

## 82.07.31.A

**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...

...

**Vidagdha-Mādhava:** I have one question Mahārāja.

**Śrīla Śrīdhara Mahārāja:** What does *he* say?

**Vidagdha-Mādhava:** He was, generally, he liked to hear something about Lord Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** Kṛṣṇa’s description has been given in *Bhakti-rasāmṛta-sindu*, in a beautiful ontological search. *Akhila-rasāmṛta-murtiḥ*. If you can conceive that all different types of ecstasy, joy, be personified, He’s so. *Ānandam*, *rasam*, happiness, ecstasy, blissfulness, that is transcendental, that emanates, not mundane. That is in *Upaniṣad*, *raso vai saḥ*.

*[raso vai saḥ. rasam hyevāyam labdhānandī bhavati  
ko hyevānyāt kaḥ prānyāt yadeṣa ākāśa ānando na syāt eṣa hyevānandayati]*

[“Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy.”]

[*Taittirīya Upaniṣad*, 2.7] & [*Gauḍīya Kaṅṭhahāra*, 9.2]

That is controlling the whole market, that happiness, joy, higher divine joy, divine happiness, not mundane. Anyhow, on the whole, every one of us wants to be happy. Happiness, transcendental, original, that is the most universal thing. In *Veda* it has been told as *rasa*, *ānanda*. Some say it is beauty, *satyam*, *śivam*, *sundaram*. Some say it is *prema*, love divine.

That can be divided into different parts. Indian transcendental scientists, they have divided that transcendental wealth mainly in two divisions. One transitory, the other permanent. Five permanent *rasas*. Just as conjugal, filial, friendly. The relation of one friend to another friend, a particular *rasam*, friendly happiness, interchange of friendly happiness. Then wife, husband, conjugal consorhood, that sort of friendship. Son and mother, father and son, and children of five friends. *Śanta*, *dāsya*, *sākhyā*, *vātsalya*. So man and master, that is also a particular relationship, or *rasa*, *ānanda*, happy relation, man and master. *Śanta*, that is submission to particular authority. That is also *rasa*. *Śanta*, *dāsya*, *sākhyā*, *vātsalya*, *mādhurya*, five kinds of standing relation of happiness.

And another seven transitory, passing. Just as *hāsya*, the laughing *rasa*. *Adbhuta*, wonderful, strange, that is also a kind of *rasa*. *Vīra*, sometimes varied temperament, that is also a particular *rasa*. \_\_\_\_\_ [?] sometimes very piteousness, kindness, very benevolent, that is also a kind of *rasa*. *Bībhatsa* also, there is a relationship of contempt, we see and we can’t see it, rotten things, so many things we can’t see, *bībhatsa*. *Bhayānaka*, a fearful *rasa*, a tiger \_\_\_\_\_ [?] What is in African jungle, a mammoth, it will come and I’m afraid, *bhayānaka*. These are flickering, that are seven.

Where we find a centre which combines all these *rasas* in one place. Mainly the *Śrī*, the beauty, is the main place. That is Kṛṣṇa, *Śrī*, Reality the beautiful. Kṛṣṇa, reality the beautiful. His colour, His sound, His gait, His temperament, His movement, His laughing, His eating, His laughing. Everything is very, very charming to one and all. But, that is the abode of all His *rasa*, but still He's personal. He's a person. Not only substance, not an abstract thing, but He has got all the qualities of a great person, *caitan*, personality is there. If the Absolute Beauty has got any personality, then it is Kṛṣṇa. The Absolute Love having personality, He's Kṛṣṇa. Beauty, charm, love, mercy, all these.

Mercy means above justice. We can't think that any good thing can remain beyond justice. Justice must be the highest standard of our thinking. But mercy is above justice. Justice is necessary when a decision is inevitable between two or more parties. Then the question of justice comes. But when the whole thing is one, no justice. One is paramount power. He's come to get justice from Him. He's all in all. He's autocrat. He can make or mar. The world is designed and destined by Him. He's such. He can design, He can abolish this creation, and if He likes He can do it in any other way. Designed by Him. Diabolically opposed it may be which we cannot conceive even in our present state, sum total, absent.

He's by Itself. The German philosopher Hegel's saying. He's by Itself. He's His own cause. None has created Him. And also, He's for Himself. That means He's meant to satisfy His own whims, not to satisfy the whim of any other, third person, entity, then that entity will hold higher position. So, He's for Himself. That is His *līlā*, His pastimes. He's not to explain for His activities to any other higher principle. So, He's such. For Himself, and everything for Him, destined and designed by Him. Such prime cause.

And we're part and parcel of His potency. He's got various potencies, and we're a part of His potency, still endowed with certain amount of freedom, free will. And by the use and misuse of that free will, what little we have got, we can thrive or we can lose our prospect, little.

So Kṛṣṇa is such: the fulfilment of everything that is found in this world. Everything may have its fulfilment in Him. In Him means in His service, in rendering His satisfaction. He's for Himself, and other things are for Him.

