

Śrīmad Bhāgavatam 7.7.22–25

—
March 19, 1971, Bombay

710319SB-BOMBAY [52:21 Minutes]

Audio

Prabhupāda: The [indistinct]

Mātājī: [indistinct]

Prabhupāda: That, fall down.

*aṣṭau prakṛtayaḥ proktās
traya eva hi tad-guṇāḥ
vikārāḥṣoḍaśācāryaiḥ
pumān ekaḥ samanvayāt
[SB 7.7.22]*

[The Lord's eight separated material energies, the three modes of material nature and the sixteen transformations [the eleven senses and the five gross material elements like earth and water]—within all these, the one spiritual soul exists as the observer. Therefore all the great ācāryas have concluded that the individual soul is conditioned by these material elements.]

So Prahlāda Mahārāja is indicating that by analysis of the body and soul under the process of *sāṅkhya-yoga* system. One should try to distinguish soul from the body.

*dehas tu sarva-saṅghāto
jagat tasthur iti dvidhā*

[SB 7.7.23]

[There are two kinds of bodies for every individual soul—a gross body made of five gross elements and a subtle body made of three subtle elements. Within these bodies, however, is the spirit soul. One must find the soul by analysis, saying, "This is not it. This is not it." Thus one must separate spirit from matter.]

There are two kinds of bodies, moving and not moving. *Dehas tu sarva-saṅghāto*, this body is combination of all the above elements, the five elements. And the 10 senses and the sense objects in this way 24 elements and one has to analyse which of them are material and which of them are spiritual. Or which of them is the original cause and which of them are byproducts of them. The original cause is the spirit soul. Without spirit soul... Just like the seed of a tree that is the original source of the tree. Within that seed the whole tree is there impregnated. When there is facility for growing, the seed fructifies in a big tree. In a big tree. That is the nature study of how the potencies are there in Kṛṣṇa.

Sometimes it becomes bewildering how Kṛṣṇa has produced this creation from His body. So we can study from nature that it is possible. Even a very small seed just like a mustard seed there is a big banyan tree, that potency is there. Now how the material scientists can explain that from a small seed, like a mustard and if you, you get sufficient nursing. Nursing facilities then it will grow into big tree. Not only big tree it produces many millions of seeds also. A big tree means there are millions of fruits and each fruit has got so many seeds and each seed has got so many seeds. This is the growing of creation

[aside:]... What is this?

Devotee (1): [indistinct]

Prabhupāda: So when Kṛṣṇa says: *aham sarvasya prabhavaḥ mattaḥ sarvam*

pravartate [Bg 10.8]. So how we can believe that? But those who are *mūḍhāḥ*, rascals they disagree. How it is possible that Kṛṣṇa has produced such a big gigantic material world it puzzles them. They cannot accommodate in their brain. Therefore they deny that Kṛṣṇa the original cause of all causes can be perfect. That is their misfortune.

*dehas tu sarva-saṅghāto
jagat tasthanur iti dvidhā
atraiva mṛgyaḥ puruṣo
neti netīty ..
[SB 7.7.23]*

So as we have to find out the soul within this body. Similarly we have to find out the Supreme Cause of all these fields. This body is a factification of the desires of the soul. *Yaṁ yaṁ vāpi smaran loke* [Bg 8.6].

[The seven great sages and before them the four other great sages and the Manus [progenitors of mankind] are born out of My mind, and all creatures in these planets descend from them.]

We leave aside this body at the time of death but I am the spirit soul one ten thousandth part of the upper proportion of the hair that is my magnitude. But I am covered with desires, *mano buddhi ahaṅkāra* [Bg 7.4].

[Earth, water, fire, air, ether, mind, intelligence and false ego—altogether these eight comprise My separated material energies.]

And with that desires I am blown into favorable circumstances by which I can again grow a body according to my desires. All these subtle laws can be understood by the gross speculative, speculator. It is beyond their speculation. Therefore *śāstra* says *avāñ-manasa-gocara*. But that is happening, that is happening. *Bījo 'haṁ sarva-bhūtānām* [Bg 7.10].

[O son of Pṛthā, know that I am the original seed of all existences, the

intelligence of the intelligent, and the prowess of all powerful men.]

