

IDEAL REALITY

by

Srila Sridhar Dev Goswami Maharaj

Introduction

In the newspaper we found that once one sadhu (sage) was living in the Darjeeling hills area of the Himalayas and he was very liberal and gentle. So many animals used to come to him. Some were licking his body. Some, he was brushing the animal's body. In this way he lived very plainly in his forest ashram. Then when an earthquake was coming that portion of the hill would be dissolved, separated from the main part of the hill, and that sadhu would have to die.

The animals, including a stag and deer, those animals came and using their horns they began to push the sadhu out of his ashram. They took the sadhu out of that place and immediately there was an earthquake and that portion of the hill went down. It collapsed. The animals knew an earthquake was coming through intuition.

We are told that an impending earthquake is known by some birds and also by some deer and other animals. But still even now the human brain has not been able to work out when an earthquake may come. When a flood is coming the ants are seen to go up with their eggs. Some kind of subconscious intuition is there. It is called intuition. There are things a man cannot know by his brain's calculation which many beasts can know by intuition.

The future event reflects itself in the present through different symptoms. This is not superstition it is a fact.

Before I go to read a drama or some literature I will have to undergo a course of study in order to understand the letters of the alphabet, grammar and the use of a dictionary. After having that understanding I can hope that on the basis of my knowledge I can read the drama and get some pleasure. So then, when we go to examine whether there is a God at all, or whether everything is chaos or instead a cosmos, a system of universal government or of any good rule - all these things, whatever it may be - we first feel a necessity to seek understanding.

Whether there is a God at all: is it the reign of some considerate person or anarchy? Or is it only Satan that is master of the whole world? These things we have to consider in the beginning and then when we

are convinced that the universe is a divine harmony and that it is a reign of goodness and beauty which is controlling life, then at that time we shall approach further, seeking to find out what that goodness is.

What is our hope, and how shall we get it? Searching in this way we shall understand that there is God. We can put faith in God and feel relieved. There is One and he is all good and no injustice can go on because we are under his rule. There is judgment and mercy. All these things we can understand if we have a real and proper conception of God.

What is the characteristic of that God? God is the guardian of the whole universe, but what is his characteristic? Ultimately, in the Veda, the ancient literature of India, and in the Srimad Bhagavatam scripture, and in the teachings of Sri Chaitanya Mahaprabhu our divine guide, it is said very clearly that God is love and beauty.

The highest conception of God is that he is Krishna. He loves everybody and He is very beautiful and charming. It is very easy to feel happiness when we live our life in connection with him. We will feel "I want to experience that Krishna conception of God. I want to live there with Krishna."

In the beginning there is the thought about whether it is possible to find if there is any power that can control the whole of existence. A power who can maintain peace and harmony and save us from anarchy and from unfavorable random attacks from forces in the natural environment. In this way the search for God begins and moves on. But a time will come when we will feel a connection with the sages from the past who wrote about the experiences they had of their own soul and of Lord Krishna. In our own heart we will have an understanding of the teachings of Krishna about karma and the immortality of the soul. A feeling will come in our own heart where we are getting joy and inspiration from the ancient books.

And also when we feel there is justice here in this world, when we see how things are going on with our own experience and through the advice and experiences of others which are related in many sacred books, we will feel we should have faith and act things according to the teachings of Sri Krishna and the holy sages. We shall begin to make progress and feel something more about God. Then we will consider that this Krishna consciousness we have found is more real than the physical experiences we have about this material world, the experiences we are getting through our eyes and ears.

Chapter 1

When Krishna is at the summit of the hill at Govardhan and he sees his brother Balaram and his sakhya friends playing in the pasturing ground below, Krishna also sees his mother Yashoda with all her vatsalya helpers busily preparing his meal. All the dasya groups of servitors are seen to be engaging in an arrangement under the direction of his mother Yashoda. The milk maid Chandravali, with her group of friends, is approaching a particular meeting place; while Krishna's beloved sweetheart Srimate Radharani is coming with her madhura lila friends to an appointed place to be united with Krishna. All the different groups around Govardhan are assembling there - santa, dasya, sakhya, vatsalya and madhura - all are in Krishna's sight. He is overseeing everything. There are so many affectionate servants all vying for his attention, but Krishna's eyes are always drawn to Srimate Radharani and her group.

If we approach Krishna directly to give service to him, we shall be losers. Radharani's service to Krishna is of the highest order in every way. If we devote our energy to help Radharani our energy will be utilized in her service. In this way, she will serve Krishna with her service more enhanced. Then the reciprocation will pass to us through her as our reward. That will be devotion of the highest type (mahabhava).

Radha and Krishna cannot be conceived of as separate entities; the two of them are one and the same. Still, we are told that in ancient times they divided into two. Then again, both of them combine as Sri Krishna Chaitanya, whose luster and mood is that of Srimate Radharani and whose nature and reality within is Sri Krishna's.

Sri Krishna Chaitanya is a hidden avatar. He came in this world just 500 years ago disguised as a devotee with the mood of Srimate Radharani. In this current Iron Age (kali yuga) Sri Krishna Chaitanya has appeared in the world and he performs a double function: he preaches about chanting the name of Krishna and, more importantly, he assumes the mood of Radharani to taste his own sweetness (rasa). He is sweetness himself and Krishna thinks, "What is the intensity of the finest sweetness in me? I would like to taste that." But only devotees can taste that so he took the position of the supreme devotee Radharani to taste himself as Krishna, the central, final and perfect form of sweetness. Only Radharani can taste the maximum sweetness, so Krishna has to take her nature, her mood and temperament to taste his own intrinsic ecstasy. For that reason he descended in this world as Sri Chaitanya avatar. His first duty was to spread congregational chanting of the name of Krishna, and the secondary, internal, private duty was to taste his own intrinsic ecstasy in the mood of Radharani.

In Puri on the shore of the Bay of Bengal in India, Sri Krishna Chaitanya lived with his associates including Gadadhara Pandit, and he tasted that great ocean of sweetness continuously for twelve years (1522-34 of the Christian calendar). For six years he extensively travelled round India then, in his last twelve years on earth, he passed his time only in the process of tasting that sweetness.

I once wrote this poem:

nilambhodhi-tate sada sva-viraha-ksepanvitam bandhavam
srimad-bhagavati katha madiraya sanjivayan bhati yah
srimad-bhagavatam sada sva-nayanasru-payanaih pujayan
gosvami-prabaro gadadhara-vibhur-bhuyat mad-eka-gatih

"On the shore of the broad blue ocean, Gadadhara Pandit used to read Srimad Bhagavatam to Sri Krishna Chaitanya, who was suffering from the great internal pain of separation from himself (Krishna). Gadadhara Pandit supplied the wine of Krishna's stories to intoxicate his afflicted friend and give him relief. As he read, tears would fall from his eyes like flower offerings onto the pages of the Holy Scripture Srimad-Bhagavatam. May the pleasure of that brilliant personality Gadadhara Pandit be my only object."

That same personality who came into this world as Rama and Krishna has again appeared as Sri Krishna Chaitanya. He has come to direct you to the real fulfillment of life. He is drawing the sweetest nectar from above for the sake of everyone. Only meditate on him and all your troubles will be finished. He is the agent purifying all the holy places of pilgrimage and saintly persons by his touch, by his chanting of Krishna's name, by his drawing the highest things down from the highest plane. Even Brahma and Shiva, puzzled by his noble gift, praise Sri Krishna Chaitanya. They eagerly aspire to take shelter at his lotus-like feet in a mood of surrender. The pains of all who come to serve him will be removed, and their inner necessities will be fulfilled. Sri Krishna Chaitanya will take care of those who take shelter of him - they will be given protection as well as everything they may need. In this world where mortality rules, where we are continually experiencing the undesirable changes of repeated birth and death, in this area where no one wants to live, a great Lord will come for us and take us away from this unpleasant place. Let us fall at the feet of that great personality who comes to give the highest nectar.

These are the prayers of the devotees. But the atheists sometimes say devotees who have faith in Krishna have got a type of mania. It is all within our imagination. We are entering into a mere hallucination and what is the guarantee that Krishna exists as a real truth? In reply, we may say you should consider this: why do so many people become dissatisfied with the atheist's proposals that there is no God and that when your body dies you will cease to exist? Why do people start searching to find some theistic understanding about life and the world? The answer is clear. It is that the atheist's proposals could not satisfy people. People begin searching for a greater prospect in life. People have an awakening in their consciousness and having had some subtle things coming into their mind that are more satisfying to their heart than the proposals of the atheistic group, they feel encouraged to go searching further.

