

84.02.23.B_84.02.26.A

Śrīla Śrīdhara Mahārāja: ...but have you met with Him, within you, what kind of thing that is? Try to find out that, how it is. Then, *manasas tu parā buddhir*.

*[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]

Go further one step. Find out your own reason. What is reason? *Vyavasāyātmikā buddhiḥ* [*Gītā*, 2,41]

This mind says, "I want this, I don't want that." And *buddhi* says, "Don't want this, don't want this thing, don't go there, take your seat." The faculty of judgement, that is more higher. Because, without a man is not endowed with the faculty of judgement, like a madman he will wander here, there, idiot, has got no value of life. So, that is within you. In the time that reason comes but where does it lead, with what method that is made up? We don't know, we do not care to know.

There world, senses, then mind, then intelligence, judgement, reason, and then go further, up. That is your soul. What is that characteristic of the soul? That he makes everything feel-able, helps to feel.

Just as light can show, so the soul is showing everything. The light, torch light is given. Sun ray coming, then we can see. Soul can feel, can see, we can hear, we can do anything only because the background there is that light. A particle of light, a particle of knowledge, that is your real self, soul.

Just as it has been told that the moon is covered by the clouds.

*na rarājoḍupaś channaḥ, sva-jyotsnā-rājītaiḥ ghanaiḥ
aham-matyā bhāsitayā, sva-bhāsā puruṣo yathā*

["During the rainy season the moon was prevented from appearing directly by the covering of the clouds, which were themselves illumined by the moon's rays. Similarly, the living being in material existence is prevented from appearing directly by the covering of the false ego, which is itself illumined by the consciousness of the pure soul."] [*Śrīmad-Bhāgavatam*, 10.20.19]

Vyāsadeva is describing the rainy season. But how the rainy season's night he's giving description? "The moon is covered by the cloud, in the rainy season, at night." Vyāsadeva, he's a spiritualist, and he's giving an example of the higher, higher level. These ordinary things he's given. Higher things should be giving example of the lower world, but here, the example is given from the higher world for lower purpose. How the rainy night he's describing. He says, "The moon is eclipsed by the cloud." And what do we find there? He says here in a peculiar way, "The cloud is covering the moon. By the light of moon the cloud we see." This is the peculiarity. "By the light of the moon we're seeing the cloud. But that cloud has covered the moon, we can't see." So also he says, *Sva-bhāsā puruṣo yathā. Aham-matyā bhāsitayā, sva-bhāsā puruṣo yathā.* "Just as the soul, covered by mental system, mental system is felt only by the light of the soul. By that knowledge, but this has covered the soul, the mental system, like cloud. Cloud has covered the moon or sun.

But cloud is seen by the light of the sun or moon. How? The soul is covered by your ego. The whole mental system has covered the soul. But by that light the mental system, whatever, you can feel, you can see. *Sva-bhāsā puruṣo yathā.*"

All light is not - without light, no world. Without soul, no world. Not light, not anything else, but the soul is at the bottom of all knowledge, all expression. Because there is soul, though anything, you can feel, you can hear, you can touch, you can know, if that centre of feeling is withdrawn then nothing. That is all in all. If that is taken, all dead matter. In *Gītā, kṛtsnam lokam imam raviḥ.*

*[yathā prakāśayaty ekaḥ, kṛtsnam lokam imam raviḥ
kṣetram kṣetrī tathā kṛtsnam, prakāśayati bhārata]*

["O Bhārata, as one sun illuminates the entire universe, so does the knower of the sphere of action, the Supersoul, illuminate the whole universe (and the souls within it); and so does the knower of the sphere of action, the soul, illuminate the entire body."] [*Bhagavad-gītā*, 13.34]

Just as the sun is giving birth, so to say, to the whole world we feel. The sun is giving birth. In darkness, nothing. Sun or light, the moon or anything light. Light withdrawn all dark, so something like that. The soul. *Gītā* says the *ātmā* is the real sun or light. With-taken, no feeling, nothing, no feeling, nothing remains. Whether it is, whether it is hard or soft, or bright or dark, nothing, no kind. Sweet or sound or harsh, no question. Only because the background is that feeling. The feeler is there, *ātmā*. In the higher, subjective way, it is going, higher from higher.