And these part and parcel, these small particles is Kṛṣṇa's part and parcel. Because Kṛṣṇa's part and parcel, Kṛṣṇa says: *bījo 'haṁ sarva-bhūtānām*. The seed of everything, all these living entities, all different kinds of bodies, Kṛṣṇa says, "I am." *Bījo 'haṁ sarva-bhūtānām*. Because He is the original, just like the original wheat., the original seed there is a tree and in the tree there are millions of fruits and each fruit there are several hundred thousands of seeds. Again in each seed there is hundreds and thousands of trees. So the original seed is Kṛṣṇa. Original seed is Kṛṣṇa. *Bījo 'haṁ sarva-bhūtānām*. [Bg 7.10]

What is the difficulty to understand? Let us discuss these are very important points. You have to preach. What is difficulty to understand that Kṛṣṇa is the cause of all causes? Eh? Is there any difficulty? When Kṛṣṇa says that, "I am, I am the...": *ahaṁ sarvasya prabhavaḥ mattaḥ sarvaṁ pravartate* [Bg 10.8].

[I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts.]

"I am the cause of all causes, everything emanates from Me." The *Vedānta* says Parabrahma the absolute truth is that from whom everything emanates. What is the difficulty? Hm? The materialist, materialistic science, scientist, material scientists they say, "There was a chunk." But a chunk is the cause or Kṛṣṇa is the cause? Just try to understand. How they explain a chunk is the cause? And our explanation is there, just like a father. A father impregnates with a seed and a child is born. That child, child is the father of man. He becomes father, he also produces so many. You see so many things are going on practically. So original person, original father He is the cause of all causes. What is the difficulty in understanding? Eh? Why do they say that there is no personal God, there is no cause, the material world has come into existence by chance, by cracking one chunk. So is that very good explanation?

Devotees: [Laughter]

Prabhupāda: The law of creation. Just take the part of the material scientist and argue, make it clear. What is the creation, the law of creation. What does it say? Creation? Nobody can say?

Devotee (1): They have that chunk theory.

Prabhupāda: Eh?

Devotee (1): They have that chunk theory.

Prabhupāda: So chunk is a matter.

Devotee (1): [indistinct]

Prabhupāda: Eh?

Gurudas: [indistinct] father give birth to child so a chunk would give birth to matter. So how could.. even if we accept that Kṛṣṇa is a personality. How could Kṛṣṇa give birth to not a child but some globe, some planet? Chunk would give birth to a planet and father would give birth to a child.

Prabhupāda: So what is the answer?

Devotee (1): [indistinct] father [indistinct]

Prabhupāda: No give answer to this question. He is intelligent.

Devotee (3): Then how do you get a father impersonal and chunk?

Prabhupāda: Hm?

Devotee (3) How does a father a person [indistinct]

Prabhupāda: Hm? I do not follow. What is? Hm?

Gurudas: He was saying what comes first the father or the chunk?

Prabhupāda: Yes that is nice. Yes. That is very intelligent answer. Whether the chunk comes or the father comes first? What is the answer? Hm?

Gurudas: The father is greater he can give birth to chunk and someone [?]

Prabhupāda: Yes. The chunk is a development, matter is a development from spirit. Chunk is matter.

Devotee (1): Fingernail.

Prabhupāda: Eh?

Devotee (1): Fingernail [indistinct]

Prabhupāda: Ah. So this body, this body has grown because the soul was there. If the soul. If a dead child is born immediately the growth stops. You cannot receive that body, dead body it will not grow. Therefore naturally we conclude that the material growth takes place on the basis of spirit soul. A chunk is matter as such chunk cannot because of creation but the spirit soul is the cause of creation. And Kṛṣṇa is *sac-cid-ānanda-vigraha*. He is completely spiritual. There is no matter. So if that small particle, atomic portion of spirit can develop into such gigantic body. Develops the body of an ant, develops the body of an this elephant. Sometimes He develops the body of big mountain also. The mountains they are also growing. That is also the body of a spirit soul. There are many mountains they are growing. There is many mountains. So we should not be astonished by seeing the gigantic body of a mountain but the cause is spirit soul. So as you experience from this material world that spirit soul is the cause.

So Buddhist theory is that there is no spirit soul. That is being followed at the present moment by the material scientists. That the matter, combination of

matter produces at a certain stage living condition. Is not that?

Devotee (1): Yes.

Prabhupāda: Hm? So is that very sound theory? Eh?

Gurudas: No because matter always uses a catalyst. There is a chemical theory that matter always needs a life giving force to happen. Matter alone cannot produce life it needs a catalyst. It's not a sound theory.

