

82.09.06.A

Śrīla Śrīdhara Mahārāja: _____ [?]

The approach in *Bhagavad-gītā* is a thorough approach.

An ordinary qualified man may teach the primary student, and a higher educated professor also can give training to the infants. That will be different.

Devotee: _____ [?]

Akṣayānanda Mahārāja: Yes.

...

Śrīla Śrīdhara Mahārāja: Everything is in consciousness. One is conscious of everything, even every dust. Nothing is unknown and neglected. That is a great achievement. Universal consciousness, that just as we're conscious of our own body, our own things, our own deeds, so universal consciousness is there. Not even a dust is not within His reckon. Everything has got fullest record and position in His consciousness. That is another world, *adhokṣaja*. *Adhokṣaja*, a diabolical change cannot but come in the heart of any person. We may lose it, we may not have any consciousness, any memory of anything particular. It is clear.

Avaram bhavato janma param janma brhaspata _____ [?]

"I know anything and everything. Even the whole history of a dust. Everything within My knowledge."

It is not non-scientific, if we can rise up to this standard, then we can have a diabolical change in our angle of vision. That the background, fully conscious of every atom, nothing is lost in Him. Such a universal...awake, fully awake to the interest of every atom in this world, background there is that. And not only conscious, but also affectionate. Affection, interest for everything is recorded, maintained there, That is a graphic change in anyone's life, progress towards theism, it is very strengthened. And that is Vasudeva, within whom everything is living, and He's also living within everything, that is Vasudeva conception of the Supreme Lord. This is not the highest conception, but still the primary conception of real theism is here, Puruṣottama-vada.

*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]

The Brahman conception, all-accommodating, but inert, but wakeful, vigilant eye to everything. Everything is recorded with interest. That is at the background of the whole. *Tad viṣṇo paramaṁ padam*. The gist of the *Ṛg* mantra is, *Brāhmaṇas* are advised to utter this mantram before they approach any function.

*om tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam
[tad viprāso vipanyavo jāgrvāṁśāḥ, samindhate viṣṇor yat paramaṁ padaṁ]*

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Rg Veda*, 1.22.20]

This *Rg* mantra, a primary mantram in the *Rg Veda*, the oldest scripture, revealed scripture of the world. So far it is, has got recognition. *Tad viṣṇo paramaṁ padaṁ*. The noble feet of Viṣṇu, *padaṁ*, aspect, the one noble aspect of lower aspect, noble, lower aspect of Viṣṇu is this. *Viṣṇo paramaṁ padaṁ sadā, paśyanti suraya*. The theistic scholars are always to view it in such a way. *Sadā, paśyanti suraya divīva cakṣur ātatam*. Just as a big eye over our head, *divī* and *aca*, over our head, a big, an infinite eye is over our head. What is that? That *viṣṇo param*, that is the feet of Viṣṇu. The feet of Viṣṇu, the lowest conception of Viṣṇu, what is that? That is of this nature. What is its nature? That like an infinite eye, a large eye always spread on our head. Just as like the sun, seeing everything, inspecting everything, whatever is going on here. And that is the Holy Feet of Viṣṇu. The characteristic of the Holy Feet of Viṣṇu is such. That is the so called lowest portion of Him. There the world is accommodated in a fully conscious atmosphere. Think yourself this, and do any activity, any action, that you are such and such.

Sambandha-jñāna, this is your position. So how to approach any action. You get inspiration from such idea, such conception of your life. Draw your inspiration from this sort of conception of your environment. The vigilante eye of your guardian is scrutinizingly inspecting everything what you do. With this idea you approach to anyone, any activity, and person, all detected. Nothing secret, all open, nothing concealed. This idea, your behaviour will be transparent, it will be as clear, as pure as anything. Only just begin to interfere, to handle any activity, this *yajña*, or this *pūjā*, or whatever it may be, think your position, you are such and such. You are such and such, and you are going to deal with another one in a particular way for a particular interest. Always be, that your position is such.

Tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya. The *suris* [?] and the devotees, the liberated souls, they get such conception of their position in this universe. *Divīva cakṣur ātatam*. *Cakṣur* means eye, the great eye spread on our head, *ātatam*. And *Sūrya* also, *cakṣur* means *Sūrya*, just like a sun spread on our head, a searchlight, like a searchlight over our head, is there. Then how shall we do? Can't conceive anything. So we must be pure, in and out. Must have to be pure in and out, in every action of us. In all our dealings with the environment. This one mantram of *Rg Veda*, *tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya*. Always they say like this, their position, and they go on doing. With this angle of vision, go on, approach anything and everything, and it cannot contaminate you in any way. And everyone who will come in contact with you, they will also be purified with the touch of such great normal, happy vision. *Darśana*, the angle of vision. How to see things, we have to learn. The *māyā darśana*, misconception, local interested, and to see things overpowered, prejudiced by local interest, that is *māyāik darśana*. And universal interest, to see things from that standpoint.

