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Śrīla Śrīdhara Mahārāja: ...to have that. A strong recommendation giving up his own life, at the sacrifice of his life. Peacefully he showed the way towards the unseen. And neglecting the conception of our wealth in this tangible world. But what is that world? He's not very clear, only vague. Representation of God is vague. As was necessary in that circumstances he did. Hare Kṛṣṇa.
His group they're doing well?

Devotee: Yes, very well.

Śrīla Śrīdhara Mahārāja: Very well?

Devotee: Hmm.

Śrīla Śrīdhara Mahārāja: And Sagara Mahārāja is in South America?

Devotee: He's in California, Mahārāja, in Badger.

Śrīla Śrīdhara Mahārāja: California.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And our Āśrama Mahārāja, he's very saved, very graciously. Heavily attacked position he was. We're told that place was very heavily attacked by earthquake. But wonderfully he was saved.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Nearly eight years Swāmī Mahārāja passed away? Eh? How many years?

Seven, nearly eight years, eh, passed?

Devotee: Yes, eight.

Śrīla Śrīdhara Mahārāja: Twelve years he was on preaching tour, twelve years. Sixty five, he went in sixty five, and up to seventy seven he was in the active field. And passed away seventy seven, November. And eight years gone. So many times he came here. Hare Kṛṣṇa. Eight years. But within the twelve years what he has done, inestimable, almost impossible. So I remarked that as an agent of Kṛṣṇa he has done. Nityānanda Prabhu entered into him. What he has done it is almost impossible. To take the spiritual seed of the highest level from door to door throughout the whole of the world, it is almost impossible. Only the saying,

pr̥thivīte āche yata nagarādi-grama [sarvatra pracāra haibe mora nāma]

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."]

[*Chaitanya-Bhāgavatā*]

“Whatever the village or the town in the world, *sarvatra pracāra haibe mora nāma*. My Name will be preached everywhere, to every nook and corner of this whole world.”

And as the agent of that divine statement he worked. And some say, *prthivīte paryanta yata nagarādi-grama*. Even everywhere in the whole universe, and even extending to the earth, material earth, everywhere. Village, town, everywhere, up to the material earth, including the whole area of the *brahmāṇḍa*, even if it is already transcendental.

*athavā bahunaitena, kiṁ jñātena tavārjjuna
viṣṭabhyāham idaṁ 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]

“By a portion of My negligent self I occupy the whole universe. My transcendental aspect is vast, vast, infinite, and only by a very negligent portion of Me I’m capturing this world.” Kṛṣṇa says in *Gītā*. “*Kiṁ jñātena tavārjjuna, viṣṭabhyāham idaṁ kṛtsnam, ekāṁśena sthito jagat*. The conception of your infinite is only a negligent part in Me. Your infinite is in a negligent part of Mine.”

And His action, His grace flowing. So to the farthest corner, this earth, negligent part, and there also every village and town, overflowing the whole. It is not impossible, we can think about the real position of this Absolute to certain extent. *Prthivīte paryanta*. “Up to the earth, not earth is all in all, but it is the negligent extremity of My possession.” Even there, every village, everything is possible for Him.

Adbutkrāma, that of wonderful stride. One stride means *crores* of *brahmāṇḍas*, solar systems, one mere stride. The standard of measuring infinite. Just as these light years of measuring the time, light years, time, the measurement unit of measuring the time, light year. Not a second, minute, hour, no. Light year is the lowest standard of the measurement of the time. So His measurement, *adbutkrāma*, one stride capturing everything.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol. Today we stop here.
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpad Bhaktivedānta Swāmī Mahārāja kī jaya!
Bhakta-vṛnda kī jaya!
Hari Nāma Saṅkīrtana kī jaya!
Chaitanya Sāraswat Maṭh kī jaya!
Navadwīpa Dhāma kī jaya!
Bhakta-vṛnda kī jaya!
Gaura Hari bol.

...

