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**Śrīla Śrīdhara Mahārāja:** The inner potency, of the higher potency, of Goloka, Vaikuṅṭha. They catch inspiration from there. They're utilised for the purpose of the centre there. That means that Yoga-Māyā, or *svarūpa-śakti* means that. The inspiration from there. And here, inspiration from different stages of enjoying spirit. And there, devotion, and there is also sections, Vaikuṅṭha, Goloka, and different *rasa*, inspiration, and they do accordingly.

Inspiration, that vibration from the centre. And here vibration from innumerable local centres of local interest. And there Nārāyaṇa centre, Rāma centre, Kṛṣṇa centre. But all meaning towards the main with some consonance with the main centre. There are also different centres of interests, different interests, *vātsalya*, *sākhya*, and others specific, but all meaning for the satisfaction of the Absolute. Here also different centres, but almost all meant for local interest. All vibration, different vibrations coming into clash for different interests. On the whole all of separate enjoyment of these things here, up to Satyaloka.

Then in Virajā, Brahmaloḥa, no traceable vibration originating there. Again from Śivaloka, some serving vibration originates there, of different stages, but all centre carrying interest. So here in this mundane plane also if they come from higher region they're always connecting with the centre. And some here escape, getting escape from local interest, they may realise such a position that they may be used as agent of that world, sometimes. May be used as agent, connected from there and may be utilised as agent. Though not always cent per cent converted into that, but they're utilised according to their liking. As much as inclined towards that interest, they're utilised by the higher officers.

**Vidagdha Mādhava:** So one might be inspired from the higher plane to describe Kṛṣṇa consciousness according to time and place?

**Śrīla Śrīdhara Mahārāja:** Maybe, maybe, if he's so qualified, so reliable, so pure, that he can catch and transmit. He may be selected as agent, to reveal the truth of that land.

**Vidagdha Mādhava:** But it is a rare thing.

**Śrīla Śrīdhara Mahārāja:** Rare, of course.

**Vidagdha Mādhava:** Is it possible that someone who is not pure...

**Śrīla Śrīdhara Mahārāja:** It is possible. When Mahāprabhu was in Purī He utilised one of His devotees, Nṛsimānanda, as a mediator. Nṛsimānanda he lost his senses and being inspired by Mahāprabhu he used to talk here about Him. It is mentioned in the *Caitanya-caritāmṛta*. *Nakula-brahmacārīra dehe 'āviṣṭa' ha-ilā*.

*sarva-loka uddhārite gaura-avatāra, / nistārera hetu tāra trividha prakāra  
sākṣāt-darśana, āra yogya-bhakta-jīve, / 'āveśa' karaye kāhān, kāhān 'āvībhāve'  
sākṣāt-darśane' prāya saba nistārīlā, / nakula-brahmacārīra dehe 'āviṣṭa' ha-ilā  
pradyumna-nṛsimhānanda āge kailā 'āvībhāva' / 'loka nistārība', - ei īśvara-svabhāva*

[“In His incarnation as Śrī Caitanya Mahāprabhu, Lord Śrī Kṛṣṇa descended to deliver all the living beings in the three worlds, from Brahmāloka down to Pātāloka. He caused their deliverance in three ways.] [The Lord delivered the fallen souls in some places by meeting them directly, in other places by empowering a pure devotee, and in still other places by appearing before someone Himself.] [Śrī Caitanya Mahāprabhu delivered almost all the fallen souls by directly meeting them. He delivered others by entering the body of Nakula Brahmācārī and by appearing before Nṛsiṁhānanda Brahmācārī. “I shall deliver the fallen souls.” This statement characterises the Supreme Personality of Godhead.”] [*C-caritāmṛta, Antya-līlā, 2. 3-6*]

He’s in Purī and Nṛsiṁhānanda here [Navadvīpa]. Nṛsiṁhānanda got inspiration like hypnotism from afar. Hypnotist can hypnotise only within the circle of his senses. But from far off also one can inspire, hypnotise, can use as medium. It is mentioned that Mahāprabhu did in Nakula Brahmācārī, who told, “Mahāprabhu is doing this, He’ll be coming very soon.” All these and many things foretold, and that was true and verified.