*īśāvāsyam idaṁ sarvaṁ, [yat kiñca jagatyām jagat
tena tyaktena bhujīthā, mā gr̥dhaḥ kasya svid dhanam]*

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

Everywhere is His rule. Above provincialism, localism. Universal view we shall have. Then we're not to suffer from the misconception of local interest. In local interests we must have hitch between them. Local may be to the extreme to one person, to a family, to his village, to his country, to his society, to the humanitarian, excluding the animals and the vegetable kingdom. So there cannot but be clash: local interest. See everything from the universal interest.

Īśāvāsyam. Tad-brahma vasudevam mayam jagat. Vāsudeva, He's everything.

*yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati*

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [*Bhagavad-gītā*, 6.30]

"One who can have My, see My presence everywhere, *yo mām paśyati sarvatra*, sees Me everywhere, and sees everything *in Me*."

Visa versa, to see everything in Him and to see Him everywhere. One who has got such capacity of his position in the universe, then he's never lost.

"Never lost in Me. He's always with Me, and I'm also always with him."

In *Bhāgavatam* also,

*sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ*

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."] [*Śrīmad-Bhāgavatam*, 11.2.45]

[*Śrīmad-Bhāgavatam*, 11.2.45]

Who is the highest type of *bhāgavata*, devotee? *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam*. One who can see everywhere the connection of the divinity, of the supreme. Not divorced from the cause, prime, but sees things in connection with the highest existence, the best existence. *Paśyati sarvatra*, and *sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam*. The existence of the Lord everywhere, *ātmanaḥ ca*, this is *cid-vilāsa* in *Bhāgavatam*. And also his position according to that. He's an enemy to Kṛṣṇa, so he must be my enemy. In accordance to his position. In this way. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam*. His attitude, his existence, and his attitude with everything, and *ātmā-naṣṭa*, and then his own position, what it will be about that thing, accordingly, in accordance

to his position to the Lord, and his position to that thing he will have to calculate that what will be my position to that thing then. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam*, first, then *ātmanaḥ*, accordingly, what will be my position with them, that, *bhagavad bhāvam ātmanaḥ*. Then *cid-vilāsa* also it will, in full swing we can get this meaning, *ātmanaḥ*.

Bhūtāni bhagavaty ātmany, and visa versa, and everything is adjusted with the supreme knowledge in this way, and accordingly, what it will be, my relation with that thing, how I shall live there. *Bhūtāni bhagavaty ātmany ca*, how He's resting in him, an accordingly how He will rest within me. My relationship is always, should be always calculated in accordance to the relation of anything with the absolute. First what is in connection with the absolute, and then accordingly I shall, 'my relation with the absolute is this , so how I shall have connection with that, in accordance to that.' This is *Bhāgavata, cit-vilāsa*. Not in general, but in particular it has been described here. *Mahā bhāgavata*.

So the Vaiṣṇava in Vṛndāvana when they say, "Oh, this is my enemy, enemy party, anti-party." Still they're in particular, universal thought. The consciousness, relationship to the Lord and then calculated how my relationship with that thing. It is friendly, or neutral, friendly, neutral, or animosity, in general. And in particular there may be infinitely different types.

*sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ*

In *Bhāgavatam* there is a *śloka*,

*[śrī-bhagavān uvāca]
para-svabhāva-karmāṇi, na praśaṁsen na garhayet
viśvam ekātmakam paśyan, prakṛtyā puruṣeṇa ca*

[The Supreme Personality of Godhead said: "One should neither praise nor criticize the conditioned nature and activities of other persons. Rather, one should see this world as simply the combination of material nature and the enjoying souls, all based on the one Absolute Truth."]

[*Śrīmad-Bhāgavatam*, 11.28.1]

Kṛṣṇadāsa Bābājī came to ask me, "What was the meaning of this? *Para-svabhāva-karmāṇi, na praśaṁsen na garhayet*. We must not praise or we must not blame the nature of others in this world. *Para- svabhāva-karmāṇi, na praśaṁsen na garhayet, viśvam ekātmakam paśyan*. Thinking that the whole world is in common estimation, common interest. *Ekātmakam paśyan, prakṛtyā puruṣeṇa ca*. And that is a play, within *prakṛti* and *puruṣa*. It takes this way. Then what is the, if this be the absolute, then how should we not praise of the Vaiṣṇava, Vaiṣṇava *praśaṁsa*, Gura *praśaṁsa*, Bhagavān *stava*, all these things are of lower degree?" He came to me.

