

|| śrī-śrī-gaura-gadādharaṁ vijayetaṁ ||

uttamā-bhakti-sudhā-laharī

Nectarean Waves of Supreme Devotion

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QUALITIES OF KṚṢṆA (13-17)

posted by New Śrī Haridās Nivās, Spain

(13) *pratibhānvitah*: [inventive](#)

sadyo nava-navollekhi-jñānaṁ syāt pratibhānvitah

“**Inventive** refers to immediate manifestation of novel ideas”

*vāsaḥ samprati keśava kva bhavato mugdhekṣaṇe nanv idam
vāsam brūhi śaṭha prakāma-subhage tvad-gātra-saṁsargataḥ
yāminyām uṣitaḥ kva dhūrta vitanur muṣṇāti kiṁ yāminī
śaurir gopa-vadhūm chalaḥ parihasann evaṁvidhaiḥ pātu vah*

An example from Padyāvalī [283]:

Rādhā: “O Kṛṣṇa, where are You staying (*vāsa*) now?”

Kṛṣṇa: “O Rādhā of bewitching eyes! Can You not see that I am wearing My clothes (*vāsam*)?”

Rādhā: “How crafty You are! I am talking about Your residence, not Your clothes!”

Kṛṣṇa: “O Rādhā, (My) delightful beloved! I am fragrant (*vāsa*) by touching Your limbs.

Rādhā: “O cheater! Where did You stay during the night? (*yāminyām uṣitaḥ*)”



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Kṛṣṇa: “How could I be stolen by the night (*yāminyām muṣitaḥ*) which does not even have a body?”

May Śauri Kṛṣṇa, Who joked with Rādhā using these tricky words, protect you!

(14) *vidagdhaḥ*: [artistic](#)

kalā-vilāsa-digdhātmā vidagdha iti kīrtiyate

“He whose mind is absorbed in various arts and amusements is called **artistic**.”

*gītaṁ gumphati
tāṇḍavaṁ ghaṭayati
brūte prahelī-kramaṁ
veṇuṁ vādayate
srajaṁ viracayaty
ālekhyam abhyas-
yati nirmāti svayam
indrajāla-pāṭalīm
dyūte jayaty unma-
dān paśyoddāma-
kalā-vilāsa-vasatiś
citraṁ hariḥ kīṛḍati*

“Look! Kṛṣṇa is com-
posing songs as well

as dancing. He is telling riddles, playing the flute, stringing garlands and drawing pictures. He is making magical objects and winning at dice against persons showing pride. Kṛṣṇa, the residence of unlimited artistic pastimes, plays thus in different ways.”



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(15) *caturah*: [clever](#)

caturo yugapad-bhūri-samādhāna-kṛd ucyate

“He who finds a solution to many problems at the same time is said to be **clever**.”

*pārāvati-viracanena gavāṁ kalāpaṁ
gopāṅganā-gaṇam apāṅga-taraṅgitena
mitrāṇi citratara-saṅgara-vikrameṇa
dhinvaṇn ariṣṭa-bhayadena harir vireje*



“Kṛṣṇa delights all the Go by composing cowherd songs. He pleases the *gopīs* by His restless eye corners. He brings joy to His friends by His distinguished prowess in fighting. All of these simultaneously give fear to Ariṣṭāsura (seeing how fearless Kṛṣṇa remains).”

(16) *dakṣah*: [skilful](#)

duṣkare kṣipra-kārī yas taṁ dakṣaṁ paricakṣate

“He who does quickly what is difficult to do is called **skilful**.”

*yāni yodhaiḥ prayuktāni śastrāstrāṇi kurūdvaha
haris tāny acchinat tīkṣṇaiḥ śarair ekaika-śastribhiḥ*

An example from the Tenth Canto of Śrīmad-Bhāgavatam (10.59.17):

“Hari then struck down all the missiles and weapons the enemy soldiers threw at Him, O best of the Kurus, destroying each and every one with three sharp arrows.”

