

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

81.10.15-16

Śrīla B.R. Śrīdhara Swāmī: Nitāi Caitanya. Dayal. Vyenkatta Prabhu no question?

Devotee:?

Śrīla B.R. Śrīdhara Swāmī: But you don't think that the mass will have any interest in your question?

Devotee: They have many questions, and me, all the time.

Śrīla B.R. Śrīdhara Swāmī: Oh, you are giving chance to them. Hare Kṛṣṇa.

Devotee: I have another question. When one has a choice to serve *māyā* or Kṛṣṇa and one chooses to serve *māyā*, then does *māyā* take complete control over his life or does he have independent choice, even in the service of *māyā*, how he will serve?

Śrīla B.R. Śrīdhara Swāmī: Finished? Devotion, while choice of serving or freedom. Freedom was in the beginning but once I connect with her, come in contact with her, come in touch with her, then her influence that gets the upper hand and gradually I become her slave. Just when we enter into the habit of intoxication, in the beginning some curiosity, and then the momentum comes and I cannot but feel uneasy if I don't take that intoxication. But in the beginning not much charm but anyhow I came in connection and gathered some momentum from there. And at last I reached to such a position that I cannot conceive even without taking, any life, any activity may not be possible without intoxication, with the help of so-called intoxication. Something like that. But the first participation wants my consent. My consent was necessary when I come in first contact with her.

...

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi. Nitāi. Nitāi.

Devotee: Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: Śrīvāsa, in the Pañca Tattva, he was an incarnation of Nārada Muni?

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: So how do we see Nārada Muni and his activities?

Śrīla B.R. Śrīdhara Swāmī: Mainly of Vaikuṅṭha connection but with having entrance into everywhere indifferently. But really he has got his home, as if we may say so, in Vaikuṅṭha, really, a child of that soil, but with some special connection with Goloka.

*vaikuṅṭhāj janito varā madhu-purī [tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṅḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-tate sevām vivekī na kaḥ]*

["Superior to the spiritual realm of Vaikuṅṭha is Mathurā, where Śrī Kṛṣṇa first appears. Superior to Mathurā is the Vṛndāvana forest where Kṛṣṇa enjoyed the *rasa* dance. Better still is Govardhana Hill, which was the site of even more confidential pastimes of love. But best of all is Rādhā-kuṅḍa, which is situated at the foot of Govardhana Hill, and holds the supreme position because it is over flooded with the nectar of the highest kind of divine love. Who is acquainted with the science of devotion who will not aspire for the divine service of Śrīmatī Rādhārāṇī at Rādhā-kuṅḍa?"] [*Upadeśāmṛta*, 9]

*karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas
[tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī]*

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men, who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."] [*Upadeśāmṛta*, 10]

Jñānī type is *Catuḥsana* [the four *Kumāras*, namely, *Sanaka*, *Sananda*, *Sanātana*, and *Sanat Kumāra*]. *Tebhyo jñāna-vimukta-bhakti-paramāḥ*, negligence about *jñāna* and this *bhakti* when serving, *śraddhā*, that attitude is major portion, *jñāna-vimukta-bhakti-paramāḥ*, who has crossed the domain of knowledge and entered into pure *bhakti*, that type is *Nārada*. *Jñāna-vimukta-bhakti-paramāḥ*, *jñāna-sunya-bhakti*, first stage of *jñāna-sunya-bhakti*.

Then, *premaika-niṣṭhās tataḥ*, *Uddhava* comes there. *Catuḥsana*, then *Nārada*, then *Uddhava*, from *Uddhava* then comes *Vṛndāvana*, in this way the example, type is there,

typical example. The Catuḥsana, (santa-vakra?) from Sattyaloka up to Vaikuṅṭha, and then Vaikuṅṭha to Goloka, that is Nārada, and then from Nārada, Vaikuṅṭha to Goloka, and from there to the highest portion of Goloka, Uddhava. And then, the supreme highest eternal abode, there is the *gopī* and amongst them Rādhārāṇī retires, this has been given.

Karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas. Karmī, we may take Brahmā, a relativity of this mundane world but still having faith and connection with Nārāyaṇa, *karmī*. And *jñānī* may be Śiva and Catuḥsana, and then, *jñāna-vimukta-bhakti-paramāḥ*, Nārada. And *premaika-niṣṭhā*, that is Uddhava. And then the next, the *gopī*, and then again the organiser of the whole Gopāla service in the *mādhurya-rasa*, Rādhārāṇī, and another *rasa*, Baladeva, another *rasa*, Nanda-Yaśodā. In different variegated character of services we are to find them. *Jñāna-sunya-bhakti, śuddha-bhakti, jñāna-vimukta-bhakti-paramāḥ*.

Devotee: Mahārāj, how do we trace the activities of Nārada Muni to Śrīvāsa Prabhu? How do we see his personality?

