

83.08.30.B_83.08.31.A

Śrīla Śrīdhara Mahārāja: ...*mukti* is a foundation, and there stands a self structure. *Vaśyaś ca muktiśriyaḥ*. Only that can attract this. *Mukti*, liberation is no qualification. But after liberation the resources of the soul is there, and that can only serve and attract Him, this name, *vaśyaś ca muktiśriyaḥ*. *No dīkṣāṁ na ca sat-kriyām*. Without taking to any formal *dīkṣā*, the mantra *dīkṣā, sat-kriyām*, or any good activity like *tapasya*, going to the Himālayas, and fasting, and taking bath, all these formalities. *Na ca sat-kriyām*, does not care for anything and everything. *No dīkṣāṁ na ca sat-kriyām na ca puraścaryām*. There are so many formalities of the scriptures, that it must be worshipped with this way, that way, the mantra. In a particular date, it should be treated in this way, that way, *pūjā*, mantra, all these things. It does not care for anything else. *Na ca sat-kriyām na ca puraścaryām manāgīkṣate*, *mantra 'yam rasanā-sprg eva phalati*. Only anyhow if it can touch the tongue it comes to success. *Mantra 'yam rasanā-sprg eva phalati śrī kṛṣṇa nāmātmakaḥ*.

*[ākṛṣṭhiḥ kṛta-cetasām sumanasā-muccātanam cāmhasām
ācaṇḍāla mamū kaloka sulabho vaśyaś ca muktiśriyaḥ
no dīkṣāṁ na ca sat-kriyām na ca puraścaryām manāgīkṣate
mantra 'yam rasanā-sprg eva phalati śrī kṛṣṇa nāmātmakaḥ]*

["The Holy Name of Kṛṣṇa is an attractive feature for many saintly, liberated people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the *caṇḍāla*. The Holy Name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Śrī Kṛṣṇa. Simply by touching the Holy Name with ones tongue, immediate effects are produced. Chanting the Holy Name does not depend on initiation, pious activities, or the *puraścaryā* regulative principles generally observed before initiation. The Holy Name does not wait for all these activities. It is self-sufficient."] [Śrīla Rūpa Goswāmī's *Padyāvalī*, 29]

That *Mahā-mantra* which is consisted of the Name of Śrī Kṛṣṇa, it is such. It is such, so extensive in its magnanimity it does not care for any formal approach. Anyhow, if it comes in connection, we will get the benefit. As autocrat and boundless mercy, the nature of Kṛṣṇa mantra is such. Is such, in any place, any time, the transaction may go on. Not this *kali-kāl* [?] Where all have failed but Kṛṣṇa mantra has got its, gloriously, it is such, no adverse circumstance can produce any obstacle to this, this is such. But only condition that *sukṛti, sādhu-saṅga*. Only one thing that to have the real thing, we're to have proper connection. It must be Kṛṣṇa *Nāma* and not any imitation, as we find amongst the *sahajiyā* section, imitation. Kṛṣṇa *Nāma* proper, that is so powerful.

So it is also said, *nāmākṣara bahiraya batu nāma kabu naya* [In Jagadānanda Paṇḍita's *Prema-vivartā*]. The physical sound may appear imitation but no effecting at the same time. *Nāmākṣara*, because that is not Kṛṣṇa. There is *anyābhilāṣa, karma, jñāna* in the layer, *upādhi*, on the cover and not in the spirit within. The thing it must be. Just as the greatest poison, cyanide acid, that can show its force, power. But if it's not a smallest portion of cyanide acid, that can show its force, power, but if its not the cyanide acid but some similar thing, then of course no result. It must be Kṛṣṇa *Nāma*, Kṛṣṇa. That sort of inner vibration must have to come. Kṛṣṇa, with the elimination of so many things.

sarvopādhi-vinirmuktam, tat paratvena nirmalam [hṛṣīkena hṛṣīkeśa-sevanam bhaktir ucyate]

["Pure devotional service is engaging all the senses in service to the Supreme Lord Kṛṣṇa Who is the Master of the senses. In such service, one is totally free from all relative conceptions of material self interest (*upādhis*), with senses purely engaged in the service of Kṛṣṇa."]

[*Nārada-Pañcarātra*] & [*Bhakti-rasāmṛta-sindhu*, 1.10]

And here:

anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam, ānukūlyena-kṛṣṇānu-śīlanam [bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167]

& [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

Kṛṣṇa. gaurami gaurami mukhay boli de nahi choli [?] Not to canvass that I belong to Gaurāṅga, only canvassing, external bogus canvassing won't do. A very little quantity, but it must be the same thing, then it will miraculously work. We are only to be careful there. Nitāi Gaura Hari bol. Nitāi Gaura.

