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**Śrīla Śrīdhara Mahārāja:** "Your attitude will be to the environment, *amānī mānada*, you try to show respect to anybody you come across. But don't expect any honour or respect from any side to you. Don't expect even that you're a *sādhu* - the people will give some respect of a *sādhu* to you. Don't expect that, *amānī mānada. Kṛṣṇa-Nāma*. In this way you go on taking the Name of Kṛṣṇa. And *vraje rādhā-kṛṣṇa-sevā mānase karibe*. And internally you'll aspire after the service of Kṛṣṇa in Vṛndāvana as done by the *gopīs*. *Vraje rādhā-kṛṣṇa-sevā mānase*. Both service of Both Rādhā and Kṛṣṇa, that in *mādhurya-rasa*. You'll prepare yourself for the service of that. And outwardly take the Name, but don't expect any honour from any side, but you'll give honour to all, so that no disturbance may come to you in your such campaign of life. And more externally you don't try to get anything palatable, comfortable, or for dress, or for food, or for anything else. And don't mix with the talk of the ordinary people at large."

*[grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe  
bhāla nā khāibe āra bhāla nā paribe  
amānī mānada hañā kṛṣṇa-nāma sadā la'be  
vraje rādhā-kṛṣṇa-sevā mānase karibe]*

[Śrī Caitanya Mahāprabhu told Raghunātha Dāsa Goswāmī: "Don't indulge in worldly talk, don't hear worldly talk. Try your best to avoid mundane matters. Don't eat delicious dishes, but take whatever ordinary food may come of its own accord; and don't dress luxuriously. Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana. Mentally, be in Vṛndāvana rendering Service to Śrī Śrī Rādhā-Kṛṣṇa *lilā*."] [*Caitanya-caritāmṛta, Antya-līlā*, 6.236-7]

"Then again after saying this, again I put you." There is a break. He gave it to Svarūpa Dāmodara as his guardian tutor but when he revolted and he again came to ask something from Mahāprabhu, dishonour to Svarūpa Dāmodara. So again with this He put his hand to the hand of Svarūpa Dāmodara. "I am giving him as your guardian. Whatever will be necessary for your good he will give. He knows more than Myself." In this way again He put his hand to Svarūpa Dāmodara's hand.

And then after in this way sixteen years he passed in Purī with the company of Mahāprabhu and Svarūpa Dāmodara and others, friends, paraphernalia of Mahāprabhu. Mahāprabhu when withdrew, most of His servitors also disappeared, he went direct to Vṛndāvana. Previously he did not visit Vṛndāvana, heard so much so he went direct to Vṛndāvana.

"That after having a look around I shall try to give up this body anyhow, no charm for this body any longer." But when he reached Vṛndāvana he met Rūpa and Sanātana and found that, "Caitanyadeva is still living here, Śrī Caitanyadeva. He has withdrawn from His *līlā* in Purī but in Rūpa and Sanātana, in His order to Rūpa and Sanātana they're so busily engaged in dealing with the teachings of Śrī Caitanyadeva that I find Him incarnate in them. They're full of the spirit of Śrī Caitanyadeva, fully captured by Caitanyadeva and engaged themselves in the highest service of Him, His desired service."

His true representative of a preaching tendency of Śrī Caitanyadeva he found in them. And to go away from this world, that aspiration left him. "No. I shall live with them as long as possible in the cultivation of what Śrī Caitanyadeva wanted us to give in His teaching."

As Kṛṣṇa is in His Name, in His pastimes He's here, He's here. So he left the idea of leaving this world and with full energy engaged themselves in the service of Rūpa, Sanātana in coalition began to live.

Sanātana according to the advice of Śrī Caitanyadeva, he used to take care of all the, all those that came in connection of Śrī Caitanyadeva there. So under their direction Raghunātha lived there a long time.

He was connected, came in connection with Mahāprabhu after Rūpa, Sanātana. After *sannyāsa* Mahāprabhu travelled through the main holy places of the South, then came back to Navadvīpa, went to Rūpa, Sanātana, then came back. And not in Navadvīpa but direct to Śāntipūra, and there Raghunātha met Him. So after Rūpa, Sanātana met, the junior, younger, to Rūpa, Sanātana, so he had no disadvantage to calling as they're elder brother, Rūpa, Sanātana. "No trouble, they're my superior." In age also they're also perhaps superior, senior, and education also, in all these things. So under their care he lived long time and dived deep into the *rasa* which Śrī Caitanyadeva specially inspired Rūpa Goswāmī to deal with, this *madhūrya-rasa*. Raghunātha got taste of that and lived there happily up to eighty or ninety years old.

