

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

81.09.27.C\_81.09.28.A

**Śrīla Śrīdhara Mahārāja:** ...any name, fame, nothing of the type. They feel that everything they want that is in Me."

*teṣāṁ satata-yuktānāṁ, bhajatāṁ prīti-pūrvakam  
dadāmi buddhi-yogāṁ tam, yena mām upayānti te*

[“To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me.”] [Bhagavad-gītā, 10.10]

“To this particular section I give a particular type of highest attainment of Me, and that is in Vraja, crossing the morality and other so called truths of this world, anything else. And Absolute connection with Me, even crossing the *śāstra*, the scripture, and the *saṁāj*, the society, and the tradition, the usage, give up everything. I am overall. *Vaikantic*. Exclusive devotion to Me, that is the highest. Not dependent on the scripture, or the society, or the so called Guru, guide, etc. Absolute connection with Me, not actuated by innate connection, not actuated, drawn by any quarter, it cannot be useful. The source is Mine only. Myself is the source, and get that independent connection. Not any dependent, that by scripture, by the advice of a particular gentleman, by *sādhu*, not this type which is dependent on any other source that is very favourite to Me. Direct connection with Me. Come to this section that is *parakīya* is what is called in Vṛndāvana. If you cross here, if anything, if any conception of so called religion stands in your way give up that religious idea. Come to Me. My connection with you is such, no law can enter between My connection of you and Myself, no law.”

In a particular family, law enters when the unity is slackened, and when unity in a family is there, no law. Who is eating more, and who is earning more, no question. But when the love, the tie, the affection is slackened, then, Oh! You give only this amount, but your wife and so many children are taking food. I'm giving so much amount, but only myself and my wife, so you will have to go, the law will request, the question of law will come. But when there is unity no law.

“So no law between the relation between you and Myself,” the Lord says.

*sarva-dharmān parityajya, [mām ekāṁ śaraṇāṁ vraja  
aham tvāṁ 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 saṁtyajya yaḥ sarvān, 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]

“He’s the saint of the saint, the king of saints. Who? I have My order in the scripture, and *sadācāra*, it is by My will it is done. But still if one crossing that law comes to Me he’s My greater devotee. That is meant, that law is meant for ordinary persons, gradually to take them in. But one who has understood Me and his innermost connection, then the law is useless for him. That is to promote ordinary public to take Me. It is meant for that lower necessity.”

*parokṣa-vādo vedo 'yam, bālānām anuśāsanam  
karma-mokṣāya karmāṇī, vidhatte hy agadāṁ yathā]*

[“Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine.”]

[*Śrīmad-Bhāgavatam*, 11.3.44]

It is for the child of the spiritual warning the laws have been, different types of law there are, that is for the child. But for the highest grown up no law, rather, they’re rather, their practice, that should create new law to the world.  
[?]

I’m doing real service to that domain, otherwise I’m wandering at my sweet will. That is a particular outcome within my mind, from within my mind. May not be too much selfishness there. But what is the guarantee of service? The domain of service is something positive thing and this is also the negative or positive something, *māyā*, error, the world of error, *māyā*, and the world of truth. And between the two the withdrawal from the world of error that is qualification, but neglecting the world of service to go on visiting then that is punishable, according to the law of *Vaikuṇṭha*, but we’ll be loser there. So what is necessary, not only to cut off connection with our mundane tendency which we find in our mind, but also to be reinstated in the positive service of the Lord. That is the all important thing, to be engaged in the real service of the Lord. And not we should take a French Leave from both the sides.

*muktānām api siddhānām nārāyaṇa-parāyaṇa  
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune*

“O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare.”] [*Śrīmad-Bhāgavatam*, 6.14.5]

& [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.150]

And that is very rarely to be had, only through the connection of a real *sādhu*, a real agent, otherwise I can’t help to, I can’t have any connection. Where is the guarantee that what I shall do that will be for the satisfaction of the Supreme Lord? What is the guarantee? I may, in my mental concoction I may think, ‘Yes, I have got, I am doing, it is for the satisfaction of the Supreme Lord.’ It is not such an easy thing. That is a positive thing. That does not depend upon my imagination. So to have the company of a real *sādhu*, the real agent, who is cent per cent established, installed in that plane, and whose wholesale activity is for the Supreme Lord,

nothing else, to secure his order, his will, how we can serve him, that is the very most precious thing in the life, only to become a slave to that real agent of the Supreme Lord. Because it is a positive thing, it is not a thing of our imagination at large. A positive and fixed thing with fixed law, fixed nature that can be known and considered, and felt, it has got its peculiar nature, peculiar existence. It's not mere concoction, not mere opposite of the world life. So a positive connection of the real life I must ... Mahārāja says... ...the gist of all the advices given in *Gītā* and in different times and places of *sāstra* can be summarised in one:

*Svatmam pranam .....nigamatsaram..... [?]*

All the, the whole substance of all the advices given in different places in different times, it is this, he has to sacrifice one's own self, that is to die. Die to live, self abnegation, self offering; but self offering where? It must be guaranteed that it is for Kṛṣṇa, not any other thing. That is very rarely to be found, rarely to be found, *sat-saṅgaḥ śevadhir nr̥ṇām*.