Akṣayānanda Mahārāja: So the real meaning of dumb, *mukha*, means no *sādhu-saṅga*, not only the tongue ability.

Śrīla Śrīdhara Mahārāja: Not physically, the mentally dumb.

Devotee: Mahārāja. What do you mean exactly by bogus external canvassing?

Śrīla Śrīdhara Mahārāja: Eh, what?

Akṣayānanda Mahārāja: Gaurami gaurami. Bogus external canvassing. "I am Gaurami" you told, "Gaurami gaurami. I belong to Gaura." Bogus external canvassing. What do you mean exactly, he says.

Śrīla Śrīdhara Mahārāja: That is just as imitation trade may be. A particular thing. The Henry Ford car has got good name in the market. I'm also, to capture that good name, similar car I'm also producing and trying to give floatation to the market and to become rich. That is the competition of imitation things. Easily with less cost the imitation thing is produced and that comes in the market to compete with the genuine thing. Something like that. Gaurami gaurami _____ [?] That is not hypocrisy, that is treachery. To come with the thing in the market that, "Oh this sunlight soap, take sunlight soap from me with less cost. This is sunlight soap. I'm producing with less cost. You take all these things." In this way, try to capture the market, the foolish people, with imitation thing.

Devotee: But myself I am great part imitation and small part real devotion. So how to balance between becoming real devotee and performing service?

Śrīla Śrīdhara Mahārāja: In association with real devotee, the real part will develop, and this will go away. Everyone in the beginning gets the small thing. But our adherence to that, and our negligence to the other part, that will help us. It's not in your case, it's everywhere. When one begins such life the smallest part in him only have. But the tendency, but the inner man must take side of that smallest part, and help him to get good association. And other undesirable things will die out gradually. *Anartha, anartha-nivṛttiḥ.*

*[ādau śraddhā tataḥ sādhu-saṅga' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramah]*

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

Anartha nivṛttiḥ, ādau sādhu-saṅga bhajana kriyā, then *anartha-nivṛttiḥ*. Development of a particular side, feeling the higher part and the lower parts fasting they will die, without food. We shall have to connect with the *sādhu-saṅga*. There the lower part will be well fed and they will grow. And without food these things will die out. *Anartha nivṛttiḥ, bhajana kriyā, anartha nivṛttiḥ. Anartha nivṛttiḥ* is the result of particular activity. *Śravaṇa kīrtana*, etc, *sādhu-saṅga*, with the association of the pure devotee, the cultivation will go on, and the other things will gradually vanish.

Karmady yasyamunti nasyanti sadbai may nisyanti [?]

Our Guru Mahārāja once told to one Kundanlal. He was twenty years assistant on Manchester Guardian, in England. And a spy student in Germany in the first great war. A gentleman in Agra town, when he came to Guru Mahārāja to take *Harināma*.

"Only we must allow Kṛṣṇa *Nāma* to land in our heart and He will capture gradually the whole of the heart. Others will have to walk out."

That prospect. The Kṛṣṇa *Nāma* means with the idea of purity and dignity, everything. Not only the sound, but with the prospect contained *within* the sound. When the real Name of Kṛṣṇa will land in the heart of a man, gradually the whole heart will be captured, conquered. Because none will be able to stand in competition with Him, they will have to retire, to close their doors of business, when Kṛṣṇa enters any heart. Such prospect, such facility, none can promise or give, the highest. So Kṛṣṇa is such, anyhow only landing and entering into the heart.

praviṣṭaḥ karṇa-randhreṇa, svānām bhāva-saroruham

dhunoti śamalam kṛṣṇaḥ, [salilasya yathā śarat]

["When Kṛṣṇa enters the heart through the ear, He captures the lotus of the heart and then gradually makes all the dirt in the heart disappear. Just as when the autumn season comes, all the water everywhere becomes pure, so also, when Kṛṣṇa enters our hearts, all the impurities within will gradually vanish, and only Kṛṣṇa will remain forever."] [*Śrīmad-Bhāgavatam*, 2.8.5]

Everything will be driven out, brushed aside. The prospect, the quality and quantity of the prospect is such, automatically, everyone, all the businessmen will have to go away. None can stand in competition with Him, Svayaṁ Bhagavān. He's Svayaṁ Bhagavān, the source of all goodness, of all *maṅgala*, goodness, and auspiciousness, everything, everything good, the source. He's the proprietor. All others they're...