It is possible, it is mentally. Physically now it is possible by radio, by telephone connection, so many things are being made possible materially. But before it was done mentally. Mental psychic powers were more developed previously by the *yogīs*, devotees, and not these physical things. Now physically it’s being done by scientific knowledge, and generally it is easy for people to believe. But it was psychic in previous days so ordinary people could not know how it is being done. We also think it is impossible. But now physically possible, by phone you are talking with America, with London. What is this? It is also miracle. And mental plane was previously used for such purpose. They got such development. Even the *yogīs*, not even devotees, or in the case of God, but the *yogīs* also could develop such psychic power as to conduct things in this way.

Hanuman (?) has also recognised in his book that. “We hear that Indian *yogīs* they can cure diseases from distant place. It is possible I believe because a magnetic force is necessary to cure the disease.” It is the opinion of Hanuman. “A magnetic force is created and that removes the disease. So I believe that the *yogīs* previously as is said, the Indian *yogīs* could cure the disease by mental force and it is possible.” Hanuman told.

All the big Indian fights they all prove, say, and, that many wonderful things could have been done only by improving psychic power. Even so that they had communication with the demigods, they would come here and they also could go there, but only mentally. And that was a scientific transaction, though subtle, reliable transaction, not imagination.

**Vidagdha Mādhava:** There is a great interest in the west in this parapsychology, this subtle...

**Śrīla Śrīdhara Mahārāja:** Yes. Some eight or ten years back, eight Russians came here to enquire amongst the Indian *yogīs*, “That how we can understand, we can read things that are far off, in the Moon, or in the Sun, or in the Mars, or in Jupiter?”

Came here to enquire, that the ancient *yogīs* in India could do, and that is very quick. The mental speed, speed of a mind is considered to be the most rapid, most quick, so even more than electric movement, the light. So Russians came to enquire if such *yogīs* are available, for material purpose.

They told: “We have come for material purpose. We have sent a rocket there towards Jupiter. And whether by mental speculation, mental energy it is possible to catch that, to get information from there which will be more quick than the velocity of light.”

Velocity of light, velocity of electricity, electron or something, then quicker. Only mind can be quicker than that. And no other material thing can be quicker than the velocity of light, only mind can be quicker. And it had recognition in India, *manogati*. [The velocity of light is 186,000 miles per second] Mind can hear in a second you may remember your American abode, how far, in a second you can remember. Mind can go there, so mind is the quickest conveyance, medium.

So eight Russian persons came here some ten years back or so. "We have come with some material object if we can utilise the speed of the mind in the case of scientific researches." But they told that, "We failed, we could not do, we could not meet such men, now, here."

Once I was delivering lecture in \_\_\_\_\_ [?] in the assembly of the advocates.

They put a question to me. "What is this? That few years ago also we had connection with the gods, demigods, in Satyaloka, and now we have already detached. No god comes here, Devarṣi Nārada and others, so many gods they do not come here, or we cannot go there, disconnected. Only few years before, in the age of *Mahābhārata* also, freely the gods used to come here and Arjuna and others used to go there in the heaven. What is the reason?" That question came to me.

I told, the psychic power was very much improved at that time. Just as in dream or just as in, planched [?] you know? The departed soul they are drawn and we can have some talk with some departed soul in the planchet [?] - seance. Just as this is medium through a man or through a machine it is possible this sort of power was very much developed scientifically at that time, now we have lost that.

And I gave some instance, that suppose now the scientific civilisation has created much wonders, the aeroplane, the buses, the rockets. But if by some atomic war, what is that for which the whole world is afraid, that nuclear war, everything is damaged, the whole civilisation, atom bomb or hydrogen bomb. If such war breaks out and the whole civilisation finished, and then some books may be scattered here and there and they will find that before there was aeroplane, there was bus, all these things. The crippled persons they will be saved after this atomic war, they won't be able to understand.