Then from *ātmā* there is Paramātmā; go further step, in the subjective line, super subjective. There may be Paramātmā, *drāṣṭā, jñāta*. He's seer. I'm to be seen. This objective world I can see. But that is so subtle, I cannot see Him. He can see me. In this way, *drāṣṭā, drīśya*. Seer, seer-ism, or hearer-ism, in everything, it is going towards higher centre.

In that way there is Vāsudeva, Vaikuṅṭha, Goloka, all in that direction, super subjective. Subjective evolution. And, we can go if we, we're to cross our soul's area towards Paramātmā and higher subtle existence, then as a slave we're to go, the visa begins. Passport up to soul, from, *indriyā, mana, buddhiḥ*, then we come to soul, the passport finished.

Now, if we want to go further, so the salvationists stop here. Buddha, Śāṅkara, who are searching for salvation, liberation, they're finished here. Then, the Vaiṣṇava says, visa is to be secured, if we want to go further in the higher aspect of the world, visa. What is the underlying principle of visa? That I must be utilised in Their cause, then only visa will be granted, otherwise not.

So if we accept slavery, that is higher, with such substance I'm made of, that is made up with higher substance, to enter there, that the necessity of the higher call of duty. As a coolie I may be recruited there. In the lower place, we may feel undesirable something, demand.

But when our inner soul will awaken, we'll feel that it is comfortable to search interest of this country. This is my home. Then the burden of the sense of duty, labour, all will vanish. And with my own interest I shall work there, *anurāga*. As much I shall identify me with that I shall find that I'm inner awakening soul, that I'm really a member of that plane. And everyone is friendly. Everyone is trying hard to satisfy others, in the interest of the centre. Centre is so magnanimous and high, and so friendly to all of us, this harmony.

Such is Kṛṣṇa, the Reality the Beautiful. Reality the Beautiful, *sat-cit-ānanda*. As far as I remember, Martinau, or some philosopher, a good linguist also, he told that translation of *ānanda*, Reality the Beautiful, that was his term. *Ānanda* means beautiful, beauty, *sundaram*. *Satyam*, *śivam*, *sundaram*. *Sundar* is *rasa*, means beauty. Love means beauty. Love, another conception of love is beauty. Beauty is love. And that is *rasa*, that is *ānanda*, happiness, expressing everything, one and same. The most desirable. Above power and above all calculative knowledge. We're searching really that thing - may not be conscious of that, but our heart is only searching that thing. Mahāprabhu, *Śrīmad-Bhāgavatam* and Mahāprabhu came to make us know that thing.

Vasudeva Gosh he said, "If Gaurāṅga did not appear, then how could we live? So high prospect he has taken for us. Without that the life was as if a dead thing. So much property He has discovered within us. Our worth, real worth of us, He has given known to us. Such a friend, such a master, such a magnanimous leader. Without Him, how could we exist at all?" Vasudeva Gosh.

Hare Kṛṣṇa. Gaura Hari bol.
Gaura Hari bol. Nitāi Gaura Hari bol. I stop here. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

Devotee: ...they are giving me some instructions. So our Guru Mahārāja told us that actually Cāṅakya Paṇḍita said, a wise man...

Śrīla Śrīdhara Mahārāja: Who are you, your name?

Devotee: Kironasa.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja's disciple? What they told?

Devotee: He told that a wise man can take knowledge even from a foolish person. Just as one can take gold from a dirty place. But at the same time there's another instruction, *sarpocchiṣṭam yathā payaḥ*, that if we hear from wrong persons, *avaiṣṇavas*, then there'll be an opposite effect.

