

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

[Start of SCSMGLOBAL MP3 dated 82.01.25.A]

Śrīla Śrīdhara Mahārāja: ...Absolute, relative, correlated; inseparably correlated. How can you get out of that? Thesis, antithesis, synthesis!

[?]

No thought, thinking is possible without the conception of the relative and Absolute, everywhere.

[?]

I have already spoken I went to Badrinārāyaṇa once. There, one Gujarati advocate...

Mahāprabhu's interpretation [of *Vedānta* is] different from Śaṅkarācārya's. Mahāprabhu says that the Vedic truth we are to accept in toto. Not with any modification.

Śaṅkarācārya has only accepted few according to his own choice, and that also, partial representation, not whole. Just as his four principle expressions from the *Vedas*, “*tat tvam asi, so'ham, aham brahmāsmi, sarvaṁ khalv idam brahma.*”

Mahāprabhu told, “*Sarvaṁ khalv idam brahma*; Śaṅkarācārya says, ‘Brahma is existing, *sarva* is not existing.’ Then why this question arises? *Sarva* is there, many in one. Many is also there, and one is also there. Then why the question arises, to whom we are speaking? For whom the *Veda* has come with this advice? So both the relative and Absolute existing together: coexistent. *Tat tvam asi*, *tat* is also there, and *tvam*, you also there, and he also there. Variety is there, unity is there.”

But Śaṅkarācārya takes only one and rejects the other. So, it is misinterpretation, it is not proper interpretation of the *Veda*. His own idea, conception, thrust into the name of the *Veda*. But Śaṅkarācārya's interpretation of the *Vedas*, it is an artificial, it is selfish and provincial. It cannot be entered.

*yato vā imāni bhūtāni jāyante, yena jātāni jīvanti
yat prayanty [abhiṣamviśanti, tad brahma tad vijijñāsa]*

[“The Absolute Truth is He from whom everything is coming, who is maintaining everything, within whom everything exists, and into whom everything enters at the time of annihilation.”] [*Taittirīya Upaniṣad*, 3.1]

What does it mean? It is sufficient, “From whom everything is coming, and who is maintaining everything and existing in whom and entering into whom.” Then, is that not sufficient, specific? It is non-differentiated? How it can be?

In this way, Mahāprabhu refutes Śaṅkarācārya, in very common sense, through common sense. Mahāprabhu's peculiar characteristic is this; that He refutes everything through common sense. Not through the abstract, difficult arguments of the intellectualism; only common sense.

Whether Śiva is greater or Nārāyaṇa is greater; see the position of the Ganges. She is feet water of one, and lives on the head of the other. Then who should be the greater? Through common sense you can judge.

Whether Nārāyaṇa is greater or Kṛṣṇa is greater? Take the example of Lakṣmī Devī; she is aspiring after Kṛṣṇa, though she has got everything with Nārāyaṇa, still some aspiration. But on the other hand, the *gopīs*, when they meet Nārāyaṇa, they pray that their devotion to Kṛṣṇa may be enhanced by your grace, and no attraction for Narayana.

So, this way you can judge. Apply your common sense, intuition. Apply intuition more than abstruse argument, *tarkā-pratiṣṭhānāt*. Argument cannot give a solution to any conclusion. Argument can never help us to reach any particular conclusion. Rather intuition or common sense can help really. That is the recommendation of Mahāprabhu. Hare Kṛṣṇa. He's refuting the great Digvijayī also in that fashion.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Our newcomer friend?

Akṣayānanda Mahārāja: Parisevān Prabhu, and Caitanya Candra, and also Satyavak.

Śrīla Śrīdhara Mahārāja: And what about Vyenkata Prabhu?

Devotee: Vyenkata is in Calcutta.

Devotee: Do you have any questions?

Devotee: Not right away.

