

# Spiritual World

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## 1. Material World Is Created From The Spiritual World

This material world is created from the spiritual world. Eko nārāyaṇa āsīt. In the spiritual world there is always Nārāyaṇa. Even Śaṅkarācārya, he says **nārāyaṇaḥ avyaktāt paraḥ**. The spiritual world has nothing to do with this material world. This material world is created. Just like the banyan tree. It takes its root and it is created. So the seed of the creation is in the spiritual world. Sa ikṣata, sa aṣṛjata. **The creation is coming from the spiritual world. Spiritual world means the kingdom of God, Nārāyaṇa, or Kṛṣṇa.** So here the material world is described as ūrdhva-mūlam. In other words, it is reflection of the spiritual world. Just like if you stand on the shore of a lake, you will find all the trees reflected in the water downwards. Real tree is on the shore of the lake, and the reflection is downwards. The upper part of the tree has gone down. So this material world is compared with that reflection. It is chāya.

*(Bhagavad-gītā 15.1 -- Bombay, October 28, 1973)*

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## 2. There Is No Comparison To The Spiritual World

Thousands and millions of this material world cannot be compared with the spiritual world. The spiritual world is so great that millions of material world taken together, **it can be dropped into the spiritual world. It is such great.** Therefore material world is called one-fourth manifestation of Kṛṣṇa's energy. And the spiritual world is called three-fourth manifestation of Kṛṣṇa's energy.

*(Śrī Caitanya-caritāmṛta, Madhya-līlā 22.6 -- New York, January 8, 1967)*

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## 3. Impersonalists Cannot Understand The Spiritual World

The most unfortunate persons are the impersonalists, who **cannot understand the transcendental variegatedness of the spiritual world.** They are afraid to talk about the beauty of the Vaikuṅṭha planets because they **think that variegatedness must be material.** Such impersonalists think that the spiritual world is completely void, or, in other words, that there is no variegatedness. This mentality is described here as ku-kathā mati-ghñiḥ, "intelligence bewildered by unworthy words." The philosophies of voidness and of the impersonal situation of the spiritual world are condemned here because **they bewilder one's intelligence.** How can the impersonalist and the void philosopher think of this material world, which is full of variegatedness, and then say that there is no variegatedness in the spiritual world? It is said that this material world is the perverted reflection of the spiritual world, so **unless there is variegatedness in the spiritual world, how can there be temporary variegatedness in the material world?** That one can transcend this material world does not imply that there is no transcendental variegatedness.

*(SB 3.15.23)*

The impersonalists would not dare believe that in the spiritual world there are such varieties of enjoyment, but in order to demonstrate the factual, ever-blissful enjoyment in the spiritual world, **Lord Kṛṣṇa descended to this planet and showed that the spiritual world is not devoid of such pleasurable facilities of life.** The only difference is that in the spiritual world such facilities are eternal, never-ending occurrences.

*(KB 90: Summary Description of Lord Kṛṣṇa's Pastimes)*

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#### 4. Living Entity Belongs To The Spiritual World

We do not know even what is this material world perfectly, and what to speak of spiritual world. But the spiritual world is there, as there is this material world, and the living entity belongs to the spiritual world. **Actually he belongs to the spiritual world.** By chance or some way he has come to the material world. So when he goes back again to the spiritual world, then he gets his normal condition of life. **Unfortunately, in the modern education there is no information of the spiritual world, the spiritual identity, and go on, our relationship with God—nothing.** Simply they are working like cats and dogs under the influence of māyā and the suffering.

*(Śrī Caitanya-caritāmṛta, Madhya-līlā 20.108-109 -- New York, July 15, 1976)*

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#### 5. Why We Have Fallen From The Spiritual World

They have no knowledge that they are spiritual beings and that unless they go back to the spiritual world and associate with the Supreme Spirit, God, there is no question of happiness. We are like **fish out of water.** Just as a fish cannot be happy unless he is in the water, we cannot be happy apart from the spiritual world. We are part and parcel of the Supreme Spirit, Kṛṣṇa, but we have left His association and fallen from the spiritual world because of our desire to enjoy this material world. So unless we reawaken the understanding of our spiritual position and go back home to the spiritual world, we can never be happy.