Prabhupāda: The scientists believe in that? Do they believe?

Devotee (1): [indistinct] chemical [indistinct]

Prabhupāda: Hm?

Devotee (1): [indistinct] chemicals.

Tamal Kṛṣṇa: [indistinct]

Devotee (2): Yes.

Prabhupāda: Hm?

Tamal Kṛṣṇa: They have [indistinct] introduced this vocabulary they are inventing [indistinct] something material and that they can find it out.

Mātājī: [indistinct]

Prabhupāda: Hm?

Mātājī: [indistinct]

Prabhupāda: They take help?

Mātājī: No.

Prabhupāda: And produce life?

Devotees: [Laughter]

Mātāji: [indistinct] somehow [indistinct]

Prabhupāda: That is not living, that is interaction of matter only. Just like acid and alkali mixed they become agitation, what is called? Effervescence? That is not life that is chemical interaction. Life, even a small germ it has got eyes, it's moving. It is moving, sometimes we find a pulse of light, insect in the book moving. There is hands and legs and heart and everything is there. Eh? So on account of presence of the soul he has got that small body. So that body is also production, by product of the soul and the gigantic elephant body is also the same or the gigantic mountain or hill. The process is the same. The *bīja*—seed there is. There is identical study Prahlāda Mahārāja recommends it. That:

*atraiva mṛgyaḥ puruṣo
neti netīty atat tyajan
[SB 7.7.23]*

Neti netīty—you analyse whether this is life, whether this is life. *Atat, atat* means—which is superfluous matter. Matter, set aside the matter try to find out where is the soul, where is the soul? That is meditation, so actually that is meditation to think over where is the soul, where is the soul? *Atat tyajan*. That requires intelligence. So modern, some modern scientific point of view they are accepting that the heart is the source of all energy. Is it not? Do they not say like that? Heart? Eh?

Devotee (1): Yes.

Prabhupāda: Therefore it is soul is the cause of all creation and we are finding out that from the heart all energies are coming to maintain this body. Then it shall be concluded that the soul and the Supersoul is there in the heart. And

from the *śāstra* we understand: *īśvaraḥ sarva-bhūtānām hṛd-deśe 'rjuna tiṣṭhati* [Bg 18.61].

[The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.]

The controller, the individual soul controller, *īśvaraḥ*, *īśvaraḥ* means. [indistinct] *īśvaraḥ* that I have explained several times because you are controlling our bodily actions. Just as I am sitting here but if I like I can go from here. So I am controlling the bodily actions, walking. So I am *īśvaraḥ* and I am in control but why I am willing to. Not to sit down here but go away. That is being controlled by Supersoul. Simply my willing will not do. Just like if I am willing that let this finger work but if Kṛṣṇa does not like then your finger is paralysed you cannot work. Therefore you are not supreme controller. You want to control, you want to act something with your finger but if Kṛṣṇa does not like then you cannot. Although you may claim that it is my finger I can use it as I like. But if Kṛṣṇa does not like then you cannot use. Therefore the Supersoul is also there. That is explained by Kṛṣṇa in the *Bhagavad-gītā*; *sarvasya cāhamhṛdi sanniviṣṭo* [Bg 15.15].

[I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas am I to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas.]

He also says *hṛdi*, *hṛdi* means—in the heart. "I am staying in everyone's heart." Eh? *Hṛdi*, *hṛdi* means—in the heart. *Sarvasya cāhamhṛdi sanniviṣṭo*, "I am sitting here." *Mattaḥ smṛtir jñānam apohanam*. *Mattaḥ*, just like we are sleeping, you forget everything but as soon as I am awake. Kṛṣṇa gives me *smṛti*, now you have to do this. You have got this, you have got this so watch yourself, so many things. So as soon as I rise up early in the morning I immediately turn and pick up my beads, *mattaḥ smṛtir jñānam*. And sometimes I forget when there is paralytic of the brain. Ah, no more, I cannot do it. But the materialist they are

thinking that this construction of the brain. What is called? Cerebral.

