

## His Divine Grace Śrīla B.R. Śrīdhara Deva Goswāmī Mahārāja

83.2.28

**Guru Mahārāja:** Call Gaurāṅga, as the object of our worship, if we can do so then the Rādhā-Govinda will be in our fist, that was his...and Prabodhānanda Saraswatī, the *Gurudeva* of Gopal Bhaṭṭa Gosh:

*yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāsiḥ  
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāsiḥ*

Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service."

(*Caitanya-Candrāmṛta*, 88)

(The internal identity of Śrī Prabodhānanda Saraswatīpāda (the writer of this *śloka*) is the *sakhī* known as Tuṅgavidyā, amongst the eight principal *sakhīs* in Vraja-Maṇḍala. She became Prabodhānanda in *Gaura-līlā*.)

As much as one can install Śrī Gaurāṅga within his heart, he will find automatically that he's taken to the holy feet of Śrī Rādhārāṇī. Automatically, unconsciously, he's led to the holy feet of Śrī Rādhārāṇī if he can take refuge to the holy people of Śrī Gaurāṅga Mahāprabhu.

So Nityānanda Prabhu preached for Mahāprabhu's devotion, and He had to do that within the masses and to mix them very freely. And because for a *tyāgī*, a *sannyāsī* (those in the renounced order of life), one who is red clad, to approach intimately the *grhastha*, householders, where there must be so many ladies, girls, etc, with a red robe, to freely mix with the householders, it does not look well in the society. So He was advised to marry. A married man he can easily mix with the family members and none will come to make any remark, so much, so much. But if a *sannyāsī*, if he becomes the guest of any householder for long time there will be some bad name for the *sannyāsī*, the red clad. So Nityānanda Prabhu was seen to accept the married life.

Nityānanda, this name indicates that He was a *brahmacārī*, not a *sannyāsī*. And according to the Śāṅkara school, the *ānanda*, *caitanya*, *prakas*, and *svarūpa*, these are the titles of *brahmacārī*. So Nityānanda, we do not find any token of *sannyāsa* with Nityānanda, no *daṇḍa* (a staff carried by *sannyāsīs*), no *kamaṇḍalu* (a water pot carried by *sannyāsīs*), but red cloth. Only there is, one point we find, that in the house of Śrīvāsa, Śrīvāsa angam, in the compound of Śrīvāsa. Nityānanda Prabhu is seen to be engaged in *Vyāsapūjā*, what is generally done by the *sannyāsīns*, but those *sannyāsīns* that do not like to accept married life, they also may do like that. The name says that He was a *brahmacārī*, a *brahmacārī* can enter into household life, no social discrepancy.

Anyhow, after that private talk with Mahāprabhu in Purī, Nityānanda came to Bengal. Mahāprabhu requested Him to select His zone of preaching, Bengal. Bengal was given by Mahāprabhu to Nityānanda for His preaching campaign, specially. Rūpa and Sanātana on the other side, with *śāstra*, and Nityānanda was in charge of preaching department in Bengal. And He tried His best to accept people about Lord Gaurāṅga, and He had to mix very intimately with the ordinary householders, and He married, for that purpose, for the facility of preaching, He had to accept the married life.

What was your question?

**Devotee:** His particular nature, if there was some reason for His particular nature, His *avadhūta* nature?

**Guru Mahārāja:** *Avadhūta* nature, that is overflowing with love divine, overflowed, half mad, that is *avadhūta*. Does not care for any social practices, rules, regulations, all these things. *Avadhūta*, *avadhūta* means, the highest stage of a man of renouncing. The *kuṭicaka*, *bahūdaka*, *haṁsa*, *paramahaṁsa*, those are the four stages of the *sannyāsī*, an ascetic. And the highest stage, *paramahaṁsa* means the general highest stage, who under any circumstance can take out the very gist, the very substance of the things. No external disturbance can discourage or deviate him from his own principle, he's *paramahaṁsa*. He's always settled in his object, no temptation can take him away from his position. He's *paramahaṁsa*.