I told, this is in the marginal position. Margin, when we drawing from this world of mundane differentiation, it is applied only in that stage. But in the higher stage in the divine cosmos, differentiation is there. According to the degree of serving for the pleasure of Kṛṣṇa, so many groups, so many parties, anti-parties and neutral parties, and their praise of Kṛṣṇa. They are mad in the praise of Kṛṣṇa, and not only Kṛṣṇa, but Kṛṣṇa *bhakta*, Guru. That is not in miss-balance, not in the stage of balance, that neither this side nor this side. That is to the fullest extent, even stealing,

thieving, weeping, are going on there in the highest stage. What is that? All to satisfy Kṛṣṇa, a dynamic design has been inaugurated there.

So, para-svabhāva-karmāṇi, na praśamsen na garhayet, viśvam ekātmakam paśyan. It is marginal, from marginal position this view may stand. But when we enter into the Vaikuṅṭha and the Goloka then again we enter into individual interest and group interest, and all these things there *nirguṇa*. But, one thing, that no selfish existence reigns, only playing at the hand of the sweet will of Kṛṣṇa. The ego has been exhaustively removed. There is another ego only designed to satisfy the whims of Kṛṣṇa. So from the worldly standpoint, this *ahaṅkāra* has been fully eliminated. But there is within the soul a class of ego for the satisfaction of Kṛṣṇa. It is designed, it is there, *cid-vilāsa*.

If we are to show the Śāṅkara and others, they cannot very easily swallow this field, that how ultimate things may be differentiated in this way. There will be some tears, stealing, lying, and hitch, fighting for interest, and how that can be the highest conception of the absolute. But only, the key is here, that for the satisfaction of Kṛṣṇa. Die to live, and after death, there is life, they live. Death, only dying is not its own end, but die to live, a real life. So there is also life, there we shall live, but we shall have to die wholesale as we are at present. We are prey to local interests, and local interest, that is wrong, no interest. That is temporarily supposed, artificial interest, not real. So we're to get relieved from the poison of local interest. But to have a life that is created Lord Kṛṣṇa's interest. Only Kṛṣṇa's interest, this should be introduced there, everything will be all right. But to speak it in one word, it is very easy, but it means much.

brahmāṇḍa brhamite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.151*]

māli hañā kare sei bīja āropaṇa, śravaṇa-kīrtana-jale karaye secana

["When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of *śravaṇa* and *kīrtana* [hearing and chanting], the seed will begin to sprout."] [*Caitanya-caritāmṛta, Madhya-līlā, 19.152*]

upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya ['virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṅṭha plane."] [*Caitanya-caritāmṛta, Madhya-līlā, 19.153*]

The conceptions of this mundane life, Bhūr, Bhuvah, Svaḥ, Mahā, Jana, Tapa, Satya, the misconception world is finished in Satyaloka. Then the Virajā, then the Brahmaloaka the halo. Then specification in that world of halo, consciousness, Brahmaloaka, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma.' Then crossing Śivaloka it comes to Vaikuṅṭhaloka.

tabe yāya tad-upari 'goloka-vṛndāvana' ['kṛṣṇa-carāṇa'-kalpa-vṛkṣe kare ārohaṇa]

["Being situated in one's heart and being watered by *śravaṇa-kīrtana*, the *bhakti* creeper grows more and more. In this way it attains the shelter of the desire tree of the Lotus Feet of Kṛṣṇa, who is eternally situated in the planet known as Goloka Vṛndāvana in the topmost region of the spiritual sky."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.154]

Fully-fledged theism and half-sphered, our Guru Mahārāja's words, hemisphere. Vaikuṅṭha means hemisphere. Why? Half, two, *śanta, dāsya*, and half of *sākhya*, and *śanta, dāsya* is represented there in Vaikuṅṭha, and not the other part. That is ____ [?] *sākhya*, and *vātsalya* and *mādhurya* not present there, not open to the public there, to the *jīva*. But the whole is full-fledged service is open only in Goloka to one and all, there, full-fledged service. And even so much has to go to that *parakīya rasa*, to enhance the ordinary. Just as we have got general hunger, but if we take little medicine the hunger can be increased and we can feed more, eat more. That way, that arrangement, the adjustment of *parakīya*, that makes more intensified.