*[avaiṣṇava-mukhodgīrṇam, pūtam hari-kathāmṛtam
śravaṇam naiva kartavyam, sarpocchiṣṭam yathā payaḥ]*

["Just as milk touched by the lips of a serpent has a poisonous effect, that Hari *kathā*, which is vibrated by non devotees, is poisonous. Both those who speak it and those who hear it will suffer from the effects of poison."] [*Padma Purāṇa*] & [*Gauḍīya Kaṅṭhahāra*, 2.39] & [*Śrīmad-Bhāgavatam*, 6.16.33, purport]

Śrīla Śrīdhara Mahārāja: What is the anomaly? A wise man may take both direct and indirect method of teachings. So a man who is conversant, who has got real knowledge, he learns things in both ways, somewhere direct and somewhere indirect. *Sarpocchiṣṭam yathā payaḥ*, that will be indirect. And *sādhu saṅga* that will be direct, positive side. And that is negative side, there is no Hari *Nāma*. *Sarpocchiṣṭam, avaiṣṇava-mukhod*, that is *māyā*. *Māyā* to avoid, you will learn to avoid something and to accept something. Proficiency will guide him.

This is, just as the *avadhūta*, somewhere in *Bhāgavatam* [11.8.22-44], learning something from a prostitute. The prostitute is waiting for client whole night. Men are passing through the street and she thinks, 'Oh, this man may enter my house, my room.' He's gone away, another comes. 'Oh, this will come.' Then he also passed away. In this way the night is almost passed. Then disappointed she went inside and began to have a sound sleep. From there also he learned something. *Sukhaṁ suṣvāpa piṅgalā*. The name of that prostitute was Piṅgalā. *Sukhaṁ suṣvāpa piṅgalā*. Disappointed that,

*āśā hi paramaṁ duḥkhaṁ, nairāśyaṁ paramaṁ sukhaṁ
yathā sañchidya kāntāśāṁ, sukhaṁ suṣvāpa piṅgalā*

["Material desire is undoubtedly the cause of the greatest unhappiness, and freedom from such desire is the cause of the greatest happiness. Therefore, completely cutting off her desire to enjoy so-called lovers, Piṅgalā very happily went to sleep."] [*Śrīmad-Bhāgavatam*, 11.8.44]

The prostitute came to this conclusion. "I was suffering from anxiety. Oh, this will come, this will come, this will come, a great anxiety and suffering. Now night almost passed, I'm disappointed." And finally retired. *Āśā hi paramaṁ duḥkhaṁ*. That our hope, I want this, I want that. I want that, I want that, this is the disease of the person. *Nairāśyaṁ paramaṁ*. I do not want anything. This stage of mentality is the basis of our real pleasure or happiness. *Yathā sañchidya*. Coming to this conclusion, that prostitute woman, at the last part of the night had a good sleep, no anxiety.

So from this also there was something to learn, but in the indirect way. Or they have got such a vision, deep vision, that they can see the inside of the thing, what is what. Pierce through the mundane waves and find out other things.

*vana dekhi' bhrama haya – ei 'vṛndāvana', [śaila dekhi' mane haya – ei 'govardhana'
yāhān nadī dekhe tāhān mānaye – 'kālindī', mahā-premāveśe nāce prabhu paḍe kāndī']*

["When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana'. When He passed over the hills, He took it for granted that they were Govardhana."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 17.55]

When Mahāprabhu coming in connection with any jungle, it at once gives Him the recollection of Vṛndāvana. If He finds any hill, at once comes into His mind the idea of Govardhana. If any river, at once excites the recollection of Yamunā and Kṛṣṇa *vilāsa*.

But ordinary people they can't have such instruction from ordinary thing. So, it depends upon the person whether he will learn from anywhere or everywhere. *Avaiṣṇava-mukhodgīrṇaṁ*. Sometimes *nāmābhāsa*, one is cutting jokes with another man. "Oh, taking the Name of Kṛṣṇa, Kṛṣṇa." But that may help another gentleman, a devotee. "Oh, he's also saying Kṛṣṇa." May excite real vibration there. So *avaiṣṇava- mukhodgīrṇaṁ*, that cannot affect the man of highest position. They see the deep things. For ordinary people, for the *madhyama adhikārī*, these considerations there must be. They must come to a Vaiṣṇava and hear from him, not from other persons who is

not Vaiṣṇava, generally. *Avaiṣṇava-mukhodgīṇam*. And what the other alternative told? One side *avaiṣṇava-mukhodgīṇam*, another side, what he told?