Devotee (1): [indistinct]

Prabhupāda: Cerebral. That is being inspiration. No. This is only a mechanical, this is mechanical. Just like you're typing, you're typing. You are taking help of the typewriter. But there is spirit, who is, who is cognisant, *sat cit. Cit.* That *cit* means—living force. That is type. Sometimes we will find electric, electronic. You type here—and other typewriter also it is going on. But that is not being done automatically because somebody is taking help from the electronic, typing here therefore it is working in another type. So anyway you study *atat niratāḥ*, this Prahlāda Mahārāja says that the superfluous things should be rejected. You find out the ultimate cause—*puruṣaḥ*. You find out the ultimate cause.

*atraiva mṛgyaḥ puruṣo
neti netīty atat tyajan
[SB 7.7.23]*

If you make an analytical study then you will find—this is not ultimate cause. This is not ultimate cause, this is not ultimate cause. You come to the spirit soul. This is intelligence.

*anvaya-vyatirekeṇa
vivekenośatātmanā
svarga-sthā..
svarga-sthāna-samāmnāyair
vimṛśadbhir asatvaraiḥ
[SB 7.7.24]*

[Sober and expert persons should search for the spirit soul with minds purified through analytical study in terms of the soul's connection with and distinction from all things that undergo creation, maintenance and destruction.]

Svarga-sthāna, *svarga* means—creator and *sthāna* means—maintenance. *Svarga-sthāna-samāmnāyair*, so we have to make analytical study how the structure of the body, the material world is created. How it is being maintained. Eh? So *vivekenośatātmanā*, that requires intelligence—*vivekena*. Who can distinguish, *uśatā*. Who can distinguish what is actually eternal and what is simply temporary thing, *ośatātmanā*. So *anvaya-vyatirekeṇa*, *anvaya*, *anvaya* means—directly, *vyatirekeṇa*—indirectly. By analytical study *vivekena* also good conscious and intelligence. Those who are elevated they can find out, *svarga-sthā...*, *svarga-sthāna-samāmnāyair...*, *asatvaraiḥ*—very soon, they can find. That the soul is the cause of this body and the supreme soul Kṛṣṇa is the cause of all creation.

*buddher jāgaraṇam svapnaḥ
 suṣuptir iti vṛttayah
 tā yenaivānubhūyante
 so 'dhyakṣaḥpuruṣaḥ paraḥ
 [SB 7.7.25]*

[Intelligence can be perceived in three states of activity—wakefulness, dreaming and deep sleep. The person who perceives these three is to be considered the original master, the ruler, the Supreme Personality of Godhead.]

Just like, we, when there are three stages—*jāgaraṇam suṣuptiḥ* and *svapnaḥ*. There are three stages, one stages is *jāgaraṇam* that is we are all awaken. Another stage is sleeping, sleeping but I am working. I am working, I am dreaming, that means I am working. And another stage is no dream, practically unconscious. That is called—*suṣuptiḥ*. Just like when you are in the womb of the mother there is *suṣuptiḥ*, practically. But as some of you might have some experience if you had undergone surgical operation. You are made unconscious by anaesthetics. Anaesthetics, and in that condition you are practically unconscious. You forget, then gradually you come to the dreaming stage. Then

you come to the awakened stage. Three stages.

*buddher jāgaraṇam svapnaḥ
suṣuptir iti vṛttayaḥ
[SB 7.7.25]*

So these three stages one should understand. *Vṛttayaḥ tā yenaivānubhūyante so 'dhyakṣaḥ*. So when we can understand then these three stages the person who is always existing that is *ātma*. That is *ātma*. So similarly take this creation of this material world. This material world is the same process. Just like I remain in *suṣuptiḥ*—unconscious state then when creation takes place then my body develops. Then I dream and then when it is fully developed I come out, I walk. The whole process of creation is like that. So as within... In the process of creation dreaming and working—I the soul am existing always. Similarly this material creation also is exactly like that and Kṛṣṇa is always there, *aham evāsam evāgre* [SB 2.9.33].

[Brahmā, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead.]

It is *Bhāgavata* it is said that, "Before the creation I was there. In the creation I am there and when the creation will annihilated, still I am there," *prakṛtim yānti māmikām* [Bg 9.7].

[O son of Kuntī, at the end of the millennium every material manifestation enters into My nature, and at the beginning of another millennium, by My potency I again create.]

Therefore Śaṅkarācārya also says, *nārāyaṇaḥ para avyaktāt*. "The creation takes place from the *avyaktāt* non-manifested, total material energy. But Kṛṣṇa is transcendental above this material created energy. He is the director of this

energy." That is also stated in the *Bhagavad-gītā*, *mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram* [Bg 9.10].