And through Kṛṣṇa Dāsa Kavirāja came in his connection and was inspired by him, and we have got the *Caitanya-caritāmṛta* from him. Raghunātha has given us many poems, very sweet poems fully surcharged with that ecstasy of that transcendental Vṛndāvana, *Vilāpa-Kuṣumāñjali*, *Stavavalli*.

Rūpa Goswāmī also *Stavamālā*, and many, *Ujvala-Nīlamanī*, *Bhakti-rasāmṛta-sindhu*, *Laghu-Bhāgavatāmṛta*, all these things, the *Nataka*, *Vidagdha-Mādhava*, *Lalitā-Mādhava*, they come from Śrī Rūpa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Raghunātha Dāsa Goswāmī's considered to be the Ācārya of the *prayojana-tattva*, the end of our life, highest end of our life is personified in him, *prayojana-tattva* Ācārya, what is the final necessity, final fulfilment of life, *Rādhā-dāsyā*, that we find in him. Hare Kṛṣṇa. In *Caitanya-caritāmṛta*, Kavirāja Goswāmī at the end of every chapter:

*śrī-rūpa-raghunātha-pade yāra āśa, caitanya-caritāmṛta kahe kṛṣṇadāsa*

["Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narate Śrī *Caitanya-caritāmṛta*, following in their footsteps."]

"I, Kṛṣṇadāsa, who is writing this book, in the end of conclusion of every chapter, I aspire after the service of Rūpa and Raghunātha. I fervently pray to get the direct service of Śrī Rūpa and Raghunātha. This is my highest aspiration of life, Rūpa and Raghunātha, their service, *pade yāra āśa*. My ambition is this to get the service of these two great personages, *pade yāra*. That servant of these two great masters, I am Kṛṣṇadāsa, I am writing this. It is their writing all surcharged with their sympathy and blessings. Aspiring after and not got, not got but aspiring. Who am I? I am a servant, I am aspiring for the service of Rūpa, Raghunātha, how pleased they are. I am that Kṛṣṇadāsa."

*Śrī-rūpa-raghunātha-pade yāra āśa*, at the end of every chapter in *Caitanya-caritāmṛta* these two lines you will find: *śrī-rūpa-raghunātha-pade yāra āśa*. "All my hope, my expectation is to

attain the service of the holy feet of these two great persons, *pārśadas*, eternal servitors of Mahāprabhu, loving servitors of Mahāprabhu. That Kṛṣṇadāsa, I'd like to say, present something for you all, my friends. And with so, I have no value, negative value I have got. *Purīṣera kīṭa haite muñi sei laghiṣṭha*. I know fully that I am meaner than the worm in stool."

*jagāi mādhai haite muñi se pāpiṣṭha, [purīṣera kīṭa haite muñi se laghiṣṭha  
mora nāma śune yei tāra puṇya kṣaya, mora nāma laya yei tāra pāpa haya]*

[Kṛṣṇadāsa Kavirāja Goswāmī says: "I am worse than a worm in stool. When Jagāi and Madhāi came in the relativity of Mahāprabhu they were considered to be the worst sinners, but I am worse than them. My sins are so dirty no one can even dream such things. I am such a great sinner that whoever will hear about me, dirt and sin will enter him through his coming in contact with my name. Sin will enter one who once hears my name, and his good qualities will vanish."]  
[*Caitanya-caritāmṛta, Ādi-līlā, 5.205-6*]

"The world knows Jagāi Madhāi as the meanest sinners, but I am more mean than they *muñi se*, Jagāi Madhāi, *muñi se pāpiṣṭha*. So much so, *mora nāma śune yei tāra puṇya kṣaya*. Whoever will take my name he will commit sin. And whoever will take my name his merits, his *puṇya*, his purity will be lost. His *puṇya*, his good merit will be lost, purity will be defiled. And who will take my name, who will hear my name his *puṇya* will be finished, diminished, and who will take my name he will commit sin direct. I am such a type of *jīva*.