Devotee: Second question? They're telling about *namasṛta* and *namagraha*.

Śrīla Śrīdhara Mahārāja: One side they say *avaiṣṇava-mukhodgīṇam* and other side?

Devotee: Other side is to take knowledge from any place.

Śrīla Śrīdhara Mahārāja: Knowledge from any place. The knowledge from any place, that is not meant for the *madhyama adhikārī*. That is *uttama adhikārī*. *Uttama adhikārī* who is in the highest position, he can take knowledge from any place. But ordinary persons like us they should try to take knowledge from the real *sādhu*, from real Vaiṣṇava. Do you follow, clear, no?

Devotee: Yes. Therefore I'm coming here.

Śrīla Śrīdhara Mahārāja: So from a real source, we shall try to take *upadeśa*, not everywhere.

asādhu-sange bhai "kṛṣṇa nāma" nahi haya ["nāmākṣara" bahiraya batu nāma kabu naya]

["O brothers, the Holy Name of Kṛṣṇa is never to be found in the association of those who are unsaintly. The external sound of the Holy Name is never the Name proper."] [*Prema-vivarta*] [*Gauḍīya Kaṇṭhahāra*, 17.55] & [Śrīla Śrīdhara Mahārāja's collection of *ślokas*, 313]

With the association of those that are not saint we cannot find real Kṛṣṇa *Nāma*. *Nāmākṣara bahiraya batu*. The external sound, superficial sound may come out, but not the substance.

Or you have seen the homoeopathic globule? But globule is not the medicine. In homoeopathic treatment, all the medicines externally of similar type, some white globule. But the globule is not the medicine. The medicine, the potency is within. One globule, all similar to see, but one is nux, another is aconite, another is another medicine, in this way.

So the external cover of the sound, ordinary sound, that may not be Kṛṣṇa, may be *nāmāparādha*, *nāmābhāsa*. *Ākṣara*, ordinary sound, not *Vaikuṇṭha*, not spiritual sound. Where sound is surcharged with spiritual knowledge, feeling, that is Kṛṣṇa *Nāma*, there is Kṛṣṇa. And the superficial imitation of Kṛṣṇa *Nāma* is not Kṛṣṇa, *nāmākṣara*, this mundane sound. And there'll be difference between mundane sound and spiritual sound. A man who has got his spiritual life within, when *he* speaks about Kṛṣṇa, his words are surcharged with spiritual substance.

You see, there was one doctor tale is there. A doctor he had his dispensary and he saw many patients; administered also medicine. One day it was found, the doors are opened in the dispensary, the doctor is absent. One monkey he has entered. Monkey, they're good imitationist, entered, and taking seat on the chair of the doctor, he's also imitating the doctor, medicine this side, that side, the monkey. But the monkey's treatment is not that of the doctor. The inner side is absent. External side is there, imitation.

So also the spiritual dealing must be under the physical attempts. So Kṛṣṇa is not only mundane sound, Kṛṣṇa *Nāma*, it is something else. Just like that homoeopathic globule, only a white pill. So it is necessary that we must take the sound from a bona fide Guru who has got

spiritual realisation. In whose words are surcharged with spiritual substance. It is necessary. Otherwise it will be all in vane, only cultivation of mundane sound. So,

[sādhu saṅga kṛṣṇa nāma ei matta jai] vaikuṅṭha nāma grahaṇam aśeṣāgham haraṁ vidun

["The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence."] [Śrīla Śrīdhara Mahārāja's collection of *ślokas*, 414]

So it is said in the *śāstra* that you will take the Name identified with Infinite, Vaikuṅṭha *Nāma*. The Name, the sound which has got connection with infinite, not mundane limited sound of the limited world. Do you understand?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So ordinary person, a student, he must come to a real professor who will be able to educate him; not anywhere and everywhere. It is general. And a man of high intelligence, he can even discover something from the ordinary happenings, ordinary incident, he can find out higher truth. Just as when Newton found that apple is falling from the tree, the suggestion came, 'Oh, earth is drawing it, attracting it.' Ordinary people see that apple falling but no such suggestion comes, 'The earth is drawing, attraction, gravitation.' He discovered, invented, gravitation. Gives new light to an expert, higher brain. So higher spiritualist, they can have new thing from the opposite, apparently opposite paraphernalia. But for ordinary persons, it is not possible. They should go to a proper place.