Śrīla B.R. Śrīdhara Swāmī: You see, it is clearly described in, after *rasa-yatra* ceremony, in the fifth day, Hirapancami day, there is a talk between Nārada and Svarūpa Dāmodara, there you will find what is what. Nārada is canvassing, pleading for Vaikuṅṭha for Lakṣmī Devī, ignoring to somewhat the *gopīs*, the Goloka, the Vṛndāvana. And Svarūpa Dāmodara is trying to remind Nārada, "You forget that the Vṛndāvana resources, resourcefulness, that is higher and higher infinitely than the resources and majesty of Vaikuṅṭha. And I use the words, 'You forget.' That you have connection, you come, you have come in touch with them but you can't find out your real self there, though you have come in connection and your inner heart is attracted there. But still, mainly we are pleading for Vaikuṅṭha, not for Goloka."

The majesty, the awe, reverence, majesty, dignity, they're holding the major supremacy in Vaikuṅṭha. And the simplicity, the plainness, and the unassuming characteristic, and dealings more of the heart, and also the degree of surrender in all these things, even taking the risk of being abused by the society and even the scriptures, that is to be found there. And that is really more valuable and superior position than this.

Nārada can go there but can't stay for long. He's moving here, there, his charm is distributed, but in connection with Kṛṣṇa.

Just as the creed of Rāmānuja, they're more concerned with Nārāyaṇa. They have got recognition about Kṛṣṇa but not that Kṛṣṇa is the highest conception of the Absolute, not the centre, but He's Nārāyaṇa, but Nārāyaṇa is the centre. That is their conjecture.

And Mahāprabhu has given from *Bhāgavatam* that Kṛṣṇa is the highest centre, highest centre. And He used Lakṣmī Devī in His argument with Vyenkata Bhaṭṭa, the father of Gopāla Bhaṭṭa Goswāmī. "You please try to understand the character of Lakṣmī Devī. She has got everything in the service of Nārāyaṇa but still her heart has got a thirst for *rasa-līlā* in Kṛṣṇa. How it is possible? So that thing is absent here so her aspiration is for the *rasa-līlā* of Kṛṣṇa but she does not get that. What is the fun there? And on the other side the Daṇḍakaranya ṛṣis and the *śruti*, they get admission into *rasa-līlā*, but Lakṣmī, she's detained, she's debarred from entering. What is the matter?"

Then Vyenkata Bhaṭṭa was silenced and surrendered to Mahāprabhu. "You can only explain these subtle things. I did not enter into the deepest conception of things. You please."

Then Mahāprabhu came out with His answer. "The Kṛṣṇa is Svayaṁ Bhagavān. The quality of *rasa* that is found in the pastimes of Kṛṣṇa, that is not in Nārāyaṇa. So Lakṣmī Devī has got thirst but she is unqualified because keeping her Vaikuṅṭha characteristic she wants to enter into Goloka, Vṛndāvana, but that is not possible. One who gives up her Vaikuṅṭha characteristic forever and surrender to the atmosphere of the Vṛndāvana and then only she will be successful. The *rasa* will be, everything of Kṛṣṇa *līlā* will be accessible to her, or him. But you don't disturb your mind. *Gopī* and Lakṣmī are one and the same, the same potency, but differentiated position. So Lakṣmī Devī has also got the taste of Kṛṣṇa as *gopī*, and *gopī* also as Lakṣmī they get service of Nārāyaṇa."

So we must not be audacious to such a degree that we shall go to strike the head of Lakṣmī with some stick, 'that you must not, you are less qualified.' Ha, ha. Then we'll commit offence. But the gradation of the same potency we are to see in the oneness also, something common also in everything, and we must have such caution in our behaviour and conduct. Don't go to criticise our *Guru* in such a way, in audacious and desperate way, then that reaction may be possible. Very carefully we shall go. Only what is minimum necessity for me, I shall take that. My interest, my choice, in Vaikuṅṭha also I may have my free choice there and that should be done carefully, not very audaciously and roughly. The whole character should be polite and also repeating these rules,

*tṛṇād api sunīcena, taror api sahiṣṇunā
amāninā mānadena, [kīrtanīyaḥ sadā hariḥ]*

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

Not very rushing progress will be, will bring for us a very beneficial and high thing. Very considerate, mild, and sober, and forbearing, we should try always for our promotion, for our improvement, for our good. But the method of service must come, must be according to the laws of devotion, not of any boisterous type, offensive type.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!

We may stop today, or any urgent question? Then we may stop today here.

Gaura Hari bol! Nitāi Caitanya Dayal. Dayal.

We should be eager always to show our gratitude towards Nityānanda, Mahāprabhu, and by Their grace real progress is possible. Thankful, in your expression, thankful, we must have our gratitude. To the primary student, though all not primary. The professor also may begin the teaching of his boy son. One who is a professor, he also in the case of his

own child he may begin with that sort of attitude, an ordinary teacher of the school, primary school. The Post Graduate College he's managing but in some case he may be seen to coach his own boy of five years. So Mahāprabhu from the highest position He comes to take out persons to recruit from the very lowest position. To the masses, from the highest position He has come to take in the masses, the ordinary, the most fallible fallen persons He has come to take in. That is also possible. And of course Vaiṣṇava's are always under His direction, are always engaged to recruit from the masses always. But sometimes the biggest personalities also come to the ordinary primary, as a primary teacher. That is also possible.