Followers of the ancient Indian philosopher Carvaka say "Eat, drink and be merry, what is the guarantee that when your body is dead you will still live on, what is the guarantee that the soul is immortal?"

Those atheists dismiss all these hypotheses of an afterlife and call it imagination. Then they say "eat, drink and be merry". But will everyone be satisfied with this type of proposal, this "eat, drink and be merry" life of the atheists? This life is a base and mean life. No sober and judicious man can be satisfied with this conception of life. What is this? A man is dying here in front of me and someone else is suffering and I shall be taking wine and dancing. What is the fun? This base type of pleasure seeking is abhorrent to people who have a higher outlook on life. Rather, I shall die but still I won't accept this proposal, this prospect of life.

The beasts like dogs and cats are also seen to be engaged in material pleasure seeking and passion. Are you satisfied with that? Rather, I shall lose my time in a useless search but still I won't run to achieve success in having a mean life of material pleasure. In the search for my high aspiration I may finish my life without getting anything but still I feel myself dishonored to be a person who was satisfied with these animal hankerings for physical satisfaction.

Here we are a nuisance in the environment. To maintain our body we are causing innumerable deaths of animals, insects and others. Everyone is eating one another. In the creepers and plants there is life also. Where there is life there is the feeling of pain and I am disturbing them for the maintenance of this body of mine. Is this a desirable life to live for a sensible person? That I am causing pain for others while trying to serve my desires for pleasure?

Why do you not abhor the present life?

The discussions about Lord Krishna bring beautiful and satisfying things to us, and to a society. For those who are suffering misery in this mortal world there comes a guarantee or an assurance of a higher and permanent life, and a person will feel they are getting something like medicine or a cure for my disturbed mentality. Discussions about Krishna seem to be giving vitality and life to me. This is the feeling.

Though I am living in the mortal fire which is always burning, though I live with this subconscious thought that at any moment I may lose my sons, lose my wife, my body, my property, and that I myself may be smashed away from my worldly paraphernalia, the news that such a world is living and waiting for me, and that I can be a resident of that world, it gives life to us in our present position. There is a land of love, a land of beauty and eternity.

And though I have done many things wrong in this life and the karma reaction has come to devour and attack me, that reaction can also be removed by the potency of Krishna. As much as I shall attend to discussions about the story of that land of love, it will enter into my heart to the very depth of my heart, and it will facilitate everything necessary to take me to there. And at last I shall realize that those who are preaching about the happy life of that plane of existence, they are really the givers of good to others. Those representatives who are distributing this story about Krishna are real friends of the world because they are taking people into a plane of existence where they are truly satisfied.

The sweethearts of Krishna (Gopis), they themselves are the ones who have expressed these sentiments about talks and discussions about Krishna. They taste the sweetness of Krishna, and talks about Krishna

are coming from their mouths. They are feeling Krishna is such and such, and they are speaking for our benefit. And if the words of those sweethearts of Krishna touches anyone's heart, he will leave everything else aside and run to meet with those who are engaged in such a transaction. Then by their association he will try his best to give up and get out of the present liabilities in the present environment. And then, as soon as possible, he will run to that domain of love and beauty and become a resident of that place.

Chapter 2

Attraction is the most basic principle of the cosmos. Through attraction the sun, earth and moon are coming together harmoniously to form the solar system. But when attraction is endowed with life it becomes love. Love is the attraction of a soul to a soul in the spiritual realm.

In the spiritual cosmos attraction is the most fundamental thing giving the experience of the beauty, colour and figure of the Lord. Krishna means to attract and give pleasure, Krishna. Rama means to give ecstasy. The name of the Lord is one with him. That divine name exists in the plane of loving service and it is pure spiritual consciousness. We must not take it that a material sound is the name divine. There is the divine name of the Lord and also the mundane name, mundane sound; there is the real name and a mundane reflection (nama aparadha). The proper sound of the real name, the transcendental name, is something different from sound we reproduce by the lips and tongue. If we can hear the name from the lips of anyone who is totally dedicated to the Lord then this real name will lead us to the proper goal. This is the proper understanding.

The Lord makes himself known to us through his holy name. The Lord and his holy name are one and the same and through the sound of the name of the Lord we can feel him. But the sound must be of divine characteristic; it must be the sound of the real name. So "Krishna" from the lips of a sadhu (saint) and "Krishna" from an ordinary person is not one and the same. There is the idea behind the name being spoken, the will of the person delivering the name. His will or intention is there in the sound he speaks. The sound must come from the infinite and not from any mundane origin. That origin is to be discerned and detected. By the divine sound so many people go on and on researching God through sound.

Through the name, the divine sound, it is possible to begin the holy quest. This is real life, this is reality for all of us who are in this mundane world.

When I first came to Prabhupada my Guru (Sri Bhakti Siddhanta Saraswati Thakur) in Calcutta in 1927 I found one pundit from the Udupi Math (temple) of Madhvacharya in South India was there and he was explaining the Upanishads, the ancient spiritual literature of the Veda, and Prabhupada was listening to him. Other devotees were also there, one or two. And I thought to myself it was so surprising to see how the ancient culture of the rishis, the sages living in forest ashrams, was now being cultivated here in Calcutta, a town of mundane business full of noise and mundane activities. In ancient times in the forest ashrams there was the civilization and culture of the rishis but now the same conversations are being repeated here in this busy city of Calcutta, a place of mundane business. So, whenever and wherever the spiritual talks about Hari are being cultivated, that is the highest place, the highest plane or state of existence.

However outwardly pure and beautiful a place may seem, that pleasant place must be rejected as worthless if no discussions about the Lord are going on there. The talks of Hari going on in a place

indicate that this place is the highest plane - that place where sages surrendered to the Absolute Being are tasting the nectar of the transcendental discussions of Hari's name and qualities. Divine love begins there, it can be found there in those talks of the surrendered souls.

Love is wonderfully above everything, surpassing all, and Sri Krishna Chaitanya Mahaprabhu asked us to accept the path of love - which means giving one's heart, one's self. It is so powerful, nothing else can attract Krishna. He is the Lord of love. That love has its inner existence; it is the inner existence of all of us. He is love personified and there is a tinge within us also; and like "birds of a feather" love likes love.

When Sri Chaitanya went to Benares, the headquarters of sannyasi monks of the Shankara school, he met Prakashananda who was leader of the entire sannyasi community.

Prakashananda addressed Him, saying "You are sannyasi of our group so why don't you meet or come near us? Why don't you? You should come and sit with us." Sri Chaitanya replied, "No I am the lower type of sannyasi, I have no courage to take my seat around you or with you. You are important respectable sannyasis."

Sri Chaitanya was very humble. He had been invited to a lunch time meeting then when he went there he took a seat in a very low place, the place where they were washing their feet. Sri Chaitanya was taking the name of Krishna on his lips, chanting "Hare Krishna" while the others were inside discussing Vedanta philosophy. He took His seat nearby but not with them. Then Prakashananda cast his eyes on the appearance of Sri Chaitanyadeva and Prakashananda, who was proud and boasting of his knowledge of Vedanta before, that very Prakashananda became captivated. Prakashananda said, "Oh! Such a figure, beautiful and charming with no trace of any egotism, I find that quality in Sri Chaitanya. He is a very simple person. Very humble. Sri Chaitanya won't go on to debate with us, he has not come to conquer or protest against us, nothing of that type. He is so simple that it is desirable for us, for every one of us, to acquire such a temperament as his." In this way Prakashananda was disarmed by the humility of Sri Chaitanya.

They saw from Sri Chaitanya's expression and posture that in him there cannot be any cheating tendency. Sri Chaitanya was totally humble and gentle. His expression was plain, simple, grand and divine. So Prakashananda himself came across to Sri Chaitanya, that leader of the philosophers of Shankara school came from his central position among members of his group and took Sri Chaitanya by the hand, saying "Why do you take your seat over here. You belong in our group, our Shankara group. You are a sannyasi and your Guru (Keshava Bharati) is a member of our group. Keshava Bharati is a disciple, he belongs to our group and so do you." Sri Chaitanya answered "No, I am mean fellow, I can't venture to take my position along with you." Prakashananda said, "No, no, no. That cannot be, you must come and join us".