Yaśodā, in *vātsalya rasa*. "Kṛṣṇa is my son, but some say that, 'no, He's not mine, He's son of Vasudeva.' How that is possible, that He may be Vasudeva's son? Such beautiful, charming boy, He's not mine?"

This sort of mentality increases her affection many fold more towards Kṛṣṇa, towards Gopāla, towards the child.

"If I lose Him, if I lose Him how I shall stand? Then I must serve Him with more affection. I may not have the chance. They say so."

So this idea increases the affection more, and also, in reaction, the satisfaction, the bliss, the ecstasy is also of that order.

So in friendly circle, the friends think, "Oh, some say Gopāla, He's Nārāyaṇa. He's not amongst our friends as we are called. We may lose Him, the chance of losing such a companion, how can we live then?"

So with this apprehension, 'that we may lose, our position may not linger for a long time,' it increases the affection more. So this is the key to *parakīya* conception. In *mādhurya rasa* also, in that magnitude, that quality, 'I may lose. How will it be possible to stand? To stand, to remain, to maintain our existence, it is impossible.' With this earnestness, they come to meet, to do any service. This is more intensified. In this way, this arrangement has been invented by Yogamāyā for the service of Kṛṣṇa, very intense, more intensified.

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

Rūpa Goswāmī says there are four qualifications extra, which is not in Nārāyaṇa, in Kṛṣṇa. Ordinary, fifty qualities we find, very meagre conception in every soul. But there are some gods where we can trace five more with little greater magnitude, Indradi *devata*, Śivadi *devata*, *pañcānu*, fifty-five. But in Nārāyaṇa we find in full sixty qualities, in the fullest form. But in Kṛṣṇa we find sixty-four, in the fullest form. And what are those four which are not in Nārāyaṇa?

It is mentioned as the flute, that is sound, *śabda*, most charming sound He can produce. Every nerve is attracted by the sound of the flute. *Śabda mādhurya*, *veṇu mādhurya*, *veṇu mādhurya* means *śabda mādhurya*. Such a peculiar sweet sound He can produce that whenever anyone comes in touch of that, he's mad to run towards the source of that sound, can't help, *śabda mādhurya*. *Nāma mādhurya*, *śabda* means name, sound, the sweetness, sound, *śuka*, *rūpa*. Then *guṇa* is eliminated. I have some suspicion here. *Nāma*, *rūpa*, *guṇa*, *līlā*, *parikara*. The *guṇa* is omitted, the quality. What for, I don't, I can't understand. Then *rūpa*, *guṇa*, *rūpa mādhurya*, *śabda mādhurya*, then second is,

namnah sravanam tato, sravavena, rupasya, sphuranam, bhavati [From *Gauḍīya Kaṅṭhahāra*, 13.22. ?]

From name, then next comes the colour, the beauty. The beauty, personal beauty. First the charm of His flute, the sound. And the second, the charm of His beauty. There is no parallel in this world that can attract the heart to travel to every point, *rūpa mādhurya*. So *Nāma*, *rūpa*, then *guṇa*, the third is omitted here. Then *parikara*, paraphernalia. His paraphernalia, in *vātsalya rasa*, in *sākhya rasa*, in *mādhurya rasa*, the paraphernalia that is incomparable to any of other Avatāras, of Nārāyaṇa even Himself. It is unprecedented, the paraphernalia. Such a sweet, and such a touching, affectionate paraphernalia we cannot find anywhere and everywhere. Nowhere we can find. And then last *līlā karma* _____ [?] The fourth is *līlā, mādhurya*. His *līlā*, His dealing amongst His circle, that is of such, *adbut*, means wonderful nature, that wave. That wave whenever and from what point it is oozing, comes out, and how over floods everything, that is all unknown to us.

In Dvārakā, calling, Brahmā. "Which Brahmā has come?"

Brahmā thought, "Which Brahmā? Only one *brahmāṇḍa* and I'm the master. And he inquires, 'which Brahmā?' What's this? Still, what to do? It is Sanaka-*pita*, *catur-mukha* Brahmā, the four-headed Brahmā, the father of Sanaka. Can you please inform."

And when he went there, he found, "What is that? I'm only four-headed This hundred-headed, the thousand-headed, the million-headed Brahmās are all..." Nonplussed.

The *līlā*, Brahmā, to test Him took the cowboys and the calves and concealed in some cave. Then he came to test, "That while the things are going on, let me see." He has come, "Oh, the same cowboy with a morsel on His mouth, and with a stick in His hand, just like an ordinary cowboy He's going."