[This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again.]

The total energy, *mahat-tattva* is working under His superintendence, under His direction. Therefore He is the cause of all causes. Either you take individually about yourself, you individual soul is the cause of all causes, not all causes of your own body. Not others body. Eh? But Kṛṣṇa is the cause of all causes. Your body, others body, therefore He is Supersoul, He is Parameśvara. Eh? *Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ* [Bs 5.1].

[Kṛṣṇa who is known as Govinda is the Supreme Godhead. He has an eternal blissful spiritual body. He is the origin of all. He has no other origin and He is the prime cause of all causes.]

In this way you have to make analytical study. Prahlāda Mahārāja is stating.
[break]

Gurudas: Characteristics of real life has the power to chemical interaction's [indistinct].

Prabhupāda: Hm?

Gurudas: [indistinct] evacuation what is the...

Prabhupāda: Knowledge. Knowledge, resistance. By chemical reaction there may be some movement but there is no knowledge. And another calculation of life is—seeking pleasure. Matter has no knowledge, neither it is seeking pleasure. Therefore it is not life. Even sometimes artificially you see movement. Just like in the sky there is movement of the clouds that does not mean it is living. There must be knowledge, a small ant it is moving—you stop it. It has

knowledge, it goes this way or this way.

Devotees: [Laughs]

Prabhupāda: It has knowledge. And why that is going this way, *ānanda*, there is a grain of sugar here. Therefore it is going.

Devotees: [Laughs]

Prabhupāda: And study nature, how you can say matter and life is the same thing. It is all ignorance, nonsense. There must be knowledge and their seeking after pleasure. There must be resistance. That you cannot produce. In the laboratory you have not produced. Then what is the use of your talking, "That this is the cause, this is the cause, this is the cause."

Devotee (1): [indistinct]

Prabhupāda: Resistance—the same end. You try to stop, it will struggle. "Why you are stopping me?"

Devotees: [Laughter]

Prabhupāda: Eh? The child—resistance! Eh? Resistance means the living entity is seeking after pleasure. If you stop, then it will resist. *Sac-cid-ānanda*.

Devotee (1): Could one say that water has the same resistance?

Prabhupāda: No. It is not like, it is matter.

Devotee (1): But if you try to stop water, it will...

Prabhupāda: Eh?

Devotee (1): If you try to stop up the water, like in a dam. It will seek the... seek an alternative..

Prabhupāda: That is the water is flowing by gravitation, that is not life.

Gurudas: What knowledge is there?

Prabhupāda: Eh?

Gurudas: No knowledge.

Prabhupāda: No knowledge. It is simply because it is down flow. Say it is falling down with so much force but it has no knowledge. It has no knowledge that I will have to go to the sea. There is no such knowledge. It is going because it is down towards the sea, vaguely the same. That's all. Gravitation. That is not like. That is called *ajāgala-stanasyam*, aj... The [indistinct]... *ajāgala-stanasyam*. Sometimes we find on the, on the neck of a goat there are so many drop like nipples. You have seen? But that does not mean if you touch it there is a milk.

Devotee (1): [Laughs]

Prabhupāda: [Laughs] can you draw milk from that? It looks like milk bag, that is not milk, *ajāgala-stanasyam*. *Stana* means breast but that is not bread. The milk is there in the breast not in that, on the neck. So many nipples, no. Hm?

Devotee (1): Comprehend the soul. Seems to be one has to have a spiritual understanding. Comprehend the soul with the mind and you have to have some spiritual understanding of the spiritual blessing and spiritual [indistinct]. How can one perceives the spirit soul by [indistinct] the chemical process.

Prabhupāda: That is not possible. That is another illusion. How you can produce chemical process spirit soul?

Devotee (1): No, I mean by *sāṅkhya* philosophy you could by analyzing the elements and distinguish between matter and spirit. One can conclude, one can find out the spirit soul. What is the purifying aspect of this *sāṅkhya* philosophy?

Prabhupāda: *Sāṅkhya* philosophy is not perfect. *Sāṅkhya*, *sāṅkhya* philosophy. In modern *sāṅkhya* philosophy by the apex copula. There are two Kapila. One Kapila is incarnation of God, that, that is real Kapila. But in the later days there is another Kapila. People misunderstand this Kapila with that Kapila. He is atheist. Nariṣṭa 'stan [?] nariṣṭa [?] Kapila. There are. That is like Buddha philosophy. Eh? Analytical the matter and the theory is that combination of matter creates a living force.