*agahara kuru yugmībhūya nṛtyaṁ mayaiva
tvam iti nikhila-gopī-prārthanā-pūrti-kāmaḥ
atanuta gati-līlā-lāghavormim tathāsau
dadṛśur adhikam etās taṁ yathā sva-sva-pārśve*

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Another example:

“O destroyer of impurities! Please dance only with me!” Desiring to fulfill this request made by all of the *gopīs*, Kṛṣṇa quickly produced such a situation suitable for this *līlā* that each of the *gopīs* undoubtedly saw Him at her side alone.”



(17) *kṛtajñah*: [grateful](#)

kṛtajñah syād abhijño yaḥ kṛta-sevādi-karmaṇām

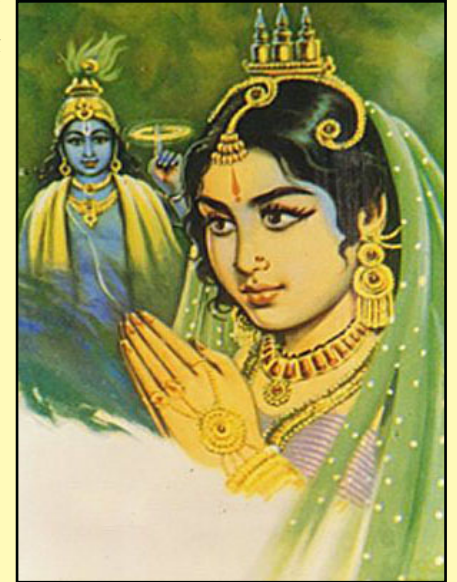
“A **grateful** person is one who acknowledges others who have done service etc.”

*ṛṇam etat pravṛddham me hṛdayān nāpasarpati |
yad govindeti cukrośa kṛṣṇā māṁ dūra-vāsinam*

An example from Mahābhārata (5.58.21):

“Kṛṣṇā (Draupadī) called Me, Who was dwelling far away, ‘O Govinda!’ . This call has created an ever-increasing debt that does not leave My heart.”

*anugatiṁ ati-
pūrvam cintayann
ṛkṣa-mauler
akuruta bahumā-
naṁ śaurir ādāya
kanyām
katham api kṛtam
alpaṁ vismaren
naiva sādhuḥ
kim uta sa khalu
sādhu-śreṇi-
cūḍāgra-ratnam*



Another example: “Though Jāmbavān had offended Śauri (Kṛṣṇa), remembering his service in the past during the time of Lord Rāma, Kṛṣṇa married his daughter and gave him great respect. Since the *sādhus* never forget what little service is rendered to them, then what can be said of Kṛṣṇa, who is the crest jewel among all *sādhus*?”

--Śrī Bhakti-Rasāmṛta-Sindhu, 2.1.82-93; --images from sdgonline.org, 4shared.com, undereternityblue.com, stephen-knapp.com & jaijoshiz.blogspot.com

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ANARTHAS AND KNOWLEDGE (2)

posted by Govinda dās, Canada

So, you can ask questions only if you study and then meditate on them. If you don't listen properly or if you don't study and if you don't meditate on them, you cannot come out with any questions. As long as doubts remain in the heart, in the mind, there is no possibility of receiving any knowledge. You must listen properly and then whatever doubts you get after receiving this knowledge, you must ask them and you must remove all your doubts. You must develop the ability to solve and remove all these doubts on your own ultimately. Then you can make the firm resolution.

And only when you make the firm resolution, then you start acting on this knowledge. Otherwise if you do not make a firm resolution, which means that if you still have doubts, then you cannot act on the knowled-

ge that is given to you. That is why after receiving knowledge you must remove doubts, and after removing doubts you must be resolved, and then after making resolution then you must put that into action.

This is when this third step comes, *sevā* comes. In *sevā* you do as your master likes. You don't just do some activities which are told to you. That is not the purpose of *sevā*. The purpose of *sevā* is to do it in a way that pleases him. What happens if you do service in that way? Your false ego will be removed. You will become free from false ego which he mentioned earlier. That you

have an ego that I am great and supreme, that I can do so many things. All this ego will be removed.