Gaura Sundara. Gaura Hari bol! Gaura Hari bol!

.....

...that it won't be finished. The result was, there was happy, create good name for the Pāṇḍavas, that who wanted one he got ten. So is the? And Kṛṣṇa took the charge of washing the feet of the *brāhmaṇas*. Lowest, still, having connection with the spirit, who are [bhusura?], who are masters of this mundane world. Because they have some connection, whatever small it may be, they have got some connection with the spirit, with the soul world, that section should have greatest honour. Greatest honour should be given in this world to them who get some sort of relativity with the other world, which is not mundane. They're generally living poor life, poor life, not much aspiration for this mundane property and power. They have got some hope connected with the spiritual world other than this mundane. So they should have some respect here, in general dealings. That was shown by him, according to *śāstra*.

.....

.... I have come down to that level in order to take you up. You are to look there as My delegated self there represented. My representation you are to look for, for there. Just as the Ganges water, outwardly it may be filthy, but filthy, one drop of Ganges water, though filthy, it can absolve all the sin, so physical aspect not to be considered. The internal quality that has been endowed there, that is to be followed, that is to be followed, eliminating from our view the external, apparent colours and other things.

Then, the fourth offence is to consider Śiva, Śakti, and other gods, goddesses, gods and goddesses, to be of same rank or even higher than Nārāyaṇa. That is also an offence. This would be seen as (the akinga's?) the appointed in different posts by the Lord, Nārāyaṇa. Not equal to Him, neither bigger than Him, they're all appointed to hold some offices here in the nature. In that light they should be seen.

Then, fifth, not to go on, to find out the meaning of the Name consulting dictionary, dictionary. It is *śabda-brahma*. The word Hari - that may mean lotus, that may mean lion, that may mean a frog, so many meanings that word may have. But Śyāmasundara, Yaśodānanda, Hari means who can attract most everything and give cohesion to the

whole of the cosmos, He is Hari, He's living, animate, inanimate, both attracted and given cosmic figure and life.

So, and the sixth, [*nāma baddhi pāpa buddhi?*] when *hari-nāma* can do away with, wash away all the sins committed by one word, by one's pronouncement, then let him do many sins and the Name will wash them away. With this principle if we take the Name, it is, we commit our offences against the Name, because we have used to brush my sin, to make Him like a servant work. He's always my master. I am to serve Him. I like to use Him to be as a servant to wash my, to brush away my sins. So with that spirit the Name should not be accepted, not served.

Then there are so many good activities, *tīrthas*, to walk into the holy places, to take bath in the holy water, and to give many things to the poor, to the *brāhmaṇas*, to the saints, or to make penances, there are so many spiritual attempts we see in the world. That is also good, Name is also good, it is one of them, if we think, then we commit offence against *Hari-Nāma*. There is no parallel, this is unparalleled, no other alternative it has got. Even the liberated soul, they also go on with chanting the Name and have the highest ecstatic pleasure, ecstasy therein. And all other attainments by other means they're very vague and meagre in comparison to that here, what we get by taking, serving the Name of Hari, the *śabda-brahma*, *nāma-brahma*.

Then, another offence, (austabya dhama nama dhama?) who is not sufficiently regardful sincerely to take the Name, to give him forcibly, to force him, persuade him, to take *Hari-Nāma*, who has got no real *śraddhā*, real regard. To become very eager to become a *Guru*, a preceptor, if we canvass these people without *śraddhā* and give *Hari-Nāma* to him, then that is an offence. That should be avoided. I must have some inspiration from above and also the person whom I give, I ask to take the *sādhana* of *Hari-Nāma*, he should be of standard, *śraddhā* regard.

Then there is another offence, the ninth, that we must not be very much addicted to the material achievement. If we are so then just the anchor is there and one is oaring then the boat will circumambulate the anchor, he won't be able to go. So if we have some strong point of attraction in this mortal world and take *Hari-Nāma* but it won't allow me to go away. So we shall be open when we take *Hari-Nāma*, with open mind. The Name will take me whither I must go, unprejudiced, in unprejudiced way we must take the Name. And the Name will, that transformation will occur in my mind, mental system, it will be broken, and the function of the soul will arise and take me to some other quarter and ultimately to the environment of *Vṛndāvana*, *Vraja*, the *nitya-līlā*. I must go there.

And another, the last, that we take *Hari-Nāma* with some friendly attitude that I am going home, I am going to my friend, my master, He's my own. With much affection and love we shall take *Hari-Nāma*, that it will help me to go back to my own home. With this spirit we shall take *Hari-Nāma*.