One is producer of, and another purchases from him like broker. All other gods like brokers, take from Kṛṣṇa and they come in the market and distribute the things. When Kṛṣṇa Himself, the producer, Himself comes in the market, everyone will have to go away. Svayaṁ Bhagavān.

"*Mayaiva vihitān* in *Gītā* [7.22], *kāmais tais tair* [7.20]. Sometimes they go to so many gods, they're My agents, *mayaiva vihitān hi tān*, I supply those gods to continue their business. But *antavat tu phalaṁ teṣāṁ* [7.23], their store is limited, it is finished, but My store is Infinite. But they also do My business, takes from Me different things and go on with their business. I help, I'm at their backing. So more price, less gain. Direct customer of Me, then their position is otherwise. There are no things in the store, store is limited, come sometimes after. No such thing, always filled up. *Yad gatvā na nivartante* [*Bhagavad-gītā*, 15.6], opulence, always opulence.

Akṣayānanda Mahārāja: Our Guru Mahārāja [Śrīla A.C. Bhaktivedānta Swāmī Mahārāja] told, "If anyone comes to the *mandeer* you must give *prasāda*. You cannot say that there is a shortage, because Rādhārāṇī is in charge of the temple."

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa. I heard when I came in the beginning, one Bolan [?] Mahārāja, he was Vaiṣṇava Carana, he told that, "During Mahāprabhu's Janmatsava so many boys and girls, amongst the pilgrims of the locals, boys and girls are coming for *prasādam*. I'm distributing this *prasādam*, this _____ [?] some sweetmeat preparation, _____ [?] some halava, *prasādam* distributing. Coming, one boy and girl and sometimes men also coming, twice, thrice, they're coming and asking. Then I could recognise. "Oh, I have given you twice, don't come, don't come." And they're going away.

Then Kuñja Bābu was there, our Tīrtha Mahārāja, there as general secretary, he noticed the attitude of the distributor. He himself told, that distributor told it to myself direct. Kuñja Bābu asked, "Are you distributing *prasādam* or halava? What do you distribute? Mahāprabhu is there, it is infinite, so go on giving, twice, thrice, four times, or as much times as they come you go on distributing."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: At Mahāprabhu's marriage ceremony, some came once, twice, thrice, in this way. Then when it reached the ear of Mahāprabhu He told, "Thrice, everyone should be given thrice." He gave declaration, "Not only once, thrice." In this way. Infinite.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.
Another type in Kṛṣṇa nature.

kṛṣṇa bole armai, agai magai visai su, amṛta jali visnagi, sei bara mukha, [?]
ami vigraha sei murti visay kana jiva, sa caranamṛta de avisay pralai [?]

ye yathā mām prapadyante, tām̐s tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]

[Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."]
[*Bhagavad-gītā*, 4.11]

"Whomever will approach Me, with whatever attitude or aspiration, I respond accordingly, that is the general nature of Me."

Then also He says, *muktim dadāti karhicit sma na bhakti-yogam*.

[rājan patir gurur alarṇ bhavatām yadūnām, daivarṇ priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ
astv evam aṅga bhagavān bhajatām mukundo, muktim dadāti karhicit sma na bhakti-yogam]

["Śukadeva Gosvāmī continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshippable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."]
[*Śrīmad-Bhāgavatam*, 5.6.18]

"Some people approach Me for *bhakti*, apparently. But I give them salvation, emancipation, and disperse them. Go. I am giving *mukti*. Why you want *bhakti*?"

That is also His dealing. And also He says, "One who comes to Me and he wants for this mundane prosperity, then I help him in such a way, why do you want this thing? Give up the idea of this mortal aspiration and accept My devotion."

Three types of nature He has expressed about Him. And that is according to the quality of the *sukṛti* of the man who is approaching. Only formally, "I want Your devotion," but at heart, aspiration for some other things, that is not compatible with the devotees.

"If something in his mind otherwise and he formally asks Me for *bhakti*, no, no, why do you take *bhakti*? Take *mukti*, go on."

Such a camp as ordered to Śaṅkara. lokarn madvi mukarn kuru [?] Not only his personal case but that sort of tendency is in general also, arrangement by Him. lokarn madvi mukarn kuru [?].

The segregation like the segregation of the serious patients from the ordinary type to save the ordinary type. In hospital, all TB, in a TB section, the mild patients are there, newly attacked, and the serious case is also there, hopeless. The hopeless and other case divided into two, that this will

be. As injustice, if a serious case, a hopeless case is at the side by a new attacked case. So segregation is necessary, separation among the same is necessary.

