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Dayādhara Gaurāṅga: ...people who live around the temple they think it's a very good bargain. They like Mahānanda Prabhu's *prasādam*.

Śrīla Śrīdhara Mahārāja: But if it's meant that these rich dishes can be distributed to the people, and it will be easy to have intimacy with them, and we shall get them for the service of the Lord, then that will fetch another meaning. Not for himself, but to entrap the persons by good dishes and to try to engage them for higher service. Then it has got its justification in another way.

Dayādhara Gaurāṅga: That may be his...

Śrīla Śrīdhara Mahārāja: Or if for only his tongue, of course it is not good.

Dayādhara Gaurāṅga: No, not at all.

Śrīla Śrīdhara Mahārāja: But if it is unavoidable it is better to offer and then to take. The relation is there.

Dayādhara Gaurāṅga: Yes, yes, yes. He's doing for the preaching, but he's not averse to relishing it himself.

Śrīla Śrīdhara Mahārāja: Ha, ha.

Dayādhara Gaurāṅga: Ha, ha, ha. But he does not want to...

Śrīla Śrīdhara Mahārāja: Mahāprabhu's general direction to Raghunātha dāsa. Mahāprabhu gave him instruction that, "I appoint Svarūpa Dāmodara for your spiritual education."

Then still [Raghunātha] Dāsa Goswāmī he was roaming about.

"What do you want?"

"I want some direct advice from You how I shall go, how I'm to go on."

Then Mahāprabhu, "I've already given you in the custody of Svarūpa Dāmodara. He knows much, even more than Myself. Still if you've got special regard for My advice I generally give this advice to you."

*grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe
[bhāla nā khāibe āra bhāla nā paribe
amānī mānada hañā kṛṣṇa-nāma sadā la'be
vraje rādhā-kṛṣṇa-sevā mānase karibe]*

[Śrī Caitanya Mahāprabhu told Raghunātha Dāsa Goswāmī: "Don't indulge in worldly talk, don't hear worldly talk. Try your best to avoid mundane matters. Don't eat delicious dishes, but take whatever ordinary food may come of its own accord; and don't dress luxuriously. Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana.

Mentally, be in Vṛndāvana rendering Service to Śrī Śrī Rādhā- Kṛṣṇa-*līlā*.”] [*Caitanya-caritāmṛta, Antya-līlā*, 6.236-7]

“Don’t allow yourself to mix with these mundane topics, neither listen nor participate. *Nā śunibe, grāmya-vārtā nā kahibe. Bhāla nā khāibe āra bhāla*. Don’t eat anything tasteful. And don’t use any gorgeous dress, rich dress. *Amānī mānada hañā kṛṣṇa-nāma sadā la’be*. And you try to take the Name of Kṛṣṇa constantly with the attitude of such humility that don’t disturb anybody, and don’t allow you to be disturbed by the behaviour of others. *Amānī mānada*. Don’t hanker for any respect outside, and neither you lack giving respect to others. Always give respect to others, and don’t hanker respect from anyone. *Amānī mānada*. In this attitude you go on taking the Name of Kṛṣṇa incessantly. And *vraje rādhā-kṛṣṇa-sevā mānase*. And in the middle, within your heart, try to understand what is Rādhā-Kṛṣṇa *sevā*. Rādhā-Govinda *sevā*, that is not to give vent to others, to advertise. Keep it within the core of your heart. And there you try serve Rādhā-Kṛṣṇa.”

And that was the concise advice to Dāsa Goswāmī by Mahāprabhu. So *bhāla khāra bhāla para*, good dress and good eating, it is not good generally. At the same time Mahāprabhu says somewhere,

Akanta bhuliya khara prasādam seva utka kori nama sankirtan [?] “Fill your belly as much as you can, up to throat. And also, don’t be miser to use your energy fullest, and cry aloud ‘Kṛṣṇa, Kṛṣṇa, _____ [?]’ To use your energy to the fullest degree, and take from the store of Kṛṣṇa as much as you can, take it. Utilise energy for the service of Kṛṣṇa in any stage of life. And don’t be self centred, be God centred.”