And others you must know it is from the bigger bead to come to the less and by these two fingers, this finger won't touch when taking the Name. And at least four beads

must be accepted. And your Swāmī Mahārāj told sixteen rounds, it will be better if you can do that. And no consideration of any purity, impurity in the physical sense, any time I may take the Name, even in a filthy position also I can take the Name. No such ruling that when bodily impure we cannot take the Name, no. In any stage of our physical experience we can go on with taking the Name.

So these are the general things which we, and four *nāmābhāsa* - *sānketyam*, *parihāsyā*, *stobha* and *helanam* - *nāmābhāsa*. That will take us simply to the plane of liberation and not entrance into positive domain. *Sānketyam*, *parihāsyā*, *stobha*, *helanam*.

Sānketyam, in the case of Ajāmila it was *sānketyam*. From the name of his son he was reminded of the name of Nārāyaṇa and thereby *sānketyam* *nāmābhāsa*. And he was absolved from his previous tendency of his activity. And when he awoke he went to Haridwar and there he began his *sādhana*, *nāma-bhajana*, and then when the time came the chariot came and he went up to Vaikuṅṭha. The chariot of course, that is also, a spiritual chariot came.

Then *parihāsyā*, one may ridicule another gentleman. "Oh, taking the Name of Kṛṣṇa?" Yes, in this way one may ridicule. Even in that position the *nāmābhāsa* may come, not *Nāma*.

Then the third *stobha*, when we are playing on *mṛdangam* and the other instruments we can take the name of the Lord instead of so many sounds that are utilised to teach us with the experience of the play of any instrument. That is *stobha*.

Helanam, and sometimes neglectfully also we can take the name and the *nāmābhāsa* may occur. It has been told that once a Mohammedan when a boar was running to attack him, "*Ha rāma*," he told, "*Ha rāma, ha rāma*." *Ha rāma* means the boar, swine, came to attack, and he cried, "*ha rāma ha rāma*." And "*ha rāma, Oh Rāma*." This, from the bottom came up, and he got liberation at once. There is a case quoted from some *Purāṇa*. It is possible also the Name is so gracious in His dealings.

So only our aim will be the service of Kṛṣṇa and His devotees. With this aim we shall go on. It is independent of the body and the mind. It is really the function of the soul to take the Name. Body cannot pronounce, the body, the sound that is produced by the physical body, that is not Vaikuṅṭha *Nāma*. *Vaikuṅṭha-nāma-grahaṇam aśeṣāgha-haram viduḥ*.

[*sānketyam pārihāsyam vā, stobham helanam eva vā
vaikuṅṭha-nāma-grahaṇam aśeṣāgha-haram viduḥ*]

["One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - *sānketyam* (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - *parihāsyā*, for musical entertainment - *stobha* (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the *Harināmāmṛta-vyākaraṇa*; when one is playing the *mṛdanga* drum, using the Names *Gaura Nitāi*, *Gaura Nitāi* to represent different drumbeats), or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures."] [*Śrīmad-Bhāgavatam*, 6.2.14]

The physical sound cannot do anything. *Vaikunṭha-nāma* - the Name must have its plane of origin as *Vaikunṭha*, the infinite plane. It must have its origin, the wave must have its origin from in the plane of infinite, of *Vaikunṭha*. *kuntha sunya jagat?*

Vaikunṭha-nāma-grahaṇam aśeṣāgha-haram viduḥ - and it will, it is powerful enough to destroy the offence of infinite magnitude. But the Name must come, the wave must come, have its origin from the *nirguṇa nāma*. So, we shall try to get back to that. The *Vaikunṭha* (sameen?) that is meagre form given to me by Gurudeva and by nurturing it, culturing it in a proper way we shall feed that *nāma*. Nurture in such a way that it will be strong enough and it will show its power and disperse all the unnecessary things which captured me from four parts around. So, *vaikunṭha-nāma-grahaṇam aśeṣāgha-haram viduḥ*, so our object will be only to help the Name that our aim will be to serve the *Vaiṣṇava* and *Viṣṇu*, their master. That will help us independent of body and mind. Mind may think whatever he may like. It is relative. The body also may move in different directions, mind also may also move in different directions, but only through faith we shall try to go on, the chanting, the faith, underground, the faith, *śraddhāmayo 'yaṁ loka*.

[*sattvānurūpā sarvasya, śraddhā bhavati bhārata*
śraddhāmayo 'yaṁ puruṣo, yo yac chraddhaḥ sa eva saḥ]

["O *Bhārata*, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith."] [*Bhagavad-gītā*, 17.3]

And its criterion is that of the faith that it must take the course of serving the *Viṣṇu* and *Vaiṣṇava*. We are saved there, and that is independent of body and mind. So we are very particular that mind has also nothing to do. That mind must be concentrated in a particular fixture of *Kṛṣṇa Nāma*. Rather, we may think that *Mahāprabhu* is taking Name, *Gurudeva* is taking Name to help us in that direction. But mainly the direction will be our object, our aim, to the service of *Kṛṣṇa* and His paraphernalia - when we shall take Name.