Devotee (1): [indistinct]

Prabhupāda: Hm?

Devotee (1): [indistinct] how we could, I mean.

Prabhupāda: How you come to India? You have got your father and mother. Why you have come here? Why?

Devotee (1): [indistinct]

Prabhupāda: Eh?

Devotee (1): [indistinct]

Prabhupāda: Hm?

Devotee (1): Because we find something more than...

Prabhupāda: Whatever it may be, as you have come to India. Similarly from the spiritual world you can come to the material world. What is the difficulty to understand?

Devotee (1): [indistinct]

Prabhupāda: You have got your loving relationship with your father. Why you have left your father and come here?

Devotee (1): Because [indistinct]

Prabhupāda: Is there any scarcity of love, from your father's side, from your mother's side? They are rather unhappy, that you have left them and come here. But why you have come here?

Devotee (1): That is temporary.

Prabhupāda: Hm?

Devotee (1): So that we can hear you. [indistinct]

Prabhupāda: Temporary or permanent that is different thing. But you have got the right to leave your father and come, go anywhere. Similarly Kṛṣṇa is the original father and you have got the independence to give up your father and come to this material world for sense enjoyment. *Kṛṣṇa bhulīya jīva bhoga vāñchā* [*Prema-vivarta*, 6.2].

[When an individual soul forgets his eternal relationship with God and tries to lord it over the material nature or resources, that condition, that forgetful condition, is called *māyā*, or illusion.]

Eh? I don't like my father, I don't like my mother, I must live independently for sense gratification. That is the cause. It does not mean because you have got loving relationship with Kṛṣṇa you cannot go away from Him. You may stop the function of loving relationship and come to suffer in this material world. That is in your power. Everyone has got the right. Kṛṣṇa does not interfere in that right.

Devotee (1): Soon after the living entity re-establishes his relationship with Kṛṣṇa.

Prabhupāda: Relationship is already there. You have simply forgotten.

Devotee (1): Is it assumed that we can fall down again?

Prabhupāda: Eh?

Devotee (1): After we remember our relationship?

Prabhupāda: That is the process of Kṛṣṇa consciousness. Just to remind you. That go back. Why you are suffering here? That is the whole propaganda. A man is sleeping and, another man is saying that. "Mr. John get up, get up, the shoelace, shoelace, get up, get up, get up."

Devotees: [Laughter]

Prabhupāda: The same process, *jīva jāgo, jīva jāgo, gauracānda bole* [Aruṇodaya-kīrtana (part 2)].

[Lord Gaurāṅga is calling, "Wake up, sleeping souls! Wake up, sleeping souls! You have slept so long on the lap of the witch Māyā!]

It is simply reminding process. *Kota nidrā yāo māyā-ṇiśācīra kole*. How long you shall remain sleeping like this under the influence of *māyā*? Please get up! This is the process... Hm?

Devotee (1): Then one could ask the question if we were ever in, by the course and character [?] of Kṛṣṇaloka with Kṛṣṇa in our spiritual body associating with Him in our particular *rāsas*. Will we still have to be manifested[?] or will we always be non-manifest state and then manifest in the material world.

Prabhupāda: No. No, we are manifest in the spiritual world also.

Devotee (1): We are also allowed. We are allowed freedom in the spiritual world. [indistinct]

Prabhupāda: Yes, yes. We move just like we are sitting together, similarly in the spiritual world also. We will play together as cowherd's boy, as servant, as *gopīs*, like that.

Devotee (1): So we have less [indistinct]

Prabhupāda: Eh?

Devotee : And now we have less [indistinct]

Prabhupāda: Yes.

Devotee (2): Then after we chant, after we finish our probation[?] will it be possible, you know, once again following this material creation.

Prabhupāda: Yes. We have got, that possibility is there but being experienced we do not like to come back.

Devotees: [Laughter]

Prabhupāda: Being smashed too much and being kicked too much by *māyā*, we may not like to come. You see? Just like in the civil disobedience movement Gandhi's followers they went to jail and they were kicked too much. And next time when they were requested, "No sir, I don't."

Devotees: [Laughter]

Prabhupāda: [Laughs] "No more."