And *avadhūta* is something more. What is there? He's generally seen to mix what is objectionable, *avadhūta*. *Paramahaṁsa*, he's well established in truth, nothing can take him away from his object, from his aim. And *avadhūta*, he's seen generally to mix it with things which are objectionable, in the general standard. Suppose a *paramahaṁsa* he may not care if there is any nasty thing, suppose the stools, or a piece of bone, on the way. By touching that his position may not be lessened, he may not care, may not care, or any tempting things no attraction. But *avadhūta*, he purposely takes them up. Either this bone, he's taking that, there is stool, so much filthy, but he's seen to mix with that, smear that on his body. That is what is objectionable, that is found in him. Such a stage, but internally he's maintaining his full confidence, or his full attention and adherence to his cause, but outwardly he's seen to mix with objectionable things. That is *avadhūta*, *avadhūta*. *Dhūta* means washed, washed, is cleansed with water, washed, *dhūta*, *pavitra*. *Avadhūta*, *ava* means which is pure that has again come in contact with lower things, that is *avadhūta*, *ava* means connection with objectionable lower things, that is *ava*, lower, *ava* means lower, that is *avadhūta*.

So Nityānanda Prabhu was so much self sufficient in His own errand that He did not care, He did not have any thought whether He's mixing with things objectionable or non objectionable, nothing, no fear of that. So He's called *avadhūta*.

Mahāprabhu's famous saying about Nityānanda is this:

*javani biniart javani parni bishaybar shondi carlayum  
tatarbi brahmano vandum nityanandam jagat guru ?*

"If Nityānanda is seen to catch hold of the hand of a lower class girl, *yavani pani*, *yavana* means those that do not have any respect for the *Vedas*, revealed truth. Most lower. Generally the Muslims they're thought as *yavana* here in India. Who does not have any recognition about the *Vedas*, and who are killers of the cows. Generally no recognition for the *Veda* and who kills the cows, generally they're reckoned as *yavana*. If Nityānanda is seen to catch hold of the hand of a girl, of a *yavana* family, or if He's seen to enter into the wine shop, still you know for certain that Nityānanda is worshipping by Brahmā. He's the *Guru*, the guide, the universal guide to Divinity." Mahāprabhu's order is such standing. Nityānanda is so great, so high, naturally so.

Sanātana Goswāmī has given the special explanation about the *rasa-līlā* of Balarāma, Baladeva. Kṛṣṇa is only, it is said, that Kṛṣṇa can go on doing *rasa-līlā* and none else. No other, in no other form, even Nārāyaṇa, or any other form, does Kṛṣṇa ever play the *rasa* pastimes. But we have seen, we are told, we have seen in the book, the Baladeva has His *rasa-līlā*, what is this? So Sanātana Goswāmī in his commentary he has mentioned especially, that outwardly Baladeva is participating in *rasa-līlā*, but really if we can find His attitude, He is in His own heart, He's engaging Kṛṣṇa to play in that way. Externally He's participating, He's seen to participate in *rasa-līlā* with the so many *gopī*'s, dancing, singing, chanting, and touching. But Sanātana Goswāmī is giving warning, that is outward, but internally, in His heart, Baladeva is making Kṛṣṇa to go on with these pastimes, this enjoyment. He's separate.

So Nityānanda Prabhu should be thought like that. Whatever He's doing externally, but internally no other aim but to satisfy Śrī Gaurāṅga. Cent per cent He's established there. Outwardly whatever may be seen, but inward, He's cent per cent devoted towards Śrī Gaurāṅga, and that is Nityānanda proper. We are to understand that.

*heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi*

Narottama Ṭhākura says (in *Manah-śikṣā* ) that without the help of Nityānanda, without His grace, without the grace of Nityānanda, don't venture to approach Rādhā-Kṛṣṇa, Rādhā-Kṛṣṇa. Acquire the grace of Nityānanda and your heart will be cent per cent purified, then you can go safely towards Rādhā-Kṛṣṇa *līlā* without any apprehension. If you can get the grace of Nityānanda, you're sure to get the grace of Gaurāṅga. And when you get Gaurāṅga you get both Rādhā and Govinda combined with that. No further attempt you will have to make especially for the attainment of the participation in Rādhā-Govinda, the highest pastimes.

So Nityānanda Prabhu is *avadhūta*, cent per cent pro Gaurāṅga, for Gaurāṅga. However outer behaviour, conduct He may be, one may see, He may seem to show, cent per cent. Mahāprabhu's recommendation, that He's *avadhūta*, don't care, full of sympathy for the people to distribute Kṛṣṇa *prema*, and Śrī Gaurāṅga *prema*, and not an atom to be found in His figure otherwise, otherwise, so did not care.