"What is this written in the scripture? This is all false thing." Atomic war it destroyed the present civilisation. And in the books there will be much mention about those things, this aeroplane, this, this, and that, so many, passing. After the war the crippled persons that will remain they won't believe. "What is this here written? It is all false, all imagination." They will say, "All imagination, the scientific improvements all imagination." Nothing remained actually, no aeroplane, no rockets, no this or that, they will think 'this is all bogus.'

Now also it is such. That extensive culture of the mental power is no more. So we're deviated from that position. We can't see that Devarṣi Nārada is coming. If Devarṣi Nārada comes here he'll come in astral body. But my mind is not sufficiently developed to trace that here Devarṣi has come. I won't be able to trace. He won't come with physical body, his astral body. And if he comes here I won't be able to trace him. But if my mind had been sufficiently developed then I could see, "Oh Devarṣi has come." The impression would come to my mind, here Devarṣi comes, here Vyāsadeva comes, here Mahāprabhu, Nityānanda Prabhu has come here. My mind's eye, my minds, that impression in my mind would say it to me that here someone has come. But that side is blocked now. Rather with microscope I can see one insect is here, one virus is here, I can see through microscope. This is the age now.

**Vidagdha Mādhava:** Many years ago when Swāmī Mahārāja came to the west, one devotee arranged for a program. But when it came time for that program there was hardly anyone there,

hardly any people came. So the devotee he apologised to our Swāmī Mahārāja. "I'm sorry Prabhupāda no one has come to the engagement." And our Swāmī Mahārāja said: "Well, Nārada Muni came and Lord Brahmā he came."

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha, ha. "Yes, many come I see, I feel, but you can't see." Just as when Śukadeva delivered *Bhāgavatam*, his Guru Vyāsadeva, Nārada, Atri, Vasiṣṭha, all came there, the Gurus also came. So Swāmī Mahārāja went to the west with so much earnestness to preach the doctrine of love divine. His Gurudevas they went there to see how he's dealing in the way. It is not impossible.

*[nāhaṁ tisthāmi vaikuṅṭhe yoginām hṛdayeṣu vā]  
mad bhaktāḥ yatra gāyanti tatra tiṣṭhāmi nārada*

["My dear Nārada, I do not dwell in Vaikuṅṭha, or in the hearts of the *yogīs*, but wherever My devotees sing My glories."] [*Padma-Purāṇa*] & [Within the purports of *Śrīmad-Bhāgavatam*, 4.2.41 & 4.30.35]

By revealed law we can conceive. "Wherever My devotees sing, I cannot but be present there." The Lord Himself says. "*Nāhaṁ vasāmi vaikuṅṭhe*. I do not live in the transcendental plane. *Yoginām hṛdayeṣu vā*. Nor in the heart of a *yogī*. *Mad bhaktāḥ yatra gāyanti*. But wherever My devotees are singing with most earnest heart. *Tatra tiṣṭhāmi*. I present Myself there. I take My seat and hear their hearty song. Their singing and chanting carries Me. From the heart of the *yogī*, and even from the throne of My Vaikuṅṭha. I run towards where the *yogīs* they're chanting, where the devotees are chanting with much hearty devotion about Me. That attracts Me most." Nārāyaṇa says Himself.

So the higher devotees of Nārāyaṇa, along with Him, they come and to attend the assembly. It is not hyperbolic.

**Vidagdha Mādhava:** Can that be developed as Kali-yuga is now, or is it finished?

**Śrīla Śrīdhara Mahārāja:** That is possible, but devotees do not like to waste their time in those affairs. They have no time to loose. *Jñāna prayāsa*. *Yoga*, this is the system of *yoga*. They do not care for that. Their concentration is towards service.