But great Nityanānda Prabhu's ocean of mercy anyhow came on my head and took me to this place. I am mentioning here about the, mentioning here about my elevated position. I'm not ashamed to express that I have got this Rūpa, Sanātana, the Vṛndāvana, all these, Rādhā-Govinda, Madana-Mohan, I have got. I have no shame that I say that I assert that I have got so many things. But if I do not say so I'll be ungrateful to Nityanānda Prabhu. I'm nothing, I have got such position, I'm such and such low, meanest of the mean. But Nityanānda Prabhu's grace has taken me here I can't deny. If I deny this then I will be ungrateful to Nityanānda Prabhu. It is His grace, He has taken from my family life to Vṛndāvana and Rūpa, Sanātana, all the scriptures, and the divine love, Govinda, Madana-Mohan, all these things. I have got something at least. I must have to commit that, and it is only the grace of Nityanānda Prabhu.

But as my real position I'm meanest of the mean, than the worm of the stool, than the sinners, than the Jagāi, Madhāi. And who will take my name he will commit sin. Who will hear about my name he will lose his purity. Such is myself, this Kavirāja Goswāmī."

And also he says: "I show my reverence to those who will come to read this book, and those that will hear also, the future listener, and who will have discussion. Who will come in connection with this book, I show my honour and prostrate on their feet. Who will read this book I fall flat on their feet. Because I am fully conscious that here is something which is inestimably great."

*ei grantha lekhāya more 'madana-mohana' / āmāra likhana yena śukera paṭhana*

["Actually *Śrī-Caitanya-caritāmṛta* is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot."] [*Śrī-Caitanya-caritāmṛta, Ādi-līlā, 8.78*]

"I'm conscious I'm so aged, infirm, my hand is always trembling, I can't see, can't hear. Still, because the Vaiṣṇavas ordered me I tried and I'm writing all these things. This is not my writing, oh you audience, it is Madan-mohan, He's making me write, it is not mine. I'm an instrument, I'm fortunate that I've become an instrument to this great treatise."

In this way Kavirāja Goswāmī is representing himself. And he's the disciple of Raghunātha Dāsa Goswāmī, direct disciple. When Jāhnava Devī, She went to have a tour in the Vṛndāvana, there it is mentioned. Raghunātha Dāsa he's almost perhaps he's going away from this world, taking very slowly the Name of Kṛṣṇa. And Kavirāja Kṛṣṇadāsa he was seen standing by his bed. I found him in Rādhā-Govinda. The Raghunātha in his last time taking the Name, and Kavirāja is attending, standing by his bed, mentioned in *Bhakti-ratnākara*. Jāhnava Devī the beloved wife of Nityānanda Prabhu.

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

Today I'm told is the birthday of Abhirāma Goswāmī. He was one of the ten friends of Nityānanda. In Hooghly somewhere he had his abode. Abhirāma, he was Śrīdhama *sakhā* in Vṛndāvana. Very physical strength. Baladeva had the greatest physical strength, and next Śrīdhama. So Nityānanda, Baladeva, and Abhirāma is Śrīdhama.

When once Nityānanda went on tour to his house and the followers of Nityānanda told, "He's Balarāma, Nityānanda is Balarāma."

"Oh, is it? Is He Balarāma? Then I can test Him. In Vṛndāvana only Balarāma could catch me when I take to running a race. After touching I shall take, I shall begin to run and none could follow me only Balarāma. He only two and a half steps He could catch me. I want to test Him."

And in this way it was arranged and touching Nityānanda Prabhu gave a good run, and Nityānanda Prabhu only half jumping caught him.

"Yes, You are Nityānanda, You are Baladeva, You are Baladeva, I'm caught."

It's written in some book...

And Śrīnivāsa Ācārya met him. He lived a long time and Śrīnivāsa Ācārya he went to see that still one *pārṣada*, one contemporary of Mahāprabhu is there, went to see him. And he went with the expectation to honour him as Guru, superior and...

Abhirāma also heard that the Śrīnivāsa is a good boy, and very devoted nature. To test him, showing something, "Oh Śrīnivāsa, do you find what is that? It is a snake."

"Oh, it is a snake."

"No, no, it is only that straw made rope."

"Oh, yes, it is straw."

"No, no, no, a snake."

"Yes, a snake."

