

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.12.13.A

**Śrīla Śrīdhara Mahārāja:** ...combined, asked Gandhiji, “So the whole responsibility is on you, you try to evolve some way how we can go onward for our independent endeavour.”

Gandhi took, then for some time he’s thinking and thinking. Once Rabindranatha met him and asked him, “What are you thinking? The whole responsibility of the Congress is now with you.”

“Yes, I’m thinking furiously.” Gandhi answered.

Rabindranatha in a taunting tone, at least it seemed to me, he expressed to a newspaper reporter, “I saw him and asked, the whole responsibility of the National Congress is with you. Now what are you thinking? He answered, ‘I am thinking furiously.’”

But afterwards he came with that *lavan* [?] *satyagraha*, the salt, disobedience of the salt law, salt act. He came with that, and wrote a letter to Lord Irwin who was the Viceroy at that time. “Poor man’s salt, so please withdraw the tax from that. The poorest people, they’re also compelled to use some salt. So taxation on that salt should be withdrawn. This is my, I implore to you to do. If you don’t do that then I will be compelled to disobey that law.”

Irwin did not care for that. Perhaps the instruction was there from the Privy Council.

Then Gandhi began, from his *āśrama* he went towards Dandi, a seashore place where he will begin the disobedience of the salt act. When he was going, about seventy five or so in the batch, marching, walking, not using any conveyance, but they’re in a party, they’re marching. And three or four days from that place, and chatting and talking, cheerful heart, marching, a merry making party, something like. Then begun that disobedience for the salt law, began to make salt purification and distribute then to the others.

At that time Gandhi told, when merry making he’s going to the jaws of death, “Then, what are you thinking?”

“I’m thinking in a few days when I shall begin this work, the whole India will shiver like earthquake, a few days more the whole of India will shiver as in earthquake. The whole nation will be like the stormy sea.”

And that was done. At that time I had left the Congress. I was in Gauḍīya Matha. I was in Madras at that time. But I felt that the whole, what he told I had faith in him that what he says, it should, it will be effected, and gradually that wave began to come. The whole country was on fire. But he foretold it in a very sober brain. The whole nation will come to it, a stormy wave, and it was. But when he pronounced this, a very sober sound, and soft hearted man. But he could foresee the furiousness.

And then I thought why he told to Rabindranatha, “I’m thinking furiously. I’m thinking furiously. That is, the furious things will come into existence very soon. In that layer I’m thinking. I’m thinking in such a layer that furiousness will be all around.” And that was.

So thought in a very sober and soft thing it may be the idea, and gradually when it takes actually figure, action, comes in the active field, it may be very dreadful. The play, play of different types, so it is able to fight with the concrete, the iron world. Hegel also says that everything in the beginning is an idea, only an idea, small idea.

**Bhakti Caru Swāmī:** Right. He says “Idea is the seed to a revolution.”

**Śrīla Śrīdhara Mahārāja:** Idea is everything into a huge force. Huge force comes in the plane of action, huge force. So abstract thinking, that is not to be neglected. That is the seed of all iron,

concrete. Fine, fineness, not to be ignored or neglected, the fine things, the cause is fine and the effect is concrete. Hare Kṛṣṇa. Hare Kṛṣṇa.

**Bhakti Caru Swāmī:** So what he said Mahārāja is that “An idea is the seed to a revolution and it is the time that separates the idea from action.”

Like even Prabhupāda when he was in New York and he was sitting in a park there was one gentleman who asked him, “What are you doing?”

Then Prabhupāda gave a whole explanation, “We have so many buildings, so many temples, so many books are being distributed.” But that was years before it actually started.

**Śrīla Śrīdhara Mahārāja:** But in the beginning what started was Śrī Kṛṣṇa Caitanya Prabhu Nityānanda in a lonely park with *karatālas* in his hands he started Śrī Kṛṣṇa Caitanya, Hare Kṛṣṇa. Hare Kṛṣṇa. That started, and within ten or fifteen years how huge shape it has been taken in the world. Hare Kṛṣṇa. And backed by the Universal Will. Universal Will was in favour and it advanced like anything. Hare Kṛṣṇa. Hare Kṛṣṇa.