Then after Sri Chaitanya was seated amongst them, Prakashananda said, "I ask one question to you. I have heard that you converted the great pundit Sarvabhauma from Shankara's philosophy to Vaishnavism (devotion to Vishnu). And I heard how you dance and chant and take delicious food offered to Krishna. You eat that prashad (sanctified food) of high quality preparation. But this behavior does not behoove a sannyasi. You should not take delicious food. When I heard about you I thought you were a

magician. You can capture anybody and everybody. You are a hypnotizer. But now after looking at your body I cannot think you have any bad motives. There cannot be any bad behavior in you, it cannot be seen anywhere in you, anywhere in your heart or in your dealings, as you are plain and simple in your behavior. So may I ask one question. Why don't you, as a follower of the Shankara, and as a sannyasi, why don't you come here regularly and discuss about Vedanta philosophy with us?"

Sri Chaitanya replied, "I am not a higher type of scholar. My guru advised me, saying 'You are not a person of scholarship, a person to understand what is the real purport of Vedanta; so you should go on taking the name of Krishna on your lips.'"

Prakashananda said, "All right, you may take the name. That is not bad. But why do you dance and sing in a mad way? You show so many symptoms of madness. Why show all these things?"

Sri Chaitanya answered, "I do not do it myself. It is written in the scripture that this will happen if you chant Krishna's holy name. So, when these sorts of feelings came in me I went to my guru and asked him, 'What is this? By taking the name of Krishna I cannot contain myself and so many feelings come and make me dance and cry and move this way and that way in a mad way.' I asked this question to my Guru. Then he told me, 'You are the most fortunate person in the world. It is mentioned in scriptures that real devotion will produce such symptoms in one's mind and body so you are most fortunate!'. And I also consider myself fortunate that I have a disciplic connection with him. My Guru told me this instruction that I should go on taking Krishna's name. The Vedanta consideration and cultivation of philosophical knowledge is not necessary. It really is not necessary for the name can do anything and everything to give us full spiritual understanding."

According to the followers of Shankara's philosophy, the Advaita Vedanta school, the remembrance of brahma the formless Absolute is the standard practice of life. Yet there must be the proper conception of what theism is or what reality is and there are stages of understanding: the brahma conception, the paramatma conception, the bhagavan conception and finally the Krishna conception. Some seekers are satisfied with the brahma conception, the view the Absolute is formless and impersonal like a mass of light. They think this realization is enough, they feel they are out of worldly life and they have worked out how to get liberation. They feel that is enough. But some others, the yogis searching for Paramatma the Universal Mind, they think they can hear the inner voice of God and they follow that. That idea is enough for them. And beyond this, the devotees of Vaishnavism, the members of the devotional school who adore a Personal God, those devotees want service and dedication to God. Nothing more.

Crossing over the plane of material exploitation (karma) as well as the plane of renunciation, indifference and liberation (mukti), the devotees seek active dedication and service of God. In the beginning the mood of service to the Lord is accomplished with the help of scriptures as well as with a feeling of excitement that there is all grandeur and power in God. That vision of the Lord, where God is seen as the possessor of infinite power, that vision is Narayana, Vishnu, Vasudeva. However when someone can understand that love is the real essence of life, and that without love we should not exist, those souls come to the Krishna conception of the Lord.

Love is a precious innate wealth of each of us and love is the very life and soul of us. We have that most precious inner wealth of love for Krishna, for the Absolute. To have a connection with the Krishna conception of the Absolute is the real fulfillment of life. Those who have realized that reality are residents of a plane of existence where even the servitors of Narayana in Vaikuntha, the world of liberated beings, seem to be of very lower status. There is a land of freedom where spontaneous love is the queen and this queen is regulating the whole thing. She is Sri Radha, the queen of love, the dearest of Krishna.

Srimad Bhagavatam and other literary works written by ancient sages have given some clue or indication about Radha Krishna but it was Mahaprabhu Sri Krishna Chaitanya and his followers who openly declared Radha Krishna to be the highest Absolute Truth.

Sukadev was the narrator of Srimad Bhagavatam but he himself is not found to be in the highest position of Krishna pastimes. Sukadev did not mention the name of Sri Radha in the Bhagavatam - and Jiva Goswami has remarked that when Sukadev was speaking the Bhagavatam in the assembly of the sages Sukadev did not feel he was fit to take the name of Radharani with necessary respect in that assembly. Those sages there, though scholars, were not so high that they could understand the relation of Radha and Krishna. Sukadev almost came to take the name of Sri Radha but then went back; he could not do so because the circumstance did not allow Sukadev to express the names of those Gopis, those sweethearts of Krishna. Sukadev was sometimes coming very near to expressing their names but he faltered and went back again. He said, "Gopi" (milk maid), but did not say the name of Sri Radha. He just told "the principal Gopi amongst them". In this way he avoided saying the name, he was guarded.

Jiva Goswami gives the explanation why her name is not mentioned. They were scholars in that assembly of sages, but they were not high type devotees. They were celibate monks and sannyasis. So Sukadev could not take the name of Radharani when speaking to those men who would fail to appreciate the parakiya love of Radha and the Gopis for Krishna. The Gopi's love crosses both religious conceptions and social demands. It is complete unconditional surrender, wholesale surrender to their beloved Lord neglecting social and religious law. They have taken so much risk to serve Krishna with their whole heart. So, for this reason, Radha's name could not be spoken, as explained by Jiva Goswami.

Srila Rupa Goswami has also stated in his book Bhaktirasamrtasindhu that Sukadev is situated in santa rasa - the neutral state of devotion to the Lord. We don't find that Sukadev has got a permanent position in Radha Krishna lila, the divine pastimes of the Radha and Krishna.

When I say the name of Radharani, I must give some pranam, some prayer. "Oh Sri Radhika, please forgive me, I'm not qualified to take your name, you are so great, so noble". We can't consider ourselves qualified to speak her name. Out of respect Sukadev Goswami did not take her name in the whole of Bhagavatam. Love is above all knowledge, above rationality and intellectualism. The words and vibration of that plane of existence is absolute love.

Chapter 3

King Pariksit was told he was sure to die after seven days so he left his palace and went to meet with the sages, an assembly of seers gathered beside the Yamuna river. The sages were all of a very grave nature. All the stalwart leaders and teachers of different schools of thought came together to console Pariksit Maharaj and Pariksit Maharaj submissively put this question to them: "Sure death is coming to me after seven days so how I can utilize my time?" He told the sages: "You are all scholarly authorities and by the grace of the Lord you have very fortunately assembled here. I am at your eager disposal. Please help me so that after that sure death I am going to meet I may attain a blissful life."

Then with serious consideration the sages began advising the king. Some said practice yoga. Some recommended tapasya (penance). Some dhanam (giving away charity and gifts). They recommended different paths in this way. But Pariksit Maharaj very humbly presented to them, "Kindly give me some learning that will be easy and practical for me to follow." The seers were consulting amongst themselves but differences of opinion were expressed. At that time Sukadev Goswami suddenly appeared, a young man of only sixteen walking along without any dress, quite naked, but with a good figure, beautiful and stout and strong. Like a half mad man Sukadev entered the assembly, and there were some boys behind him who were throwing dust and stones at this madman. When the sages saw Sukadev the whole assembly stood up out of respect.

Sukadev was almost lost in the formless existence of the brahma conception (brahma nirvana). He had a real touch of the spiritual reality. The connection of spiritual existence was a reality in him and he could not believe there may be any further progress or higher state within the mass of formless light. He was satisfied with that brahma. But then by the grace, the kind intention and helping attitude of Vyasa, Sukadev was converted into a devotee of Krishna. He was a good student of Vyasa, bonafide. And so the Bhagavatam came out through him to King Pariksit and the gathered sages. Sukadev had passed the brahma realized position and could give Srimad Bhagavatam to the scholars and yogis.

Unanimously the sages told the king: "You are greatly fortunate and we are also very fortunate that this young man has come here now. We have heard so many stories about him but we can't see him even though we would like to. It is fortunate that today he has come here." So Maharaja Pariksit took Sukadev and led him in a respectful way to a presidential chair. Sukadev delivered his narration about Bhagavatam from the platform there. Sukadev began to talk and Pariksit Maharaja was putting questions, then Sukadev was giving answers. In this way for seven days the whole Bhagavatam came out. This Bhagavatam is the narration about the highest idea of our fate. Sukadev described how high our fortune may go up, and to what height our fortune may lead us.