Whatever he sees, ignoring his own sense experience, whatever comes out from his mouth Śrīnivāsa accepts that in full confidence. Such should be the degree, the intensity, of our faith in the advises of our Guru. Only, "This is snake." "No, no, this is rope." Whatever comes from his mouth he sees that and not the thing, not fossil, not Berkley. "Coming from above," it is that we see. Not any physical representation has any value to him. So much given to the higher masters,

cent-per-cent sold there, faith and confidence to the master above. That "His word is showing things outside." Now this, next second that, next second this, next second that, next second this, next second that. Full faith there, no faith in the mundane plane. These are to be learned by us. How much attention should we give to the *Śruti*, the *Veda*, to the aptavagra [?], to the sayings of our masters, Gurudeva. And this mundane presentation to us, to our senses, no value.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi.

**Bhakti Vijñāna Bhāratī Mahārāja:** Mahārāja. Is there a story about Abhirāma Dāsa Ṭhākura and once he picked up a large branch, that story?

**Śrīla Śrīdhara Mahārāja:** Yes, such strength he showed that.

*[rāmadāsa abhirāma — sakhya-premarāśī] ṣolasāṅgera kāṣṭha tuli' ye karila vāñśī*

["Rāmadāsa Abhirāma was fully absorbed in the mellow of friendship. He made a flute of a bamboo stick with sixteen knots."] [*Caitanya-caritāmṛta, Ādi-līlā*, 10.116]

He made a big trunk of a tree, treated it as his flute. And that trunk was so heavy that, *ṣolasāṅge*, one *sāṅge* means carried by four persons, that is one *sāṅge*. *Sāṅge* means a friend of this type and four men put in his shoulder, here one, here one, here one, here one, and this friend is called as *sāṅge*. So sixteen *sāṅge*, what can be carried by sixteen such so, chasuna chosati [?] sixty-four persons carried that weight. A trunk of a tree he easily held it and put it in his mouth as if he's playing with the flute. *Ṣolasāṅgera kāṣṭha tuli' ye karila vāñśī*. Treated that trunk as his flute. Such physical strength he had.

And Nityānanda Prabhu had more strength than him.

Mādhvācārya was very strong. It is written in a - "Twenty or so strong men can lift a stone. That stone was taken by his left hand and replaced somewhere." And it is written there in that stone.

Mādhvācārya eko hasthina anitasila stapitasila [?] It is written in the stone we're told.

"With one hand he removed this stone and placed it here. And that is so heavy that twenty strong men, can carry or cannot carry?" Something like that.

Mādhvācārya, he's considered to be the incarnation of Hanumān - Bhīma. Kṛṣṇa and Bhīma, Vāsudeva and Mādhvācārya. Kṛṣṇa Bhīma, and Rāmacandra Hanumān. In Rāmacandra who was Hanumān, in Kṛṣṇa Avatāra he was Bhīma. And in Vāsa Avatāra he was Mādhva. They say like this, he was an incarnation of Hanumān and Bhīma, very strong, impressive. Gaura Hari bol.

**Bhakti Vijñāna Bhāratī Mahārāja:** Abhirāma Dāsa Ṭhākura, did he compose anything?

**Śrīla Śrīdhara Mahārāja:** I don't think so.

**Bhakti Vijñāna Bhāratī Mahārāja:** No. Is *Nityānanda-caritāmṛtam* something else?

**Śrīla Śrīdhara Mahārāja:** I do not know. Gaura Hari bol. Gaura Hari bol. Nitāi. Nitāi.

The fighting persons they used to put some sort of stocking made up of their skin, and the friction when they're firing the bow, the friction on the arm against that they're skin, is generally used, that is very hardy, godika [?].

**Bhakti Vijñāna Bhāratī Mahārāja:** This godika does it have poison Mahārāja, on the mouth? Does it have poison?

**Śrīla Śrīdhara Mahārāja:** Poison?

**Bhakti Vijñāna Bhāratī Mahārāja:** Yes, poison, does it?

**Śrīla Śrīdhara Mahārāja:** So it is classified now under the class of snake poison.

**Aranya Mahārāja:** It is poisonous? They are poisonous?

**Śrīla Śrīdhara Mahārāja:** It's said the poison from the mouth.

**Aranya Mahārāja:** He's asking, "Is there poison there?"

**Śrīla Śrīdhara Mahārāja:** Maybe.

**Aranya Mahārāja:** They're very afraid though, they run away when they see people. They eat snakes.

**Śrīla Śrīdhara Mahārāja:** Do not know.

**Aranya Mahārāja:** We've heard that they eat snakes.

**Śrīla Śrīdhara Mahārāja:** That is mongoose.

**Aranya Mahārāja:** Mongoose's diet.

**Śrīla Śrīdhara Mahārāja:** Mongoose, they live on the snake. Anti, snake and mongoose, horse and buffalo, ahina kulam asva mahisam [?] And then another natural enemy. asva mahisam ahina kulam [?] and some other group, kako lokiya [?], crow and owl, natural enemies. Kako lokiya, kak means crow and alo means owl. Kako lokiya, asva mahisam, and ahina kulam, natural enemies.