Śaktyāveśa Avatāra. He’s a *ṛṣi* whom Nārāyaṇa entered and utilised that body, brain, education, for the purpose of spreading the revealed truth in different forms. This world is filled with empirical

researchers, knowledge which is gained from senses, which we acquire through our sense and brain. By material means what knowledge we gather the world is filled up, *pratyakṣa*, *parokṣa*. But if there's any transcendental world, higher spiritual world, that is the abode of knowledge itself. If we enquire patiently and intelligently then we can easily find that whatever wonderful research we do, that is already existing there, which even our higher brain is astounded, feels strange. "Oh, what sort of intelligent work is in the nature?"

Only a few points they discover and they say, 'We're so big. We're so big research scholars we've found out so many wonderful things in the nature.' But they do not create those things, they're already there. And only a negligent part they discover and they think that they're very big brained person. But all those wonders are already there in numberless measure, magnitude. So brain or knowledge is behind this nature.

The Berkeley says, "Not that mind is in the world, but world is in the mind."

Whole existence is floating on a conscious ocean, spiritual ocean. And beyond this material conception, sense experience world, vast portion is still transcending where no human brain, or any brain of any animal is there. From there some knowledge transmitted in this world. From the world of knowledge pure, some transmitted here in the material conception. And that is truth beyond any experiment of these kind of persons that live here.

So Vedavyāsa, Vyāsadeva, Kṛṣṇa-Dvaipāyana, He was chosen by the Supreme Authority to give some extensive knowledge about that spiritual world, which is very necessary for the persons that are living here in bondage. And for which He made an adjusted addition of the *Vedas* _____ [?] and *Vedānta*. The substance of the *Upaniṣad* was collected to produce, to show, to demonstrate, what is the real purpose of the whole revealed scriptures in a very short summary way. *Vedānta*. Then, everyone has no right and no capacity to understand the Vedic truth, so through *Mahābhārata* ordinary stories and historical life of many persons he represented the Vedic truth for the good of the mass, ordinary mass, people. And also he composed eighteen *Purāṇa*. That is also in the line of story and history, both combined. *Purāṇa*. Then, eighteen *Purāṇa* divided into three parts, *sāttvic*, *rājasic*, *tāmasic*. According to the capacity of the people that was divided into three parts. For the lowest kind of people the *tāmasic Purāṇa*, there are six in number. And for the middle class *rājasic Purāṇa*. And for the higher class the *sāttvic Purāṇa*.

So there is one *Mārkaṇḍeya Purāṇa*, *rājasic*, of the middle class. There is a story about this Durgā *pūjā*. It was generally done in the spring season, *vasanti pūjā*. The origin was there was one demon named Myshasu [?], he became so unruly and anti God that the Godly people they're very much disturbed by him. And the ordinary masses also received so many troubles, specially those who were in favour of Nārāyaṇa. Then the gods went to Brahmā, and with Śiva also they went to the Viṣṇu Who was on the Kṣīrodakaśāyī, the ocean which is supposed to be made of milk stuff. In the *brahmāṇḍa* that is a place where the Kṣīrodakaśāyī, the Paramātmā Who is ruling this material world from within. And outside also His quarter is on the Kṣīrodakaśāyī. That may be thought,

Lavan ikṣu asapti dadhi dugdha yad antaka [*Śrīmad-Bhāgavatam*, 5.1.33 ?]

Five [seven] kinds of ocean which is surrounding this earth. The first is lavan [?] that is salt water. Then ikṣu, that juice of the sugar candy _____ [?] Then the next ocean is made of wine _____ [?] The fourth is made of this ghee, the butter boiled _____ dadhi [?] Then fifth one is like curd, a

sour liquid _____ dugdha [?] Then the sixth one is made of milk, and _____ [?] and pure water is the last and the seventh ocean in which this earth is standing.

So we find only this salt ocean here, and that is supposed to be in airy position. Up to fifty miles we find the atmosphere around this earth, and there are different stages of air. And it may be within that, the earth is within that ocean of different type. The atmosphere might be of such comparison which is surrounding the earth. And the earth is surrounded by the salt water, and the whole thing surrounded by some sweet air. And this sort of taste may be found in different plane of air. And the whole earth is surrounded by such sea of different types we're told. Their quality may be compared with these things as mentioned.

So there Kṣīrodakaśāyī, the milk quality layer surrounding this earth, there Kṣīrodakaśāyī, Nārāyaṇa, He exists. Who is in charge of this world as Paramātmā entering into every heart, controlling, and outside also helping the management of a particular solar system or so.