Devotee: *Mahārāj*, today I should like to go to your birthplace. *Haricharan Prabhu* or *Govinda Mahārāj*...

Śrīla B.R. Śrīdhara Swāmī: You may consult with them and do.

Devotee: *Mahārāj*, so today's the, *Prabhu's* have taken some photo's, can you give that copy of his, not copy, the original.

Śrīla B.R. Śrīdhara Swāmī:*Vyenkatta Prabhu*.

Devotee: Because today they have taken photograph..... there is all possibility in future to create some publication, that's why that copy should be kept.

Devotee: You will have it.

...

Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!
Nitāi. Nitāi Gaura Hari bol! Kṛṣṇa. Kṛṣṇa. Nitāi Gaura-Gadādhara. Nitāi.

.....

Devotee: ...we cannot have the absolute consciousness or the absolute wisdom. And in material nature we cannot have bliss, we can never be perfectly happy. So although we are looking for these three things in the material platform we can never get them here. We can neither be immortal, we can neither be fully conscious, absolutely conscious, or we cannot be absolutely happy. But we're looking for these three things. Now, they're available in the spiritual nature so that's why we must try to aspire to be situated in the spiritual platform in order to get the things that...

End of side A, start of side B, 15th, 16th.10.81

Devotee: ... *Bhāgavatam*.....is that Vyāsadeva speaking there?

Śrīla B.R. Śrīdhara Swāmī:?

...peculiar thing, and that the principal characteristic of Vṛndāvana, Vraja group, above knowledge but very similar to *karma*, activity, and simple activity.

Gehaṁ juṣāṁ api manasy udiyāt sadā naḥ, [Śrīmad-Bhāgavatam, 10.82.49]

When Kṛṣṇa came to Kurukṣetra in a chariot with His own, and after long time the Vṛndāvana party they also went there on occasion of the solar eclipse to take bath in that particular *kuṇḍa*. But their main object was that they will possibly, may meet Kṛṣṇa after long separation. With this attitude in heart they also went. Kṛṣṇa came with His paraphernalia from Dvārakā in a royal style, but in a simple dress He came to meet Nanda Yaśodā in their camp to show His gratitude for their early life service there, and so much affection. And Nanda Yaśodā of course very much impressed and began to cry, and so many sentiments came in them. That is openly, and privately He managed to meet the Rādhārāṇī and the other *gopīs* camp too, came there and met there with them. And in that meeting, and very shortly it has been described in *Bhāgavatam* what came from the party of the *gopīs* towards Kṛṣṇa and what Kṛṣṇa answered, the reply. Two *ślokas* are there. The *gopīs* told:

*āhuś ca te nalina-nābha padāravindam
yogeśvarair hṛdi vicinityam agādha-bodhaiḥ
samsāra-kūpa-patitottaraṇāvalambam
gehaṁ juṣāṁ api manasy udiyāt sadā naḥ*

["The *gopīs* spoke thus: 'Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshipped and meditated upon by great mystic *yogīs* and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.'"]

[*Śrīmad-Bhāgavatam*, 10.82.49]

From Rādhārāṇī's camp such address was given to Him. Twofold meanings - one internal and another external, the external meaning running like this. The *gopīs* told, *āhuś ca te*, "Oh You, *nalina-nābha*, of lotus navel. *Padāravindam yogeśvarair hṛdi*, how great You are. The great *yogīs* and *jñānīs*, *hṛdi vicintyam*, only in their heart they try to meditate upon You. The object of the meditation of the highest saints You are.

Agādha-bodhaiḥ saṁsāra-kūpa-patitottaraṇāvalambam. And there are another section who are householders, they in every affair perform sacrifices, *yajña*, and invites You to take their offerings, the *karmī* class, the householder class, in and out of every occasion they invite You to take them up from the well where they have fallen. *Saṁsāra-kūpa-patitottaraṇāvalambam*, those that are fallen, only with the help of You they want to get out of that well, that ditch. And those that are free from this *saṁsāra* they always meditate upon You, Your holy feet. So great is Your position. And who are we? The jungle women, not civilised.

Geham juṣām api manasy udiyāt sadā naḥ, but remembering Your former causeless grace, kindness to us, we can only hope in our mind if, though so low, still, Your holy feet You may allow to be found in our heart, though we are in the lowest position of the society."

That is the external meaning, and the internal, forceful meaning based on *abhimāna*, based on fine sentiments, revolting sentiments, internal meaning. Kavirāja Goswāmī has given the analysis to us in this way, *āhuś ca te nalina-nābha padāravindam*. Before this incident Kṛṣṇa generally told them this world is transient so one should not depend on the incidents whether good or bad in this flickering world. They should try to find out the eternal peace and look for that. So it is told like this.