**Aranya Mahārāja:** Peacock is also natural enemy of cobra.

**Śrīla Śrīdhara Mahārāja:** Peacock, yes. That is one-sided perhaps, from the peacock and not from the snake, they won't attack peacock. But here, both the parties whenever they meet they fight with each other. If owl gets crow at night, at day-time they can't see so they are prey to crow, at night if an owl finds any crow he will kill it surely. Both are enemy to both.

**Aranya Mahārāja:** How is it that the horse and water buffalo?

**Śrīla Śrīdhara Mahārāja:** Horse and water buffalo if they meet generally they fight with one another.

And also in the vegetable rank this green plantain and ginger, ha, ha, ha.

**Aranya Mahārāja:** Green plantain and ginger, they don't go together?

**Śrīla Śrīdhara Mahārāja:** They don't harmonise, perhaps that is also said, this alaikas kalai [?] they're enemy to one another anyhow.

**Aranya Mahārāja:** If you eat the two together does it cause some difficulty in the stomach?

**Devotee:** Also the Vaiṣṇavas and the *māyāvādīs*.

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha.

**Devotee:** Whenever they meet they fight.

**Śrīla Śrīdhara Mahārāja:** I wrote one verse about Guru Mahārāja.

*Māyāvāda-timiṅgilodara-gatān uddhṛtya jīvanimān.*

*[śrī-siddhānta-saraswatīti vidīto gauḍīya-gurv-anvaye  
bhāto bhānuriva prabhāta-gagane yo gaura-saṁkīrtanaīḥ  
māyāvāda-timiṅgilodara-gatān uddhṛtya jīvanimān  
kṛṣṇa-prema-sudhābdhi-gāhana-sukhaṁ prādāt prabhuṁ taṁ bhaje]*

[Śrīla Bhaktisiddhānta Saraswatī Ṭhākura is well renowned within the select line of the magnificent Gauḍīya preceptors. He appears in the morning sky like the radiant sun and resounds the wonderful glories of Śrīman Mahāprabhu, delivering the poor souls helplessly devoured by the whale swallowing doctrine of impersonalism. I worship that great master who allowed the fallen souls a precious chance to dive deeply into and experience the bliss found in that ambrosial ocean of pure love for Lord Kṛṣṇa.]

*Māyāvāda* has been described as a *timiṅgila*. *Timiṅgila* means it is supposed that there are so many who are such big animals in the ocean that can devour that whale. *Timiṅgila, gila* means "can swallow" those big animals that can swallow a whale. There is a conception that such animals live in the ocean. So *māyāvāda* has been described as a *timiṅgila*, as in *Śrīmad-Bhāgavat* [10.1.5-7] *bhīṣma droṇa timiṅgilodara*. Something mentioned in the war of Kurukṣetra in *Bhāgavatam*, *timiṅgilo*, they're very furious warriors, just like a whale-eater they were exceptional brave warriors. And Kṛṣṇa saved the Pāṇḍavas from those great whale-eaters, Bhīṣma, Droṇa, etc., it is mentioned *bhīṣma droṇa timiṅgilo*.

So I have used *timiṅgilo* as *māyāvādīs*, they're *timiṅgilo*. And they come to compromise with every religious section. "I accept your creed wholesale. You accept that above that is non-differentiated, non-specified Brahman." Here the compromise made with the *Śākta*, the *Śaiva*, the *Ganapatha* [?], *Sodur* [?], *Agni-pāśadas* [?]. Śaṅkarācārya effected a compromise between all the sections. "Only accept that Brahman is above all. And I accept in toto all your activities." In this

way he made a compromise against Buddhism. And really what he gave Mahāprabhu says it is nothing but Buddhism what Śaṅkarācārya gave ultimately to the people, because he did not accept the eternal individuality of the *jīva* soul. “*Jīva* soul is temporary. Only one non-differentiated, non-specified mass of infinite consciousness is true and all else is under illusion.” That is *māyāvādā*.