Suppose a man who is sufficiently strong. If in our stage we are to pass through a pathway, road, very carefully we shall try. That there is a pit, there is a level land, there is some tree, all these things to consider and to go make progress. But a strong man, he may

not care if his leg, his foot fell on a pit, he does not care. Or if he pushed any bush with his feet, he does not care, he's strong enough. Something like that.

No necessity to show any external control, or this, cannot do so, so mad in their errand that no time to spare for these externals. Above consideration, overflowing *prema*, love, love or affection overflowing. No consideration, no time to manage them to take in, overflowing, overflowing. Sufficient that may be, and to take care: "Oh what the other people they will think and say, and they will say oh":

*yad yad ācarati śreṣṭhas, tad tad evetaro janah  
sa yat pramāṇam kurute, lokas tad anuvartate*

"Whatever action is performed by a great man, the general masses imitate and follow. And whatever standards the great personality sets by exemplary acts, the whole world pursues as the right conclusion." (*Bhagavad-gītā*, 3.21)

Kṛṣṇa says: "I shall, I also follow some rules and regulations of the *śāstra* because if I do not do that then others will follow Me and they will be in danger. So to keep up a standard, though I am above every rule, still I follow the rules and regulations, because the others will be in danger."

But here the position is so. So over flown that cannot check, this is also a stage, this is *avadhūta*. And also as we find in the Yadava, the Yadava did not care anybody. Even the so many Ṛṣis, they're so much mad with the wine of the idea that Kṛṣṇa is our protector, they care fit for anything else. The Ṛṣis came, they are only, they are to, cut jokes with them, they prepared something with some bow, all these things. "Kṛṣṇa is there." Subconsciously they're of such mentality that Kṛṣṇa is there. "Whatever I shall do He will manage." *Rakṣiṣyatīti viśvāśah* - (confidence in the Lord's protection). Don't care for that. That overflowing indulgence. "That Kṛṣṇa is there, we do not care for anybody." Such mentality is there.

And in *avadhūta* also we find, may not care. In *Bhāgavat* also there is a story of *avadhūta*, *avadhūta* is lying, he does not care to go on to pass stool to a little distance. Whatever coming he's eating and passing stools there in a filthy position. In this way that *avadhūta* is lying. But internally he's not, man does not show poor theistic conception, he has got enough, but outwardly he's seen to be an ordinary paralysed patient. In this way.

So Nityānanda Prabhu He did not care for anything, only one thing, that *bhaja-gaurāṅga*. "Accept Gaurāṅga. All attention, be all-attentive to Gaurāṅga and you will have to do nothing else. Only take the Name of Gaurāṅga. Accept Him as your leader, as your deliverer. Nothing else is necessary, I say. I show by My behaviour. I do not care for anything. Only concentrate to Gaurāṅga and you will have everything, the highest thing you will get."

This sort of example and advice in His endeavour, everything, Nityānanda showed like that. *Avadhūta*. May not care for any rules, regulations of the scriptures. They are all ordinary. But if you only get one drop of medicine that Gaurāṅga came to give that will suffice. A Himalaya quantity of medicine won't be able to cope with that. What type of grace or highest purpose, fulfilment of life Gaurāṅga has taken here. Nothing is necessary only accept that, a little. And that will not only cure you, it will take you to the highest

position. What the Brahmā and the Śiva, they aspire after but do not get, what Gaurāṅga can do, can give you.

*dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dohaṁ  
tīrthāspadam śiva-viriñci-nutaṁ śaraṇyam  
bhṛtyārṭi-haṁ pranata-pāla bhavābdhi-potaṁ  
vande mahā-puruṣa te caraṇāravindam*

"O Mahāprabhu, Your lotus feet are the highest object of meditation, for they not only destroy the pain of material existence, but they bestow the greatest fulfilment to all souls who take shelter beneath them. Your lotus feet even purify all saintly persons and holy places. Lord Śiva and Lord Brahmā aspire to take shelter beneath Your lotus feet. O Mahāprabhu, You give shelter to all who simply bow down before You. You relieve all the miseries of Your surrendered servants. In the grand ship of Your lotus feet, we can cross over this ocean of material miseries. O Mahāprabhu, I bow down before Your lotus feet."