A very good comparison has been given here in *Bhāgavatam*, very nice. Just as in daytime we cannot find any glow worm. In the light of the day, and the stars also. And also in the night of *amavasya*, the new moon, we cannot find the trace, the existence of fog. The fog is absorbed. The darkness of the fog is absorbed in new moon light, *amavasya*. The dense darkness can absorb, and also the strong light of the sun can absorb the light of the glow worm.

So Brahmā's *māyā*, he went to test, to deceive. To test, that was absorbed. *Līlā, adbut līlā*. Which is simply impossible.

That a boy, Tṛṇāvarta has come like a storm. Yaśodā carrying the Gopāla in her waist, and Tṛṇāvarta has come to kill Him, the boy, sent by Kāmsa. Suddenly Yaśodā felt that He's very heavy, very heavy, could not keep Him on her lap. She had to take Him down on the earth, and that wind took the boy away far.

And Yaśodā was nonplussed, "My boy, I could not keep, and from my lap I put down the boy. How did the wind take him away?" She's lamenting like anything. She's lamenting, then next moment found that the great demon he fell on the earth, and on his neck that boy Gopāla, embracing his neck, He's just over it.

"Oh, God has sent, how the demon has been lost we don't know. But if the boy had been below and the demon would be above, then would be pressed, killed, must be killed, but chance has saved Him, that He's just over the body, chest of the demon."

In this way, playfully, big demons. It is also stated, just as in Rāma *lilā*, Rāvaṇa, Kumbhakarna, they showed their valour and strength in a great way. But as Kṛṣṇa *lilā*, Kṛṣṇa is the Svayaṁ-Bhagavān, they're the demons, but it is not described in such a dreadful way. Still they are more stronger than the demons in Rāma *lilā*. When they came to disturb Kṛṣṇa *lilā*, they're more powerful and more strong. But so playfully they were managed that we think, 'that all by accident, Kṛṣṇa is saved accidentally, and no attempt from Him was necessary at all.' This is *lilā*.
_____ [?]

So *Nāma*, *rūpa*, *śabda mādhurya*, *veṇu mādhurya*, and then *rūpa mādhurya*, then *parikara mādhurya*, and *vaiśiṣṭya* and *lilā mādhurya*. These four, exceptional, which can never be found any other place, not even in Nārāyaṇa who is the source of sixty full qualifications we can conceive ever. And other gods, Śivaji, including Mahādeva, Indra, especially empowered, fifty-five, and ordinary *jīva* only fifty. And special qualifications which is not found even in Kṛṣṇa, is found twenty-five in Śrī Rādhikā. Special, twenty-five, there, it has been given for us to understand, to follow, to conceive how they're possible, That is also mentioned.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Raso vai saḥ. Akhila-rasāmṛta-murtiḥ. The background of the knowledge. Knowledge is only searching, searching element, searching for ecstasy, searching for bliss, happiness. That is knowledge. Knowledge means consciousness. Consciousness not in a complete thing, it is incomplete because it is searching for fulfilment, that is consciousness. It holds greater position than ordinary things, as stone, or wood or earth, they have got no conception of their own existence. But consciousness is conscious of his own existence, but he's in want, and he's always searching for something, for his fulfilment.

And what is that fulfilment? That is *rasa*. *Rasa*, that is the highest integer. That is the most fundamental substance we can ever conceive. And that is *ānandam*, that is *rasam*. Both consciousness and existence is presupposed there, already there. *Ānanda* means fulfilment plus consciousness, perception, and plus existence. A fossil can have existence only, but no consciousness. But the soul can have consciousness and existence, both, but not the fulfilment. But in *ānandam* these three fully existing. So *sat cit ānanda*, *satyam śivam sundaram*, in this way. The original, the most fundamental thing is *rasa*. *Raso vai saḥ. Rasa* is the most fundamental substance, *akhila-rasāmṛta-murtiḥ*.

And Rūpa Goswāmī says, "What is Kṛṣṇa? All sorts of *rasa* fully adjusted, coming to show a beautiful figure. They're properly adjusted, wherever, what should be. In this way the proper adjustment of the whole *rasa* in a particular beautiful figure, that is Kṛṣṇa. And particular beautiful sound in the name of Kṛṣṇa. In this way, so on. *Raso vai saḥ*, the *rasa* Himself."

So in scientific enquiry, search, we must have such sort of conception about Kṛṣṇa, and His *līlā*, and His paraphernalia, and His *dhāma*, His plane, all these things. We must have some conception in this way.

Hare Kṛṣṇa. Not unreasonable, not unscientific. Quite scientific basis is there.

.....