There is a story that a devotee is very busily engaged in the service of Gurudeva, and he's very deeply absorbed. He has attained the satisfaction of the Lord Himself, and He has come in disguise. "You, devotee, I'm satisfied with your services, you come, I shall take you to Vaikuṅṭha." The Lord says.

The devotee says, "No, no. I have no time. My Guru Mahārāja has given, entrusted me with this service. I shall have to attend that. I've no time to go to Vaikuṅṭha with You."

Do you follow? Such attention towards the service. Even the call to Vaikuṅṭha he's not finding time to attend.

"I am concentrated. This is my duty I've been given by my Gurudeva. I have no time to spare to go to Vaikuṅṭha to fulfil my curiosity."

Ha, ha. What is Vaikuṅṭha? No time, such sort of attention, this exclusive attention is necessary, is laudable for the devotee.

If to some faithful, dutiful, servant, the master says, "No, no, you have laboured a long time, now you are tired, you come and take food."

"No, no, my master, I have no time. I must finish this, then I'll go and take food."

It is not impossible. A faithful worker he may reply to his master's call that, "Stop the work and come and take some rest."

"No, no. I have no time to take rest now. I shall finish this then I shall go and take rest."

This is the responsibility of serving.

...

...concentrate in such a way, in the service. Kṛṣṇa and Yaśodā, she's boiling milk for Kṛṣṇa. And Kṛṣṇa that Gopāla, the boy Kṛṣṇa is engaged to suck the breast of Yaśodā. And on the other side the milk is being boiled in a cauldron nearby, and the milk is overflowing and going down in the fire. And Yaśodā threw Gopāla from her lap and went to take care of the milk that is flowing away from the cauldron. This is like that. It is so extreme example that that is meant for Kṛṣṇa and though Kṛṣṇa is dissatisfied, when Kṛṣṇa is snatched away from His breast He is dissatisfied. Still, the attention of the materials for the service of Kṛṣṇa, that must be saved. They care so much. Apparently it may seem that Yaśodā is committing error. The Kṛṣṇa direct satisfaction continuing. He's sucking the breast and Yaśodā forcibly threw Him away and went to protect the milk, which in future may be utilised or not utilised. But the tendency towards the things of Kṛṣṇa's service.

"Everything meant for Kṛṣṇa. The whole thing is meant for Kṛṣṇa. So I must take care of everything, preserve everything. For the time being Kṛṣṇa may be a little dissatisfied. What does it matter?"

That is the tendency. A very fine, very subtle thing to detect and understand. But what is the underlying tendency, that emotion? That everything belongs to Kṛṣṇa. At the cost of the present, future must be kept up. At present we may suffer but we must still store for our future. This sort of tendency is in the interest of Kṛṣṇa, to be appreciated.

So service, *jñāna śūnya bhakti*. No curiosity. "I don't want to be a big juggler, or a *yogī*, or *jñānī*, or a big person." A humble servant of the *gopīs*, half educated, half jungle life, that satisfies Kṛṣṇa most. That point, that humble point, not very grand, grandeur. That may be adored in Vaikuṅṭha, but that is ignored in Vṛndāvana *līlā*. Simple, simple, plain, ordinary. Neither high nor low, golden mean is there. The degree of meanness, that is also infinite. The degree of nobleness, that also is infinite. Grandness also infinite. The middle point we may say, the golden mean. There the love, love is there, does not want to see more future, only the present, concentrated present, love. It may risk whole future. Past may not care at all. But act, act in the living present. That grandness, reverence, that is not very suitable for love. The plain life, that is the highest position of the transactions of love. We're to think like that. Grandeur disturbs us in our transaction with true love.

**Vidagdha Mādhava:** In the west, Swāmī Mahārāja has given us Deity worship in a grand way.

**Śrīla Śrīdhara Mahārāja:** That is *arcana*. *Arcana* that is specially meant for Vaikuṅṭha, not in Goloka, *arcana*. In Rāmānuja *sampradāya* the *arcana* holds the important position. But in Gauḍīya *sampradāya*, *sevā*, service, *bhajana*. Also in Vṛndāvana and other grand, many positions in a grand style it is seen, the worship, but that is only after realisation possible. *Arcana* has been recorded as of lower strata.