*(JSD 7.2: Shortcomings of Marxism)*

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#### 6. Lord Is Personally Present In The Spiritual World

He is personally always situated in the spiritual world. In the material world also, wherever the Supreme Lord is personally present is to be understood as being the spiritual world. For example, the Lord is worshiped in the temple by pure devotees. **The temple is therefore to be understood as being the spiritual world.**

*(SB 4.11.26)*

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#### 7. Spiritual World Is Eternal

So we can enter into the spiritual world, the spiritual sky. The spiritual sky is there. Sanātana. **That is eternal. Sanātana. Everything eternal there.** In the material world they are, everything, temporary, asat. And everything in the spiritual world, that is called sat. Om tat sat. That is spiritual world. So the Vedic injunction is asato mā sad gama: "Try to transcend from this asat, material world, to go to the spiritual world, sat." Om tat sat. That is actually our business. In the human form of life this is the only business: "How to transfer me to the spiritual world."

*(Śrīmad-Bhāgavatam 3.26.47 -- Bombay, January 22, 1975)*

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#### 8. It Is Self-Illuminated

Bhagavad-gītā confirms that in the spiritual world there is no need of sunlight, moonlight or electricity. The Upaniṣads also confirm this; because **the bodily luster of the Supreme Personality of Godhead is sufficient to illuminate the spiritual world,** there is no need of sunlight, moonlight or any other light or electricity.

*(SB 3.26.3)*

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## 9. No Influence Of Time

There everything is in its original existence, free from the domination of time. **Time cannot deteriorate or interfere with the conditions in the spiritual world**, where different manifestations of the Supreme Personality of Godhead are the recipients of the worship of different living entities in their constitutional spiritual positions. **In the spiritual world all existence is unadulterated goodness.**

(*Ādi 4.34*)

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## 10. Everything Is Alive In The Spiritual World

Everything in the material world is dull, but in the spiritual world everything is alive. The desire for enjoyment is present both in Kṛṣṇa and in His parts and parcels, the living entities. In the spiritual world, such desires are also spiritual. No one should mistakenly consider such desires to be material. In the material world, if one is sexually inclined and enjoys sex life, he enjoys something temporary. **His enjoyment vanishes after a few minutes. However, in the spiritual world the same enjoyment may be there, but it never vanishes.** It is continuously enjoyed.

(*Madhya 8.138*)

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## 11. Trees Can Walk

It is our experience in the material world that trees stand in one place, but in the spiritual world a tree can go from one place to another. Therefore everything in the spiritual world is called *alaukika*, uncommon or transcendental. Another feature of such a tree is that it can act universally. In the material world the roots of a tree go deep within the earth to gather food, but **in the spiritual world the twigs, branches and leaves of the upper portion of the tree can act like the roots.**

(*Ādi 9.32*)

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## 12. There Is Also Variety In The Spiritual World

Spiritual world is exactly like the material world, varieties. There is also house. There is also tree. There is also road. There is also chariot. There is... Everything is there—but without inebriety, without inebriety. There, **cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam** [Bs. 5.29]. For example, just like there is tree also. *Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa*. But they, those trees are not like this tree. Suppose you, here, you want some fruit, say mango. You go to the mango tree, you taking mango, at the same time desire, "Why not little grapes?" But this mango tree cannot supply you grapes. But **in the spiritual world you are eating mango, at the same time, if you desire grapes, the same tree will supply you.** This is called desire tree. And... Some ideas of the spiritual world are there in the... Just like here, for light, you require sunlight, moonlight. But in the spiritual world, there is no need of sunlight, moonlight, because everyone is effulgent. By his own light he can see everything.