[*ata ātyantikāṁ kṣemāṁ pṛcchāmo bhavato 'naghāḥ  
saṁsāre 'smiṁ kṣaṇārdho 'pi sat-saṅgaḥ śevadhir nr̥ṇām*]

[King Nimi asked the nine Yogendras: "O sinless ones! We therefore enquire from you about that which is supremely auspicious for all living beings, for in this world of birth and death, association with saints - even for half a moment - is the most valuable treasure in human society."] [*Śrīmad-Bhāgavatam*, 11.2.30]

And without that door, that is the only door of Vaikuṇṭha, to go through *sādhu*. Prahlāda Mahārāja in *Bhāgavatam* says, in two places:

*Mahīyasāṁ pāda-rajo-'bhiṣekāṁ, niṣkiñcanānāṁ na vṛṇīta yāvat* [*Śrīmad-Bhāgavatam*, 7.5.32]  
*Rahūganaitat tapasā na yāti* [*Śrīmad-Bhāgavatam*, 5.12.12]

There was one king by the name of Rahūgaṇa. He went to see Kapiladeva in a palanquin, and the palanquin bearers, one was sick, and Jāḍa Bharata, Bharata Mahārāja – the King Bharata, when he had affection for a small deer at the time of his death he thought that, "If I die, the cub, \_\_\_\_\_ this deer will be devoured by some jackal or so," and just at that time he died. And with that thought he died he got the body of a deer. Then he, as his previous penances he could maintain the memory of his previous life.

"I am so and so, in my previous life. But just at the time of death because I died with the memory of the deer cub so I got the birth of a deer."

This memory he had. So he did not mix with other deer, and he kept him close to the *āśrama* of the *rsis*, and he used to hear the Vedic explanations and all these things, and used to take the (*utistham?* Remnants?), of the *yajñā*. Then he became a *brāhmaṇa*, Bharata by name, and he could remember his past lives. And here also, for fear of mixing with others at the time of death if their memory again comes and determines his future birth he did not make any association with any of their environment. \_\_\_\_\_ [?] So he kept himself silent. He did not talk to anybody. Ordinary people used to think that he's an idiot.

[?]

Once he was used to keep vigilant eye to their lands, so many crops, "You go and stand and try to drive away the crows and the birds and other beasts that come to damage the crops."

He was standing there, and when one of the carriers of the palanquin of the king was sick, that man was taken from the roadside. And palanquin going on, and he's particular not to disturb any animals on the way, so here and there ants and other insects are there and he does not put his foot on them so that they'll be killed. And he was very strong also. So he's not putting his steps regularly, and the palanquin is also moving up and down, this side, that side.

And the King told, "What's the matter? Why don't you carry smoothly my palanquin? So much jerking."

"Oh! This new man, he's responsible for this."

Then to this Bharata Mahārāja, "Do you feel any pain on your shoulder, gentleman, new man. Do you feel pain for carrying me?"

Then he answered in another way. "Who carries whom? You are carrying me or I am carrying you?"

Then the King was puzzled. "What sort of answer comes from him? Physically he's carrying, in other ways, by engaging, by taking his energy I'm getting debt to carry out. So this is not normal. He came down from the palanquin. "Are you that Kapiladeva whom I'm going to meet?

"No I'm not."

"Who are you\_\_\_\_\_ [?]

And then Jaṭa Bharata came out with this:

*rahūgaṇaitat tapasā na yāti, [na cejayā nirvapanād grhād vā  
na cchandasā naiva jalāgni-sūryair, vinā mahat-pāda-rajo-'bhiṣekam]*

[“O King Rahūgaṇa, the perfectional stage of devotional service, or the *paramahaṁsa* stage of life, cannot be attained unless one is blessed by the feet dust of the great devotees. It is never attained by austerity, Vedic worship, acceptance of the renounced order of life, the discharge of the duties of household life, the chanting of the Vedic hymns, or the performance of penances in the hot sun, within cold water or before the blazing fire.”] [*Śrīmad-Bhāgavatam*, 5.12.12]