Elephant and ant. Elephant eats much but gives her service also. And ant cannot eat much but may bite a devotee. So less eating is not very important thing. Nor in the store of Kṛṣṇa no want of things, supply. So whatever suits you take that sort of energy and use it to the fullest extent for the service of Kṛṣṇa in any duty. But generally from your particular case you are tempted by the taste, and this,

*atyāhāraḥ prayāsaś ca, [prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyaṁ ca, ṣaḍbhir bhaktir vinaśyati]*

[“One’s devotional service is spoiled when he becomes too entangled in the following six activities: (1) *atyāhāra* - eating more than necessary or collecting more funds than required; (2) *prayāsa* - over-endeavouring for mundane things that are very difficult to obtain; (3) *prajalpa* - talking unnecessarily about mundane subject matters; (4) *niyamāgraha* - practising the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scripture and working independently or whimsically; (5) *jana-saṅga* - associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness; and (6) *laulyaṁ* - being greedy for mundane achievements.”] [*Śrī Upadeśāmṛta*, 2]

Three *vega*, *udara-upastha*, *jihvā vega*. Tongue wants to eat sweet things, tasteful things. And belly also wants to get more, to fill up, this is *udara vega*. *Jihvā*, *udara*, and they produce some bad effect in the union of men and women, *upastha vega*, they generally produce.

[vāco vegarṁ manasaḥ krodha-vegarṁ, jihvā-vegam udaropastha-vegam

etān vegān yo viśaheta dhīraḥ, sarvām apīmām pṛthivīm sa śiṣyāt

["A sober person who can control the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world."]

[*Śrī Upadeśāmṛta*, 1]

So by controlling the food we can also - it may be help to control the other senses also. So generally we shall not eat much. But if independent of other misuse we can utilise the full food energy for the service of the Lord no objection. The very spirit of the thing should be taken, and not only form. The amount of service, the quality service.

In our Maṭha, those that did brain work they were given some milk. And those ordinary physical, they may eat this curry and this *dāl*, sufficient for them. But those that will have to do this writing and this reading, all these things, some milk food is necessary for their brain. In this way, this is *yukta-vairāgya*, according to necessity. Anyhow the purpose will be the service of Kṛṣṇa and the Vaiṣṇava.

Dayādharma Gaurāṅga: Bhaktivinoda Ṭhākura says, "*Vaidā bhaktas* should guard themselves against offence in serving God and chanting *Nāma*. Offences arising during service, and offences arising while chanting *Nāma*, are shown separately."

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura also has written in *Kṛṣṇa-saṁhitā* in the end. *Bhāvagrāhi*, *sāragrāhi*, two sections. There is a section who bears the burden in the memory so many advices of the scripture, one section, bears the burden in the memory. Another who understand the very gist, the substance of the advice, *sāragrāhi*. The *sāragrāhi* section also may be divided into many sections, though even apparently they're engaged in the physical affairs, but at heart they're there. It is possible. Doing, even as a king he's conducting the government administration outwardly, but inwardly he may have his life in Vṛndāvana, even in the secret camp of Rādhārāṇī, Kṛṣṇa, service. It is also possible.

Dayādharma Gaurāṅga: So his understanding is more developed, than the one carrying in the memory.

Śrīla Śrīdhara Mahārāja: Ah. Carrying in the memory, lower. But who has got the very gist, very substance within, they can withdraw from the physical connection and devote most intensely for the service of the Lord. And when they come outside then he's also conducting administration and so many business also. It is also possible they say. They're *sāragrāhi*. Double phase of life is also possible. Though they're seen in the public works and affairs, or in his family affairs, so much engaged, but it's possible that when they have finally got that pure conclusion, this is all mortal and that is real. And when they attain that real they can do it fully, and their existence in the outside is formal one. It is also possible.

So in different type of cases, but real thing is that the degree of purity in the surrender and service, whatever be the outward adjustment. The internal adjustment is independent of outward expression. It is possible, but not always. Specially in the lower case, physical adjustment helps the inner. We shall try to convert our valuation of the physical things to help us to reach the internal valuation of everything.