So at heart, those that are not real devotees, they may be avoided to save this, the *komala śraddhā*, the soft type of devotee. If they get favourable condition, they will pass away to the highest position. But these people will disturb them. For this, that sort of arrangement. Lokam madvi mukam kuru [?]

"You, Śaṅkara, Mahādeva, you go and preach *māyāvāda*. That I am God. Who is God? I am God. That sort of gospel you go and preach."

So that serious case is taken away from another section. They will go on with that, and the others will be saved, the *komala śraddhā*, the beginners of the *bhakti* devotional school, they will be saved.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. In this way we can trace partiality in the Supreme Authority, captured by the merit of the devotee, such things are there. A selection, gradation is always there. The ordinary mania that all is equal, all have equal chance, all is equal, that sort of mania has no place here. Selection, hierarchy is there, everywhere, and we must accept it as axiomatic truth.

Mahāprabhu is so much captured with the capacity of Rūpa Goswāmī, He taught him and also Himself inspired by inspiration He gave him everything about *rasa-tattva*. So much so, and again further He's recommending Svarūpa Dāmodara. "Really he's very meritorious to deal with the higher *rasa*."

So Svarūpa Dāmodara told plainly Rāmānanda Rāya, "Oh, it is your presence, your grace, we find there. Where He will get all these things, He says all these things, it is your grace we find."

Mahāprabhu flatly admitted. "Yes, what you have told it is all right. He's such a fit person to deal with this *rasa* that I have given him My whole capital, and you also give him." Mahāprabhu is madly recommending Svarūpa Dāmodara. *yajñā patra ei bhakti paru taite* [?] "Svarūpa Dāmodara, you also give all your hidden treasure to this devotee. He's really a man to deal with these things properly."

Wonderful. Though we have not gone through the higher teachings of Rūpa Goswāmī, this *Ujjvala-nīlamanī* and others. So we are told and from far away whatever we see how he has dealt with in details the *mādhurya rasa*, subtle stages of different characteristics, wonderful. The inner harem of the Lord, how it has been dealt there, it is simply wonderful.

Mahāprabhu confessing, "The whole of My heart, I have disclosed to him and you also help him."

Such recommendation, partiality to the proper person is there.

All equal, this is a bogus and non-productive idea of the half stupid. Never all equal. The gradation is there, everywhere. It is only a slogan of the *māyāvādīs*, all equal, Brahman.

Acintya-bhedābheda, *bhedābheda*, some points equal, some points different, always this is continuing, *bhedābheda*, and that is also beyond your conception. The *bhedābheda*, how much common and how much different, this is beyond your calculation. That is in the hand of that Autocrat, not under law, but sweet will there. So it is *acintya*, that not within law, that you will go and demarcate according to law, not that. It is in the free hand of the Supreme Lord, Autocrat. *bhedābheda*. *Līlā*. *Līlā* means above law, that is *līlā*, which is above law, yet sweet, yet it is sweet.

And it has got some harmony, *lilā*, though above law but still harmony is there, consistency. Vyudha syamanyam tasmin noti tam [?] Always harmonising discordant element. That is His peculiar nature, and discordant elements get harmonised there. In *Vedānta*, Vyudha syamanyam tasmin nocit yam [?] It is not wonderful, it is not strange, but it is familiar to Him. Always we find that both opposite is meeting together in a greater harmony and then again the opposite meeting together, as a branch of branching.

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

...

We all for Himself, that is the creed. No individual prospect. All the prospects of all the individuals merged in Him. To seek for His pleasure, that is our highest object, aim of life in nutshell.

aham hi sarva-yajñānām, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]

["Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

We're fighting with each other. 'I'm enjoyer, he's enjoyer, he's enjoyer of seventy five degrees, he's of ten degrees, he's other degree, we're all enjoyers.' But no, all zero, cipher. Only one enjoyer and all to be enjoyed. Come to this spirit and you'll be peaceful. The realisation of this, not only negative side but positive side. Degree of self abnegation and searching after His satisfaction, that degree and hierarchy. Ultimately He's for Himself, we're all for Him, that is the creed.

Everything for Him, so no individual prospect ostentatiously. But in the inner world there is according to the degree of self-sacrifice and Kṛṣṇa searching, the degree of searching. The valuation will be there. So we have not room to complain that I'm sustaining loss or gain, individually. Everything by the sweet will, so no individual prospect and there, die to live. As much as we can forget our own special interest, we live so much. That is the principle, and as much as we can accept, then we can make progress in that way.

Gaura Hari bol.

...

