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Devotee: Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, he used to recommend for *brahmacārīs* the worship of Nṛsimhadeva along with Prahlāda Mahārāja. For *gr̥hasthas* Lakṣmī Nṛsimhadeva. And for *sannyāsīs* Nṛsimhadeva alone. Could you explain a little bit.

Śrīla Śrīdhara Mahārāja: What does he say?

Badrinārāyaṇa: [Repeats it]

Śrīla Śrīdhara Mahārāja: Where do you find it?

...

That Ramakrishna himself went to attend that drama and he showed so much charm, "Oh." One young prostitute, she played the part of Śrī Caitanyadeva. And Ramakrishna was very much impressed. "Oh." And even the next day he went to see her in her own quarter. "Oh, you have given me much pleasure, _____ [?]
I'm much impressed, so I have come to see you in this way."

So we shall try not to attain anything which is food for the mind, or food for the senses, but food for the soul. We must hanker after food for the soul.

*nivr̥tta-tarṣair upagīyamānād, bhavauṣadhāc chrotra-mano 'bhirāmāt
ka uttamaḥ-śloka-guṇānuvādāt, pumān virajyeta vinā paśughnāt*

["Glorification of the Supreme Personality of Godhead is performed in the *paramparā* system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?"]

[Śrīmad-Bhāgavatam, 10.1.4]

Of course the Lord's *lilā* that is sweet, no doubt, but this mundane sweetness, and that sweetness differs. That is not one with here. We must be always careful not to mix these two together.

*arcye viṣṇau śilā-dhīr [guruṣu nara-matir vaiṣṇave jāti-buddhir
viṣṇor vā vaiṣṇavānām kali-mala-mathane pāda-tirthe 'mbu-buddhiḥ
śrī-viṣṇor-nāmnī-mantre sakala-kaluṣa-he śabda-sāmānya -buddhir
viṣṇau sarvveśvareṣe tad-itara-sama-dhīr yasya vā nārakī saḥ]*

[Śrīla Vyāsadeva states: "Anyone who considers the worshipping Deity of the Lord to be made out of wood, stone, or metal; who considers the Vaiṣṇava Guru to be a mortal man; who considers a Vaiṣṇava to be limited by the confines of caste, lineage, or creed; who considers the holy foot-wash of Lord Viṣṇu or a Vaiṣṇava to be ordinary water, although such water has the potency to destroy all

evils of the age of Kali; who considers the Holy Name and mantra of Lord Viṣṇu, which vanquish all sins, to be common sound vibration; and who considers the God of gods, Lord Viṣṇu, to be merely on the level of the demigods - such a person is a diabolical devil.”] [*Padma-Purāṇa*]

When we shall look to the Deity, we must warn ourselves very cautious not to identify the stone with the Deity. The Ganges water, or *caraṇāmṛta*, not to identify the experience of our senses with that holy thing. That is separate thing, beyond my sense experience.

We are always, ‘I can’t understand. I can’t see.’ This should be our failing, ‘that I can’t approach the reality. It is there, but I can’t understand. If that happens to make me understand, then I can understand. It is all unknowable, all unintelligible. Still it is there. I can’t see.’ In this way.

That must not be identified with our sense experience. We must try to find out that it is something else. What I can command by my senses, it is not there. It is in that mood, that colour, in that show, but it is not that. What it is I can’t feel. I can’t understand. It is *aprākṛta*, it is transcendental. It is not one with my sense experience thing. This sort of feeling should always be when we attend some transcendental object. That is always on the subjective side, super subjective side, not in the objective side. That can never be experienced by our senses, nor by our mind, or even by our intelligence. It is on the higher subject. The matter, the sense, the mind, and then the enjoyer, then the intelligence, and then the soul, and Supersoul on the other side. That is no eye, that is feeler. Subjective symptoms should be tried to trace, subjective. It is in that side, all subjective, not in the objective side. But only to remind that, that comes in symbolic form but it is not identical with that, with the help of this.

Just as the watch is not the time. Watch can show some conception of time, but time is not contained within the watch. The watch may be wrong, disorder. We’ll be frustrated.

So here, what we can feel, that can have some corresponding to remind me of that, but that is not this, always this sort of, *māyā deesh māyā varsh isvaraya jiva ved* [?]

The permanent distinction between *jīva*. *Jīva* is susceptible to *māyā*, victim of *māyā*. And He’s the master of *māyā*, on the other side. *Māyā* is servant. *Māyā* is handled by His own sweet will. But we’re to be handled by *māyā*, misunderstanding. Otherwise we’ll be misguided, misled. So no material attraction should invite us. We must be very careful about where my aim will be always in the transcendental. And it is not very cheap, to get that is not very cheap. The help must come from above.

Hare Kṛṣṇa. Gaura Haribol. Even very few of the liberated souls can go up to that stage of confined consciousness. Even consciousness, even intelligence fails to guide us in the higher level. Only grace of the highest person may be our capital in the highest position. They will guide us. And even our intelligence, reason, all will fail. Hare Kṛṣṇa. Nitāi Gaura Hari.