Sukadev said, what I have heard from Vyasa my dear father, I shall speak that to you here now. I shall give delivery of that spiritual reality. Because I conceive the truth, I find I am searching after the highest end of life. So here is a proper resting place for me, a place where I should speak what I have read of the Absolute through my understanding. I shall speak of that which is the highest principle of all of our life. I shall deliver this now to you here today. King Pariksit you are really the receiver of what is known as the highest end of life, the highest end of life that can be accepted by the great and high thinking soul. So I shall deal with that now. I will tell of Krishna lila, Krishna's earthly pastimes. Human pastimes of the highest Absolute. Human pastimes, where the proprietor of the entire cosmos plays the part of a thief, a butter thief stealing cream from the houses of cowherds. A peculiar pastime. If we can adjust our thinking with that idea then no further solution is necessary, all the solutions of life are solved. If we can understand that if the owner of the universe, the proprietor, may be a loving child who comes to play the part of a thief - he who is the absolute owner of everything, the proprietor of everything - if we can understand this and know him then every problem needing to be solved in our life is solved.

We have erected so many boundary lines, protecting lines, that God consciousness may not enter into our heart. We are trying our best not to allow him to enter in our heart. But then he enters as a thief. Oh, because he enters as a thief we are saved.

Anyone who is conscious that everything belongs to him, unconditionally, and that he is playing such a part - what sort of ecstasy will that person feel in his heart? I want this type of God. No other God do I want. He will play as a thief, being the proprietor. He is so humble, so homely. I want this God. I want that God. No other type of God do I want.

The yogis, rishis, scholars and saints are trying their utmost to reach to the God conception. They think God is very far off, it is very high, it is most abstract, and attaining it cannot be done. And if in any way we come in touch with that Absolute automatically through meditation, immediately we are thrust down. The Absolute is such a valuable and rare to attain thing. What fun there is! The Absolute is a child crawling on the ground in the compound of Nanda Maharaj the chieftain of the cowherds. What sort of spiritual practice has Nanda Maharaj done, that he and his wife Yashoda have attained such a position in life where the Lord has become their child? Only through Bhakti, unconditional surrender, only through love can anyone have such an achievement. Through love one may attain such a relationship towards the Absolute being which is unknown and unknowable, unapproachable. That Absolute can be approached in such a way, such a peculiar means is there. What is that? That means is love, prema. That is devotion, that is surrender.

These things were told to Pariksit by Sukadev. Then who is Sukadev? He is someone who has got no recognition of different sexes in this world. When walking along he is passing the beautiful girls but he gives no attention to that side. So much so that the girl he passes does not feel they want to dress before him, a young man of sixteen or so. The girls, they searched his eyes and found them... vacant. Sukadev is so strongly drawn inward. High, and upward. The girls do not care to cover their bodies when he passes by. Sukadev is saying that the highest conception is love of Krishna and he is fixed on that.

The narration of Sukadev, Srimad Bhagavatam, was put into writing by Vyasa. The revealed truth has been spread in the world in different forms but in its greatest magnitude and detail it was given by Vyasa first to his son, Sukadev, at Vyasa's cave at Badarikashram in the Himalayas. It was the last and greatest treatise of Vyasa. Sukadev tried to impress the scholars of India with that high ideal, the Bhagavatam, and Sukadev did it successfully. And next there was another sitting of sages in Naimasa forest where sixty thousand brahmins and scholars met together just before the beginning of this Kali yuga, the iron age, to hear the philosophy of Bhagavatam that was spoken by Sukadev.

Just to prove that there is rebirth and transmigration, there are some people we find who will say, "In my previous birth I was living there in that place. I can find out my things which are left in the cupboard in that house." Then he is taken to that place and says, "Yes this was my room and I put these things here." He knows he was there before and finds his things. So, those that want to prove reincarnation scientifically, prove that there is rebirth, they are collecting such examples to show that birth after birth there is transmigration. So also in this way the self satisfied soul (atmarama) such as Sukadev will stand as proof that there is a higher plane that can attract us beyond the formless brahma. There are those who have superseded the charm of this mundane plane and also brahma nirvana.

Sukadev Goswami says, "You all know I am well established in the non-material world. I have no charm for any form existing in the material world but the form of Krishna and pastimes of Krishna cause a personal ecstasy of some great order which has attracted my heart. So listeners, don't you think this is something mundane. No mundane thing can have any attraction for me. This realization of the divine child Krishna, the Lord and proprietor of the universe, is a transcendental experience. You may say I stand as evidence to the fact that there is a transcendental world of higher stuff. A world of higher dignity, higher quality. Because I stand as evidence, and because nothing of mundane characteristic can affect me or disturb my balance, my equilibrium in the all-spiritual consciousness, I come to you to say I have this supernatural attraction towards the Lord, and that love for Krishna is the highest ideal you yourself must attain."

When God consciousness arises in your mind, the consciousness of Vasudeva Krishna, all sinful tendencies are automatically removed, never to return again. There are so many artificial ways also, different ways to remove our bad tendencies. The practices of pranayama and yoga asanas may help us to attain equilibrium to a slight degree. But the deep rooted seed of sinful desire will not be eliminated in that way. That can be done only by placing Vasudeva on the throne of our heart. Taking him inside and feeling Krishna in our heart is our only solace. There are these artificial means also, and if you go on with pranayama for the time being this lust and anger may seem to be of a little less power; but that is not a permanent cure. Again, it will come. The yogis and the jnanis (worshippers of formless brahma) accept this yoga process to quench the inner thirst for enjoyment in the material world. They go on with some outward practices and they guard themselves from anger, lust and greed. But the devotees have no faith in that artificial process. They only want to invite Vasudeva into all phases of their life.

Raghunath Das Goswami has given the example that when a person is traveling from one place to another there may be thieves who jump on him and snatch all his wealth. Lust, anger, greed, they are like plunderers. The traveler is going on the road towards the transcendental world of Vaikuntha and

these thieves are waiting here and there, ready to jump on the stranger. The stranger is pleading "Please give me protection. I am afraid of all these nasty plunderers." And the sadhus or saints have been given the responsibility of protecting the travelers as they travel from this mundane world to the spiritual world. The sadhus will help us. Only by taking Vasudeva within the throne of our heart can we be delivered from the chains of lust, anger and greed. Our inner thirst for happiness can only be quenched by inviting Vasudeva into all phases of our life. We have no faith in anything else.

Brahma is mere consciousness, a non-differentiated mass of consciousness. That brahma has been defined as immutable. But in the Bhagavad gita we find Krishna says [Bg. 15.18] "I transcend both the mutable world and the immutable brahma, so I am Vasudeva the supreme soul. Within me, the whole of my creation is also present. Vaikuntha, and the plane of Goloka, the whole thing is represented by my name of Vasudeva."

When we enter into that domain of Vasudeva we can see so many demarcations, so many stages. There are so many pastimes and so many dealings going on there. The devotees of Vasudeva are busy in their dedicated life of devotion there. It is the eternal world, Vaikuntha. The general conception of Vaikuntha is like this, it is the land of calculative dedication in a mood of awe and respect. This calculative devotion is practiced in Vaikuntha but in an upper plane above Vaikuntha called Goloka only spontaneous dedication to Krishna is practiced. We will find there are many different kinds of pastimes in different planes of the transcendental existence. Santa, dasya, sakhya, vatsalya, madhura, svakiya, parakiya. That is a very, very high topic, but still we have to have somewhat of a view that our fate is finally connected with that high plane of divine love. Knowledge of Vaikuntha and Goloka has been given to us by the Bhagavatam and by Mahaprabhu Sri Krishna Chaitanya. That transcendental plane is our future. Our future prospect is such. Vaikuntha life may attract us according to our choice and taste for we have the inner choice to get that, to acquire that, if we are prepared to dedicate ourselves to the Lord.

Sri Krishna Chaitanya Mahaprabhu came into this world with this idea of Krishna. With this message, Krishna and Radha in a combined form of Chaitanya avatar came jointly to give admission into a private room of service, offering a chance of a loving relationship to one and all. The highest unit, Radha Krishna, is offering everyone the possibility of gaining their highest attainment, the inner most joy that tastes like nectar. This is the specialty of Chaitanya avatar, the most magnanimous of all avatars. In the form of Sri Chaitanya Mahaprabhu both Radha and Krishna are joined as one personality, and they come to invite us to join them in their innermost pastimes.