"Which you are searching after, that cannot be had by all these methods. What are they? *Tat tapasā*, not by penance. *Na yāti, nirvapanād*, not by shaving one's head, that is taking the *sannyāsa āśrama*. *Grhād vā*, or managing the household affairs strictly according to the direction of the *Vedas*. *Na cchandasā*, neither by continuing the study of the *Vedas* and scriptures. *Naiva jalāgni-sūryair*, or there are persons who make penances with the relation of Sun, the fire, or water, just as Vidyadeva did sometimes in winter, or to make, dived under water. Then sometimes when the *yogīs* on the fire at noon under the heat of the Sun, and also lighting fire around their body in some acute stage they try to maintain their attention towards the desired end, *jalāgni-sūryair*. *Vinā mahat-pāda-rajo-'bhiṣekam*, only one gate, and that is the service of the *mahat*, the proper agent of the high. That is the only way." This was said by Bharata.

And you know that in Kurukṣetra, in *tanistha*, Mahadeva's *tanistha*, and Badra Kali is Devī there, *tanistha* there in, very near, close to Kurukṣetra, Badra Kali. And once the *dacoits* they wanted to sacrifice a human being and then go to *dacoit*, to plunder, so that the deity will be in favour of them and they'll get, exploit much money, much wealth.

So Bharata was taken to that Badra Kali and to be sacrificed there. Bharata did not resist. He's established in the absolute movement of the highest plane. "The will of Kṛṣṇa, He's the Absolute. He's seeing everything. And if He's ordained then I shall have to face such death, so why should I resist." In this way.

Then when they just, the *dacoits* just put the sword on his neck, then Badra Kali, she came out from her figure and snatched the sword and killed the *dacoits* and he was let loose.

[?] *rahūgaṇaitat tapasā.*

And there is another in Prahlāda Mahārāja.

*naiṣāṁ matis tāvad urukramāṅghrim, sprśaty anarthāpagamo yad-arthaḥ  
mahīyasāṁ pāda-rajo-'bhiṣekam, [niṣkiñcanānāṁ na vṛṇīta yāvat]*

[Prahāda Mahārāja states: "Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination."]

[Śrīmad-Bhāgavatam, 7.5.32]

*matir na kṛṣṇe parataḥ svato vā, mitho 'bhipadyeta gr̥ha-vratānām  
[adānta-gobir viśatāṁ tamisram, punaḥ punaś carvita-carvaṇānām]*

[Prahāda Mahārāja said: "Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both."] [Śrīmad-Bhāgavatam, 7.5.30]

Our attention towards Kṛṣṇa it is very, very rare. *Matir na kṛṣṇe parataḥ svato vā*, how it can be effected - to take our mind, our attention, in the feet of Kṛṣṇa. It is a very, very difficult thing. It cannot be done by others, nor by one's own self, even not by the combination of one's own self and other outsiders. *Matir na kṛṣṇe parataḥ*, by the help of the public - other than one's own self, *parataḥ*. *Svato vā*, or by dint of his own capacity, *svato vā*. *Mitho 'bhi*, or by the combination of the two – self and outsiders. *Mitho 'bhipadyeta gr̥ha-vratānām*, if they're all classified under; they're labouring under the jurisdiction of *gr̥ha*.

*No gr̥ham gr̥ha nityam gr̥hame ichate [?]*

The house is not proper house, rather the wife is the house.

*Gr̥hini gr̥hancha may [?]*

Only for the thirst for a wife house is necessary, otherwise one can take rest in any place, in any veranda of any gentleman.

*No gr̥ham gr̥ha nityam gr̥hame ichate [?]*

So if we think deeply then we see that *gr̥hime* is *gr̥ha* proper. She makes us to live in a particular place or particular room for particular paraphernalia. Only our necessity for her that is responsible for our living in a house.

Those that have got such correlation with such centre of life they cannot evolve in any way to the Supreme Lord, *gr̥ha-vratānām*. Why? *Adānta-gobir viśatāṁ tamisram, punaḥ punaś carvita -carvaṇānām*. Their fated movements cannot but be this, *adānta-gobir*, their guide is their senses, *go* means *indriya*, *adānta-go*, uncontrolled senses. *Adānta-gobir viśatāṁ tamisram*, they are their guide, the senses, and they will enter more and more into the density of the darkness of ignorance, the exploitation and reaction. *Viśatāṁ tamisram, punaḥ punaś carvita-carvaṇānām*. Just as the animals, the cows, they devour some food and again take it from the stomach to the mouth and again swallowed and again taken into the mouth again chewing, that is their way. There's no end, always sometimes a little *tyāga*, sometimes a little more intense enjoyment. In this way, this side, that side, entangled with the food of the senses. This is their jurisdiction. *Adānta-gobir viśatāṁ tamisram, punaḥ punaś carvita-carvaṇānām*.