So Hegel says, "Die to live." Whatever independent free will you have got, give them up, and throw yourself in the whim of that autocrat absolute. Apparently you'll have to die, because your selfish ideas, thoughts, are to be abolished. But you'll gain when you'll come to Him and get Him, you'll find that you have got enough, more than you could expect, beyond your expectation when you have been gainer. So die to live. Real life is there. And this egoistic life of external mundane membership, this is a farce to us. Because there is death, there is disease, there is infirmity, and there is birth. All these influences of nature we're to undergo. But if we're to get rid of all the troubles we find here, wholly, then we're to die as we are. We're to dissolve our ego, the false ego that has been created by false aspirations, that if I get this I shall be happy. If I get that I shall be happy. I get the fourth I shall be happy. All these false notions, ideas, I've fostered, and the ego has been created. That false ego, pernicious ego, that must be put into fire, and golden ego will come out. Fire means, the universal wave, that for the satisfaction of Kṛṣṇa you'll throw yourself. Not for any particular selfish idea, but for universal. More than universe. Universe is in one part.

Infinite is in one part. He's such. The container of all possible infinities. If from infinite, from zero, if zero is minus, it remains zero. Zero added to zero, zero. Zero into zero, zero. Zero divided by zero. So infinite plus infinite is infinite. Infinite minus infinite is infinite. Infinite divided by infinite is infinite. In infinite it is infinite.

*athavā bahunaitena, kim jñātena tavārjjuna  
viṣṭabhyāham idam 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]

In *Bhagavad-gītā* we see. “What more I shall speak to you? I have spoken much. Nothing again to speak. But in nutshell you know that whatever you can think is in My one part. The conception of your infinite is in My one part. I’m such, I’m so and so.”

So with that idea we’re to approach Him. Back to God, back to home, that is sweet, sweet home. We have not come to colonise another land, and to give the hoax that we shall \_\_\_\_\_ [?] Sweet, sweet home. Take us back to our home. It is very, very sweet. Leave the land of death \_\_\_\_\_ [?] go home. That home, and yourself, is eternal. *Sat, cit*, it is conscious, *ānandam*, you will find in your own intrinsic position that it is the path of blissfulness in itself. Now it is covered. This path may be covered with some other thing. Be cautious. This path \_\_\_\_\_ [?] The jewel is covered with alloy. Remove the alloy, it will shine. Something like that. Hare Kṛṣṇa. Gaura Hari bol.

So in soul, you’re all right, but soul - just as this body is a part and parcel of this earth, of this material world, so the soul is a part and parcel of that world. That is not produced by this mass of flesh. Soul is eternal, immortal.

Socrates had to, support, death was, the penalty of death, because he told, “Soul is immortal.” That was his fault. And that existing government imparted capital punishment on him, because he simply said, he told that, “Soul is immortal.”

And Christ had also, was given same fate when he declared that, “Everything belongs to Father.”

Romans, they’re very much disturbed. “\_\_\_\_\_ [?] then that man he’s against, he’s preaching disloyalty. Everything belongs to Rome. But he says that it does not belong to Rome. \_\_\_\_\_ [?] he was tried and put to death, crucified.

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

*Śrīmad-Bhāgavatam* and Mahāprabhu came with this, that beauty is above all, above power.

There is another one. We’re habituated to think that the power is ultimately controlling the whole thing, the power is the greatest thing. But *Śrīmad-Bhāgavatam* and Mahāprabhu \_\_\_\_\_ [?] change, no, the ultimate controlling principle is love and beauty \_\_\_\_\_ [?] A powerful man also may be controlled by beauty, the beauty of voice, song. The flute of Kṛṣṇa. Sound beauty and colour beauty, figure beauty. Beauty may be of different kinds. But all beauties combined in Kṛṣṇa. *Kṛṣṇa*, *na*, *Kṛṣṇa*, attraction, and *na*, giving something in return. Attraction, Sun, Moon, all attracting one another, but when attraction endowed with life, that becomes love, affection. Living attraction means love, affection. Kṛṣṇa, the living absolute principle, is attracting everything, through affection and love, through beauty and charm. And even the most powerful, he’s also disarmed by the \_\_\_\_\_ [?] beauty \_\_\_\_\_ [?] vanishes. He’s defeated by the force of beauty, if it can be told so. Love is the highest thing, principle, and all accommodating. No complaint should be against that.

Rather, if I want to control you by force, by power, there may be injustice. But if I’m nurtured by real love, not a facsimile, this fleshy love, that is lust. Lust and love, that must be differentiated. ‘This is what is lust, that is the perverted reflection of love.’ That is treacherous, like a trap, this lust. This is mundane, this is very low. It has got bad reaction. But the love divine has got no reaction. All reaction of the similar nature, that love divine, transcendental.

These are the effects, in a general way I give you some idea. But the details if you want it you are to study systematically and \_\_\_\_\_ [?] and your energy. That is devoting yourself gradually. Higher knowledge if you want to have, then that cannot come to me to serve me. His position is higher. I’m to go for His interest towards Him. I’m for Him. He’s not for me. He’s for me in another way, but I must oblige Him. I must serve Him. And as a reaction I’ll be a gainer. And He has got higher position. He won’t come to serve my lower whims. But His noble whims if I can serve then I’ll be gainer \_\_\_\_\_ [?]