(Śrīmad-Bhāgavatam, 11.5.33)

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*brahmādi ye prema-bhakti-yoga vāñchā kare  
tāhā vilāimu sarvva prati ghare ghare*

"Śrī Caitanya Mahāprabhu came as the most gracious Descent. He brought such nectar, even a drop of which is aspired after by the masters of creation and dissolution of this visible world, Lord Brahmā and Lord Śiva." (Caitanya-Bhāgavata, Ādi-līlā, 5.152)

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*śiva-viriñci vancita cetana ?*

The Brahmā, Śiva, they're aspiring but not getting.

*brahmādi deva jari dani jani pai ?*

That highest thing Gaurāṅga has come down to give you, no necessity of anything else, only take a drop of that. That will take you to the highest position, highest fulfilment, nothing necessary. So Nityānanda was of that nature.

*yena bhaje tāre bale danta tṛṇa dhari, āmāre kiniyā laha bala gaura-hari  
eta bali nityānanda bhūme gaḍi yāya, sonāra parvata yena dhūlāya loṭāya*

"The compassionate Nityānanda Prabhu most humbly approached those who did not feel any loving appreciation for Śrī Gaurāṅga due to their false pride and hard heartedness. Not to hurt their pride, He took a few blades of grass between His teeth as a token of humility and appealed to them saying: "O dear friend, try to understand that your own highest good is Gaura Hari. You can attain the greatest fortune of your life if you connect to Him with love and devotion. Please take His Holy Name, even if only once, and chant it from the core of your heart. With devotional faith speak about His glories and share your relish with other devotees. Sincerely pray for His grace, for you will surely receive great spiritual benefit. I am

your most well wishing friend. If you can please take My advice and act accordingly then you can own Me forever."

"Imploring in such a way, Śrī Nityānanda's heart melted in spiritual compassion. Incited by that deep emotional ecstasy He became so tender before those proud people that He invalidated all their pride. As an act of noble humility He began to roll on the ground before them. As His form became decorated with the dust of the earth the devotees around Him beheld with tearful eyes the extraordinary manifestation of causeless mercy of Prabhu Nityānanda. They marvelled at how their divine *guru-tattva*, could sacrifice His exalted position and honour and come down to the dust of the earth with such compassionate humility." (Locana dāsa Ṭhākura)

*Eta bali nityānanda bhūme gaḍi yāya, sonāra parvata yena dhūlāya loṭāya.* With this appeal from door to door, Nityānanda wandered, especially on the two banks of this .....? appealing to the people. "Accept Gaurāṅga, nothing else necessary. I shall be your slave if you do that, please accept, please accept."

In this way he began to roll on the gate of every householder. His preaching process was like this, approaching every householder, appealing him with earnest humility. And so much so He's weeping, crying, and rolling on the front of the gate, as if a golden mountain peak, peak of a golden mountain is rolling on the gate of the person. Generally their heart melted and they would come to help Nityānanda.

"Yes, *avadhūta sannyāsa* Mahārāja, we shall try our best what You want us to do."

In this way Nityānanda preached in Bengal. The Bengal was filled with the *tantrics* at that time and the *nyāyaics*, the logicians, the great, the famous logicians was at that time staying in Bengal, especially Nadia. *Nyāya* and also *tantra* and also *smṛti*, the general *varṇāśrama-dharma*, that was in full swing at that time in Bengal. And Nityānanda had to come and avoiding the discussions and any other process, He used to wander through the length and breadth of Bengal with such a humble appeal to accept Gaurāṅga. And He is known as *avadhūta* because He did not care, He did not find that any care should be taken for anything else, only to take the Name of Gaurāṅga, and then Rādhā-Kṛṣṇa. It is sufficient, it is over sufficient. Nothing is necessary.

Just as there is such a medicine, "You take this medicine and about the diet, oh whatever you like you can eat. The medicine is so strong, poisonous medicine so strong, that only take the medicine, a drop. And about your bathing and eating, no rules and regulations necessary, because the medicine is very strong."

Something like, no care is necessary to be taken for any formality, only give your heart to Gaurāṅga and He will manage everything.