Dayādhara Gaurāṅga: He says, Bhaktivinoda Ṭhākura says, "According to *Varāha-Purāṇa* and *Padma-Purāṇa*, offence of service is five-fold." And then the first one he says, "Want of taking care according to ones mite." He's talking about Deity service, or he's talking about *vaidā bhakta*, more generally. He says, "Want of taking care according to ones mite." And then he explains. "There is wealth but no timely festival is performed about the Deity. In spite of ability service is made by inferior kinds of materials."

Śrīla Śrīdhara Mahārāja: *Vittha sāthya*, to deal miserly.

Dayādhara Gaurāṅga: Yes. So he's saying, "You have ability to serve Deity nicer..."

Śrīla Śrīdhara Mahārāja: "But you do not care." That is you are not using yourself fully, not dedicating fully according to your capacity. That is miserly dealing about that. Of course that is bad.

Dayādhara Gaurāṅga: But then on the next page he says, "During service you should consider yourself as the most humble servant of God. Without doing this, if you praise yourself or consider yourself as superior worshipper, there will be pride at the time of service. If you worship with many materials with pomp and show, thereby thinking yourself great, then it is also a pride in service."

Śrīla Śrīdhara Mahārāja: Yes, of course. The common thing that is according to your surrender everything will be useful. Your understanding, your realisation about truth, the real realisation, it will depend on that, the common thing. So many stages it may take.

Dayādhara Gaurāṅga: These items that I wanted use in Deity service, they were items I had bought in order to sell to make money. But I was unable to sell and make a profit, so...

Śrīla Śrīdhara Mahārāja: Not only money making business, it should not be thought so low, it has got its benefit, but still it is meant for the lower section of devotee.

Dayādhara Gaurāṅga: Yes, yes, yes, yes. But *I* had done this.

Śrīla Śrīdhara Mahārāja:

*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]

Who are making much of the idol worship, and disregard the devotees, they're of lower type. But the higher type they'll regard more the devotee than the *Arcā*. Because in the devotee also there is also expression of the Deity in more original form. In the heart of the devotee there is the Deity Who is guiding him always. And that is higher expression of the Deity than in the physical

plane. So the middle class of devotee he will have greater appreciation for the devotee than the *Śrī Mūrti*. Ignoring devotee, if he goes to worship the Deity that commits offence.

When I first came to the Gauḍīya Maṭha there in Calcutta in a hired house, Mahāprabhu's *Mūrti* was in an out room. And our Guru Mahārāja used to live on the first floor, only one room there on the roof, and he used to stay there.

I asked one day one gentleman, I'm coming and going, "This *Mūrti* of Mahāprabhu it is made of the wood, or earth, or minerals, what is it?"

He was enraged with me. "What do you say? *Sākṣād* Mahāprabhu, He's Mahāprabhu Himself. Don't think of wood and this or that."

"Is it?"

"Yes. Mahāprabhu Himself is there. Don't think otherwise."

"And if Mahāprabhu Himself is here, then who is the best devotee amongst you, your Gurudeva, he must remain with Mahāprabhu. Can we not expect like that? Mahāprabhu Himself is there, and best devotee amongst you he must be with Mahāprabhu. But he has engaged one of his junior devotees to take care of Mahāprabhu, and he's above. What is the reason?"

Then he told me. I could catch somewhat. "That he's also near Mahāprabhu always in his heart. And that is the higher expression of Mahāprabhu, than this." I could follow somewhat.

So in the heart of the devotee there is also Mahāprabhu. And that is more living Mahāprabhu than in this Deity. So Mahāprabhu, Kṛṣṇa, all, it is going to the natural conception of *sat, cit, ānanda, cetan*, spiritual. And He has come down for the lowest section in this form to take physical service from us. He has come down to attract the lowest type of devotees He has come down. But higher form of devotee, without the *Śrī Mūrti*, they can go on with their services. And the highest class, everywhere they cannot see anything which is not connected with God. Everything connected with God. The highest class all connected with God. In this way. Hare Kṛṣṇa.