Śrīla Śrīdhara Mahārāja: Not any particular question. But he comes from Buddhistic School? Mahāprabhu met many a Buddhist when He was passing through Andhra province. Andhra province had much of the Buddhist scholars there. The great Nagarjun [?] of the Buddhist School, he comes from Andhra. But Bihar, that was the home of Buddhists and the greatest Maṭha was Narendra [?].

Devotee: Now he wants to ask you some questions. [Group laughter]

Śrīla Śrīdhara Mahārāja: Ahhh! The cat has come out of the bag?

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Yes, let us hear.

Devotee: Your divine grace, there is one point in Buddhist philosophy that is called *anatha*. They say there is no soul; that after you go through the experience of everything sensory, underneath it all there's actually no foundation of life. No foundation of the living entity. There's nothing there.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He said they have philosophy, *anatha*, that there is no soul: after experience removed then found underneath no soul, no basis.

Śrīla Śrīdhara Mahārāja: The Cārvāka, here in Eastern philosophy, and Epicurus, in the Western philosophy, their opinion, they're extreme atheists. They say that the consciousness is the by product of the chemical combinations of so many material substances. So, with the dissolution of this physical body, nothing remains, soul or consciousness, nothing. Only the physical combinations; just as chemical combination produces something more, so the physical connection of different material elements together and the consciousness produced. With the dissolution of this body, fleshy body, nothing remains. Epicurus in the West and Cārvāka in the East!

Then comes the Buddhist School, they say that if the body is dissolved, the subtle body, that is the mental system, it remains. And with the dissolution of the mental system, through transmigration of birth, they admit, this body may vanish, another body we are to enter according to *karma*. And then, if we do work in a particular way, then the subtle body, the mental system dissolves, and nothing remains, no soul.

Śaṅkarācārya is also of the same type, with slight difference. Buddhist School they say the individual soul does not exist, no permanent individual soul. Śaṅkara also said no permanent individual soul can exist, but difference between them is such that Śaṅkara says that the Brahman, the conscious substance is there, and this separate consciousness, consciousness of separate existence, that is false. And with the dissolution of the mental system, nothing remains, no individual soul remains, but the conscious Brahman, whose reflection is the individual soul, that vanishes; that is non-existing. But there is a substance like Brahman. Just as the moon is there and in a glass there is the reflection, in water, reflection. You remove the glass and no reflection. Reflected moon is nowhere. So all individual souls are reflections from the common cause that is Brahman, consciousness. That is reflected. _____ [?] reflected, so, as for individual souls; both are one and the same.

So Mahāprabhu says, “*Vedāśraya nāstikya-vāda.*”

[*veda nā māniyā bauddha haya' ta nāstika, vedāśraya nāstikya-vāda bauddhake adhika*]

[“The Buddhists do not recognise the authority of the *Vedas*; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the *Māyāvāda* philosophy are certainly more dangerous than the Buddhists.”] [*Caitanya-caritāmṛta, Madhya-līlā, 6.168*]

“Śaṅkara also preaches on behalf of the Buddhists and apparently has given some cover. That Brahman is there. The Buddhists say that nothing is there. This is the difference between them.”

But Vaiṣṇava Ācāryas they say, “No. Individual *jīva* soul, it is *nitya*. It is just like the particle of dust of the earth, or the pencils of rays of the sun, something like that. The infinite soul, consciousness, and the finite spark, a great conflagration and the spark, so many *jīvas* enveloped in darkness, somehow it may be covered, and when it comes to conflagration it is alright.” Something like that!

So if we're to refute the Buddhists we're to go to the modern philosopher Descartes. Descartes. “I doubt everything. Whatever you say, I doubt.” Then, Descartes says that, “Doubter is existing is true or not? You have to start from there. Who is he? Whatever is related, stated, you say, I oppose. I doubt.”

Then, the doubter is existing or he is non-existent? If he is nonexistent, then no question arises. If you come in the way of argument, then you are to come whether the doubter, what is his position, you are to assert.

“Whatever is said, I doubt.”