Now, Brahmā, Śiva approached Kṣīrodakaśāyī and there was some consultation amongst them how to subdue this demon of extraordinary valour and capacity. Then they came to some conclusion that all their potency may be transferred to form a female figure. And so they gave a part of their potency to deposit somewhere, and then by the combination of that a lady came out. And they put their own weapons also to that lady. And the lady was created for the purpose, and there prepared to fight out with a great enemy she began to - a sort of war-cry.

And here Myashasu [?] who was born from - father, a human demon, and the mother was a buffalo. From there this demon came out. And he was so much powerful that none can subdue him. Then Myashasu heard that a peculiar noise is coming from somewhere within this world.

He sent his men all around the world and got report that, "Just on the verge of that *kṣīra-sumudra* this sound's coming. There's a beautiful and grand lady equipped with different sorts of weapons. She's threatening any power, and perhaps she'll come to meet us, swiftly, immediately."

Then Myashasu ordered his army department to be ready and to attack the lady. And the fight began, and ultimately all his generals, and at last that Myashasu he was killed.

And this sort of example is shown in this *pūjā*. However greater this empirical power holders they gather, but there is some divine power that will appear and as reaction this material power will have to be finished. That is the idea. It is said in *Mārkaṇḍeya Purāṇa*.

[?]

Mārkaṇḍeya Purāṇa is giving the description of *manvantara*. *Manvantara* you know, you might have heard, our four *lākhs*, and thirty two - years is the durability of this Kali-yuga. And the double is Dvāpara. And the triple is Tretā. And four times the Satya-yuga. On the whole ten times, and the middle portion also there, *sandhya*. So on the whole, ten times of Kali-yuga is one Deva-yuga. And,

*sahasra-yuga-paryantam, ahar yad brahmaṇo viduḥ
[rātrīm yuga-sahasrāntām, te 'ho-rātra-vido janāḥ]*

["A day of Lord Brahmā lasts for one thousand *catur-yugas* and his night is of the same duration. Persons who know this have the true conception of day and night."] [One *yuga* (age) in

the time calculation of the demigods = the four *yugas* or one *catur-yuga* in the time calculation of mankind, or 4,320,000 years.]

[*Bhagavad-gītā*, 8.17]

And such Satya, Tretā, Dvāpara, Kali is one in this way, one thousand *yuga* makes one day of Brahmā, the creator of this world. The power that has created this world, there the daytime is longer, and it is thousand times more than the year we count here, and the night is also of the same degree. And in one day of Brahmā, seventy one - fourteen Manu and Indra they reign here. The longevity of their kingdom, the period of their rule is seventy one *yuga*. That fourteen Indra or fourteen Manu they're in one day of Brahmā.

So Mārkaṇḍeya in his *Purāṇa* he's supplying the history of the day of Brahmā. And by - *asta-manu* - and after giving description of the seven he has come to give the description of the eighth Manu, Manu number eight. Then he says from the beginning that, "Who is called this eighth Manu, in the second *manvantara*, he was a king by name Suratha [?]

[?]

He was the sole controller and ruler of the whole of this world. His name was Suratha, a king in the second Manu. Saratisha [?], the name of the Manu was Saratisha and in his rule this man was a king. And that man he became the Manu of the eighth *manvantara*. Who was the eighth Manu, and what was he, that is he's tracing his history.

He says, "In the second Manu, during the time of the second Manu he was Suratha, a king. And what was his history? He found that his own people revolted against him. The queen made some intrigue with the minister and they wanted to overthrow him. And finding this his heart was very much disturbed. 'My own queen and my minister they're making conspiracy against me to overthrow me. This world is very undesirable position. I need not live here, I shall go to forest.'

And so he did not speak anything to anyone, and took his horse and riding that horse he went away from the capitol towards the forest. Then when he's coming he found a respectable man is sitting on the roadside under a tree. And he, after long journey he alighted from the horse and asked that man, "Who are you? It seems that you come from a very high family, but you're living alone here."