Whenever any forest He sees, "O, Vṛndāvana." Any hillock, "O, Govardhana." Gives that sort of impression in Him, and He enjoys that *līlā*, everything.

A naughty boy is moving here and there against the memory of Kṛṣṇa. Kṛṣṇa was such, ha, ha. Very over energetic, and doing this and that, and destroying, breaking so many utensils. And so many things wasting. And disturbing mother. A little boy Kṛṣṇa. These things will come. Gaura Hari bol. So I close here.

...

Dayādharma Gaurāṅga: The devotee is always going to worship, do *bhajan* in the evening. But if he chances on Hari *kathā* then he does not care for the *bhajan*, the *pūjā*, the *arcana*, like this, if he happens on Hari *kathā*. Because all of these things are - the goal is Hari *kathā*.

Śrīla Śrīdhara Mahārāja: *Kīrtana* is better than *arcana*. He's engaged in Hari *kathā* with a devotee, and the time of *āratik* or *sandhyā* that is crossed.

That He won't mind it, the Lord won't mind it. "You're engaged in another form of worship. He was talking, he was also making a *pūjā* of Mine in another form." He'll take like that.

That sincerity of the heart, that is all. Ha, ha. You see, once Kṛṣṇa was guest at Vidura's house, Vidura was out for begging, and Vidura's wife was there. Kṛṣṇa suddenly came. And Vidura's wife perhaps was in the bathroom, she was forgetful of the... Kṛṣṇa has come, His voice perhaps she could catch, and she... they were very poor, their style of life was very, very poor, no cloth. But she's forgetful of her own position she's coming out. Kṛṣṇa has to throw His over cloth to her body, and then was wrapping her body with that cloth. She came to Kṛṣṇa and after making Kṛṣṇa to sit somewhere, then how to serve Him? Apparently nothing they had in the room, only some plantain fruit. Then she took that plantain and she's uncovering the plantain and instead of giving the fruit to His hand she's giving the cover to His hand. And Kṛṣṇa is eating that cover of that plantain.

Just at that time Vidura and Nārada, both of them reached there and they found this scenery.

Then Vidura cried aloud, "What are you doing? Leaving the fruit you are giving the cover to Kṛṣṇa and He's eating."

But He's unconscious about that. "Yes, am I doing like that?"

Then Nārada remarked, "Here she's forgetful of her own self with the joy suddenly finding Kṛṣṇa in her house, overjoyed, lost all her senses. I don't blame her. But our Lord, what He's doing? How He's eating the cover? Why He cannot suggest that, "O, give the fruit not the cover." I blame not the devotee but the Lord."

Then Kṛṣṇa remarked, "Nārada, I'm neither eating the fruit nor the cover. I'm eating her devotional sentiment."

Then how to assert things, what is what?

*patraṁ puṣpaṁ phalaṁ toyam, yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam, aśnāmi prayatātmanaḥ*

["Certainly, if one offers Me with devotion a leaf, flower, fruit, and water, I partake of that whole offering from such a pure hearted and affectionate devotee of Mine. With heartfelt love, I graciously accept."] [*Bhagavad-gītā*, 9.26]

"Whether it is a leaf, or it is a flower, or it is fruit, or it is water, it does not matter. But what is given, offered to Me with devotion, with dedication, I accept that. *Bhāva-grāhī-janārdanaḥ*. Only I take that mental emotion, that regard towards Me. I eat that, and not the outer representation."

Something like that. Gaura Hari bol. So I close here. Eh?

Dayādhara Gaurāṅga: I had one more question.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. What is that?

Dayādhara Gaurāṅga: I just wondered if you could elaborate. Because the first time I ever hear of this, Bhaktivinoda is telling that there are, he says, "Knowledge by senses is possible to all *jīvas* having senses. Knowledge of feelings of the external world is carried by senses through the nerves to the brain. These feelings are carried from the external world by the first faculty of mind which is the inner sense. Then, by the second faculty of mind these feelings are kept in memory. By the third faculty they are united and separated."