Chapter 4

That which seems most concrete and rigid to us at present, that will all dissolve. The sun, moon, earth. Even the sky. Sky is more durable than a stone but the sky will persist only for the duration of the universe. The material world will vanish but the soul, which is more subtle than space, that will not vanish. The present day scientists, philosophers and Vedic scholars are all of the same opinion on this point: it will all go. What we are feeling, this world of physical experience, it will vanish with the dissolution of the universe. The Vedic religionists say that the soul will endure beyond that but the atheists say no, no, no there is no soul. What you call soul is only the accidental product of the nervous system of this physical body. There is no soul.

Followers of the atheist Carvaka say that with the dissolution of this physical body nothing remains. They say when the body is finished and burned into ashes nothing remains so no religion is needed, nothing is necessary. The Buddhist school says no, there is mental system or what you might call an astral body so that after death there is transmigration. There is birth and rebirth. Then with the dissolution of the mental system everything is finished and nothing remains.

But Shankara and his followers say that with the dissolution of the mental body something is still there, something like a mass of consciousness known as brahma. Nondifferentiated, nonspecified consciousness. They want complete withdrawal from this world of exploitation and they search to find shelter within deep and infinite slumber, samadhi.

The followers of Shankara, Buddhists, Jains and others are trying to avoid action and reaction (karma). They practice renunciation so they can attain samadhi which is something like sleep. Samadhi means to draw themselves completely away from the objective world and to remain in the subjective plane without allowing their feelings to move back to the lower mundane plane. They are always keeping in a subjective position, in a plane that is something like dreamless sleep. There is brahma samadhi and prakriti samadhi, two types of samadhi. Either in the mass of impersonal consciousness called brahma, or in prakriti samadhi in viraja which is the state attained by the Buddhists when they experience dissolution of the mental system. Between them there is a slight difference but both brahma samadhi and prakriti samadhi are something like a spiritual zero or a cessation of all movement. It is a static condition, samadhi.

In the Advaitavada school of Shankara it is taught that the samadhi of the yogis may be of three classes. In the beginning, the yogi is sometimes in samadhi and sometimes he wakes. In the second stage when he is in samadhi if any interruption or disturbance comes from outside then he becomes awake to this world, otherwise not. And in the third stage he never rises from his samadhi. It is always continuous and no external pressure can bring him back to the world of external consciousness. In this state there is a feeling of apathy towards cooperation with the principle of love. Renunciation in samadhi is not a state of loving exchange. There is only the desire to enter into eternal slumber, the land of indifference.

A person who wants enjoyment and works accordingly will get the body of a god in the subtle astral world. And someone who desires liberation and emancipation from material existence, and who wants to be one with the Absolute through absorption in brahma in samadhi, he has to go to the body of an almost indestructible object like Himalaya or something like that. He wants oneness with the Absolute but this is a very great selfish desire, because by his very constitution he is a finite being. It is like a conspiracy to occupy the throne of the Absolute all pervading Lord. So nature does not tolerate this idea and he is thrown down from samadhi into a form of minimum physical consciousness like a hill, mountain or tree, or something like that. He does not like to participate in any specified way in the variegated world, so nature causes him to go to sleep in this sort of body for a long, long time. One will become like a prisoner who is put into a solitary cell, disconnected from any other person, where he will go to sleep and be disconnected from the living world. That is the punishment for those who seek mukti and are of that type of thinking that I am one with the Absolute. You are so little but you think you are unlimited and infinite. There is a disloyalty to one's own innate nature, one's own finite nature. The tendency to seek liberation is of different kinds, but those who feel they are one with the all pervading Absolute are treated in this way by nature (prakriti).

Like a river with water entering from above and water passing away into the sea, there is a continuous process with souls passing away from the mundane world and souls entering the world. There is a flowing current, viraja, which descends into this world as the Ganges river. At the time of dissolution of the whole universe, which is known as maha-pralaya, there is only brahma and nature which are like light reflecting on water, and there are no differentiated features in nature. The souls with material tendencies all enter a general state of slumber within nature. In a germinal form the potential exists for a new universe within nature, and within nature the materialistic souls will also exist. The representative character of prakriti is that it is like water. It is viraja and it is a flowing energy. The Buddhists do not recognize the existence of eternal consciousness within their program, so their last reach is in viraja, the primitive stage of nature. And then beyond primordial nature there is brahma, the light of impersonal consciousness that is reached by the impersonalist yogis. Prakriti is represented by water and consciousness is represented by light. So there is the light of impersonal consciousness which is reflecting or meditating on the water of material transformation. Light and water, we may think like that.

If we look a little further we may see that nature and brahma are inseparably connected with Vishnu. Nature is not separate from brahma, the light of consciousness. Not different either from Vishnu and Sada Shiva. Vishnu is the owner and possessor of the material potency. We can think like that. And some souls may enter into the lustre of a particular potency of Vishnu. It is possible. There are associates of the Lord and they all have their respective halo. They are like planets and around them are many satellites. There are the personal servants of the Lord, and around them there are others who are like satellites. The associates are serving in their different groups and they have got their anga-jyoti or halo, and so many souls are there in that halo. It is also there. This is there in the transcendental Vaikuntha.

In the Lord's abode Vaikuntha the service offered by his devotees is calculative, and in Krishna's higher abode of Goloka the loving devotion is spontaneous and irresistible. The dedication of those devotees cannot be hindered or opposed. There is such natural flow of love in its most intense form. Krishna is in the center with Radharani, and nearby is his mother Yashoda and other devotees in different rasas or moods of devotion. There are so many leaders of so many groups there and it is the plane of dedication and love.

Chapter 5

When I was a student at Berhampore College I saw many things in the newspapers. At the time, 1914 or 1915, we read that the Romans civilized the British and now it is the British duty to civilize India. I saw such things written in the paper.

Indra was the greatest of the worldly gods and Virocana was the greatest of the demons. In the Upanishad literature we read how Indra and Virocana went to Prajapati to get higher knowledge. Prajapati told them both about brahma. He taught them the mantra "so hum" which means "I am he, I am the self". When Indra heard this he thought "I" means the inner spirit while Virocana who thought like a demon thought "I" or "the self" means this body - I am this body of mine. Someone thought the soul is there and someone else thought this body is me. Both are in the same class reading lessons from the same teacher but they understood things in different ways. This type of misconception is always arising according to the person's prejudice. So the people who thought that there is a spiritual self, they were called aryaans in ancient times.

Kasyapa was the father of the demons and the gods, the worldly gods, and he lived somewhere near the Caspian Sea. They were residing in that place on the other side of the Himalayas. Then gradually with the aryaans coming down from the Himalayas there was some sort of partition of the aryaans. Some came this side and some went to the other side. From Central Asia the aryaans went towards Germany and inhabited that land. Ancient Germany is very much akin to India and the aryaans in their culture. It was told that the Romans were crushed by the barbarians, the Germans. But that does not matter. We are not concerned much with the geography or history, we are concerned with the culture. Arya means grand, the husband's father is called grandfather and in that sense the word arya is used. Arya means those people who are revered because they held the highest consciousness at that time. In the beginning of civilization the aryaans were supposed to be people of the highest culture who commanded reverence from all. That is aryan. And under different circumstances they had to go in different directions.

Long ago the Saraswati river was flowing in the Himalayas. The Saraswati river entered the Ganges near Badarikashram and during the reign of king Ambarish the aryan people were living on the two sides of this Saraswati river. That place was the first place inhabited by the aryan people of India and in those times that place was lower and more habitable. The Himalayas have risen up much higher now and it is more cold so the people are coming south, coming down to this side into the Ganges plain of India. It is mentioned in Srimad Bhagavatam that hundreds of fire sacrifices were performed by king Ambarish on the two banks of Saraswati River. That happened in very ancient times. And at that time Himalaya was considered to be the newest mountain. It is the highest but not most ancient since it had very recently risen up.

King Ambarish once performed a sacrifice for Vishnu and took a vow that he would break his fast and eat at the end of the sacrifice. Suddenly the sage Durvasa came there and Ambarish was obliged to provide food for him. But Durvasa decided to go to bathe and while bathing in the river he became lost in meditation upon brahma and unmindful of the time. Meanwhile, Ambarish was waiting for Durvasa to return so he could break his fast and complete his vow and sacrifice for Vishnu. Ambarish then drank a drop of water since this would complete his vow properly. Suddenly Durvasa came back and immediately became enraged that Ambarish had enjoyed eating while he, the guest, had not been fed. Durvasa tried to kill Ambarish. Ambarish did not try to protect himself but simply prayed to Vishnu saying "Oh my Lord let any fate befall me as you wish, but I pray to remain your surrendered devotee". Then Vishnu sent his flaming chakra (disk) called Sudarshan to defeat Durvasa and save his devotee Ambarish.