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

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**Devotee:** I have a question about Śrī Kṛṣṇa's pastimes. In every day of Brahmā can we understand that Kṛṣṇa, He manifests pastimes on this earth planet in this universe. So is it that Lord Brahmā, he steals the cows away from Kṛṣṇa and forgets Kṛṣṇa's true identity every day of his life?

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**Guru Mahārāja:** Once *sahastra yuga*, on the twenty eighth *yuga*, once in a day of Brahmā, He comes, and Brahmā had to steal His cows, so yes. How is it possible that Brahmā forgets everything? Every day he forgets everything, and he is Brahmā the creator of all of us, ha ha. Not only that, to teach us, the same Brahmā in Vṛndāvana *līlā*, by stealing the cowboys and the calves, then Brahmā could know that He's above Nārāyaṇa. He told that: "I have got some conception of Nārāyaṇa but I can't understand You. I can understand Nārāyaṇa somewhat but I can't understand You, so You must be above Nārāyaṇa."

Something which is above Nārāyaṇa, that is in his field, zone of Brahmā. But again that Brahmā when gone to Dwārakā to meet Him and Kṛṣṇa told: "Which Brahmā has come?"

Then Brahmā was perplexed. "Any other Brahmā?" Then anyhow he told: "That yes, the father of Sanaka, the four headed Brahmā has come, just inform Him."

And there when he was present, was called for and he was present, he found so many Brahmā's, so many Brahmā's. He's only four headed, a hundred headed, thousand headed, billion headed Brahmā's are there, and they're all showing their respects to His holy feet. He knew that He's so high, of superior position, but still Brahmā goes there and cannot ascertain how it is. So specially Brahmā is also under *māyā*, Śiva he's also under *māyā*, seeing Mohini Murti, Śiva is mad, he's mad. So Brahmā and Śiva are so great and serious personages to us, but to Him, a child of His play. Just as a mother tries to help her boy to sleep and the boy is in such a posing, the mother touches the boy, the boy makes as sleep. So His will is such, will is such.

It is mentioned in *Bhāgavatam*, that just as in the daytime we cannot see glow worm. Within sun ray, the ray of the stars, they are all under, all unclear, their small ray is swallowed by the sun's rays. And just as the darkness of mist is swallowed by darkness of new moon. So Brahmā's *māyā* is devoured by Kṛṣṇa's *māyā*, and Brahmā's knowledge also disappears in the knowledge of Kṛṣṇa. Cannot be traced if Kṛṣṇa wills, every day.

We also commit like that, many a time we think we should not eat this but anyhow we repeat that same thing. Brahmā is also under this influence of *māyā*, *karma-kanda*, exploitation.

*karmanām pariṇāmitvād, ā-virincyād amaṅgalam  
vipścīn naśvaram paśyed, adṛṣtam api dṛṣṭa-vat*

"An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end." (*Śrīmad-Bhāgavatam*, 11.19.18)

Brahmā is also under the jurisdiction of reaction. The Brahmā is the first *guru* of the Gauḍīya *Sampradāya*. *Guru* is Kṛṣṇa, *guru* is generally Kṛṣṇa, we are to take, His delegation, His representation. Brahmā is the *Adi-guru*, Śrī Brahmā, Rudra, Sanak, Lakṣmī Devī, then Brahmā, then Siva, and Catuḥsana. They are supposed to be the first

inaugerator of these four pure devotional current, but Brahmā is being attacked with ignorance, fallible, Brahmā is fallible it is seen.

Mādhvācārya has not accepted, Mādhvācārya he has left those two chapters of *brahmā-vimohana*, from *Bhāgavatam*. He did not accept that Brahmā, our *Adi-guru*, he can be fallible, no, he could not.

But Gauḍīya *Sampradāya* is other, acceptance. Everything is possible by Kṛṣṇa. Everything is possible. Of His *līlā* purpose, He can interfere with every wave, every vibration, He's the Master, Commander of every vibration, any time, every time. For us if we drop a letter into the post box it is out of our hands, but for the government, they have posted the letter, they can catch it anywhere and get it, save it. So Kṛṣṇa's independence, anywhere and everywhere, in the past, present, future.

The Sandipani Muni was the teacher of Kṛṣṇa. When His career there of learning was finished, then Kṛṣṇa proposed to give some *dakṣiṇa*, *guru-dakṣiṇa*. The Ṛṣis approached his wife: "That Kṛṣṇa wants to give some *guru-dakṣiṇa*, what do you want?"