Śrīla Śrīdhara Mahārāja: Assimilation.

Dayādhara Gaurāṅga: Ah. "Resulting in imagination and contemplation. The fourth faculty determines the quality of these feelings and minimises their number." Differentiation I suppose. "And again dividing these feelings increase their number. By the fifth faculty a common meaning is obtained from these assorted feelings. This is called reasoning."

Śrīla Śrīdhara Mahārāja: Yes. Psychological analysis. That is applied in the experience of this world. Hare Kṛṣṇa.

Dayādhara Gaurāṅga: This is all the subtle body. So, but I never hear this division before, five faculties. But then he goes on to say that, "Man is not satisfied by that."

Śrīla Śrīdhara Mahārāja: This is inductive process. But deductive process is independent of this. Knowledge coming down from higher to lower. This is the *āroha-panthā*, the ascending method, from the world of experience it is going for higher utility in the human plane. Not possible in the animals also with such analysis. But the deductive knowledge is something else, deductive, descending from higher to lower, *śrauta siddhānta*. It captures the centre and then it comes to the senses. From higher to lower. And this can help to certain extent, to help the people of the worldly scholars, these analytical things may be used. They're collected from outside and through this particular process it comes to some universal position, and reckoned that this is this, this is that, of different kinds. They're all deeply ascending method collected from outside. But the descending process first captures the centre heart, and then it extends itself to every quarter and corner, to the physical plane, then come to the senses also. And without coming to the level of senses also it can fill up the whole heart and whole mental system.

Hare Kṛṣṇa. Ke?

...

Dayādhara Gaurāṅga: ... appears contradictory. It's confusing to me. He says something about power.

"In the original decision of *tattva*, or truth, there is no other independent being than God. He's all powerful. Out His unthinkable infinite power all *jīvas* and *jagat* have sprung up. Power is not different from the powerful. When *jīva* and *jagat* are the evolution or *pariṇāma* of God's power, then they cannot be separate entities if judged from the angle of root or first cause. But if judged impartially power cannot be said as powerful."

One he says, "Power is the same as the powerful." Then he says...

Śrīla Śrīdhara Mahārāja: That is applicable everywhere. Every stage that is applicable. *Tāṭa-stha*, a relative and absolute consideration. *Acintya bhedābheda*. So Mahāprabhu in a generalised statement He represented that everywhere there is common and difference. And that is *acintya*, unthinkable, because that depends on the sweet will of the Lord. Everything is different in some way, and common in some. You can compare anything with everything, something common something different.

Dayādhara Gaurāṅga: Hmm. Depending on angle of vision.

Śrīla Śrīdhara Mahārāja: And depending on the sweet will, so it is *acintya*, not comprehensible within you in any time.

*mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.*

*na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram
[bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanah]*

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] ["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [*Bhagavad-gītā*, 9. 4-5]

"I'm everywhere, I'm nowhere. Everything in Me, nothing in Me. Try to understand My peculiar position, you Arjuna, what am I."

This is inconceivable, the relative and absolute principle, it depends on His sweet will. The key in His hand. It's applicable everywhere, from gross to subtle-most.

Dayādhara Gaurāṅga: So we're independent, but yet we're slave.

Śrīla Śrīdhara Mahārāja: Also slave, both existing together, sometimes this side, sometimes that side. Everything is possible.

Bhaktivinoda Thākura has written in one place that, "Even if He wishes the whole plane of *jīva śakti*, the *jīva* potency, may be destroyed."

In philosophical jugglery also, "God is free, can He commit suicide?" Ha, ha, ha. The questions were there. "If He's free then He can commit suicide. And if He committed suicide then He's no more." Ha, ha. These are fallacies, disease of the thought. But in other words He commits suicide in Brahmaloaka. In Brahmaloaka is there, non-differentiated plane, there is suicide, after suicide He's represented there, as non-differentiated Brahman. And highest assertion in Kṛṣṇa conception.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi. Nitāi.

This is a very peculiar *śloka* and the basis of all philosophical thought.