Simplicity, sincerity, love, affection, but must be independent of mundane relativity. That’s the trouble. We’re a child at present in the mundane soil. It is very difficult to shake off the mental propensities and experiences. *Pratyakṣa*, *parokṣa*, *aparokṣa*, in the third stage *aparokṣa*, that is complete withdrawal from the world of experience, complete withdrawal, *aparokṣa*. Then *adhokṣaja*, then entrance into some other world. And that is all consciousness, and not only made up of such consciousness, my soul is built up by which, Supersoul, Supersoul soil.

vaikuṅṭhara pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṅṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā, 5.53*]

The earth, the air, the water, everything, they're all spiritual, and not only ordinary spirit, Supersoul. The spiritual substance by which I am made of, higher than that, Vaikuṅṭha. There I'm to go. How is it possible? I shall have to travel there, travel, wander, but the soil is more valuable than myself who will walk on the soil. The soil is made of higher stuff than one who will walk over the soil. It is almost impossible. Still it is possible only when any necessity from that land comes for me, only then. So for His satisfaction. Reality is for Itself. So for the satisfaction of Kṛṣṇa I may be taken over, I may have to walk over a soil, the stuff of which is of higher order than one who is walking over, than my soul. Can you dream? Can you imagine? The soil on which we shall have to walk, that is more venerable, more valuable, than one who is walking over that, that is myself, ourselves. When is it possible? Only possible when a demand is coming from the upper side.

"Admit him, and to come to Me."

They will have to obey the order. "Yes, you go there. You go there."

Only for the purpose of the satisfaction to attend any call from the highest position, that is possible, otherwise not. So *sevā*, service, service of Kṛṣṇa, that can only allow us to walk over the soil which is made up of higher stuff than we ourselves. It is more than imagination, more than dream. Still it is necessity for His satisfaction. So it has been stressed very highly, the Kṛṣṇa *priti*, Kṛṣṇa *priti*, for the satisfaction of Kṛṣṇa we're to go there, never otherwise. Our inner soul has got the capacity to attend the call of Kṛṣṇa and that soul may go over the Vaikuṅṭha, over Goloka, Vṛndāvana, anywhere and everywhere, which is made of higher material than our soul is. It is almost absurd thing, almost absurd.

So the *māyāvādī* says, "No, we can go up to abscissa. From the negative side we can withdraw, and we are to stay permanently in abscissa. We can't go higher."

But only devotional cult comes to us to give this information. That yes, it is possible to go up, but only with the object of satisfaction, not concoction of satisfaction. Real necessity, then we may be allowed. By service my heart will be so pure, and so intolerant, that we cannot live without the service of the Lord. We may be allowed to pass over the soil. So it is not a very cheap thing. It is not emotion, or anything else. The reality is so cruel, so stiff, so high. Only showing some tears, or some shivering sentiments, gesticulation, no chance. How much purity, self abnegation is not sufficient. But Kṛṣṇa interest, Kṛṣṇa higher servant interest, that is all in all. That must be created within our heart. Kṛṣṇa interest, Kṛṣṇa *priti*, Kṛṣṇa *prema*, that is the thing.

So Mahāprabhu says, "Not a drop of that divine love of Kṛṣṇa is within Me. I'm shedding tears so much. It is only to canvass the people, show to the people, 'oh you see how fortunate I am. I have got Kṛṣṇa *prema*, which great numbers of liberated souls cannot hope to get, I have got,' I'm shedding so much tears only for canvassing to the ignorant public for My fame that I'm a great devotee. But really, not a drop is within Me." Mahāprabhu says.

How great a warning it is. Now, should we try for this? Or we should go home and live happily with our mundane family? What is this? This is a hard nut to crack. Gaura Haribol. Mahāprabhu Himself says. So the great devotees, they're of the same temperament. "I'm trying but have not yet got, not yet have I got."

None says that I have got within my fist. But it is a very peculiar thing, that one says, "I have not got, but that devotee has got." They say, they can see, "He has got some favour in him, favour of Kṛṣṇa in him, but I'm devoid of that, I have not got." That is a peculiar thing.

"I have no money, but that gentleman he has enough money." A moneyed man, he may not think, generally, 'I have no money, some, scanty, that is for no purpose. He has got substantial money.'

So this is the nature. Hare Kṛṣṇa. Gaura Hari. It is written there, we all overlook.

vaikuṅṭhera pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

The soil, that is the earth, the water, the air, everything of Vaikuntha, is made of spirit, soul. And I come from *taṭastha-śakti*, and they from *svarūpa-śakti*, higher potency. We *jīva* are the outcome of *taṭastha-śakti*, the marginal plane, and they're of the *svarūpa-śakti*. So the one who is sprung up from this *taṭastha-śakti*, only with the help of *svarūpa-śakti* can they go over that land which is more valuable than him, only by their help. So according to the visa they will be allowed to travel over that soil. Passport has nothing to do. The visa, and there must be nature of visa also. How much confidential freedom may be attached to any particular visa? Will he be able to see the governor, see the president, see the king, the queen, such visa? Or ordinary visa to wander about the street? But classification of visa also.

Nitāi Gaura Haribol. Gaura Haribol. So here in this mundane world ...

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