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

[Śaṅkarācārya said, “In half a verse, I am summarising the truth that has been expressed by volumes and volumes of scripture. Within only half a verse I shall give the essence of all truths: *brahma satyaṁ, jagan mithyā*, Brahman, spirit, is true - this world is false. And the *jīva* is nothing but Brahman. This is the substance of all the scriptures.”]

*Śloka dhenu pravakṣyāmi*. Śaṅkarācārya says very proudly, with great pride. “That what the others have expressed by *crores* of sentences, only in a half-sentence I shall give the gist of that. What is that? *Śloka dhenu*, only by half *śloka* I shall express the whole truth what the others by *crores*, millions of *ślokas* could not really give vent to. What is that? *Brahma satyaṁ, jagan mithyā jīva brahmaiva na paraḥ*. Only Brahman is true and the world is false, and *jīva* is nothing but that Brahman. Here what we find in the *māyā* that is perverted reflection, it has got no truth, it is perverted reflection. Just as the sun or moon any reflection in the glass or in the water, something like that. But real moon or sun that is in the sky that is true, all else is false. *Brahma satyaṁ, jagan mithyā*. And *jīva* it is neither, no other thing but a reflection of Brahman. That is the whole truth summarised here.”

But the Vaiṣṇava says, “Here it is false. What you say Brahman that is a cosmic thing, a system, organised world, and everything is there in your Brahman. When you say Brahman, an unknown and unknowable, and that is known and knowable when we are cent-per-cent submissive to that. That is the real world, that is our home. And *jīva* is eternal, immortal, soul is immortal, individual soul, and that has got position there. *Cid-vilāsa*. Para-Brahman is there. *Brahmaṇo hi pratiṣṭhāham*, it is there.

*[brahmaṇo hi pratiṣṭhāham, amṛtasyāvyayasya ca  
śāśvatasya ca dharmasya, sukhasyaikāntikasya ca]*

[Kṛṣṇa says, “I am the basis and original mainstay of the undivided divine vitality of the impersonal Brahman, which is immortal, imperishable and eternal, and is the constitutional position of inexhaustible nectar and the sweetness of the ambrosia of profound love divine.”] [*Bhagavad-gītā*, 14.27]

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati  
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām  
[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ  
tato mām tattvato jñātvā, viśate tad-anantaram]*

[“The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My

supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me." - "Only through love and devotion can I be understood as I am. Thereafter, fully understanding Me, you can merge into My entourage."]

[*Bhagavad-gītā*, 18.54-5]

"First you become realised that you are Brahman, then you should come to serve Me in that plane. And when you are identified with flesh and blood, the real devotion does not begin there. Real devotion, dedication begins when you can think yourself that you are a conscious unit, you are soul and not this body or mind, above this you are soul, a particle of soul. You have got entrance there in the world of big soul Paramātmā above Brahman, Para-Brahman."

The whole philosophy is there, and nothing to do here. Here anyhow to get out of this entanglement. What you say Brahman then that is our home, infinite, back to God, back to home, home is there in the plane of soul, spirit. And we have come to identify with the body or the mental system, that is false, that is *māyā*. What we find ourselves in the dream, that is the mental system, that is also false, temporary, and this body is also temporary. But the soul living within that body or what we find in dream, there is the soul's spark, that body moving here and there according to its false *karma*. And we must reveal that soul which is within the body we find ourselves in our dream and that will go to live in the, and that is all light, the body is a dead thing, mind is also soul more or less. But really the conscious unit that is within the mind that is not vague, that is not imaginary, that is concrete thing. And what we think to be concrete here it is all false, all gets dissolved, disillusion and disappearance. But that is a permanent unit, permanent unit and that is not a part of ignorance, that is full knowledge, spirit, light. There we are and there we are quite safe and perfect, in perfection. We're in that point where what is at present ignored and forgotten by us, that the soul proper is our identification proper, true.

*mamaivāṁśo jīva-loke, jīva-bhūtaḥ sanātanaḥ*  
[*manaḥ ṣaṣṭhānīndriyāṇi, prakṛti-sthāni karṣati*]

["The soul is a part of Me, as My separate fragmental particle or potency. Although he is eternal, he acquires the mind and five perceptual senses, which are parts of material nature as creations of *māyā*, My deluding potency." ] [*Bhagavad-gītā*, 15.7]

And that is the part and parcel of the eternal potency of the Lord. *Mamaivāṁśo*, "Nothing but My part. In other words it is part of My potency, particular potency."

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