*arcayam eva haraye, pūjām yaḥ śraddhāyehate  
na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ*

["A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service."] [*Śrīmad-Bhāgavatam*, 11.2.47]

*Arcana* and *bhājana*, difference, *arcana*, Deity. That is *arcana* means a trial.

Before the actual fight, that mock fight. When the planes or the navy they show some posing of fighting, what is that? What is the name of that? They're showing as if they're fighting. The show of fighting, what is that? Something like mock fight, that is a show.

So *arcana* is like that. The previous, with the dolls to acquire some habit and to practice something. As a child they play with the dolls as if after with the dolls as if after marriage they are playing. In this way. That mock playing, or something what you say.

So *arcana* something like that. As a preparation to the real service we're engaging ourselves in similar things. In the external plane, with the external senses, we're making attempts for some service. But there I'm also not fully grown, and whom the worshipping is going I do not see there fully, a mere appearance. I'm not a pure cent per cent servant, and the Deity before me I can't feel that really He Himself is sitting and taking my services. But approximate, dealing with some approximate trial so that after we can come in real connection it will be helpful for me. I'm making some practices, that *arcana*. So it is *kaniṣṭha adhikāra*.

*arcayam eva haraye, pūjām yaḥ śraddhāyehate  
na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ*

It is material conception. The higher conception one will leave *arcana* and go to serve a devotee. In the heart of the devotee, higher expression of the Lord, than the expression of the Lord in the Deity. The more real in the heart of a devotee, the presence of the Lord is more real, more in conscious form. And there in some material form to me. And there in the heart of a devotee the same Lord existing, but that is of higher form, very conscious. In conscious form He's present in the heart of a devotee, the devotees after that feeling, that sentiment, that is of conscious matter. But what we find in the Deity here we find those that cannot understand without in terms of sense experience, Bhagavān the Lord has come, has taken the form of a Deity towards them. Those that do not understand anything but which is not in the experience of their, within the bounds of their sense experience, the eye, the hand, the nose, the ear, He comes down to the lowest section as a Deity. But who can catch His spiritual existence, for them it will be more beneficial to serve a devotee than the Deity.

There was one incident mentioned in *Bhāgavatam* (eighth canto). Once, you might have heard the story of Gajaraja (Gajendra). There was a king in the Southern India, he himself was engaged in worshipping his own family Deity. At that time Mahārṣi Agastya, Agastya Ṛṣi, a devotee, he came to his palace as a guest. The information was given by a man, servant, to the king who was engaged in the worship. But the king he showed some attitude that he can't see. He heard that Agastya had come, a great devotee. But he did not care to answer in any way that he has got the information. He showed that he's deeply engaged in the worship, he did not hear. After finishing his worship he came and then he enquired, and then made arrangements for his refreshments, of the Ṛṣi. But

because when the Vaiṣṇava guest came he attempted a posing that he can't see, he's deeply engaged in the worshipping, he committed offence against Agastya Ṛṣi, Vaiṣṇava offence. And for that, in the next life he got the birth of an elephant. And then there was a long fight between that elephant and a crocodile. And when the elephant was too much tired, he can't fight, he took the Name of Kṛṣṇa. "Lord save me." And that temperament came because he was a devotee, that king he came to take the form of this elephant, he was a devotee internally. So that Gajaraja, that king of the elephants when he could not save himself from the attack of that crocodile he chanted loudly, "Kṛṣṇa."

There is a Bengali saying: Braja rajay pukari krsna rakha apta jivana hari [?]

"Now I am going to be finished, oh my Lord protect me."

Krsna ke pukari mathurase godare cari ke dhari goaka hari mari ka mari udhari [?]

But the birth of the elephant came to that human king only for the offence that he disregarded the devotee guest with the plea of his engagement..