It is mentioned in *Upaniṣad*, in *Bhāgavatam*, *Bhagavad-gītā*, that how, with what attitude, a disciple will approach the Ācārya. And if his qualification is there, not a bogus Ācārya, but a real Ācārya, who has got practical and *śāstric* knowledge about the truth. We must approach a real doctor to cure a disease, not a quack, imitating doctor. It is common sense. So you have got thirst after spiritual knowledge, then we must go to a spiritualist, proper. Not *avaīṣṇava-mukhodgīrṇam*, that will cause harm to me, that imitationist Ācārya. It is common sense.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. The progress is possible when real transaction is made. Sometimes that is also very hard. A good professor, but the student is not up to mark, then the professor can't do anything. So students and professors, both must be qualified, then the scholarship can be imparted.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Nitāi Gaura Hari bol. Are you satisfied with the answer?

Devotee: Yes. The second question is that they were telling me about *namasrta* and *namagrahi*. But I don't want to hear from them about it. I want to hear from you about this.

Śrīla Śrīdhara Mahārāja: *Namasrta* and *namagrahi*. *Namagrahi*, what is the meaning?

Namasrta, one who has got the Name from proper Gurudeva, who has surrendered to the service of the Name Divine. That is *namasrta*.

And *namagrahi*, *agrahi* and *namagrahi*, one who is thirsty to get the Name; earnest to have the Name from the Guru, and not yet got. That may be, perhaps. A difference is there. One who has got the real Name from the Guru and he has got proper life to cultivate in his own way. The seed is there, the land is prepared to sow, but it is not sown. The seed not sown in the land, but land is well-cultivated, that may be *namagrahi*.

And when the land is well cultivated and the seed also sown there, very soon the sprout will come out. That is *namasrta*. *Namasrta*, who has already got the seed, the land has got the seed, it is already sown in the field.

And *namagrahi*, it is tilled and well cultivated, but not seed sown yet there, prepared to be sown. That may be *namagrahi*, who has got earnestness for the Name but not yet got. That may be *namagrahi*. *Namagrahi* - it has got only seed, but not nurturing, that is watering and all these things. And one who is taking the Name, already he has begun his cultivation. That is by watering and also weeding, remove the weeds, all these things, nurturing. That may be *namagrahi*, one who is taking the Name properly.

And *namasrta*, only has got the connection of Guru, but not practising the same, as yet. That may be, according to the word. Hare Kṛṣṇa. Do you follow, no? Nitāi. Anything else?

Vasudeva: I have a question.

Śrīla Śrīdhara Mahārāja: What is that?

Devotee: I was recently reading through an atlas of universal astronomy. It comprised the latest findings of our modern astronomy. So in it they elaborately explained about different planets, and the galaxies, and even groups of galaxies. And the most astounding was their photographs of the sun and moon and Jupiter etc.

Śrīla Śrīdhara Mahārāja: Who is he?

Badrinārāyaṇa: Vasudeva.

Śrīla Śrīdhara Mahārāja: Vasudeva. What does he say?

Badrinārāyaṇa: He's not finished yet.

Śrīla Śrīdhara Mahārāja: Not yet finished?

Badrinārāyaṇa: No.

Śrīla Śrīdhara Mahārāja: He says in astronomy or something, influence of the planets over a man, over the living souls here, and God? Eh?

Vasudeva: It was a book that I read.

Śrīla Śrīdhara Mahārāja: Books, there are innumerable, that does not matter.

Badrinārāyaṇa: What's the question?

Vasudeva: The question is, that it made me wonder how I should take such a book?

