goal?

**Śrīla Śrīdhara Mahārāja:** To have conception of the principle of Arcā, it has been asked, when you are worshipping any Deity, you are asked for meditation, the *mantram* is there, the meaning is there. Without the help of the external, material things, you are to do everything in your mind. That is *mano-mayī*.

**Devotee:** In worship Deity, that is *mano-mayī*.

**Śrīla Śrīdhara Mahārāja:** You may have a conception of any of the *śilā-mayī*, or *dāru-mayī*, or anything in your mind in meditation. In Jagannātha you may conceive, have conception of Purī Jagannātham, and worship in the mind. Mahāprabhu, here or there, in any place, as you, which has attracted you most, you can think of His figure, and will do the necessary things. Everything, in imagination, you are collecting flowers, rubbing *candana*, but it may be so strong that it can defeat the physical representation also. Jīva Goswāmī has mentioned one instance. That one *brāhmaṇa* he used to worship mentally. Every day he used to give some *paramāṇna bhoga*. *Paramāṇna* you know?

**Devotees:** Sweet rice.

**Śrīla Śrīdhara Mahārāja:** Sweet rice he used to give, *bhogam* to his Deity, in mind. One day, suddenly this thought came in his mind, “Perhaps it is too hot?” So, whether it is too hot, not fit for the eating of the Deity, so he unconsciously tried to measure the heat of the food, and with this finger, thumb, he wanted to touch that imaginary food, *paramāṇna*. And suddenly he felt it is too hot, and there was an abscess.

So the mental representation may be sometimes so concrete that it produces \_\_\_\_\_ [?] result. Though it was all in imagination, it is also possible. So imagination and external things have got an intimate connection. So strong intensity of mental force can create this physical thing. We are to understand by this example.

Let there be water, there was water. Let there be light, there was light. That is mentioned in *Bible*, that God created in this way. His will is sufficient. So sometimes the will of a devotee is so much intensified that it can create \_\_\_\_\_ [?]

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

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

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. What’s the time?

**Devotee:** Nine twenty five Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Nine twenty five \_\_\_\_\_ [?]

**Devotee:** OK Mahārāja. Jaya Om Viṣṇu-Pāda...

.....