The Ṛṣis wife told that: "We are told that He is not an ordinary man. Some say He's God Himself, and He can do anything and everything. So if He can bring back my dead son I will be satisfied much. Ask Him for *guru-dakṣiṇa*, He should give my son whose dead."

And the Ṛṣis proposed that to Kṛṣṇa. "Your mother wants her dead son back."

"Yes alright." Kṛṣṇa took this dead boy from Sankapur(?) he was laid(?) there. And we are told that son was Madhumaṅgala.

So we are well versed in our own logic, ha ha, but our logic, how far it, the limit is, or it's worth, substantial. We may think of the magician, everything possible can be done by a magician, but that magic is also a negligent part of this knowledge even here.

It is told that Vṛndāvana is a limited portion and the infinite is within that. It is told that *rasa līlā rātri* ?, one *brahmā-rātra* was entered into that, it is told, that true story.

Once an old *brāhmāna* with great trouble reached Badrinārāyaṇa, and as soon as he reached Badrinārāyaṇa, that place, the doors were being closed. He wanted to have *darśana* but already it is being closed. Then he heard from the persons that were seen there. "When it will open, tomorrow?"

"No, no, after six months. Now the winter comes, the doors closed for six months, after six months the temple will be again opened."

The *brāhmāna* was disappointed, dejected, almost doomed. "Nārāyaṇa, I have come with my last breath, caring the last drop of energy in me. And Your door closed, I could not see You my Lord."

The persons there tried to request him to come down along with them.

"No, I won't go, no possibility that I shall leave here after and have *darśana* of Badrinārāyaṇa, and if I cannot have *darśana* what will be the necessity of this life. I won't go back, I shall stay."

They tried their best but they could not dissuade the *brāhmāna* from his determination, they led away, night, long. After some time the *brāhmāna* heard a man is coming towards, riding on a horse and one man reached there and came down from the horse.

"Oh you *brāhmāna* you are here, what is the matter? All gone and you are here alone."

"Yes such is the condition, what to do? I won't be able to come again to have *darśana*, so as my fate I shall die here, but won't go back."

"Then, what, that is your determination?"

"Yes."

"All right let us have a play here."

So with some chess, or something, some play began, nightfall and the whole night they engaged that man, engaged the *brāhmāna* in that play.

Then there was sunrise, early morning, early morning. Then the people with music again came to open the door. They were astounded to find that *brāhmāna* standing there, the *brāhmāna* also astonished. "What, you cheater, you told that you won't come next morning, but you have come. I am an old man and you played joke with me, and next morning you have come to open."

They can't understand. "What do you say *brāhmāna*, we are coming after six months."

"No, no, only one night, one night, one night. You say after six months you are coming and opening the door. What happened here? You say only one night, but you all went, the night, fall of night, came in. And one horse rider came, his figure is beautiful, young, and stout and strong. And he began playing with me and then when he told that I shall have some business, I shall go, I saw the dawn, the sunrise, I am wandering here, there."

They were all astonished. "What is this, then you really got the *darśana* of Badrinath Gi, He came to save you."

So in one night as in the *rasa-līlā*, here six months within one night, what is there? Only the subject is controlled the seer and not necessary to control the seen, everything is like that.

*yadā sa deva jāgartti, jadedam ceṣṭitam jagat  
yadā savṛti-śāntātmā, tadā sarvvaṁ nimīlate*

"When the *jagad-puruṣa* or universal form of the Lord, falls asleep. Then everything naturally falls asleep along with Him. Then there is no more creation, no more external activity because all are dissolved. And again, with the awakening of Him, everything becomes active." (*Mānu Samhitā*)

When the Brahmā rises up from slumber, then every movement in this world begins it's energetic advance, and when he sleeps, everything gone. The creation means this. Subjective expansion, which is within as a seed in the consciousness, that comes to be expanded, and we find so many things. Again adjust, when we are sleeping, everything enters there in the zero, and as soon as we wake, gradually we come in the past world of our consciousness, past experience of the world comes to our front. Again when we go to sleep, all withdrawn, in a point, and as soon as we awake, from that one point it is expanded. The whole world of our consciousness comes out from that zero point, all from subjective origin. What we are seeing outside, it is also in the mind of the universal subject.

Ideal realism. Hegel also says like that. It is when the ideal is everything.