_____ [?] When we swim, what do we do? In the aeroplane, the British _____ [?] pushes the air back and front air devour and push air in the gas air, and like swimming, passes away through the sky. _____ [?] To accept in the front and put the front into the back, that means progress.

sarva-dharmān parityajya, mām ekaṁ [śaraṇam vraja
aham tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

*ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmmān samtyajya yaḥ sarvvān, [myām bhajet sa ca sattamaḥ]*

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhu*)."] [*Śrīmad-Bhāgavatam*, 11.11.32]

_____ [?] Who is acquainted with the real principle of life, otherwise ordinary fools if he imitate a genius he'll be deceived. One must have the criterion in his hand. Be a general, one must be a general to guide the soldiers, army. Otherwise ordinary stupid soldier if he takes the position of a general then everything will be lost, puzzled. He must have the knowledge of the thing, the criterion, the key, the knowledge, that must be acquainted with. Then he can say, this is the truth, this should be. Every department in the treatment, medical department, new medicines are being created, old medicines are being waved goodbye. Wherever there is any change if there is any sort of improvement, that means to leave the old and to welcome the new. So in the eternal truth also there is gradation. That is not static, or something like zero, like that will always be the same, neither static nor zero, *samādhī*.

*karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyaḥ tāḥ paśu-pāla-paṅkaja-dṛśās tābhyo 'pi sā rādhikā
[preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī]*

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."]

[*Upadeśāmṛta*, 10]

This sort of direction one must have, a plan, design, a mission, aim, prospect...

...

Gaura Haribol. Gaura Haribol.

He did not have any clothing. No clothing was necessary for him. What to speak of any room or residence. *Dig-ambaram*. Very beautiful and very developed. *Vaktra-vikīrṇa*. Hairs were curled, curling hairs. And the fully developed body so much so that *nigūḍha-jatrum*, this bone cannot be felt, cannot be seen, this bone, *nigūḍha-jatrum*, within the flesh. Such fatty, not fatty, such developed, strong built body he had.

*[nigūḍha-jatrum pṛthu-tuṅga-vakṣasam, āvarta-nābhim vali-valgūdaram ca
dig-ambaram vaktra-vikīrṇa-keśam, pralamba-bāhum svamarottamābham]*

["His collarbone was fleshy, his chest broad and thick, his navel deep and his abdomen beautifully striped. His arms were long, and curly hair was strewn over his beautiful face. He was naked, and the hue of his body reflected that of Lord Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 1.19.27]

Tat siguna vila [?] Neither he sees any man or woman. No such discrimination, engaged in the discrimination of the spiritual world. Whole energy drawn upward, nothing left to work in the ground level. Whole attention gone to the spiritual discriminative, differentiative world, always.

*yā nisā sarva-bhūtānām, tasyām jāgati [samyamī
yasyām jāgrati bhūtāni, sā nisā paśyato muneḥ]*

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

He's awake in another world, where we faint, and he fainted in this world. No existence in the world of exploitation. Hare Kṛṣṇa. It is possible, such life is possible, and that is the boon, and we can live there eternally happily. The prospect of the whole creation is there. So long creation must vanish in death.

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour;
The path of glory leads but to the grave.

[Thomas Gray, 1716-71, English poet]
[Elegy written in a country churchyard, 1751]

Everything, ultimately, going to the grave. But there is a world where grave is unknown, *nitya-līlā*, pastimes going on eternally. And a particle of that soil is within me, I can trace it out now. It is not theoretical, not an abstract thing. Only *Bhagavad-gītā* says, "Try to climb a few steps and you will find."

indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ

manasas tu parā buddhir, buddher yaḥ paratas tu saḥ

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

Upaniṣads says: buddhay ratma maham para [?] We're to understand what element practically our intelligence is. To catch it direct. It is from the background it is dictating. Our reason is dictating from the background. But we cannot come to understand it face to face, what is what element in me is there which is acting as reason. It is possible that we can feel that, we can come in direct contact with that. And then with the help of that reason, we're to go further up, to find our *ātmā*. Who am I? Neither this body, nor the mind, nor the intelligence, or conscience, that works from background. We're to cross that and in then the highest layer we shall find who we are. Then we'll have a great background, and confident background, that yes, God is spiritual, spirituality, He's existing, when we shall find *ātmā*, *ātmā sat katka* [?] Come direct, face to face with *ātmā*. buddhay param buddhas _____ [?] *Ātmā* can know *ātmā*. Light can show anything. But when we go to analyse the light itself, light showing many things to us, but what is that light when we go to analyse that, it's substantial characteristic?

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