"I'm everywhere, I'm nowhere. Everything in Me, nothing in Me."

Contradiction, a pure, straight contradiction, and that is harmonised.

Dayādhara Gaurāṅga: Inconceivable.

Śrīla Śrīdhara Mahārāja: "Try to understand what is My peculiar position, Arjuna. I'm not mad that I'm giving contradictory statements to you. The inner substance try to catch. Everywhere, I'm everything, I'm nothing. Everything in Me, nothing in Me. What is this? Pure contradiction. I'm there."

Then what am I? Try to adjust. What can go beyond the jurisdiction of this statement? Nothing.

[?] So I take leave of you. I shall go to shave.

...

... intact, to purify spiritually, Ganges water. So Vaiṣṇava not baring mentally or physically he should be weighed. But soul's property is devotion. Vaiṣṇavism is souls function, the quality of the soul, neither the mental system nor the physical system. Physically he may be blind, he may be lame. Mentally also he may be little lower, and little greedy also. But that won't disturb his Vaiṣṇava characteristic, that is faith, faith in Kṛṣṇa.

*dr̥ṣṭaiḥ svabhāva-janitair [vapuṣaś ca doṣair
na prākṛtatvam iha bhakta-janasya paśyēt
gaṅgāmbhasāṁ na khalu budbuda-phena-pāṅkair
brahma-dravatvam apagacchati nira-dharmaiḥ]*

["Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water."] [*Śrī Upadeśāmṛta*, 6]

Svabhāva means that nature. *Vapuṣaś ca doṣair*. And physical defects, deficiency. *Na prākṛtatvam iha bhakta-janasya*. We should not go to give our judgement seeing all these things taking into account. 'Why a Vaiṣṇava should be blind? Why the Vaiṣṇava should be lame, or deaf? Why that Vasudeva Vipra was attacked with leprosy? Why that Sanātana Goswāmī had so many itches oozing so much bad juice from the body? Why that Vaiṣṇava is attacked with fever? Why Mahāprabhu had fever when He was going to Gayā?' All these things not to be accounted.

Just as Kṛṣṇa also told, "O, I have got a severe headache." Kṛṣṇa also told of His headache, also in Vṛndāvana, sometimes told, "The dust of the holy feet of My devotee will cure."

And here also Mahāprabhu told, "The foot-wash water of the *brāhmaṇas* will cure My fever." When going to Gayā.

And Vṛndāvana also wants Kṛṣṇa, he fainted. And in another body He came as a physician, and He came to see and He expressed the opinion, "O, a serious disease, and it can only be cured by a medicine, but for that medicine some water is necessary carried from Yamunā by one lady who is chaste beyond any doubt. She should carry by an earthen pot which has so many pores, thousand pores, in an earthen pot. And a chaste lady will carry water from Yamunā in that pot. It is necessary, and I shall give some medicine, then the boy will be cured. Otherwise no further."

Then Yaśodā she looked around. She asked Kuṭilā and Jaṭilā, [Rādhārāṇī's mother-in-law and sister-in-law] they were blaming Rādhārāṇī always for Her character. So Yaśodā she found among

the crowd that Kuṭilā and Jaṭilā. With folded palms she prayed to Jaṭilā, she was advanced stage, age.

“Your character is beyond all suspicion. Please save my Son. Go with this porous pot and carry some water from Yamunā.”

Then Jaṭilā told, “How is it possible? So many holes, pores, how water can...?”

Then the physician, Kṛṣṇa, told, “Yes, it will be possible if one is a chaste lady, then she’s be able to do.”

Then Jaṭilā anyhow entreated by Yaśodā extremely, she tried but no water. She’s taking water but the water going away through the pores, holes. Then impossible, what to do, so many followers also went. Then next Yaśodā appealed to her daughter Kuṭilā.

She also, “This is absurd, impossible. How can anyone fetch water in a porous pot?” So anyhow by the request of Yaśodā she cannot avoid, so much earnest appeal. She tried, but the same thing. Then no one in the crowd agrees to go to fetch water...

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