So Mahārājī gave one example that for everything there is some comparable in this world, for every small thing there is a bigger thing with which you can compare and then say that is bigger than this, and then show something else and show that this is even bigger than this. So there are some great and powerful objects but this verse (quoted by Mahārājī) says that even the Sun, the sea and the Earth have some other object which is superior. There are more luminous objects than Sun. There are bigger planets than Earth, the sea also, so you can compare.

But there is one object you cannot compare with anything. And that is *Go*. No mother like *Go* exists anywhere. This is what this verse means. This is the only creation of the Lord which cannot be compared to other.

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The mother's love, which is generally considered as supreme love, can be actually compared to the love of the *Go*, but the *Go* cannot be compared with anybody or anything else. This is what this verse says.

So Mahārājī says that teaching takes place by these three steps. *praṇipāta*, *paripraśna* and then *sevā*. When these three things are followed then Mahārājī says this is the stage of *sādhu-saṅga*. First you have faith, *ādau śraddhā*, then *sādhu-saṅga*. At this stage you approach a bonafide guru and take instruction from him. Bonafide guru is the one who fits the definition given in the *śāstra* for a guru.

Then comes the third stage, *bhajana-kriyā*. *Bhajana-kriyā* means whatever you learn from Guruḥ you put that into practice. And in *sevā* you give your self completely to the master and to the service that you do. And when you give yourself up in this service au-

tomatically the ego goes away. This is what is called *anartha-nivṛtti*. When this ego dissolves, when you are engaged in the service, it is called as *anartha-nivṛtti*.

This ego manifests in five different ways. There are five *anarthas* which are described in *śāstra*; *avidyā*, *asmitā*, *rāga*, *dveṣa* and *abhiniveśa*. So Mahārājī explains about them one by one.

This body is temporary, it is perishable. It is made up of food. Food stays fresh only for three hours, after that it decays. And the body lives only by the consciousness. When the conscious-

ness leaves, the body decays. The self is consciousness, we are conscious beings. But then we do not have this knowledge about these two distinct entities, consciousness and inert body. So we have ignorance which is called *avidyā*.

And *asmitā* means, "*asmi*" means "I am". We are actually consciousness, so we should say "I am this consciousness", but we identify with the body, and say "I am this body". This is called *asmitā*, to have this feeling of mines in relation to the body.

Then *rāga* is the desire to enjoy sense objects independently. Not in relation with the Lord, but independently. You consider yourself as the enjoyer of the sense objects. That desire is called *rāga*.

And if this desire is thwarted, then you develop hate. This is called *dveṣa*.

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Then the final thing is *abhiniveśa*, is that you have total attachment or involvement for the things, and then you say I definitely must attain these things. So you keep seeking the fulfilment in your sense objects. This is called *abhiniveśa*, your total involvement.

So when all these things are there you cannot become a perfect human being, you cannot receive any knowledge. But when you follow these steps, *ādau śraddhā, sādhu-saṅga*, and in which there are three steps again, humility, asking questions, and service, and then when you put all this into practice, these *anarthas* will go away gradually, because you give yourself completely to Guru through service. And when all these (*anarthas*) get dissolved, then you become trustworthy and you become a complete human being. This is the connection between the knowledge and *anartha-nivṛtti*.

--taken from Mahārājī's darśan (11 December 2004), available at www.uttama-bhakti.org/forum/index.php;

BHAGAVAT-SANDARBHA: PREFACE (3)

posted by New Śrī Haridās Nivās, Spain

Though in his philosophical works Śrī Jīva Gosvāmī accepts the compatible *siddhānta* of Śrī Rāmānuja and Śrī Madhva, his *siddhānta* is not included in anyone else's tenets. His philosophy is *acintya-bhedābheda*, which he describes in Sarva-Samvādinī in this way:

ato bhedābheda-vādo viśiṣṭa-vasttv-apekṣayaiva pravarṭtatām | abheda-vādaś ca viśeṣa-rāhityenaiveti | apare tu "tarkāpratiṣṭhānāt" bhede apy abhede'pi nirmāryāda-doṣa-santati-darśanena bhinnatayā cintayitum aśakyatvād abhedam sādhyantaḥ tadvad abhinnatayā cintayitum ahākyatayā tad-bhedam api sādhyanto'cintya-bhedābheda-vādam svīkurvanti | svamate tu acintya-bhedābheda eva – acintya-śakti-mayavād iti