(*Śrīmad-Bhāgavatam 1.8.42 -- Los Angeles, May 4, 1973*)

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## 13. The Pleasure And Pain Is A Bliss

The difference between the pleasure and pain of this material world and that of the spiritual world is that in the spiritual world the effect is qualitatively absolute. Therefore one may feel

sorry in the **absolute world**, but **the manifestation of so-called pain is always full of bliss**. For instance, once Lord Kṛṣṇa, in His childhood, was chastised by His mother, Yaśodā, and Lord Kṛṣṇa cried. But although He shed tears from His eyes, this is not to be considered a reaction of the mode of ignorance, for the incident was full of transcendental pleasure. When Kṛṣṇa was playing in so many ways, sometimes it appeared that He caused distress to the gopīs, but actually such dealings were full of transcendental bliss. That is the difference between the material and spiritual worlds. The spiritual world, where everything is pure, is pervertedly reflected in this material world. Since everything in the spiritual world is absolute, in the spiritual varieties of apparent pleasure and pain there is no perception other than eternal bliss, whereas in the material world, because everything is contaminated by the modes of material nature, there are feelings of pleasure and pain.

*(SB 4.3.15)*

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#### 14. In The Spiritual World There Is No Attraction For Sex

In the spiritual world, there is no such combination of sense gratification. Therefore it is always good. **Everyone is part and parcel of God**. So they are good. In the spiritual world, they combine together, it becomes bad, in the material world. In the spiritual world there is no such combination of sense gratification. Therefore they are always good. So you have to train like that. In the spiritual world there are very, very beautiful women, thousand, thousands times. Here, in the heavenly planets, they are calculated the best perfectional body of the woman. But in the spiritual world, still further. But **there is no attraction of sex**. They are working together, serving together, everything. But the sex attraction, there is no. They are elevated so much in the service of the Lord.... Sex attraction is a kind of pleasure. So there are different types of pleasure. Here, if somebody, good foodstuff is there, and.... That is also another sense pleasure, and by the time one beautiful woman is canvassing, "Now, come and let us enjoy," he will give up this good food. He'll go for sex. Because he will think this is better than that. **So one pleasure is rejected if one is engaged in better pleasure**. *Param̐ dṛṣṭvā nivartate* [Bg. 9.59]. So in the spiritual world the service of the Lord is so pleasing, that they can neglect this sex pleasure. That is spiritual world. They have no attachment for sex pleasure.

*(Room Conversation -- July 31, 1976, New Mayapur (French farm))*

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#### 15. In Spiritual World There Is Only One Aim

In the spiritual world there is only one aim—**they are all eternal servitors of the Supreme Personality of Godhead**. They have no other desire. That is spiritual world. So you can transform this material world into spiritual world if you have got only aim to please the Supreme Personality of Godhead. Then it can be transformed into spiritual world, although spiritual world is differently situated. **Paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ** [Bg. 8.20]. There is another nature which is spiritual world. They have no information. But we get information from Bhagavad-gītā and other śāstras that spiritual world is still bigger. This material world is the one-fourth of the God's creation, and the spiritual world is the three-fourth.

*(Śrīmad-Bhāgavatam 7.5.31 -- Mauritius, October 4, 1975)*

Spiritual world means there is no sense gratification, only activities for Kṛṣṇa's satisfaction.

## 16. It Is The Resting Place Of The Bhakti-Creeper

Goloka Vṛndāvana is the highest planet in the spiritual world. In order to go to the spiritual world after penetrating the covering of the material universe, one must penetrate Brahma-loka, the spiritual effulgence. Then one can come to the Goloka Vṛndāvana planet. There are also other planets in the spiritual world, called Vaikuṅṭha planets, and on these planets Lord Nārāyaṇa is worshiped with awe and veneration. On these planets śānta-rasa is prevalent, and some of the devotees are also connected with the Supreme Personality of Godhead in dāsya-rasa, the mellow of servitorship. As far as the mellow of fraternity is concerned, in Vaikuṅṭha this rasa is represented by gaurava-sakhya, friendship in awe and veneration. The other fraternity rasa, exhibited as viśrambha (friendship in equality), is found in the Goloka Vṛndāvana planet. Above that is service to the Lord in vātsalya-rasa (parental love), and above all is the relationship with the Lord in the mādhyura-rasa (conjugal love). **These five rasas are fully exhibited in the spiritual world in one's relationship with the Lord.** Therefore in the spiritual world the bhakti creeper finds its resting place at the lotus feet of Kṛṣṇa.