And internal meaning - *āhuś ca te nalina-nābha padāravindam yogeśvarair hṛdi vicintyam agādha-bodhaiḥ*. "We know fully well that Your holy feet is the sole object of meditation of the highest section of the saints, we know it fully well. And the *karmī* who are entangled in the material temptation, they're very busy also to call You there in the entanglement and get out of the tie of the material aspirations. With the help of Your holy feet they want to get out of the entanglement of the material association. They use it for this. But we are neither of them. You say, before this, through Uddhava You tried to console us in such a futile manner, in a fruitless way. Are we to be grouped under any of these two sections? We are not so. We are not charmed by the aspirations like *yogīs* only to have Your abstract thinking. Abstract thinking and imagination or something like that can't satisfy us. And we also do not consider ourselves to be entangled by the apathetic forces of nature in the material world to relieve us from that tie and entanglement, to make You as a means to get out of our misdeeds. We also don't care for that. We are not conscious of any entanglement of the environment. Neither we seek any satisfaction by

imaginary meditation of You. We want to live in the concrete world. Really we are realistic in our thought.

Gehaṁ juṣāṁ api manasy, and there we want You. So this hoax won't be able to console us, that you go on meditating, go on with this and that. We want to live a life of a householder, a family life we want to live with You. And we are not satisfied with nothing less than this."

nahi jagi gopi yajnisvara pada kamala tama van kari pai visantor?

"Are we classified in the same section with the *yogīs* that we will be satisfied with Your meditation? Never." Then,

nahi yoga yogesvara pada jnana kamala pai yogesvara kara loka saya mala?

"You like to make the people laugh on us, ridicule?"

pai santo pai sikaya loka san brhasyati nahi ya samsara kop kata parhiti nata uddha ?

"Really speaking we have no consciousness of our body. We are above bodily consciousness so no material force can entangle us within its clutches. We are (*samsara kop kata?*) so (*samsara kop?*) that we are fallen in the pit and with the help of You we want to get out of that, we have no feeling of our own body. What to speak of the conception of the environment of this body. (*parhiti nata uddha?*) Only problem we have got some unconditional thirst for Your companion, we want to serve You. And if You be so kind to us." Then,

karma dumi le le gopi jana hardva?

"If You are really gracious to us then try to solve this problem."

geham vishar padamarth?

"We won't leave this charm of family life, and if You really have any compassion for us You will have to come within the jurisdiction of our family life, and nothing less than that."

That was their... and Kṛṣṇa answered, that is of two-fold meaning.

*mayi bhaktir hi bhūtānām, amṛtatvāya kalpate
diṣṭyā yad āsīn mat sneho, bhavatīnām mad-āpanaḥ*

["My dear *gopīs*, everyone considers themselves fortunate if they possess devotion for Me, and by that they achieve an eternal life of nectar. But I must admit that I consider Myself most fortunate because I have come in touch with the wonderful affection found in your hearts."] [*Śrīmad-Bhāgavatam*, 10.42.44]

Shortly, the honest reply. "Any attraction for Me is said to be the cause of their liberation of the whole world. Any connection with Me, the whole world, including all the souls, if they have any connection with Me they get liberation. *Mayi bhaktir hi bhūtānām, amṛtatvāya kalpate*. Not only liberation but they are eligible to partake in the ocean of nectar, *amṛtatvāya, mṛtatvāya* means they're saved from mortality as well as they can taste of the nectarine feeling. *Diṣṭyā yad āsīn mat sneho, bhavatīnām mad-āpanaḥ*. And fortunately you have got that attraction for Me, so you may rest assured that you will get Me. You will get that liberation and also that nectarine life you will get."

This was outward, but inward meaning that Rādhārāṇī could catch.

"The whole world, if they come in My connection, they are liberated and they attain their highest end of life. And that I considered it My own fortune, they fortunately if they come in connection they attain the highest end. And same person, Myself, and Myself in My turn consider fortunate that We have got your attraction towards Me. That fortunately enough I have got your love and attraction. I consider it My fortune." That is the inner meaning. *Diṣṭyā*, only this word, sometimes applied to the *gopīs*, outwardly, and when it comes in the case of Kṛṣṇa, "I consider it a fortune of Myself." And outwardly, "You have come to Me fortunately so you are sure to get the greatest benefit." And internal meaning, "I consider it My own special fortune that we have come across with the love and affection of you. Who am I? That the whole world considers My connection to be their highest benefit. That Myself I think that I am fortunate enough that I have got your affection, so pure affection."

ei sloka suni radha kundila sakha labhadha krsna prapti prakriti haila ?

Rādhārāṇī was satisfied. "Kṛṣṇa is Mine. Wherever He be externally He is Mine alone." She came satisfied back. "Wherever He may be physically, but He belongs to none but Myself." Satisfied She came back.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!

So family life, family life, *jñāna-sunya-bhakti*, the highest conception of devotion is a family life, extended to the family life, *jñāna-sunya-bhakti*. Neither meditation nor -preaching, all these things, this is all subsidiary, not the highest goal, but our attempt to reach to that final goal, on the way we are.