The man told that, "I'm born in a very rich family but my son, my wife, they're making some conspiracy against me. Do not like that I control them. So disgusted with their behaviour I have left and come."

"Where do you want to go?"

"I don't know where to go."

Then Suratha also when coming, riding the horse, he had a mind, "Oh, I'm going away for these two or three men, but there are so many things depending on me. They'll be in difficulty very much for my absence. What have I done?" In this way he was thinking.

Then he asked that gentleman, "One thing I want to ask you. Who made such a conspiracy against you, but can you avoid thinking about them?"

"No, no, I'm thinking only that. Who are so much cruel to me, I have given birth and brought up them, and they're making conspiracy against me, but my mind again only thinking about them. I can't avoid them from my mind."

"Yes. My case is also such. We're trying to avoid from our mind our enemy but we fail to do that. What is the cause? Let us go. Nearby there is *āśrama* of one *ṛṣi* named Medhas [?] Medhas *ṛṣi*, his *āśrama* was nearby, let us go and put this question to that *ṛṣi*."

So both of them went to that near *āśrama* of Medhas *muni* and put this question to him. "What is the reason that those who have - who do not want us, and they're rather of enemetic temperament. But we try our best to avoid but can't, what is this?"

Then the *ṛṣi* came, "That this is *māyā*. She's *Māyā*, by her power the whole world is being managed. Misunderstanding, *māyā*, misreading, and she has got spiritual existence. She's controlling the whole world of eighty four *lākhs* of species. And if we can satisfy her and she withdraws, then we can see what is what and then we can be free. Otherwise as long as we're under her influence we have no other alternative but to go on in this way, helplessly. We know that this is bad for me, still I cannot leave its company. This is misunderstanding, this is *māyā*, illusion. This is illusion, and this is not within you or within me, this tendency, this force is capturing the whole world, this misunderstanding. She has got such power she's controlling the whole of this material world. And if we can satisfy her and she withdraws, then we can see what is what and we can deal accordingly, otherwise not."

Suratha put that, "We're not ordinary fool, we have got some knowledge, but still we're captured by her."

bhagavan kaisya devi maha mayi iti jambhavan pravrti kathot pramna kinkara [?]

"Whom do you say *mahā-māyā*? How is she? Where from she's born? And how is her activity and characteristic? And where she goes? We want to know in details from you."

Then he began to say, utpanati sanita praviyate [?] "When that potency if she's all pervading, but from time to time she has to come out in a figure and do some work and again vanish." In this way he says,

devanam karya siddartham avi bhavati saryada utam neti tata lokamsa nitya pravilyate [?]

"She's eternally existing. Still people say, when from time to time she appears to do some intense service to the world in favour of the Godly people against the demonic people, then they say, 'oh, she's born.' But she's eternal. Sometimes she shows herself in different ways. Only with some plea she comes out on the surface and does her service and then again vanishes." Then by the advice of the *ṛṣi*,

jnaninam rte tamsi devi bhagavat isa bhavad krsna maha maya pradyatyate [?]

Suratha says, "We're not ordinary thinking person, we have got some *śāstric* knowledge, but still we're captured?"

"Yes. What of you, even *Brahmā*, the creator of this world, he's also in the fist of this illusory potency."

Then by the advice of that *ṛṣi* they began to construct a *Mūrti* of *Devī* and began to worship her, about a year.

Then the *Devī* she came out of the *Mūrti* and gave them - offered, "What do you want from me?"

For the whole year, even by the blood from their own body they're offering and by penances they're worshipping her.

Then she appeared after a year and told, "What do you want?"

Then that Suratha, the king, he told that, "I came out of my capitol and I found there very much disturbance. There are so many friendly persons that want me, but only a few made some conspiracy against me and disgusted I came."

"No, you find they're now very favourable to you. You go and take the possession of your kingdom. And they'll be very pleased to accept you, welcome you, go. Not only that, I say that you'll be the master of the eighth Manu. This is *manvantara* number two. And you will be the Manu, the controller of the eighth *manvantara*. I offer this boon to you."

And this *samādhī* - this merchant gentleman, he wanted that, "I don't want to go back to any family life, I want salvation."

"Yes, you'll get such knowledge that the family affection won't be able to take you back again in this mundane world."

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