Yes, but whether you are existing really or not, you are to find that, answer that, the starting point. And what is he? Is he an atom, a dust, without knowledge? Then how he comes to assert? The point of starting should be examined. You do it. Whatever you say, the sayer, who is he? Is he conscious? Has he got reason? Has he got any existence at all? Or is it imaginary? The starting point! Then you will come to find whether you exist or not. And you means who? A matter is putting the question, or a unit of consciousness is putting the question? Who is putting the question, the first starting from where, from conscious region? Then what will be the basic existence, consciousness or matter, fossil or God?

Stevenstein [?], one German scholar, he took Indian nationalism during the first great war. I saw him in the university when I was a student of law. I studied in fourth year class his philosophy; his edition, ontology, psychology. Steven’s [?] language was very simple still and argumentative, fine arguments, simply produced.

Four tests against the atheist he gave. One of that is very useful against the atheists. That is the starting point, consciousness. Whatever you say, it presupposes consciousness. Any statement presupposes consciousness. The fossil, what is fossil? It is black, it is hard, it is smell, some smell, something attribute, but what is that? That is the stage of mind, consciousness. Without consciousness, no assertion can be made. Without the help of consciousness no assertion is possible at all. Extreme case, fossil, fossil is the most elemental substance. Fossil means what? Some colour, from eye, some touch, hard, then some scent, some taste; but the background is consciousness. After all, it is an idea, like Berkely, it is an idea. In the ocean the iceberg is floating, so fossil is floating in the conscious ocean. Ultimately everything, whatever we can assert, that of our experience, that is floating on the iceberg; like iceberg in the ocean of consciousness. It can never be refuted.

I have got experience sometimes. When I was twenty three I had got some indifference to the world, a very natural and deep indifference to the world. At that time I had some experience. I saw, I felt that the material world is floating, just as in the milk there is the cream floating over the milk. So the Bhūr, Bhūvar, Svar, Mahar, Janar; Bhūvarloka below, and the Bhūloka, like cream. The world of experience is like cream floating over the milk which is the mind. I felt it myself. And a huge quantity of milk, and the floating portion is very meagre, a cover. I could feel at that time just like it was, that suggestion came to me. Bhūvarloka, the mental world is huge, and the cover is like that cream, it is over.

_____ [?] The scent, the eye, the ear, the tongue, which is caught by these external senses, that is only the cover. And in *Bhāgavatam* also Prahlāda Mahārāja says,

na te viduḥ svārtha-gatiṁ hi viṣṇum, durāsayā ye bahir-artha-māninaḥ
[*andhā yathāndhair upanīyamānās, te 'piśa-tantryām uru-dāmnī baddhāḥ*]

[Prahāda Mahārāja says: “Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or *guru* a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by

another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.”] [*Śrīmad-Bhāgavatam*, 7.5.31]

Making much of the cover, *bahir-ārtha-māninaḥ*, but do not dive deep into the internal substance. There he will find Viṣṇu. Most peaceful substance within, and the cover, like cream it is over, and we are making much of that, that cover. *Durāśayā ye bahir-ārtha-māninaḥ. Na te viduḥ svārtha-gatiṁ hi viṣṇum.* The very substance within, the fruit is covered by this hair, and what we experience at present, that is the cover and we are making much of that, ignoring the very substance for which this cover has been used.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

So, you try to find out the knower, analyse the knower, the doubter, what is he? Is he an atom, like a dust? Or its characteristic is an atom in the conscious, in the knowing, knower, unknown, enquirer, enquired? The starting, coming from the starting, coming from a particular point, who is he? He's iron or he's stone, or he's a point of consciousness, *cetana*, spirit soul? Try to find yourself.