\_\_\_\_\_ [?] have you read \_\_\_\_\_ [?]

**Bhakti Caru Swāmī:** Little bit, yes Mahārāja, little bit, I know the story.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] that character he depicted in the line of *karma yogī*. *Jñāna yogī* is \_\_\_\_\_ [?] *karma yogī* is \_\_\_\_\_ [?] and *bhakti yogī* \_\_\_\_\_ [?] *bhakti yoga*, *jñāna yoga* and *karma yoga*. *Karma yoga* externally is ordinary dutiful man but internally he’s connected with the infinite \_\_\_\_\_ [?] there sometimes miraculous. \_\_\_\_\_ [?] long ago I read but I remember the idea \_\_\_\_\_ [?] his finding. He has come to, his father-in-law, her husband came for some big loan to save his state. And she was a leader of the *dacoit* party \_\_\_\_\_ [?]

and anyhow she gave it to her husband, Brajanatha [?] or someone, and that state was saved. Then her father-in-law, Brajanatha’s father, he took very treacherous step and he managed to, with the present British Government, that this *dacoit* \_\_\_\_\_ [?] she may be handed over to the government. And it was managed that way and \_\_\_\_\_ [?] was requested to meet in a particular place to take the *rupee* in some plea, through her husband. And she had her spies, she could know beforehand that her father-in-law is trying to hand over to the police. But still she, because she gave her word, in that moment in that place she came, with risk. Then the police also were informed and they’re also coming to catch her. And she was thinking, and perhaps the fight is going on with her men and the police, in the river, and she’s on the roof of the \_\_\_\_\_ [?]

higher type of boat, what is the name? Some square boat of developed type. She’s on the roof of that type of *bajra* [?] and she’s looking at the sky, and could read, seeing the clouds and the position that very soon a storm is coming, she could detect. And she accordingly ordered the *bajra* men, “Be ready. As soon as I ask you to start towards this direction you will be ready, you will take the anchor, all these things, to start this direction.” And at that time the European police superintendent perhaps he has entered into the *bajra*, the lower story. And suddenly the anchors were all taken on and she gave the order, “Start this direction.” And *bajra* began to run in such a speed, helped by the storm, storm also came immediately. \_\_\_\_\_ [?] that European inspector he was cut off from his forces and he was captive there. He was taken in on the *bajra* when the *bajra* flew away, with the help of the storm.

So they have got some power to read the nature, the images. The genius they can read the nature and take advantage of it. It is all Divine Arrangement. Something like that. But they can detect. Leaders, exceptionally gifted persons, they can read things from the environment, and accordingly they begin their activity and attain extraordinary success in their life.

So Swāmī Mahārāja only began with the jingling of *karatālas*. Śrī Kṛṣṇa Caitanya. Not long before – and that was an abstract, something abstract, small thing. Gaura Haribol.

Everything is such, but this is another thing, creation, sustenance, and destruction. But what we are talking, we are concerned with, that is a permanent thing, *nitya līlā*.

I was told when some gentleman \_\_\_\_\_ [?] he was, did you meet this \_\_\_\_\_ [?] doctor \_\_\_\_\_ [?] There is a doctor here, *śuddha Vaiṣṇava*, doctor, disciple of Tinkori Gosani – Bhaumi [?] Did you meet Bhaumi [?] doctor here?

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

**Śrīla Śrīdhara Mahārāja:** Doctor Bhaumi [?] told me one day that one Mohammedan gentleman joined ISKCON and he came to me...