Mahāprabhu has given it to us, the both combined, He told, "That if you want to come to Me, My internal abode, you want to enter and any service you want to have there, then you are to come to this particular process - *nāma-saṅkīrtana*. Praise, go on praising, go on appreciating, distributing, that this is the be-all and end-all of your life and that of everyone. Only cultivate exclusively, forget everything and go on cultivating divine love, the characteristic of divine love, the paraphernalia, their duties, their habits, everything. Go on chanting, spreading around and create environment, create, emit, indent from Me through Guru," Mahāprabhu says, "I give you order that go on spreading this and ultimately you cannot but reach such place where you can live a concrete life there."

*kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]*

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [Caitanya-caritāmṛta, Madhya-līlā, 21.101]

And this is the highest design of a life of fulfilment is here, neither in meditation, nor in renunciation, nor always sending petition after petition, doing, to entangle oneself in the loss and gain of this world and filing a petition, "Oh, relieve me from the sin I am committing. No reaction may come to me. I am lusting and the reaction is inevitable and save me from the reaction." With this idea the financial experts they're throwing this ghee into the fire, *yajña*, with this, "No reaction may disturb. You save me. I am giving some bribe to You." This is *karmī*. And the *jñānī* - meditation, "By coming in contact with You we can get out of the poison that is always coming to attack us. A disinfecting agent. And we may enter into a domain in the halo of You so that this disturbance may not come to pain us, the reaction may not catch us."

So the service is a positive thing that is of all-importance and if I can only enter deep into that, and not calculative and not thinking that I am in grandeur or doing something. But very plainly, simple way, simple way you try yourself wholesale without consideration of loss, gain, law, evil, good, even, without caring for any relativity, any dualistic existence, absolute surrender and only aspiration for service, and service, and service, and service. And try to enter into the depth of it in different forms, *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*. And by serving only we can draw the highest *rasa* of different peculiar, inconceivable type of *rasa*, which we can draw and we can distribute.

sukha-rūpa kṛṣṇa kare sukha āsvādana, bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [Caitanya-caritāmṛta, Madhya-līlā, 8.158]

He is ecstasy personified. He is tasting Himself, Kṛṣṇa is tasting Himself, His own *rasa*, His innate self, He's tasting Himself. But the devotees of different type they extract *rasa* from within Him by serving a movement in that *rasa* and they distribute it at large. They distribute it widely towards the external sphere. So they're our real friend, the devotees, devotees, the *śakti*, the potency. If we can have any thankfulness, gratitude for the fulfilment of our life, that should be, must go to the devotees, to the

potency. And that will take us finally, accept us finally to be one of them, one of them, not an outsider that like a guest we should be dealt with, no. Their own, gave entrance, final entrance in the position in the service in the world of that divinity, the highest form of divinity. Simplicity, divinity, then sweetness, magnanimity, and so many things of the highest order is to be found there in ample magnitude. And that is told by Mahāprabhu, given hint from *Śrīmad-Bhāgavatam*.

Bhaktivinoda Ṭhākura told, "I first could not understand how the Vṛndāvana pastimes of that type of conduct of the Absolute should be considered as the highest one. I fasted and prayed internally, 'Please reveal it to me.' And that was revealed. And when it was revealed in me how it is the highest, it can be the highest level of our fulfilment and the *līlā* of the Lord. At the same time, simultaneously it came within my mind who is Mahāprabhu, Gaura-sundara. Who is He? He's no other than Rādhā-Kṛṣṇa combined. It came, it flashed in my mind, simultaneously with His advice, with His gift to the people, who is He."

That the land of lawless land, ha, ha, the highest quarter is lawless, ha. That was the contribution of Mahāprabhu. Law has got no position there, so intimate. Law comes to decide between different interests of different parties. No necessity there. Everything madly approaching to serve, all are mad to serve. And the management is also by, administration also conducted by the law of love, you may say. The law and law of love, and that is infinite so not a finite thing that there will be a quarrel, one gets, another does not get. That does not make a thing of that thing, so, *atha sananta*?

The oxygen enough, anyone taking, no scarcity, He's absolute, absolute.

Brahmā came to have an interview in Dvārakā. Then Kṛṣṇa asked...

...information, the bearers took to Kṛṣṇa that "Brahmā has come for an interview."

"Which Brahmā? Which Brahmā?"

"He told that, 'Which Brahmā you are?'"

The Brahmā was astonished. "Is there any other Brahmā?" Still, he sent the word to Him, "You say that the four-headed Brahmā who is the father of Catuḥsana [the four Kumāras, namely, Sanaka, Sananda, Sanātana, and Sanat Kumāra], he has come to see You."

"Then take him here."

Brahmā went, and he put, "What You have to say?"

"No. I have some difficulty but you have come very gracefully, very kindly you have come to My jurisdiction and whatever anomaly was there all finished and the whole thing is going on satisfactorily."