Then gradually you will come to know just as in your case, that within the particle of consciousness, spirit, the whole world is also like that, covered, but within the spirit. In other words, again you will be able to see that it is a part of consciousness, a particular part of consciousness. In consciousness, different sorts of experience are floating here and there. In your conscious sea: the sun, moon, tree, stone, human beings, your beloved, your enemy, all floating on that consciousness. There you will be nearer to you. In that conception you will come, your approach will be nearer to your real self. Matter is far, far away, but soul is near. Try to conceive in that line. Soul, spirit, consciousness is nearer. You are a child of that soil, and matter is far, far away. But the interrupting planes have been so close together that you don't see. Just as if we put the finger in the eye, we can't see the finger. Only one foot distant we can see finely. So, what is very nearer we can't see. I cannot see myself. I can see so many things. I can't see myself.

Devotee: They like to say that consciousness is a material thing.

Śrīla Śrīdhara Mahārāja: Who says?

Devotee: The Buddhists.

Śrīla Śrīdhara Mahārāja: I say no material thing. If I am to answer your question, then I shall say that nothing is matter. Whatever you feel, that is only a part of your consciousness, all idea. You are concerned only with consciousness. Beyond that you can't go. That is only idea: the idea of stone, idea of tree, idea of house, idea of body, all idea. And that is very closer to you. And what is shown as particular thing that is far away. You are concerned only with idea. You can't go outside that. All the things of your experience is a part of your mind.

Akṣayānanda Mahārāja: So, the eighty four *lākh* species that is only idea?

Śrīla Śrīdhara Mahārāja: All idea, in the primary position. Because they are also in Vrindavan, Goloka Vṛndāvana, originally, nothing is eliminated, everything is harmonious. Everything has its proper position, nothing to be eliminated. Only harmony is necessary, only outlook, angle of vision to be changed. Self-centre: exploitation and renunciation must be given up. This is the cause of hallucination, exploitation and as well as renunciation. *Viśvam purna sukhāyate.*

Yat kinca tina guṇa mukhi katha matay gosthe samastam hetat [?]
Sadva nanda māyā mukunda dvaitam līlānukulam param [?]

Everything has its contribution to the service of the centre, *advaya-jñāna*. In reflection also there are so many, there is undesirability there. In Brahmā, the highest position...

*ābrahma-bhuvanāl lokāḥ, [punar āvartino 'rjuna
mām upetya tu kaunteya, punar janma na vidyate]*

[“O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth.”] [*Bhagavad-gītā*, 8.16]

...and to the lowest creature; misconceived.

In Vṛndāvana so many things, but they have got their contribution towards the assistance of Rādhā-Govinda *līlā*. They are there, they are all conscious, Vṛndāvana every...

Khi katha mukham, yat kinca tina guṇa mukhi katha mukham [?]

Uddhava is aspiring after the birth of a creeper or a shrub in Vṛndāvana? Then, what is the value of the shrub and the creeper in Vṛndāvana? Uddhava's aspiration is imaginary, theoretical, no practical value? Uddhava, the greatest devotee of Kṛṣṇa, he's aspiring to have a birth of a shrub in Vṛndāvana. So, already those that are born there in that body; are they useless, or this ordinary shrub, or ordinary creeper? Conscious: anyhow, they are necessary for the pastimes of Rādhā-Govinda. They have got their value, direct value.

Śanta-rasa, a man who does not harm anybody, even a fly or a mosquito he does not kill, that does not mean that he's paralyzed. A mosquito taking the blood he does not harm. That does not mean that he's paralyzed, diseased man. So there *śanta-rasa* in passive mood, serving in a passive mood, the sands of Yamunā, the trees the birds, the insects, they're in that sort of mood.

Just as in a drama, in a theatre. One he's playing the part of a dead man. His body is being carried. He's playing the part of a dead man. He can't say, he can't move. That does not mean then that he's a dead body, he's dead, when in a drama we find the posing is such. So *śanta-rasa*, *dāsya-rasa*, that posing is in that way. That is giving service.

So, *śanta-rasa bhakta*, a devotee, when he's, suppose a king's son, he's playing the part of a sweeper, and when he's playing the part of a sweeper, he's doing so nicely that the men give up claps by appreciation. But really he's a prince, but playing the part of a sweeper he's getting applause there.