"The philosophy of *bhedābheda* does depend on the Absolute Reality qualified by attributes, while *abheda-vāda* is based on the Absolute Reality that is devoid of any distinguishing attributes. As logic has no final standing in finding out about the Absolute Reality, others accept the inconceivable *bhedābheda*. They cannot accept that *bheda* and *abheda* co-exist simultaneously, as that would lead to the defect of impossibility, and finding it impossible to think of (total) difference (between *śakti* and *śaktimān*) arrive at *abheda*, and, in the same way, finding it impossible to think of their (total) non-difference they also arrive at *bheda*. In the opinion of Śrī Jīva Gosvāmī, this *bhedābheda* is inconceivable due to the *acintya-śakti* of the Lord."

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In spite of composing a great body of *śāstra* culminating in Brahma-Sūtras, *maharṣi Śrī Kṛṣṇa Dvaipāyana's* heart was restless. To achieve peacefulness of mind, by the mercy of Bhagavān he wrote Śrīmad-Bhāgavatam, which is the natural commentary on Brahma-Sūtras, thus unlocking the door to *śrī-bhagavat-tattva*. The true connection between the verses of Śrīmad-Bhāgavatam and Brahma-Sūtras is to be seen in my (Mahārājī's) work Vedānta-Darśana.

One cannot get a glimpse of *bhagavat-tattva* (Absolute Reality) other than by the mercy of Bhagavān. Through mundane *pramānas*, such as logical inference, the Lord can be understood (rationally) but getting a glimpse or insight into the *bhagavat-tattva* requires Bhagavān's mercy.

--In ŚB 10.14.29, Śrī Brahmā said:

*athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavān-mahimno
nacānya eko'pi ciram vicinvan*

"O Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality – but not so he, however great, who only deliberates for a long time."

Thus, all the topics taught in the *darśanas* and Śrīmad-Bhāgavad-Gītā find their total completion in the Śrīmad-Bhāgavatam only, the natural commentary on Brahma-Sūtras.

Indeed, *Bhāgavata-Sandarbha*, called the Six Sandarbhas, has been written on the basis of the 1.2.11 *śloka* of this Śrīmad-Bhāgavatam:

*vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam
brahmeti paramātmēti bhagavān iti śabdyate*

The knowers of Reality declare that this Reality is non-dual consciousness, and is called Brahman, Paramātmā and Bhagavān.

Bhagavat-Sandarbha is the second part of these Six Sandarbhas. Here, primarily ten topics have been dealt with in detail:

(1) threefold manifestation of Absolute Reality characterized by non-dual consciousness: Brahman, Paramātmā and Bhagavān; Brahman is Bhagavān's incomplete manifestation; deliberation on Brahman and Paramātmā

(2) description of Vaikuṅṭha and *viśuddha-sattva*

(3) Bhagavān's *svarūpa* is endowed with *śaktis*; He is the shelter of contradictory/opposing *śaktis*

(4) establishing *śaktis* as inconceivable, naturally inherent and manifold

(5) characteristics and divisions of *śaktis* into internal (*antaraṅga*), external (*bahiraṅga*) etc

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(6) *guṇas* (qualities of Bhagavān) are eternal and inherent in His *svarūpa*, their description

(7) Bhagavān's form is eternal, all-pervasive, shelter of everything, beyond the gross and subtle, self-effulgent; His birth and actions are eternal; His form and qualities are related to His *līlās*; non-difference between the Name and the bearer of the Name, His name is transcendental (*aprākṛta*) and complete (*pūrṇa*); His paraphernalia etc are parts of His *svarūpa*