And the Brahmā looking around saw there are so many Brahmās. He had only four heads, there are hundreds, thousands, so many headed Brahmās, they are administrators of bigger *brahmāṇḍas* than he. Like a mosquito near so many elephants this Brahmā is sitting. By Kṛṣṇa's will it was managed in such a way that Brahmā had, could understand His position, the infinite.

Sanātana Goswāmī, when told to Mahāprabhu, "This *ātmārāma śloka*, any kind of explanation You can give. You are the Lord Himself. So sixty-one different

explanations of one poem, *ātmārāma*, it is, though very strange to ordinary people, but You are that infinite personified. Whatever You will You can do that."

Kṛṣṇa [Mahāprabhu] told, "Why do you praise Me? But don't you understand that every letter of *Bhāgavatam* is Kṛṣṇa Himself. Every letter has got the possibility of expressing itself, or Himself, in infinite ways. He's Kṛṣṇa Himself."

So, the part of the infinite it is infinite. Ha, ha. The part of the infinite it is infinite. Ananta Svayaṁ, that is a favourite name in the Madras side, Nārāyaṇa, Ananta Svayaṁ, 'who is lying on infinite.' Ananta is Baladeva. He's in the form of a snake, and Nārāyaṇa is lying there, as bed, and from His navel a lotus stem, and there the Brahmā and creating the *brahmāṇḍa*, Kāraṇārṇavaśāyī [Viṣṇu]. Ananta Svayaṁ - one whose bed is infinite - Ananta Svayaṁ - He's lying on the bed of infinite, He's more than infinite, so to say. Why?

*athavā bahunaitena, kim jñātena tavārjjuna
viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat*

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [*Bhagavad-gītā*, 10.42]

"Whatever you can consider to be infinite, that is in My one part."

It is not possible for anyone to have a conception of what infinite is. What characteristic the infinite may have? You say the line may be infinite. The length and breadth also may be infinite. And in the consideration of the solid, that also may be infinite. Infinite in the biggest sense, infinite in the lowest sense, that is also infinite. Atom, electron, go by analysis and smaller, smaller, smallest, smallest, that is also going to infinite, and the bigger, bigger, bigger.

kala kasthadi rupena parinama padayeni?

It is found in Chandi, and in *Bhāgavatam*.

vidura kastaya?

Śukadeva says, to the furthest corner, the plane where the picture is drawn, the background picture is drawn, so many pictures, view, and the kasta, the furthest plane, this is, the foundation, this is staying over this and that is staying over this. In this way if we go on calculating what is the basis of that, the base, the final base, He is there. Of all these pictures, view, the furthest plane, He is there, and in kala, the development on the foundation, there is also He.

ano ani yam mahato mahi yam?

The minutest of the minute, and the greatest of the great, everywhere, and via media, so (madyam akriti?), there is also no finish, no limit and to the bigger approach there is also no limit so try to find Him in the middle.

"I am there also, there also. So don't be unnecessarily, try to find out the highest, biggest foundation, nor try hard to reach to the minutest of the minute. Try to have in the middle. You can have Me there. I am also there."

So madhyam akriti, you can have, not in the furthest corner and nor in the minutest presence, everywhere, both in time, both in space, they're rather the forms of thought only, they're factors of mind, the space and time, vesa, kala, patra, and person, space, time and person. These are indispensable necessities for our thinking, for our thought. But they're form of mind here, in the plane of enjoyment, exploitation. And in the zero we do not find it, but it may be there also, imperceptible in Brahmaloaka, Virajā, Brahmaloaka, in the marginal position.

And then again you will find time and space and person in the Vaikuṅṭha, just the opposite, the land of service, the plane of service and dedication, devotion, love, everything. But *jñāna-sunya-bhakti*, stick to the, if you want maximum, don't try to have a scientific brain but ordinary brain of an ordinary worker. In connection with the Absolute the highest benefit you may draw only from such homely life. To run towards hither, thither, scientific astrology, this or that, but all wild goose chasing, but your innate demand, that you will find in your plain family life. That is the advice of Mahāprabhu and *Bhāgavatam*, *jñāna-sunya-bhakti*.

You are going to the moon, ha, ha, the sky is so infinite, going to the moon and going one foot distant to your room does not differentiate much. The infinite is so great. One feet distance and one *lakh* feet distance, that light year distance. In infinite everywhere there is centre nowhere circumference, nowhere circumference. Though much difference between the king whose grant is one *lakh* and one thousand *crore*, in comparison with the infinite the difference is very meagre, nothing of it. So don't allow yourself to go for wild goose chasing, not for knowledge, and not for exploitation, to be a prey of the reaction, but God centred homely life. That will give you best. That is the instruction of Mahāprabhu and *Bhāgavatam* that the idea of Vṛndāvana, all suppressed, all underground there, underground arrangement of the machinery and over that we are enjoying the facility, *taro kalpa vriksa...*

End of recording, 15th, 16th.10.81

* * * * *