So that sort of posing, that is also contribution to the service of Kṛṣṇa, satisfaction. Rādhā-Kuṇḍa, the *jalām*, the water in Rādhā-Kuṇḍa, is considered to be the highest place

in Vṛndāvana. For the water there are so many gods and devotees, they are in praise of Rādhā-Kuṇḍa, and what is the position of that Rādhā-Kuṇḍa?

The Govardhana, and that is also a posing, but Govardhana is worshipped as Kṛṣṇa Himself, but in a stone, Śālagrāma, Deities, the Ganges water. Like water, filthy, or filthy water, on the other side is covered. That water can pure, and the purest water in the material sense cannot pure, by touch. So that is another aspect of the things. It is existing, it can exist.

Mahāprabhu says, “Please consider Me Your feet dust. Not even a part of Your body, feet dust.”

Vibhinnāṁśa jīva, feet dust, that is inanimate thing, ‘consider me feet dust,’ but that dust, that is not matter, that is *cetana*, a unit of consciousness. And filled with love; filled with knowledge as well as love, the feet dust. Feet dust, that is also loving and consciousness present; posing is such. And they are happy there. No comparative study is there. But the primary consideration, they should be understood, that they are also unit of *prema* and *jñāna*, knowledge and *ānandam*, ecstasy. Feet dust is also the emblem of knowledge and ecstasy. Existence presupposed, knowledge also presupposed. That is also points of *prema*, love divine, in Vṛndāvana, and Navadvīpa.

And the wholesale conversion everywhere it will be so, Kṛṣṇa’s kingdom, Mahāprabhu’s kingdom. Only angle of vision, we have lost, that is to be acquired, angle of vision.

‘I’m in the midst of enemy,’ but if angle of vision may be changed, I may think that, ‘No, I’m in the midst of friends.’ It is so broad.

So broad that Jaḍa Bharata, caught by the dacoits, and there he was taken to the Kālī Mūrti and he was with the sacrifice, he’ll be killed there. But Jaḍa Bharata has got such a spacious angle of vision; he does not care for anything. “His will. Whatever is happening, it is His will. He is the proprietor, He is seeing everything. I have nothing to do.” With this idea, wherever taken he’s going without resistance; and put into the field to be beheaded. At the last moment the goddess Kālī came and killed the dacoits and saved him. But Jaḍa Bharata did not give any resistance. In the midst of enemy, he does not care for that. “No, I am in friendly cycle. No danger.” He’s in such a plane of consciousness that no apprehension, no danger; “I’m under His care, His care.” It was proved that yes, his angle of vision was not a philosophy and imagination but it is reality. It is reality. So many instances are there, that enemy is no enemy. *Mayā santuṣṭa-manasaḥ sarvāḥ sukha-mayā diśaḥ*.

*akiñcanasya dāntasya śāntasya sama-cetasah
mayā santuṣṭa-manasaḥ sarvāḥ sukha-mayā diśaḥ*

[“One who does not desire anything within this world, who has achieved peace by controlling his senses, whose consciousness is equal in all conditions and whose mind is completely satisfied in Me finds only happiness wherever he goes.”]

[*Śrīmad-Bhāgavatam*, 11.14.13]

His Divine will at the back of everything. When one can come in connection with that paramount power and that original plane of reality, he may not have any care. Still in *jñāna-sunya-bhakti*, that sort of posing is there, it is in *jñāna-sunya-bhakti*. But that is quite different in nature, *Yogamāyā*. The *gopīs*, the friends, know, “Where is Kṛṣṇa? Kṛṣṇa is not here,” running hither and thither, “Kṛṣṇa!” Cows not grazing, this and that: that is also by *Yogamāyā*, to arrange for the satisfaction of Kṛṣṇa such *līlā*, *jñāna-sunya-bhakti*.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

What is your inner search? In one word, the revealed scriptures say, “Yes.” The answer of the whole revealed truth in one word is “yes,” to everyone. To everyone, one word, one answer: “yes.” What is the meaning of that yes? What you want, it is there. What you are searching, it is there. What is your inner search to live and to improve; you examine yourself, what is your innermost search, what do you want? The revealed truth says, “Yes, that is. What your thirst will be quenched. You will be well-fed, in one word, the answer!”