(8) the transcendental character (*aprākṛtatva*) of Vaikuṅṭha, His associates and *tripād-vibhūti* (spiritual realm); Vaikuṅṭha is His *svarūpa*; He cannot be obtained by *karmas* etc; He is the shelter of *nairguṇya* (the state beyond the material *guṇas*); happiness from liberation is shown as inferior; He can (only) be obtained by *bhakti*; His form is *sac-cid-ānanda* (eternal existence, consciousness and bliss)

(9) also those who attain the happiness of Brahman hanker for the *sevā* to Bhagavān; superiority of bliss felt in worship and service (*bhajanānanda*) over the bliss derived from self (*svarūpānanda*); gradation between Brahman and Bhagavān; the absolute completeness of Bhagavān; He is the meaning of all Vedas; explanation of *svarūpa-śakti*

(10) Bhagavān can only be known through Vedas, etc.

--Bhagavat-Sandarbha is accompanied by a commentary called Sarva-Samvādinī. The following points have been reflected upon in it:

- (1) establishing *śakti-vāda* (i.e. Bhagavān has *śaktis*)
- (2) fault in not accepting *śaktis*; two qualities – *viññāna* (realized knowledge) and *ānanda* (bliss)
- (3) explication of the *sūtra ānandamayo'bhyāsāt* ("The word *ānandamaya* - full of bliss - used in the Vedas refers to Absolute Reality, since it is repeatedly used to describe Him")
- (4) refutation of *nirviśeṣa-vāda* (which states that Absolute Reality has no attributes)
- (5) deliberation on the threefold division
- (6) the Absolute Reality is inconceivable and not reachable by logic
- (7) *śaktis* are naturally inherent (in Bhagavān)
- (8) three types of *śaktis*
- (9) Bhagavān is eternal, divided and undivided
- (10) Brahman is devoid of attributes
- (11) explanatory gloss on the passage about *annama-ya-puruṣa* etc found in the Taittirīya-Upaniṣad
- (12) Śrī Bhagavān is the complete reality
- (13) all *śāstras* concur in Śrī Kṛṣṇa
- (14) Supreme Reality can be described in words, etc

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Śrī Kṛṣṇa Caitanya Deva appeared in order to give instructions on how to establish *mamatva* towards Bhagavān Śrī Kṛṣṇa in all beings of this universe.

"By His mercy, the full moon Gaurahari rose on the eastern horizon of the district of Nadia, dissipating the darkness of sinful life. The three worlds became joyful and the whole universe got filled with the reverberations of Hari's names."



"I will accept the mood of a devotee, and I will teach *bhakti* to everybody, practising it Myself."

"Unless one practises this *dharma* oneself, one cannot teach it to others. This conclusion is indeed confirmed throughout the Gītā and Bhāgavatam."

Having relished *vraja-bhakti* in a concealed way Himself, Prabhu Śrī Kṛṣṇa Caitanya Deva gave instructions to His devotees. They have indeed experienced that *prema-rasa* through which Śrī Kṛṣṇa was bound in Vraja. To obtain just a drop of this *prema-rasa*, Brahmā too prayed to be born in Vrajabhūmi as a worm or any other immovable being.

*tad bhūri-bhāgyam iha janma kim apy aṭavyām
yad gokule 'pi katamānḡhri-rajo-'bhiṣekam
yaj-jīvitam tu nikhilam bhagavān mukundas
tv adyāpi yat-pada-rajah śruti-mṛgyam eva*

"(I pray most humbly at Your lotus feet) May You give me the most fortunate birth here in the forest of Gokula so that I can bathe in the dust of the feet of some of its residents whose entire life is but Bhagavān Mukunda. Even today the dust of His lotus feet is being sought after by the Vedas."

*tad astu me nātha sa bhūri-bhāgo
bhave 'tra vānyatra tu vā tiraścām
yenāham eko 'pi bhavaj-janānām
bhūtvā niṣeve tava pāda-pallavam*

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“Therefore, O Lord, I pray that I may be so greatly fortunate that in this life, or in another birth, or even in the animal species, I could become one of Your devotees and serve Your lotus feet.”

Indeed, for the sake of all *jīvas* Śrī Caitanya Mahāprabhu opened the door of the store-room of *vrajīya-premā*. This very Sandarbha, which has just been introduced, is the unique fountain of *vraja-bhakti*.