Śrīla Śrīdhara Mahārāja: Every man has got his wonder in his own department. Whether those wonders are necessary at all, that is the question. Wonder everywhere, in his own way.

Badrinārāyaṇa: Even how they should be accepted.

Vasudeva: Is it a complete fabrication due to their cheating? Or is it actually the result of their observations?

Śrīla Śrīdhara Mahārāja: Even within the atom there is wonder, endless wonder. An atom, every smallest thing contains infinite wonder. The wonder is not in the objective, but wonder is real in the subjective world. Wonder can produce wonder. The highest wonder is God Himself, Who can design and destine everything. All wonders can be designed and destined by the Absolute Cause, He's Lord. Do you follow? Eh? Wonder of wonders, Who can produce, Who can design and destine all wonders.

*āścaryavat paśyati kaścīd enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enam veda na caiva kaścīd*

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."] [Bhagavad-gītā, 2.29]

In *Bhagavad-gītā*, *āścaryavat paśyati kaścīd enam*, one *jīva* soul. *Āścaryavad vadati tathaiva cānyaḥ*. They're others there are who say, "Oh, it is most wonderful." *Āścaryavat paśyati kaścīd*. Who comes to have a glimpse of the soul he's astounded. Who goes to describe him, he's also astounded. *Āścaryavad vadati tathaiva*. Who comes to hear, he's also astounded.

*āścaryavat paśyati kaścīd enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enam veda na caiva kaścīd*

Even hearing, none can estimate it, what it is, it is such wonder. Wonder, in the hypnotiser, in the subjective realm. Wonder. Everything - a child when grows up, according to the growth, the child sees anything and everything as wonder. Newcomer, new things means wonder. A little more distant. That is wonder. And when we, by calculating step by step, we reach the - dealing with that thing, that is no wonder. Otherwise, everything is wonder. Everything is wonder. The talk, the sound, everything is wonder. If we have our brain to study, then everything, we can find wonder. In the atom also, in the sun also, in the polar system, everywhere there is room for research and wonder; finding out wonder. Room for research in different department they will check out. And when successful, "This wonder I have come out from this research." Ha, ha. But this is nothing, all these wonders are nothing.

Yasmin vijñāte, when we'll come to know that the source of wonder, that the absolute is autocrat. Absolute is whatever He wills. As *Bible* - "Let there be water." There was water. "Let there be light." There was light. The creator of the wonders. His will, supreme will, is at the root of

everything. Whatever He likes He can do. And how many liking you can count? Our puppy brain, how many wonders they can think or accept or feel. So, wonder. Who can create all wonders. Our brain is limited. Everything is wonder to us. What is wonder to one, that is nothing to another. Sometimes wonder to such genius, human genius, it may be ordinary thing to a bird, or an insect. It is quite known to him, a worm or insect, and it may be wonder to a genius and a scholar. So what is wonder? Wonder of all wonders that He can create wonder. Ha, ha. His creation is wonder. We're to find out that source.

yasmin vijñāte sarvam evam vijñātam bhavati [yasmin prāpte sarvam idam prāptam bhavati]

["By knowing Him, everything is known - by getting Him, everything is gained."]

If you can know Him, everything is known. If we have Him, everything is got. More wonder, there can be anything? By knowing which we can know everything and anything. Anything more wonder than that? This is the centre wonder. And try to know that, find out that. Search for that, knowing which we can know everything. There will be no wonder. If we know anything and everything, by knowing one, there will be no wonder. Yes, He can do anything and everything, a new thing. We're limited being, no end of wonders. Every phase, when it is shown, it is wonder. A stale thing, that also may be shown in such a way that it will seem to be wonder.

And He wants *jñāna śūnya bhakti*, He wants us to relief from that search of wonder. "Don't go that side. That is a satanic side. That will show wonder and capture you there, from your duty."

Wonder means knowledge. It comes within the jurisdiction of knowledge; wonderful. "I have knowledge, higher knowledge." But *jñāna śūnya bhakti* says, *śuddha*, devotion, pure devotion says, "Leave up that satanic aspect of the thing. You are master, you'll be charmed by seeing new wonder every moment."

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