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

**Śrīla Śrīdhara Mahārāja:** I asked him, why have you joined this mission? He told that, “From my childhood I had some mania to read religious books of different schools, and I did so. But when I came to read the Indian philosophy, Indian religion, then so many *Purāṇa*, so many things, *Veda* and other things, gave me such a great impression, that here it is mentioned about the time and space infinitely. Infinitely greater than other religious books have mentioned about the time and space. Time and space, Satya, Tretā, Dvāpara, Kali, and then Manu, this Indra and Manu, Tretā, Dvāpara, then the time of Brahmā, then again so many Brahmās go, vanishes. So in this way, and so many *brahmāṇḍas* they are floating like so many mustard seeds in the ocean. The idea of space and time, the idea has been related here in such a great magnitude that it attracted me towards it. That this must be the ancient, and most graphic, spacious, all accommodating. So some special faith came in Hinduism. And then when I came in connection with Swāmī Mahārāja it was easy for me to accept, to come.” You told?

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

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi.

Once Aurobindo asked his disciple, one of his disciples from Pondicherry, “Get some *Mahābhārata* for me.” But he neglected. When he met him in Pondicherry, from Calcutta, Aurobindo enquired, “Have you taken the *Mahābhārata* with you?”

“No, no, I have not.”

“Why?”

“What the *Mahābhārata* will do there? So many impossible stories are mentioned there. So what is the necessity for you to – for *Mahābhārata*? There is a peculiar, that the Earth is on the hood of the huge serpent Anantadeva, like a mustard seed. All these fables are written there.”

“Why do you ignore this? The Anantadeva that means total force: you may take it as total force, and over it the Earth is standing. So we are to understand the way, the proper meaning in a proper way, then everything is all right.” He told like that.

**Bhakti Caru Swāmī:** He's a *jñānī* Mahārāja.

**Śrīla Śrīdhara Mahārāja:** He's a *jñānī*. He follows, I think, that Hegelian theory, panentheism. He's not like Śaṅkara. He differs from Śaṅkara. He says *mukti* is the last snare of *māyā*. I read it in his *Uttarpara Speech* before joining Gauḍīya Maṭha, that book *Uttarpara Speech* there he wrote, delivered a lecture...

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

**Śrīla Śrīdhara Mahārāja:** *Mukti* is the last snare of *māyā*. That is his writing. Then Vāsudeva conception. And also he differed from Ramakrishna Mission, he says that *kāminī kanchan*, *kanchan* we must not avoid but as a trustee must deal with *kanak*, in money as a trustee, not as an enjoyer or owner, but as a trustee. He differs from them in this way. He's a worshipper of Vāsudeva.

**Bhakti Caru Swāmī:** Is he? Because in one book I was reading, I was in a library of a doctor, and he was saying that 'we can all become *gopikas* also.' And he was specifically mentioning Chandrāvalī's name.

**Śrīla Śrīdhara Mahārāja:** He's Chandrāvalī?

**Bhakti Caru Swāmī:** No, not that *he's* Chandrāvalī, we can become like her, we should...

**Śrīla Śrīdhara Mahārāja:** The opposition party.

**Bhakti Caru Swāmī:** I don't know why he picked on the name of Chandrāvalī...

**Śrīla Śrīdhara Mahārāja:** Chandrāvalī's the opposition party leader, and he becoming she may enter the group of Chandrāvalī, but cannot become Chandrāvalī himself. But most nasty thing what I heard from his men that now he has realised a position which is greater than Kṛṣṇa. I heard from some source. Then I hate him. I had some respect for him in the beginning, but when this sound entered my ear, that he says he's now in higher position than that of Kṛṣṇa.

**Bhakti Caru Swāmī:** He's a Māyāvādī in the heart Mahārāja.

**Śrīla Śrīdhara Mahārāja:** His disciples, he's more than Māyāvādī.

**Akṣayānanda Mahārāja:** Yeah, his disciples said it, 'he's greater than Kṛṣṇa.'

**Śrīla Śrīdhara Mahārāja:** *Brahma sayujya aiti sasadya sayujya adhikari* [?]

Half truth is more dangerous than falsehood. He admits Kṛṣṇa, Vāsudeva, all these things. Now he has become greater than Kṛṣṇa. \_\_\_\_\_ [?] madness, insanity.