Akṣayānanda Mahārāja: In *Bhagavad-gītā* when Lord says, *jīva-bhūtām mahā-bāho, yayedam dhāryate jagat*, what is the angle of vision, *yayedam dhāryate jagat*?

[*apareyam itas tv anyām, prakṛtiṁ viddhi me parām
jīva-bhūtām mahā-bāho, yayedam dhāryate jagat*]

[“O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual’s fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine.”] [*Bhagavad-gītā*, 7.5]

Śrīla Śrīdhara Mahārāja: The misguided souls are from *taṭasthā-loka*, that has come within his illusory angle of vision; misguided, this world. And also, *yayedam dhāryate jagat*, there also in Vaikuṅṭha, so many, that is another. The universe of discourse is of this material world here, *yayedam dhāryate jagat*. This is dead matter, and they entered and movement came, entered into this material conception, and moving it, in that sense, *yayedam dhāryate jagat*. But ultimately everything is in Him.

[*aḥam sarvasya prabhavo, mattaḥ sarvaṁ pravartate
[iti matvā bhajante mām, budhā bhāva-samanvitāḥ]*]

[“I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṅṭha. The universe of mundane and divine flow, every attempt and movement, the *Vedas* and allied scriptures which guide everyone’s worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non-duty, and embrace the paramount path of love divine, *rāga-mārga*, and adore Me forever.”] [*Bhagavad-gītā*, 10.8]

[*yato vā imāni bhūtāni jāyante, yena jātāni jīvanti
yat prayanty abhiṣamviśanti, tad brahma tad vijijñāsa*]

[“The Absolute Truth is He from whom everything is coming, who is maintaining everything, within whom everything exists, and into whom everything enters at the time of annihilation.”] [*Taittirīya Upaniṣad*, 3.1]

He’s catching everything. Everything on Him, but here this material world, when this fallen soul’s concern, so many sparks have entered into this like glow worms entered into the dark region and there showing that darkness as surrounding it. But the glow worms, like *jīva* in the dark night, somehow carrying on within the darkness. We can trace like light in darkness, a very meagre light in darkness. Almost covered but can know itself in such a thick way.

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

Devotee: Who did you say in the west was expounding the Buddhist philosophy Mahārāja? You said Cārvāka in the east and who in the west?

Akṣayānanda Mahārāja: In the east Cārvāka: and in the west?

Śrīla Śrīdhara Mahārāja: Epicurus. We heard from western philosophy, we read, Epicurus is the atheist of the worst type, like Cārvāka in the east. “With the dissolution of this physical body, nothing remains, and no mental system. What we come across in our dream, that mental system also not existing.” According to him!

But Śaṅkara and Buddha, both of them accept the mental system is also within this physical body. And transmigration of the soul is also admitted in their philosophy. But with the dissolution of the mental system, that is the *sukṣma-śarīra*, nothing remains. Nothing remains; Buddha says, Śaṅkara also says in individual case. But Śaṅkara says, “The consciousness within the mental body, that is a reflection of the above, and that Brahman is existing.” And Buddha says, “Nothing remains,” *prikiti karana vada*: and Śaṅkara, *brahma karana vada*. Śaṅkara says,

*śloka dhenu pravakṣyāmi yad aktam yānti kotibhiḥ
brahma satyaṁ, jagan mithyā jīva brahmaiva na paraḥ*

“In half line of poem, I’m expressing the whole truth that has been expressed by so many volumes after volumes of *śāstra*. Only within half *śloka* I shall say, *brahma satyaṁ*, *jagan mithyā*, and the *jīva*, nothing than that Brahman reflected. This is the substance of all the scriptures ever found in the world.” That is his...

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