Then one question came: "You say that I have got one pound in my pocket. If I imagine will there be a pound here in my pocket?"

Hegel answered: "In the universal mind that is, otherwise we cannot think it out. What is not real we cannot think it out, it must be somewhere, in the mind, as idea, ideal realism." Hegel's philosophy is known as ideal realism. Berkley also says like that: "The world is in the mind, not the mind in the world, but world is in the mind." Every man has got his own world within his mind. World means his experience of the world, may differ, in every case. So subjective, causal, pastimes, all coming from the subjective endeavour. So all, everything, what we think to be concrete, to be matter, that is a class of conception of the mind. The stone, the Darwin theory is smashed here.

Swāmī Mahārāja requested that Svarūpa Dāmodara: "You try to smash this Darwin theory, that fossil is the prime cause of the whole creation." Svarūpa Dāmodara came to me to consult. I gave him this idea, idea, the Berkley's theory. "That world is in the mind, not mind in the world." You will say fossil, what is that fossil, it is black, or it is hard, or something, but without consciousness, that is only a reflection into the consciousness.

The other day also I told some gentleman: This Rahu, the sun has solar eclipse, lunar eclipse, it is described in *Bhāgavatam* as Rahu dettya ? A demon is devouring the sun, the moon, it is described in this way in *Bhāgavatam*. I told that it is also true, why, how? We are concerned with consciousness. Whatever the fact may be outside, we can feel a part of consciousness. Spirit can understand spirit. So that is a part of consciousness, that solar eclipse, this particular planet is going to cast shadow on that planet. This sort of experience is a part of my consciousness, and part of my consciousness, consciousness is living thing, and so that is also a living thing, so that may be called by the name of Rahu, or Ketu, anything else. Personality, consciousness means person, the fact is that and I am only connected with the corresponding conception of the thing, and that conception is a part of consciousness, and that is part of consciousness, is person. So the incidence can be given the name Rahu, or something else. It is not inconsistent, so all is conscious.

*sarva-vedānta-sāraṁ yad brahmātmaikatva-lakṣaṇam  
vastv advitīyaṁ tan-niṣṭaṁ kaivalyaika-prayojanam*

"This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while non different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth." (*Śrīmad-Bhāgavatam*, 12.13.12)

Oneness, oneness, don't allow yourself to deviate from a particular point of understanding. The *śāstra* says, this is this, but your sense experience says, no that cannot be this, that cannot be this.

I had a discussion with a great big *Ācārya* of the Mādhva school there. Anyhow he told that: "We strike the *Śālagrāma-śilā* with the hammer, it is reduced to dust."

Then Bon Mahārāja, that Mādhava Mahārāja, myself, we all shut our ears. There was a great sensation amongst the audience there, all educated men in Madras. They put: "Why do you put your palm into the ear?"

"It is unheardable."

"Why? It is the fact, ha ha, it is the fact."

We say: "No, it is not the fact, it is the deception of the fact." How? He does not admit that, he also takes so many arguments from the *śāstra*. Then one point he was defeated. I

asked him: "When Jarābad, that hunter, threw arrow towards the sole of Kṛṣṇa, the blood came out or not?"

"Yes, blood came out."

"Is that real material blood?"

"No."

"Then it is seen by the eye that blood is oozing, it is just like blood and you say it is not this ordinary material blood."

He say's: "But Kṛṣṇa's body is not material but we saw and the ordinary people seeing that material body and blood oozing, but we should not believe that."

"Sīta Devī was forcibly taken by Rāvana. Mahāprabhu consoled the *brāhmaṇa*, the devotees, that ordinary eye cannot see Sīta Devī even, what to question to take Her way, carry Her, can't touch, can't see how he'll be able to touch, to catch Sīta Devī.

So blood oozing, we say no, it is not material blood, and saying that is *Śālagrāma* if it is beaten, if it is smashed, we see but it is all deception, just like that, the blood oozing from Kṛṣṇa 's feet. Then that man could not say anything.

*Kaivalyaika-prayojanam*. I quoted from *Śrīmad-Bhāgavatam* this *śloka*. We must not allow ourselves to come into the lower plane of the laws of this concocted material world. We shall try to stick strictly in the plane what is sent to us from the upper level, it is sweet. The magician is showing so many.....

End of recording.

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