--taken from the Preface to *Bhagavat-Sandarbha* by Śrī Haridās Sāstrī Mahārājī; --image from *damodara.de*

NO FALL FROM VAIKUNṬHA (3)

posted by *Āditya dās, Israel*

If we say that *jīva* falls from Vaikuṇṭha, then Mahārāja says that all this falsity of Śaṅkara comes to this too. Because in this case our liberation becomes false, falsity. Because any moment we can fall down, from Vaikuṇṭha. Then Vaikuṇṭha becomes something temporary. It is not permanent.

If I can fall down again then it is not a permanent thing. And liberation is also not a permanent thing. Something which is temporary is as good as saying it does not exist. If everybody falls down - Mahārāja asks - then where is the question of Vaikuṇṭha?



We have to accept that it is like non-existence of Vaikuṇṭha. Non-existence of all the associates of the Lord. All the falsity of Māyāvāda comes out [in this concept].

Mahārāja says that it is said in BG (15.6) *yad gatvā na nivartante tad dhāma paramam mama*. This verse says that whoever goes there, will not come back to this world again. Lord Himself says that very clearly. Which means once you go there, you will not fall down at all, it is a place of no falldown, there is no question of...

We have to accept that *jīva* or God or *sādhana*, *sādhya*, all these things are permanent for us. They are real for us. In order to solve this problem, our *ācāryas* came out with a very neat delineation of Lord and His *śaktis* etc, [a delineation] that is faultless.

Mahārāja, before going to that, he explains some other faults in [Śaṅkara's] philosophy. He says that, for example, you have a problem with your finger. Then it goes to your heart also. If there is poison, in your finger, then it gradually goes to other parts of your body.

So, if you accept that we are actually that Brahman Himself, then whatever false we have, go to Brahman too. Then Brahman becomes... We are constantly in the trap of *māyā* and Brahman can also be in the trap of *māyā*. Then who will liberate whom? How [in this case] Brahman can liberate anyone? So, it is not possible at all.

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But in our philosophy this problem does not come at all. Because, in our case, what is described is that Lord has these three *śaktis*, in the first place He has these two *śaktis*, *antaraṅga* and *bahiraṅga*, and then there is *tatastha-śakti*. It is called *tatastha-śakti* because it can have contact with either *bahiraṅga-śakti* or *antaraṅga-śakti*.

Those who are eternally in contact with *antaraṅga-śakti* become the associates of the Lord and then perform *līlās* with the Lord. And those who are in contact with His *bahiraṅga-śakti*, they are bound by *māyā*. And Bhagavān is never in contact with material world. So, if there is some fault here, this fault will not apply to Bhagavān. Because He has no contact [with it], first of all.

And Paramātmā, as Mahārāja has already explained, Paramātmā is qualified by *jīva-śakti*. So you may ask that if He is qualified by *jīva-śakti*, then in that case, if there is some fault with *jīva*, then this fault should go to Paramātmā too. Just as we have given this example, if a poison comes to this finger, the poison will go to other parts of the body too. And I am qualified by this finger, means I have fingers, feet, legs and other things. So if there is a poison anywhere, it will travel to other parts of the body and I'm affected.

So you can ask this question about Paramāt... Ok, I accept that for Bhagavān there is no problem. If there is some fault in the material world, this fault does not apply to Bhagavān. But what about Paramātmā? Because He is qualified by this *jīva-śakti*.

So, Mahārāja quotes this example of two birds, in Kaṭhā-Upaniṣad it is said that these two birds which are on the tree, one of them enjoys fruits and the other does not enjoy fruits at all. It does just watch the other bird enjoying the fruits and it is blissful in itself. It does not have to enjoy the fruits in order to enjoy, feel blissful.



Since He is not attached to this material world at all, he has no contact in the sense of enjoying fruits, any fault which *jīva* has, it will not go to Paramātmā. Only he [*jīva*] will experience [the results], it is Paramātmā who gives the results of the actions of an individual. That is why in our case this kind of problems does not arise, because of our *ācāryas* having had so neatly separated between the Lord and His *śaktis*. And we have to accept these *antaraṅga-*, *bahiraṅga-* and *tatastha-śaktis* very carefully.