Durvasa fled. He went to Shiva and to the creator Brahma to seek protection but they would do nothing for him. Finding no shelter from those gods Durvasa approached Vishnu saying "I am a brahmin, I am a sannyasi, protect me."

Vishnu told him: "You are a brahmin and he is king. He is married and you are a sannyasi. But when you wanted to burn him with your anger he did not feel fear or step back. He stood fixed there. And in his humility he was thinking that he may have committed some offense against you Durvasa. With this humility he stood firm. He was ready to take the results of his bad karma and did not shirk away. But you, a sannyasi, out of fear of losing your life you are going to Brahma, going to Shiva then coming to me. You are so afraid of being burned in your body and mind. You are a sannyasi and a brahmin. Brahmin means you are my devotee. Or so you say. But out of respect for me on this special ekadashi day we see Ambarish took a drop of water on his lip so as not to disrespect you, his honorable guest, and his idea was only to complete his vow to worship me. This ekadashi vow is for my worship. To give respect to me on the ekadashi day he took a drop of water. He was not caring for feeding his belly. But you could not tolerate that. And you are thinking you are my devotee more than him simply because you are a brahmin and sannyasi?"

That argument was put to Durvasa by Narayana himself. And he told Durvasa that now you will have to go to Ambarish and ask forgiveness. Durvasa had to come to Ambarish and he did come and ask forgiveness. Then Ambarish pacified Sudarshan that burning disk of fire, and Durvasa came to his senses. Durvasa realized how noble and great the servants of Narayana are. He realized that he was running after brahma and the Universal Mind but his fate is another type of fate from the devotees of Vishnu. Penance, to abnegate, to cut the connection with the environment, that is not our real object in life. This was Durvasa's thought. Ambarish only wished to utilize everything for the service of the Lord. Why should I disregard the devotees of Narayana? They are not to be blamed. If anything is to be blamed it is my temperament. My attitude. Everything should be utilized for the service of the Lord. The environment is not to be blamed it is only my attitude which is to be blamed. I want to control and exploit the environment but I should not do that. I should engage in Narayana's service, that is my proper self realization.

Narayana said: "aham bhakta paradino". He said, Durvasa I am dependent on my devotees. Durvasa this is my attitude. I plainly speak to you and tell you that I am not independent. I am dependent on my devotees. Why? Because while living in their house with their sons and their wife, their wealth and everything else they will risk for my service. How can I be expected to desert them Durvasa? You consider it. Someone who has risked his everything for me only, how can I leave them in any condition, on any plea? It is impossible. So though I am absolute and independent, though I am absolutely free, still I am as if I am dependent to the devotees. This story is recorded in Srimad Bhagavatam.

Another story in Srimad Bhagavatam tells about a seer called Saubhari Rishi who could go deep inside the water of the Yamuna river. By his yoga power he dived deep under water and in that place he was going on with his yoga. In that same pool Garuda would hunt and take out fish. Garuda the giant eagle, the devotee of Krishna. Garuda often came and ate up fish at that place and the fishes came together in a body, a school, and approached Saubhari Rishi in great fear of Garuda. Saubhari Rishi saw that the fish were coming near him, and how the fish were scared because Garuda comes and eats them. Saubhari became angry and cursed Garuda with a curse that if you come within my sight again Garuda you will be killed. Garuda will be doomed. Then when Garuda came to know about this he avoided that pool in the river. Garuda showed sympathy against Saubhari Rishi because Garuda was a devotee of Krishna. Garuda showed sympathy towards that devotee to the fishes. Then a reaction of karma came to Saubhari Rishi. Saubhari Rishi did a good service to the fishes and those fishes became more familiar and thankful to the Rishi. Sometimes they are coming and playing here and there all around him. And perhaps some fishes were touching his penis and it created some excitement in Saubhari Rishi. Then his whole yoga was lost. Saubhari Rishi came out of the water and went to the king of that land saying: "Give me fifty princesses, I want to marry with your princesses."

So by avoidance of worldly life there is no solution to the problems of life. We need to accept a middle path and not go to extremes. When we work in society we can't divorce ourselves completely from society. We must mix. And if I cannot learn to see a girl as my sister or daughter or mother, seeing people in such way, a reaction will come to me. If I see a womanly character and I only feel I want to enjoy her then that is not the way to make progress on the path to happiness. The psychoanalyst Sigmund Freud wrote that the unsatisfied carnal desire is the cause of all madness. Lust is the cause of all madness. So we must understand that I am a finite being and a servant of the infinite Absolute, and as a servitor I am not the master or enjoyer.

Chapter 6

Garuda once got the advantage over Hanuman during the time of Lord Rama's avatar, when Rama and his brother Lakshman were in the war against Ravana the demon king of Sri Lanka. Rama and Lakshman were both tied down by snakes and the god Brahma intimated to them to think about Garuda. Garuda came flying to them and by the approach of Garuda all the snakes fled away immediately. Lord Rama was very satisfied by Garuda's service and he asked Garuda to beg any boon from him, any sort of benediction.

Garuda asked, "I know that you are my master, Krishna, Narayana, but you are now in another form where Hanuman is your exclusive servant. But if you are satisfied with my service in the least then I pray that you please show me the figure of my own beloved Lord Krishna."

Then Ramchandra said, "Hanuman is there, Hanuman can't tolerate seeing such a thing because he only likes to meditate on me as Rama." Garuda said, "That does not matter, I shall manage." So Garuda with his winged plumes created a temporary tent and within it Ramchandra showed his Krishna form to Garuda.

Of course Hanuman could understand what was happening and he promised, "I shall also take revenge on you Garuda when my Lord Ram comes down into the world as Krishna." And Hanuman did so. We find Garuda managed to see Rama as Krishna without the interference of Hanuman, but how Hanuman took revenge on Garuda, that is a serious talk.

Once Garuda was asked by Krishna to collect 108 blue lotuses, and Garuda flew away to collect them. Garuda knew the lotus flowers may be found in a lake which is close to Hanuman's place in the Himalayas. Garuda was flying through the sky. Hanuman saw this so he fell on the jungle path like an old small monkey. He was there just on the way where Garuda was flying overhead. Garuda was passing over but it is not good etiquette to go over someone, crossing over any living being, so Garuda asked the monkey, "Go away from my path, I am going here and I don't like to have to jump over you so please remove yourself from my path. And I know you are not an ordinary monkey but Hanuman himself."

But Hanuman had a motive, a design. Hanuman said, "I am just an old monkey. I have no power to move my limbs. Please go some other zigzag way or remove me from my position because I can't move and I am too old. I don't feel I can move. I feel an uneasiness."

Then Garuda again requested with some urge, "No, no, you don't know who I am. Go away! Clear my way otherwise I shall teach you a lesson."

Hanuman said: "What can I do? I am unable to move, I am infirm. I can't move my limbs so don't be angry with me. What can I do?"

Then Garuda again came out with threatening words but the same answer came back from Hanuman. Garuda thought: "What am I to do with Hanuman?"

Garuda said: "I shall have to move you from the path".

"Yes," said Hanuman, "you may do so if you like."

Garuda said, "I won't touch you. By the fluttering of my wings I shall move you far away. "

"Yes," said Hanuman, "you may do so if you like. "

Then Garuda began to flap his wings. With the kind of jet power he has Garuda began to flutter his wings but he saw, "What is this? The fluttering of my wings can remove so many trees but this small monkey can't be removed. What's the matter?"

And then he saw that not to speak of the wind not taking Hanuman's body away, even the hairs on Hanuman's body were not shivering in the wind Garuda had created. What's the matter? Then Garuda had to come out with all his force and with his beak Garuda caught Hanuman and tried to move him but all his efforts failed.

Then when the play of Garuda was finished Hanuman arose and caught hold of Garuda and put him under his armpit like a wrestler grabbing an opponent. Garuda said, "No, no, I have come to collect some of these blue lotuses for my Lord Krishna. He wants it. Who are you? Why are you disturbing me in this way?"