*na te viduh svārtha-gatim hi viṣṇum, durāśayā ye bahir-artha-māninaḥ  
[andhā yathāndhair upaniyamānās, te 'piśa-tantryām uru-dāmni baddhāḥ]*

[Prahlāda 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]

These unfortunate people they can't realise that the real *svārtha*, the real object of their satisfaction is in Viṣṇu \_\_\_\_\_ [?] The all pervading spirit, that is their real important necessity, not any other thing. Then they may come, they make much of the cover and not the inner substance. *Na te viduh svārtha-gatim hi viṣṇum, durāśayā ye bahir-artha-māninaḥ*. Those unfortunate souls they make much of the coating, the cover, and not the substance within the coating, they can't hit.

*na te viduh svārtha-gatim hi viṣṇum, durāśayā ye bahir-artha-māninaḥ  
andhā yathāndhair upaniyamānās, te 'piśa-tantryām uru-dāmni baddhāḥ*

Just as one blind man cannot guide another blind, *andhā yathāndhair upaniyamānās, te 'piśa-tantryām uru-dāmni baddhāḥ*, so their fate is like that.

*naiṣāṁ matis tāvad urukramāṅghrim, sprśaty anarthāpagamo yad-arthaḥ  
[mahīyasāṁ pāda-rajo-'bhiṣekāṁ, niṣkiñcanānāṁ na vṛṇīta yāvat]*

[Prahlāda Mahārāja states: "Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination."]

[*Śrīmad-Bhāgavatam*, 7.5.32]

So long one's mind can't come in touch of the holy feet of Urukrama, of that wonderful stride, one of wonderful stride, cannot come to touch that holy feet, so long, *naiṣāṁ matis tāvad urukramāṅghrim, sprśaty anarthāpagamo yad-arthaḥ*, for which the removal of the undesirable element in him is necessary. *Anartha*, which is not necessary that is within him and as long as that part is not being removed he cannot come to the – near the feet of the Holy Lord. *Naiṣāṁ matis tāvad urukramāṅghrim, sprśaty anarthāpagamo yad-arthaḥ*, for which this is necessary, *artha* means necessary, to remove the undesirability in him, undesirable elements in him, *anarthāpagamo yad-arthaḥ*. *Mahīyasāṁ pāda-rajo-'bhiṣekāṁ, niṣkiñcanānāṁ na vṛṇīta yāvat*. And what is the positive thing required? *Mahīyasāṁ pāda-rajo-'bhiṣekāṁ*. As long as he does not come to the holy feet to take bath in the water or the dust of a person of the holy feet of a divine person, *pāda-rajo-'bhiṣekāṁ, niṣkiñcanānāṁ na vṛṇīta yāvat*, he cannot meet his guide, surrender himself to the feet of a real agent of the Lord. That is the only way to enter into

Vaikuṇṭha.

So to get guidance, to secure guidance of a person who is living cent per cent life of devotee, and from him the – whatever order will come, only that, and to gather Vaikuṇṭha energy into him and to do away with his previous acquired energy from the mundane world, to destroy that, this is the only process to go into the higher realm. So leaving that chance, that disconnecting the order of his – disregarding the order of Guru which the direction through him is so valuable, neglecting that he's going, this stereotype fashion of *tīrtha* when travelling into here and there, that may be *satya guna*, not very intensely filthy, but that has got no connection with the Vaikuṇṭha *vastu*. That is for the lower, for the, one who comes to learn a language, ABCD, something like that *tīrtha varṇam*. But neglecting the guidance of the professors and teachers to go on in such excursion, that is punishable. I had some sort of awakening of search from that event and gradually I found that it is such. It is really valuable thing to engage one's own self under the direction of a man who has got no other motive but wholesale converted into the Kṛṣṇa consciousness, cause of Kṛṣṇa, service of Kṛṣṇa. That is very rarely to be found, and to disconnect that, or to slacken that, that is misfortune for the person.