**Bhakti Caru Swāmī:** Prabhupāda used to say that his intelligence was stolen by that woman.

**Śrīla Śrīdhara Mahārāja:** Maybe. When I was in Madras I was told by a person there, nineteen thirty one perhaps, there was one Mr Cowji [?] of Pondicherry, he had a house in Madras city.

We were visiting so many persons and one day I entered his house, for begging, for collection purpose. Then in our discussion we, the topics of Aurobindo also came.

Then he told that, "Aurobindo is my – lives in his hired house, client, not client but, tenant. Aurobindo is my tenant. I've got a few houses there and he has hired one house, he's my tenant, I know about him." But he was a scholar, he had good name, but now a very bad reputation is spread in the locality. And what is that? That French lady has captured him and many bad remarks are running against him with the lady."

I slightly protested that such a big person may not come so low. But perhaps the closer devotional relation has given birth to such an evil rumour. I can't believe that he has degraded to such a position.

But he says, "No, no. It is the bad inclination, and many have detected, all these things."

I told no, at that time, maybe. And it's mentioned somewhere in *Bhāgavata: harāv abhaktasya kuto mahad-guṇā, manorathenāsati dhāvato bahiḥ*. He may be master of many attributes of the world, but if there is absence of real devotion, a drop, then we can't rely. Any moment he may fall.

*yasyāsti bhaktir bhagavaty akiñcana, sarvair guṇais tatra samāsate surāḥ  
harāv abhaktasya kuto mahad-guṇā, manorathenāsati dhāvato bahiḥ*

["All the demigods and their exalted qualities, such as religious knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vāsudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic *yoga*, or the honest endeavour of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in serving the Lord's external energy. How can there be any good qualities in such a person?"] [*Śrīmad-Bhāgavatam*, 5.18.12]

Not reliable, who are devoid of that highest type of thing, at least a bit, cannot be relied. Any moment the other qualities may deceive him, may cheat him any moment. But if there is real basis of Hari *bhakti*, a slight, a drop of devotion, faith, towards the Absolute, all other gods with their qualification are sure to remain there, because he has got the grace of the highest. So, and if that is absent they can at any moment fly away, may deceive him. *Harāv abhaktasya kuto mahad-guṇā*. No guarantee, the entity that will give guarantee, he's absent, so all fickle. *Harāv abhaktasya kuto mahad-guṇā, manorathenāsati dhāvato bahiḥ*.

Gaura Haribol. Gaura Haribol. Gaura Haribol. So I'm under deplorable condition, can't remember so many familiar *śloka*, words I can't remember. Look at my position, helpless position. This *badra* [?], the *śloka*, we were so conversant with, can't remember, the appropriate word, can't remember. Ha, ha, ha.

**Bhakti Caru Swāmī:** Mahārāja, naturally if you try you can surely remember, but you're just giving us a chance for some service...

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Of course such very thing we saw in our Guru Mahārāja also. But still he was only sixty three. Still he had to remember something, and we had to help him by taking the *śloka* just before he was searching for. But in that case now above eighty, eighty six, can remember some things by his grace. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi. Because he wanted me to speak something to the

western civilised persons, and because Swāmī Mahārāja repeatedly requested me to look after the persons he’s taken here, so perhaps I’m spared. I think like that. I’m spared for the purpose anyhow. I’m also doing my duty with that idea. I should not have lived so long. Because I’m spared, my life is spared only for this purpose. Though anyhow though very much tired, still I try to attend somewhat what I can, try my utmost. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

*mukam karoti vācālaṁ panghum langhāyate girīm  
yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam*

[“I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry.”]

[Śrīdhara Svāmī’s *Bhavārtha Dipikā, maṅgala stotram*, 1]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

...

...saying that, “I am too old, my hands are shivering, can’t write, can’t see well, but still I’m writing. I don’t know...”