Super subjective, He's in the super subjective area, transcendental, supramental, super subjective. I'm subject, this world is object to me. He's subject, higher subject, and I'm object to Him. He holds such position. *Jñāta*, means knower, knower of many. I'm knower of this objective world. He's knower, including this objective world, and also what's within me. More subtle than my fine conception, higher and subtler conception in all respects.

So *prañipāta*, *paripraśna*, *sevā*, so with serving attitude only can we have entrance into that domain. We're to acquire, collect a visa, and the visa they won't allow if they think that it is for the loss of their country. Everyone will think that if we shall get something from him, then he'll issue visa. Otherwise they won't issue any visa. And without visa we cannot enter. So if we want, if we prove that I'm going for the good of that land where I want to enter, then we'll be allowed. That serving spirit, for the service of that land, then you'll be allowed. And with disservice we'll be dismissed from the going.

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

The first connection we get, the help to enter that, the sound, divine sound, the Name, Mahāprabhu says, *Bhāgavatam* says. The sound aspect is the cover of the whole, so that is \_\_\_\_\_ [?] Ether is the subtle-most of this mundane, and there also that their ether coming together, that is also circumference, devoting all, covering the whole. So sound of the both, who are transcendental and mundane, they come closer. So with the help of the sound we can connect with them \_\_\_\_\_ [?] Here, sound is the subtle-most, and there sound is the grossest. Within sound everything. But here, the sound is the finest thing, it permeates everywhere, sound, ether.

So it has been recommended \_\_\_\_\_ [?] sound, but whatever it may be, it must be of the interest of that land. And the spiritual will never come to serve mundane. But if anyone plodding under mundane trouble wants to be relieved, released, relieved of it, and fix his membership with that world, to serve that world, then they will give him connection. By agents, Vaiṣṇava are the agents of that land. They come here by the will of the divine, and canvas for the good life there. And one who hears them, listens to their words, and thinks that it is very, very good prospect to go and live there, in various ways they'll connect and they'll try to get a ticket. Find out how they can enter into that place, the land of the beautiful, the land of fairness, which is above judgement, which can stand above judgement. That is affection, mercy, love, charm, all these things, above judgement. Here is also poor judgement, very filthy, very nasty. Even so there judgement also fears to come to effect a compromise. That is also, in our judgement, that judgement has nothing to say. My thing I'm giving to you. I'm the proprietor. I'm giving something to you. \_\_\_\_\_ [?] Why you be kind to him? Judgement comes. The land of giving, every unit they're busy to help others. Here, every unit is an exploiting one, every unit exploiting one. Those that have hands...

*ahastāni sahasānām, apadāni caṣṣpadām [laghuni tatra mahatām, jīvo jīvasya jīvanam]*

["Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."] [*Śrīmad-Bhāgavatam*, 1.13.47]

...hands, they're eating those that have no hands. Those that have got legs, they're eating those who have got no legs, creepers, all these things. And the stronger they're eating the weaker. At the cost of so many lives, one body is maintained. To maintain one body, how many bodies are killed in a life? A nuisance. But to every action there is equal and opposite reaction. We can't get off Scott free. We must have to pay for that. And I shall have to come down. I'm riding on the horse, the horse is going to be entitled to ride on me \_\_\_\_\_ [?]

To every action there's equal and opposite reaction. Nature wants no vacuum, does not tolerate any vacuum. So I can't take French leave. So here we're all exploiting units, but in that land everyone is a dedicating unit. That's the difference. Our soul really is a dedicating unit. Competition of dedication, here competition of exploitation, and there competition of dedication. But in the land of eternal, stuff is eternal, no dissipation, no want, no death, but all, the whole, dedicating unit. Opulence enough, in the land of opulence all giving. All giving money into the bank but no cheque he's cutting, only giving, giving, everyone is giving to one

another. And it's eternal, it cannot be finished, no question of emptiness. Such a possibility, affection, beauty, love, charm, ecstasy.

We're in the world of concrete reality, but everything will evaporate one day. Even the Earth, the Sun, everything will disappear. Even the scientists they're also of such opinion, what about the philosophers. Philosophers they say that this is all transient, all mortal. Scientists they have moderated \_\_\_\_\_ [?] But it was created, the Sun, Moon, all these, and again they will be dissolved. And after \_\_\_\_\_ [?] the great dissolution, again they will be created, again dissolved. This fun is going on in this mundane world from time immemorial. And like us we're victims, in the name of mastery, kingship, monarchy, we're crushed about here, like so many units of coolies. We're recruited coolies to fill up this mundane world of death and nastiness.

But the recruiters from that land also they're moving, wandering, though very rarely found. And just as Swāmī Mahārāja went to the west, and how many he has collected for the Vaikuṅṭha land, the higher transcendental land \_\_\_\_\_ [?] The land of Kṛṣṇa. Hare Kṛṣṇa.

...

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...

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