Hanuman said, "Don't worry about the blue lotuses. I can manage." Keeping Garuda under his armpit, Hanuman took the blue lotuses and went to Krishna's palace in Dwaraka. Jumping into the sky he began to head towards Dwaraka.

Krishna knows everything. He knew that such things were about to happen. He was staying in Dwaraka at the time and his queens Rukmini and Satyabhama were present there with him. As Hanuman approached the gates of Dwaraka city Krishna began discussing Hanuman's devotion to Rama with Rukmini and Satyabhama.

When Hanuman reached Dwaraka he found the Sudarshan chakra guarding the gate, a golden circle of blazing fire. Hanuman approached the gate chanting the slogan, "Jaya Rama, Jaya Rama, Sita Rama Jaya Rama." In the meantime Krishna told his wife Satyabhama, "My devotee Hanuman is approaching and since he worships Sita and Rama I will take the figure of Ramachandra. You take the figure of Sita." But Satyabhama could not take the role of any other consort. Krishna said, "You can't do it? I shall ask Rukmini then." Then Rukmini came forward and took the figure of Sita. Then the Lord considered: "Hanuman is almost here! What about Satyabhama?" Krishna turned to Satyabhama and said, "You go under the throne and hide yourself."

The Sudarshan chakra was revolving near the gate as a watchman. Hanuman was chanting, "Jaya Rama, Jaya Rama." The Sudarshan chakra told him, "There is no Rama here! Where are you going, monkey?"

Hanuman said, "No, no, my Rama is here you do not understand." Sudarshan said, "No! I cannot allow you to enter." Hanuman just extended his finger within the center of the Sudarshan chakra and suddenly made it so big that the chakra lost its twirling movement and became a tight ring on the finger of Hanuman. Then Hanuman entered Dwaraka, with Garuda under his armpit, the blue lotuses in his hand, and the Sudarshan chakra on his finger.

When Hanuman entered the palace where Krishna was he saw Rukmini as Sita and Krishna as Rama. Hanuman saw, "My Lord is here!" He began to offer those blue lotuses to the holy feet of Ramchandra while chanting "Sita Rama, Sita Rama."

Then after that Hanuman began asking, "My Lord, who is that, moving under the throne? What is this?"

"No, no," said Krishna. "You need not mind that."

Garuda, the Sudarshan chakra and Satyabhama each had some conceit; some sort of pride in their mind in their respective zones, and it was the will of Krishna to give some check to these three. And in this way, with the help of Hanuman, Krishna managed to check their pride. Krishna has a higher position than Ramchandra, but his attendants met some dishonor at the hands of Hanuman. So Hanuman's dasya rasa, his mellow of servitude, is very intensified and famous.

Chapter 7

In the beginning of a theistic understanding of the Lord the Lord is seen as Vasudeva, a divine person surrounded by infinite light and power. Vasudeva in the first conception. A primitive conception of the Lord where he has no paraphernalia besides the limitless light and power of brahma.

Sri Gopakumar said: "I was unable to understand whether I was seeing him with my eyes, with my mind, or with a power of the soul that transcended both. Although at one moment I saw him as formless, I remembered the mercy of the Lord and at the next moment I saw him again in his personal form, vastly effulgent, and I was full of joy. Sometimes I would begin to merge into the Lord's effulgence but he mercifully saved me with the touch of the rays shining from the nails of his feet. Sometimes my mind felt special pleasure in beholding him surrounded by the great perfected beings who are his devotees, at once different and non-different from him. They surrounded him in subtle spiritual forms, like beams of light surrounding the sun."

The four Kumara sages also experienced this type of realization. They were absorbed in the brahma conception of the Absolute then when they went to give a gentlemanly visit to Narayana, not knowing full well that he is our master, they became suddenly attracted to him. They became devotees.

In a gentlemanly, friendly way those liberated souls went to visit Vishnu and find some sort of peace. Suddenly they found the scent of Narayana coming through their nostrils, the smell of tulasi (sacred basil) which had the touch of the holy foot of divine Vishnu. This scent produced a great commotion within them. What is this? It is a simple thing, tulasi. Their realization is within brahma in the eternal plane, they were feeling that. We are on the eternal plane and not on the plane of vulnerability where something can move us. But what is this? A particular scent has gone through my nostrils and created a disturbance in the whole structure of me, a hankering for some superior thing: Narayana. What is this? A great commotion is arising from within the heart. What is this? A superior quality of bliss is disturbing my normal position, disturbing the equilibrium of my heart and creating an attraction for Vishnu. This was the feeling of the sages when they came to Vishnu. This beginning stage of devotion is called Vasudeva realization.

The next stage of theistic realization is Lakshmi Narayana. The Lord together with his natural power represented by goddess Lakshmi the divine potency. Many different potencies of divinity are in her, emanating from her body. All spiritual knowledge is the luster of her. Lakshmi is the goddess of wealth, learning, artistic perfection and dancing. Different conceptions of theism are her luster and it is all emanating from her body. Her other name is Chanchala meaning she doesn't stay in any place for a long time. She is very fickle. Good fortune and money do not stay anywhere for a long time and fortune always goes away, so this goddess Lakshmi or Kamala (lotus) is notorious for her habit of quickly leaving a place; but Lakshmi is forever tied with a bond of love to her husband Narayana . Lakshmi always remains by his side and never leaves him.

The whole of Vaikuntha is an extension of the energy of Lakshmi Narayana. Srimad Bhagavatam describes Vaikuntha, that land of unlimited grandeur. Srimad Bhagavatam speaks of Vaikuntha as a place full of devotees of Narayana who seem to never do anything but bow down at the feet of Lord Hari. Although they walk through grand palaces and along the jeweled pathways of Vaikuntha, and although they appreciate all of the beauty around them, and although they travel in airships made of lapis lazuli, emerald and gold, together with their consorts who are all like them with the same mood of devotion, those residents of Vaikuntha are not stimulated by any material considerations or material charms, but are instead moved only by love for Lakshmi Narayana, and they constantly bow their heads in adoration of the Lord and his consort Lakshmi.

In Vaikuntha there are two and a half rasas or moods of devotion. Santa rasa, dasya rasa, and a half of sakhya rasa. Santa rasa means peacefulness, dasya rasa is the mood of a servant, and sakhya rasa is the mood of friendship.

Santa rasa is the neutral mood of peacefulness. In santa rasa there is no actual service going on but only perfect adherence to Narayana under all circumstances. Whatever favorable or unfavorable condition there may be in the environment, the santa rasa devotee stands true to the faith that Narayana is all in all and he is our master. In dasya rasa or the mood of service to God there is movement, there is struggle. The devotee feels the urge to bring his offerings for Lakshmi Narayana and to always give something more to them. These things are felt. There is movement. Movement means struggle but that is a peace giving struggle. This movement begins from dasya. Then in friendship, sakhya, there is more closeness. There is a closer connection for those old servants who are constantly related with the Lord, such as Sudarshan. There is a slight feeling of friendship in the mood of devotion of Sudarshan and the Lord. But in Vaikuntha the friendship is always tinged with a feeling of awe and respect.

There is no confidential service of the Lord in Vaikuntha. Confidential service is only available when we get the Krishna conception of Godhead. And that stage of theism is known as Goloka or Vrindaban. Devotees may approach Lord Krishna to do service from very much nearer in Goloka. They approach with a feeling of confidence. So in Goloka the friendly devotee with the mood of sakhya rasa can climb up on Krishna's shoulder. A boy can play like that with his friend Krishna. The nearness or closeness is possible in Goloka but not in Vaikuntha. Nor even in the pastimes of Lord Rama. To acquire this nearness, to come into this area of love, a devotee must enter service in Goloka Vrindaban. This is different, this is not the same as reverential service which is found in Vaikuntha in connection with Narayana.

Ayodhya the kingdom of Lord Rama is midway between Vaikuntha and Goloka Vrindaban. The vatsalya rasa or mood of a parent is found there. This is the fourth rasa: santa, dasya, sakhya and vatsalya. Then there is the fifth rasa of madura rasa, the mood of a consort. Lakshmi has no parents and Narayana also, so there is no vatsalya rasa in Vaikuntha. But in Rama's pastimes we find he has parents. With Sita Devi too we find somewhat of a relationship of a child and parent with her father king Janaka. But Rama's mother had the service of motherly affection very openly there in Ayodhya.

In the classification of different types of heroes, Ramchandra is considered to be sober and generous. Ramchandra's character is always very serious and sober.