(Madhya 19.154)

## 17. Everyone Is A Servant In The Spiritual World

In the spiritual world, however, **there is only one class**, because the inhabitants are all **servants of God**. Therefore the spiritual world is called **absolute**. There is no disagreement in the spiritual world, as the **center is Kṛṣṇa**, or God, and everyone there is engaged in His service out of love, not as a paid servant. A paid servant will serve in proportion to the money he receives, but in Vaikuṅṭha there is no question of being a paid servant. Everyone is liberated, and everyone is as opulent as the Supreme Personality of Godhead, but everyone is still a servant. In the material world people serve out of need, but in the spiritual world **everyone serves out of love**. There is no need for anything, because everything there is complete. The Brahma-saṁhitā says that in the spiritual world there are kalpa-vṛkṣa, or desire trees, from which one can get anything he desires.

(SC 7: Authorized Discrimination)

In the spiritual world, everyone has a spiritual body. There is **no conception of material existence** there. In the spiritual world there is only service and the receiving of service. There is **only sevya, sevā, and sevaka**—the person served, the process of service and the servant. These three items are completely spiritual, and therefore the spiritual world is called absolute. There is **no tinge of material contamination there**. In the spiritual world, every living entity is surrendered to the Supreme Lord and is completely on the spiritual platform. Although there are servitors, the served and service, all are spiritual and variegated.

(SB 5.5.19)

**In the spiritual world the competition is how to satisfy Krishna.** There the center is one. If you draw innumerable circles they will not overlap. But here the circles will overlap. Even a small circle can overlap a large circle. This is because in the material world there are many centers,

whereas in the spiritual world there is only one center. In the spiritual world whether the circles are big or small they will never overlap. In the spiritual world similarly, whatever or whoever is rendering the service, there is never competition of maliciousness.

*(Letter to: Kirtiraja — Bombay 2 January, 1972)*

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## 18. We Cannot Understand The Affairs Of The Spiritual World

We cannot understand the affairs of the spiritual world on the basis of our experience in the material world. The Lord's pastimes with the gopīs are therefore misunderstood by mundane scholars and word-wranglers. **The parakīya-rasa of the spiritual world should not be discussed except by one who is very advanced in pure devotional service.** The parakīya-rasa in the spiritual world and that in the material world are not comparable. The former is like gold, and the latter is like iron. Because the difference between the two is so great, they cannot actually be compared. However, just as a knowledgeable person can easily distinguish gold from iron, one who has the proper realization can easily distinguish the transcendental activities of the spiritual world from material activities.

*(Madhya 13.24)*

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## 19. This Material World Can Also Become The Spiritual World

Spiritual world means there is full consciousness of the existence of God, and material world means to full forgetfulness of God. This is the difference between material world and the spiritual world. So **if you bring, in the material world also, Kṛṣṇa consciousness, then it is spiritual world.** How it is possible? Yes, it is possible. **Just like you put one iron rod in the fire.** It will become gradually warm, warmer, warmer, then the iron rod will be red hot and if that redness you will touch anywhere, it will burn you. It is no more iron rod, it is fire. So you keep yourself always in Kṛṣṇa consciousness, then even if you possess this material body, you will be in the spiritual world.

*(Śrīmad-Bhāgavatam 3.26.2 -- Bombay, December 14, 1974)*

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## 20. If We Are Not Envious, We Are In The Spiritual World

Those who are jealous and envious are within this material world, and those who are not are in the spiritual world. Therefore, we can test ourselves. If we are jealous or envious of our friends or other associates, we are in the material world, and if we are not jealous we are in the spiritual world.

*(TQK 6: The Master of the Senses)*

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## 21. Sankirtana Is From The Spiritual World

Śrī Caitanya Mahāprabhu belongs to the spiritual world, and His methods for propagating the saṅkīrtana movement are also imported from the spiritual world. Śrīla Narottama dāsa Ṭhākura has sung: **golokera prema-dhana, hari-nāma-saṅkīrtana, rati na janmila kene tāya.** This states that the saṅkīrtana movement has nothing to do with this material world. It is imported from the spiritual world, Goloka Vṛndāvana.

*(Madhya 8.60)*

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