Gaura Sundara. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

**Bhakti Caru Swāmī:** \_\_\_\_\_ [?]

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

So you are to start for Calcutta today after taking *prasādam*?

**Bhakti Caru Swāmī:** Yes Mahārāja. But I was planning, yes. Abhimanyu was making much problem for my coming this time.

**Śrīla Śrīdhara Mahārāja:** He wants to come here?

**Bhakti Caru Swāmī:** Yes. I promised him, but his school is closing on the eighteenth. So after that even his mother has been troubling me very much.

**Śrīla Śrīdhara Mahārāja:** Come here to stay for some time.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

**Bhakti Caru Swāmī:** Once, a friend of mine Mahārāja, he asked me one question, that was, “Why does Kṛṣṇa, I mean, does Kṛṣṇa need our love?” That was his question. “And why does Kṛṣṇa need our love?”

**Śrīla Śrīdhara Mahārāja:** We are already within the boundary of Kṛṣṇa and nothing can have its existence independent. No independent existence is possible with anything, so we are within His connection. Then what connection with Him we shall have? He’s the Lord of love. Some connection, and what sort of connection, that the affection, or automatic.

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

**Śrīla Śrīdhara Mahārāja:** *Mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā. Vyakta-mūrtinā, avyakta-mūrtinā, two types, mat-sthāni sarva-bhūtāni: still, na cāhaṁ teṣv avasthitaḥ.* “It is My peculiar mystic position. Though I’m everywhere they cannot feel Me. And also if I leave they can feel Me.” *Paśya me yogam aiśvaram.* “The peculiar mystic position try to understand what am I, what is My position in the world, a very peculiar thing. I am everywhere, I am nowhere. Everything in Me, nothing in Me.” *Paśya me yogam aiśvaram.* That warning is there, *paśya me yogam aiśvaram*, please try to understand...

*[mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā  
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.]  
[na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram  
bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ]*

[“In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity.”] [“And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them.”] [*Bhagavad-gīta*, 9.4-5]

Ke?

**Bhakti Caru Swāmī:** Navadvīpa Prabhu.

**Śrīla Śrīdhara Mahārāja:** Navadvīpa Prabhu, Oh. Come alone?

**Navadvīpa Prabhu:** With my wife.

**Śrīla Śrīdhara Mahārāja:** Oh, she has also come.

*Paśya me yogam aiśvaram.* “The peculiar position, a mystic position what I have, My relation with the external world. Try to understand.”

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

*Acintya bhedābheda*, Mahāprabhu’s general remark about this world. “What is the position between oneness, unity, and diversity? And beyond one general law is this, *acintya bhedābheda*, something common something different. And the line of demarcation is in My hand, so inconceivable to you, simultaneous distinction and non distinction with anything and everything. They are also in such position, I am also in such position, simultaneous distinction and non distinction. That is My peculiar position, and others also, by My will. My will is everything. Let there be water there was water. Let there be fire there was fire.”

Will, *sankalpa*, if we go to trace the cause, otherwise it is eternal. One phase is all eternal, and above this phase, this world of creation, this is to be applied. And sometimes it was so subtle that it could not be traceable, but by some very subtle power it began to evolve. Evolution began and so many things came out. Just as a big tree coming from the seed, a small seed is

producing a big tree, something like that, and again entering.

*asato mā sad gamayo tāmaso mā, jyoti gamayo [mr̥tyor mā amṛta gamayo]*

["I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss."]

[*Br̥had Āraṇyaka Upaniṣad, 1st Adhyaya, 3rd Br̥hmaṇa, 23rd mantra*]

One day non-existent, then again existent! *Manu-saṁhitā* just began with this. Manu is sitting and some *ṛṣis* approaching him asking the question, "Please advise about our duties."

Then Manu came out with this advice. "What is *dharma*, you want to know.

*vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ*

*hr̥dayenābhyanujñāto, yo dharmas taṁ nibhodhata*

[*Manu-saṁhitā, 2.1*]

*Vidvadbhiḥ sevitaḥ*. What is accepted, what is served, by the, *vidvad* means *vedavit*, who is well versed in the Vedic knowledge. Ordinary knowledge has no place because it is in the illusory sphere of misunderstanding, misconception. So any statement sprung up from this plane of misconception, that cannot be accepted as evidence, *pramāṇa*. So *vedavit*, who are well versed in the knowledge that is extended from above, which is free from misconception: who has got that knowledge, that revealed knowledge which is being extended from the upper side, beyond the jurisdiction of this misunderstanding, that is the standard knowledge, *vidvad*. And what they accept and they practice, whose conversant with that Vedic knowledge, revealed truth. *Vidvadbhiḥ sevitaḥ sadbhir*. And *sādhus*, those honest, innocent men, that have got no aspiration here, their practices have been, *nityam adveṣa-rāgibhiḥ*, and what will be the sign, the nature of the *sādhu*, the definition? *Adveṣa-rāga*, who has got neither any liking nor any disliking for anything in this world, who are in balance, no prejudice either in the positive or in the negative side of any achievement of this world; they're *sādhu*. *Nityam adveṣa-rāgibhiḥ*. And *hr̥dayenābhyanujñāto*, and also the inner heart will approve. You must have verification from the inner most feeling of your heart. That is *dharma*. That should be considered as the real conception of duty."

Then he comes to,

*āsīd idam tamo bhūtam, aprajñātam alakṣanam*

*apratarkyam avijñeyam, prasuptam iva sarvataḥ*

[*tataḥ svayambhur bhāgavān, avyaktavyam jayan idam*

*mahābhutādi vṛtaujāḥ, prādur āsin tamonudāḥ*]

[Just before the creative movement began, the marginal potency of the Lord was in a state of equilibrium. *taṭasthā* means equilibrium: *āsīd idam tamo bhūtam*. Everything was in darkness, fully enveloped by ignorance. *Alakṣanam* means there was no possibility of any estimation; no symptoms of reality existed by which any conjecture or inference about the nature of reality would have been possible. And it was *aprajñātam*: science has no capacity for investigating the nature of that stage of existence. We can only say from here that it was completely immersed in deep sleep. The analogy of deep sleep may give us some conception of that period: *prasuptam iva sarvatra*. Material existence was as if in a sound sleep.] [*Manu-saṁhitā, 1.1.5-6*]

Suddenly jumps to the stage just before creation, “*Āsīd idam tamo bhūtam*. In the former, preliminary stage, this world was like covered with dense darkness. That was in existence first, *tamo bhūtam*. *Aprajñātam*, and no knowledge about it was possible, *aprajñātam*. *Alakṣanam*, no sign one could read from it that he will produce some opinion, pass some opinion. If we get some symptom then on the basis of that we can pass some opinion. ‘Oh, this is this, this is that,’ but no symptoms, *alakṣanam*. *Apratarkya*, and so no argument was possible. So all dense darkness there so argument was not possible whether this is this or that is that. No basis of any argument, *apratarkya*. This *Vedānta*, the Śāṅkara, the Pātañjali, they will come with their logic, theistic or atheistic logic, the logicians had got no place at that time, no foundation, *apratarkya*. *Avijñeyam*, and the scientist they have got also not to continue or begin their experiment with this or that. *Prasuptam iva sarvataḥ*, only one example I may give to you, that of a sound sleep. That is a type of a sound sleep. You may think it like that. In the beginning, the stage of the whole world may be compared with the sound sleep, *prasuptam iva sarvataḥ*, all in deep slumber. *Tataḥ svayambhur bhāgavān*, then from within the light came. Bhagavān, Nārāyaṇa.” In this way he’s beginning.

Now commentators have raised the question, “The ṛṣis came to know that advices about their duties, and Manu went to begin before this creation, what is the necessity? He could just say, ‘this is your duty, this is your duty,’ in that way, but he went to the root of the creation. This is unnecessary...

.....