Then Mahārāja gives one more example, in which he says that firefly can be affected by darkness but never so Sun. Both have light, firefly has light and Sun also has light. But even though both of them have one quality in one instance, darkness can influence the firefly but Sun cannot be influenced. In the same way, *māyā* can influence *jīva* but it can never influence the Lord.

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And why does *māyā* influence an individual? In order to develop *vairāgya* in an individual, make him free from... in order to develop detachment in the individual and in order to make him give up his *āsakti*, the taste which he has for a material world.

It is said in the *śāstra* that this world is *asat* [temporary]. When *śāstra* says that this world is *asat*, Śāṅkara interprets it as that which does not exist at all. Only Brahman is *sat* and this is *asat*, he explains it like that.

But for us it means that this is temporary, whatever you try to enjoy here will not last for long and ultimately everything turns into pain. Therefore, in order to make an individual to lose taste for this material world and develop detachment, this world is called *asat*.

And one more fact we have to remember is that after getting liberated from this world, we always remain different from the Lord. Not like Śāṅkara who says that after liberation we realize our oneness with formless reality. This means we are that, we are the formless entities. And there is no duality there.

So Mahārāja says that in our case, both in bonded and liberated states, we are never one with Him, we are always different from Him. He gives the example of water in a pot. If you pour water in a pot, it seems that both of them became one. But you can notice that they have not really become one. If they really became one, then the level of water should be the same. But it is not the same, the level of the water has increased.

From this you can easily deduce that something has been added to that. It had one amount of water prior to that and it was up to a certain level. But it has increased, it means something was added. So, this distinction is there. If there is no distinction, in this case it has to remain at the same level.

In our case, we acquire the same *dharma* (qualities). Lord also has certain *dharma* and we acquire that *dharma* but we never become one with Him, absolutely. But even though we remain different, we attain the same *dharma* as He has, a similar *dharma* as He has.

Then Mahārāja gives one more example. For example, a *brāhmaṇa* from a particular village, he was given some *dakṣiṇa* [gift] by a King. He was given ten cows *Go* and a house. Mahārāja explains this example in order to show why it is said "he is also Brahman".

Upaniṣads actually says that he is also Brahman. Whatever Mahārāja explains is based on sentences or words which are used in the Upaniṣads. So, the word "*asat*" is used and they take it as one meaning. We interpret it another way.

But when it is said that you are Brahman, they will argue that Upaniṣads themselves say that you are Brahman. So, he says that in the material world also, if so-

mebody acquires some opulence which is more than [usual], they are called or treated as King himself. He gives an example of that *brāhmaṇa* who was given one house and ten *Go*. And in his village nobody has a good house and they have one *Go*, one house and one *Go*. So, when he returns with house constructors for him and ten *Go*, everybody will call him "a king". They will treat him as a king and will call him *mahārāja*, a king.

But he is not the King. He has only acquired some quality of the King. Which means he has acquired some opulence. King has unlimited opulence and he has acquired only a little opulence. And he was called a king. In the same way, this word is used "you are that", means you are similar to Him. It does not mean that you are Him, He Himself.



And they again give one more example, according to which when iron rod comes in contact with fire, it becomes fire

itself. So, Mahārāja says that *taṭastha-śakti* is not fire, *jīva* remains *jīva* only. Even though he comes into contact with spiritual energy, he remains *jīva* only and he always has this *sevya-sevaka-bhāva* [the mood of served and servant] in him.

Even in the material world, when he practices, when he does *sādhana*, he has this *sevya-sevaka-bhāva*. And after being liberated he maintains this identity, that I am the servant and He is the Lord. He is always a servant and he is never a *svāmī* [master].

--to be continued, --pictures from earthsky.org, grave_fireflies_bluebat_pandasthumb.org & footage_shutterstock.com

--taken from Mahārājjī's darśan 'No Fall from Vaiṅkūṭha', available on Āditya dās' facebook page

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