

The story begins beyond time itself. In fact there is no beginning, because the nature of internality has no destructive influence of time. Time is measured by the witnessing of the destruction of everything, except what is timeless and eternal, which is the nature of spirit. And we are originally and still and always eternally spirit. We always existed and we will never cease to exist. This is our spiritual dharma. But there was a point (you can say for reference “in time”, although it was out of time) we resided in a space beyond an material influence, within a bright effulgent, beautiful light. This light is the brahman effulgence, which is the radiance of the Supreme, most loving, you cannot comprehend the extend of spiritual love, perfect love. Without end, without beginning. And we have been residing within this light, without time. But there was a moment and we can say for the sake of language “in time”, when by the mercy of Kṛṣṇa, in this light, there was an opportunity to make a decision, a conscious decision. The nature of spirit is consciousness. But until a certain point, our consciousness was merged into a blissful state, like Yoga Nidra, or a sleeping blissful experience, without any activity of any sort. And there was a presentation, an emanation, a moment came into our blissful consciousness, whether or not we serve the divine or to be served by him in the form of the exploitation of his energy for ourselves. And of that instant, we chose to exploit, for our personal apparent pleasure, that we thought would result in the making of that choice. And at that point of making that decision, in our own interest, we came into the body of Maha Visnu (Kāraṇodakaśāyī Viṣṇu) and from that point, we were injected within the seed that Maha Visnu planted within the Pradan. When the seed was transferred by Sambu, into the Pradan, through the glance of Maha Visnu, carried into the Pradan, the result of the seed, which was accompanied by time, because the nature of matter is conditioned by time. So again we are under the influence of a false conception of time. It is false because it is not eternal. The timeless zone is eternal, When the time factor is there, it is there for the duration of a fixed amount of time and than it ceases to be, when again the material worlds are annihilated. So the great story of our searching in this world begins from there. It begins from this place of timelessness, than we make the decision and than we end at the timezone and we come into the body of Maha Visnu and we are injected into the Pradan. Than the prakṛti manifests as a result of the agitation, caused by time on the pradan, which produces immediately the three modes of material nature. Which than begins to act on the jiva, on the living entity and from that point he takes birth in many species and at some point in time, in material time, he takes the form of a human. And it is only in that human species that he is able, or eligible, to comprehend the magnitude of his situation and to appreciate his possibility of again coming beyond destructive time, to the eternal consciousness of the soul. And again he is presented with two options, as he had previously. He can either still, in that extreme point of understanding is liberation from material time again into spiritual consciousness it can either be the joy of mokṣa, mukti, liberation. Where he is no longer subjected to material time, the soul has become emancipated from the time stringent, that destructive time and than he can either remain in the bliss of that state of consciousness, where he is liberated from time in the brahman again, but without love. He hasn't captured the essence of the purpose of his searching, the purpose of his searching is love. Love alone. And the ultimate love is defined by service to the Supreme. Service is the symptom of love. So if we still fail to offer our services to the divine, our service is so insignificant, but it is a mood, a mood of wanting to please the Supreme. When we want to please the material embodied souls, it is always with the intention of getting something back for ourselves. There is some pleasure there. But when that self-seeking pleasure is purified, by the mercy of that divine energy alone, because once we are entangled in

this material iron like consciousness, we cannot break out of it, without the divine element coming through from the divine quarter, which is through the potency of Sri Guru. He is the agent of this divinity and by following, touching, holding him, than we can be emancipated from this iron like casing of material time and be liberated from it in a mood of service to the divine. With great gratitude and thankfulness towards the divine. Understand the nature of that personality, from top to bottom. From Vaikuntha, through Mathura, Dvaraka, Aijodya, to Goloka Vrndavana and to Gokula itself, Vrndavana dham, Braja. Where love has its supreme flowering. The blossom of love, in the highest estimation, flowers in Vrndavan, between Radha and Krsna and our part in the story, is only our support and love and service to that divine love. It appears materially to erode my own interests of pleasure, but we understand the pleasure that results from that unalloyed service to the divine couple, in the form of a Manjari, particularly to Sri Radha. This is the story in this world.