Devotees: [Laughter]

Prabhupāda: [Laughs] When Gandhi could not find out anyone to go to jail. Then he. Once he, to save his honor he said, "All right anyone who likes he can have it, I don't take." But if he says, nobody will care to obey. Because they have very bad experience. I asked some of my friends who went to jail. "What is your next [indistinct] you are going?" [Laughs] "No, I'm not going."

Devotees: [Laughter]

Prabhupāda: Somebody died. The punishment was so severe. That after coming

out that C. R. Das and many leaders they could not suffer so much. The effect was that they died. Actually the Britishers they wanted to kill. All the leaders were... Gandhi was very intelligent. He would not accept any jail food. He would take his goat and he fraught[?] the goat for the milk and he would take little milk. It was a hard struggle, Gandhi's movement, you see. And C. R. Das died, Motilal Nehru died, all his lieutenants all died. They were given poisoned food. They... And as soon as they came out from jail died.

So similarly the *māyā* is like that. Kicking, kicking, kicking, kicking, kicking—those who are too foolish they cannot understand that. Why I am being kicked up? 'Ke āmi', that Sanātana Gosvāmī 'ke āmi', 'kene āmāya jāre tāpa-traya' [Madhya 20.102].

[“Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?”]

"What I am? Why I am suffering?" So the animals cannot say. So unless one is the.., on to this point that I am suffering, he is an animal. He is not a man. Whole day suffering, working hard, *mūḍhā*. They have been called *mūḍhā*, *mūḍhāḥ* means just like ass. The ass is bearing load, huge load of the washerman. For others, all these men they are working but when they go home they will take only the same two *capātīs*—or three *capātīs*. But they are working, very big businessmen, R. D. Birla.

Devotees: [Laughter]

Prabhupāda: Accumulating money. And as soon as he goes away the whole money is there. He goes to become a cat and dog. Therefore they are *mūḍhāḥ*'s. Most foolish these *karmīs*. They are simply satisfied temporarily having a very good [indistinct] house and some [indistinct] bank balance. Nice apartment, nice wife, but he has no knowledge. That I am eternal, I have got this particular body due to my good work or pious action and I am enjoying. And next what is? What is I simply do not know. So why I am in this business,

changing body in a different situation? That is intelligence. Otherwise they are simply *mūḍhās*, rascals. If I say Mr. such and such, you take all these *rasgullās*. You are eating, "Well it is very nice." But after eating *rasgullā* I will take you there and I beat you with shoes. Eh? Will you accept those *rasgullās*?

Devotees: [Laughter]

Prabhupāda: You will say, "No, no I don't want any."

Devotees: [Laughter]

Prabhupāda: "I don't want." [Laughs]. On this condition I give you *rasgullā* that you take it and after taking it as soon as you go I shall beat you with shoes. Will you like to take *rasgullās*? Yes. The *karmīs* are like that. Just like animals. Animal you give him some grass but his next step is with slaughter. But he does not know. He is satisfied, "Oh I have got so much grass, let me eat."

Devotees: [Laughter]

Prabhupāda: This is the position of the *karmīs*. Therefore they do not believe in the next life. That is it becomes horrible. They do not believe in the next life. Because if there is next life, if there is God then everything becomes topsy-turvy their programme. Why I am committing so much sinful life? If there is God, if there is nature then I have to suffer. They don't believe. But you believe or not believe the law is there.

Devotee (1): Yeah.

Prabhupāda: So to understand all these things is impediment. Otherwise I don't, that's all.

Devotee (2): [indistinct] relationship with Kṛṣṇa [indistinct]

Prabhupāda: Hm?

Devotee (2): [indistinct]

Prabhupāda: Complete means you have got the independence therefore it is complete. But you can misuse your independence that is your business. Complete because you have got independence, that is complete. If I make condition that you cannot do at any circumstance. Then these are not complete. You are not complete. The freedom is there but when you misuse that freedom, you fall down.

Just like every citizen of your country they are independent but he is not completely independent. If he makes... If he violates the law of the state he is to be punished. But there is independence, you can do, you can become a very great man like George Washington and you can become a hippie.

Devotees: [Laughter]

Prabhupāda: Completely independent. Now it is your choice. [Laughs] If... Just ah... If we... If the state, if the state says that you cannot become otherwise—except this hippie or George Washington. That is not complete. The state gives independence you can become George Washington or hippie. What is that? That is complete, independence. Now if you make your choice to become hippie, you suffer. What can be done? But to become George Washington, the door is open. [End]