Gaura Haribol. Gaura Haribol. Gaura Haribol. So practically we find that under the direction of a Vaiṣṇava to go on with our activities disassociating ourselves with our own propensity, internal or external, so long acquired by us of unlimited type. Birth and death, birth and death, we have gathered prejudice and colour from this mundane, subtle or gross, it is very difficult to get out of that. Only by indenting fresh and divine energy within us that we can drive them\_\_\_\_\_ [?] No other way. By coming in connection with the positive we can get out of the negative. And by entangling or by dealing with the negative side in many various ways we cannot get out of the negative. We may deal with the negative side in various ways, but that won't give us any escape. Only the connection of the positive can get us out of the entanglement of negativity. This is told by the whole of the Vaiṣṇava *śāstra*. So,

*tasmād guruṁ prapadyeta, jijñāsuḥ śreyah uttamam  
śabde pare ca niṣṇātarāṁ, brahmaṇy upaśamāśrayam*

[“Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.”]

*[Śrīmad-Bhāgavatam, 11.3.21]*

*Tad vijñānārthāṁ sa gurum evābhigacchet*, and not to go for the purpose of trade, to give and take, *ābhigacchet*. Finally you'll go there for final, and not to come back. With this idea you must go to Guru to be effective in his campaign. So, *gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham*.

*[tad vijñānārthāṁ sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham]*

[“One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source.”] *[Mundaka-Upaniṣad, 1.2.12]*

And not a Guru in the fashion of the day. But he has got his quality as given in the *śāstra*,

śrotriya, must have knowledge of the *sāstra* as well as he must be established in both practice and knowledge, both, śrotriyaṁ brahma niṣṭham. He must have his own conduct, his own practice, what he says, what he preaches, śrotriyaṁ brahma niṣṭham. And in *Gītā* also:

*tad viddhi pranipātena, paripraśnena sevayā  
upadekṣyanti te jñānam, jñāninas tattva darśināḥ*

[“You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge.”] [*Bhagavad-gītā*, 4.34]

That *jñānī* and *tattva darśi*, he has felt and he knows and he has got feeling – direct touch of the same thing. To such person we must go and surrender, not to come back again, with this idea. Then gradually we shall be taken in the transcendental realm. There we can live. *Yad gatvā na nivartante, tad dhāma paramam mama.*

[*na tad bhāsayate sūryo, na śāśānko na pāvakah  
yad gatvā na nivartante, tad dhāma paramam mama*]

[“My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all illuminating supreme abode.”]

[*Bhagavad-gītā*, 15.6]

“And very beautiful and worth living is My *dhāma*, My domain, My abode is very healthy and beautiful and sweet, to live there. And none can come back from such place. None have got any desire to back out if once they can enter into My abode. It is so beautiful, so sweet and so pleasing, from all directions.”

That is theory of the theory, imagination of the imagination. Who will go for this wild goose chasing in these days of scientific realistic view? Ha, ha, ha, ha. Only the mad!

*āmi - eka bātula, tumi - dvitīya bātula, ataeva tomāya āmāya ha-i sama-tula*

[Mahāprabhu said to Rāmānanda Rāya: “I am insane, mad, *bāula - pāgala* - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 8.291]

“I am mad and you are also mad, so we are getting on with this transaction.”

Otherwise so many conscientious, so many judicious people, they’re living in the world of reality, and going to the Moon, and taking news from the Sun, and so many planets, Saturn etc, and so boastful there. Who will care, “Where is God?”

The Yuri Gagarin, the first man from Russia who went into the sky, space, beyond the attraction of the earth, and when he came down one old woman asked him, “My son, you went so, so high. Have you seen God there?” According to her *samskāra*, her mental tendency, she asked like that. “You went so high, so high, you must have seen God there.”

Then Gagarin answered, replied, "God is the horse that draws our carriages here." That was his answer, the Gagarin's answer. "The Bhagavān – the God, the force of your imagination, we find here that that His force is only drawing our carriages."

That was his answer. I got it from the paper. So atheistic is the present age of this *ugra* scrutiny, they're boasting, but, *aliti patanai jo mati pitchai* [?]

But death is standing there firm and devouring everything. And also which they can't refuse that, "Not only I shall devour you, but your Sun, Moon, your Earth, everything I shall devour." And they can't, they're silent there. They're silenced by their threat, by the threat of the time, "That I will devour everything." But yes, you will devour everything, we can't deny. But the fools they won't try to find out a plane within him which is free from the jaw of death. It is within. Just as eye, the mental eye, the eye of the reason, they're different, so also the soul is there which is untangle able, which is free from the sting of this material mortal world. That element within and that is ourselves subject, but this won't enter the brain of these fools.

And if slightly touched in any scientist, they're also helpless, repents, "Why have I helped, I have given the atom bomb in the hands of so many demons?" Einstein repented. "I have, by my research I have given the atom bomb into the hands of these demons. God forbid."

But what of that? Soul is immortal, Socrates he paid for that, simply he told that soul is immortal, that was his, that was against the religious conception of the time, so he had to give up his life. And Christ also...

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