King Dasarath of Ayodhya had no son, no heir, so Dasarath made an arrangement to get a son. He consulted with the rishis and they performed a fire sacrifice. And when that fire sacrifice was completed there was some portion of sacred food which was distributed among the queens of Dasarath so that each will be able to produce a child. The sacred food was distributed to Kausalya and Kaikeyi, the main queens. Then another wife, Sumitra, was given two small portions by Kausalya and Kaikeyi. Sumitra said: "My sisters, give some fortune to me." So both of them gave a portion of their sacred food to Sumitra. Then Kausalya got Ramacandra as a son, Kaikeyi got Bharata, and Sumitra who had got two portions had Lakshman and Shatrugna as her two sons. This boy Shatrugna was produced by the portion given to his mother by Kaikeyi, so Shatrugna was very obedient to Bharata the son of Kaikeyi, and the other son Lakshman became almost inseparable from Rama.

The boys grew quickly in their father's palace. Then one day the sage Vishvamitra went to Ayodhya and spoke with Maharaj Dasarath the king, telling him that there is much disturbance between Ayodhya and Bihar where there was a forest inhabited by the demon rakshasas. Vishvamitra said the demons are causing disturbances to our sacrifices so I want your sons Rama and Lakshman to control that disturbance. We must get them to fight the demons. Dasarath was so fond of Rama and Lakshman that he could not bear them to go. Rather, he handed over Bharat and Shatrugna into the hand of Vishvamitra. Then, taking them away from the capital, Vishvamitra put a question to Bharat and Shatrugna. He told them, "There are two ways to reach our ashram. One path will only take us six days, another six months. If we can go straight it will only be six days, we can reach the place, but that is very much disturbance in that way. There is another way that is very curved and that will take six months. But the way is safe. Which way do you like to go?" They said, "O, the safe way, that is preferable." Vishvamitra said, "This is not Rama, neither Lakshman. The king has not given me Rama. Rama would not say like that." He went back to King Dasarath.

Seeing the returning sage king Dasarath came to Vishvamitra with folded palms, "Please forgive me for what I have done because Rama is most affectionate to me and I can't live without him. This is why I have done this." Anyway, Ram and Lakshman were taken to the forest by Vishvamitra and on the way Vishvamitra put the same question to them. They said, "Go the straight way. There is no difficulty". And Vishvamitra was satisfied he was taking Ramchandra.

Then in the forest there was a demon called Tarak and many other demons in a group. They came to attack Vishvamitra and they were killed by Rama. Finally, the sacrifice of Vishvamitra was completed successfully.

Vishvamitra has some feeling for vatsalya rasa or the mood of a parent, a guardian of Sri Rama. Vishvamitra decided to go to king Janaka's kingdom as he knew that king Janaka had declared the date of Sita Devi's marriage. Vishvamitra explained there is an important event going on so I want to take you there in that assembly. Rama said, "Yes, when our father has handed us over in your care, whatever you will say we shall go and do." Then Vishvamitra took Ram and Lakshman to the assembly. They were

sitting in the assembly and there was that great bow of Shiva, and whoever will be able to break up that bow will get Sita as his wife. Previously, Ravana attempted stealthily, privately, to break that bow, but he could not. Then he fled. Here also in the assembly many kings were assembled but what to speak of breaking the bow they can't even lift it. And trying to lift it some were breaking the leg, and hand, in this way. Then king Janaka the father of Sita was disappointed and began to say in the assembly, "What is this! The earth is devoid of any hero? I am to understand this? What sort of hero is living in this country?"

When he began speaking like this Lakshman could not tolerate it. He came jumping out into the assembly, "What do you say! A heroless world! My elder brother Ram is there and I am to tolerate such a remark? I can break the bow to pieces but I don't like to do that in my brother's presence. My well-respected elder brother is there. He can do it. Ram was sitting very gently, meekly sitting there. Then all the eyes went to Ramchandra.

A very sober and serious position Rama was in. He was feeling that. Then some representatives of king Janaka came to Rama, approached Ramchandra, saying, "You can do it! From your posture, your figure and your mental appearance we can feel or understand that you may be able to do this, but you do not care to approach, so we appeal to you to please try." Then Ramchandra cast his glance to the Rishi Vishvamitra who had taken them there as a guardian. "Yes, you should do that. When you are faced with such an incident as this I think you should try."

Getting his sanction Ramchandra went ahead and did that. He held the bow in his left hand and when he was going to test how the string was coming on to the ends of the bow, and he was drawing the bowstring, the bow was broken into two pieces. And there was a great noise, a great sound. And anyhow that was finished and Sita was given to the hands of Ramchandra as his wife.

Janaka came to know that they were sons of Raja Dasarath and he was highly satisfied. He made plans and arrangements for Sita to be sent to Ayodhya, in Janaka's own chariot. And Dasarath decided to get his other sons married as well to daughters in the house of Janaka. So the other sons were also married, the four sons.

When a boy is born from the womb of the mother, the elder brother stops getting milk from the breast of the mother. The new born child snatches it away and the elder child is neglected. When the newborn boy comes out of the womb he occupies the lap of the mother, and the elder brother is dispossessed. Then when he is grown up he takes a share of the property. So, there is no other enemy greater than the brother. This is a type of belief common among children born in the family of kings. But Lakshman's behavior was the ideal of brotherhood. He did everything for the service of his elder brother Rama. When Ramacandra went to the forest, leaving the throne for Bharata, according to the words already given by Dasarath his father, Lakshman told Rama, "Father is too old. He has lost his sense. He is now guided by our stepmother. We may not care for his vow of our father that you must be banished from the kingdom. You are the natural owner of the throne and I, with this weapon in my hand, I shall take control everything to make you a smooth path to your throne." Lakshman told like this.

When the installation time of Ramchandra came, there was some great catastrophe that Kaikeyi came with her contract with Dasarath that her son should become the king. That obligation Dasarath had with her, he had to fulfill it. Ramchandra had to go to the forest life, when he was just going to occupy the throne. Sita also followed Sri Ramchandra and fourteen years they had to pass in the forest. Then after thirteen years, Ravana carried her to Lanka and for one year she was captured there. At last there was a great fight of Rama with Ravana and all of the demons were killed, and Sita was taken again back to Ayodhya.

How could Sita be taken away forcibly by a demon? She is Lakshmi, she is the beloved of Ramchandra, so how is it possible? Sri Chaitanya Mahaprabhu explained that a demon cannot see what is Lakshmi or transcendental substance, what to speak of stealing or forcibly carrying Sita away. That was all only a show, as in the drama. It was a drama staged to teach the public, the subjects living in the kingdom of Rama. The Lord was showing the subjects that they have to act in a noble way. So many things are learned here in the story of Sita Rama. Ramchandra was so sober, so considerate and so indifferent to worldly things. So courageous. His love towards Sita, his affection towards Sita, was so much. The sweetest songs are those that tell the saddest tales.

Examining Sitadevi's life, Lakshmi Devi, we see how she came to show such a high ideal for our benefit. Her whole life was almost full of sorrow and pain, and her adherence, affinity and chastity, her devotion and abnegation, as well as so many other fine qualities that we can recognize, these have all been seen in Sita. The women of this world can be proud of such an ideal. Sitadevi's ideal is immortal here in India. For a long time it is so. Sita Devi showed such intense selflessness, so much affection towards her husband, and her affinity for Rama and for purity, especially the way she could keep her purity under adverse circumstances, all these things are to be learned from her example, her unparalleled example.

Chapter 8

Yashoda is the wife of Nanda the chieftain of the cowherds. She is the mother of Krishna. Sometimes news comes to her that some people are saying Krishna is not your child he is king Vasudev's child. The boy is Vasudev and his queen Devaki's child. Some say, "Don't you know that Devaki sent their family priest Garga for the name giving ceremony of Krishna, don't you know that?" But Yashoda says, "Why did he send his child to hide in our house? No, no, no, I don't admit that ever happened. He is my child." Still, there are those who still say to Yashoda that the boy is Devaki's son, not your son.

This mood is called *parakiya*, this feeling that I may lose Krishna because he belongs to someone else. Yashoda is feeling "I have got him but I may lose him, there is a possibility of this." So for Yashoda the affection is more intense because of the situation. In this way the pastimes of Krishna are going on.

The cows also do service for Krishna. When they see Krishna milk starts to drip from their udders because of affection. This is *Goloka lila*, the eternal pastimes of Krishna.

The *sakhya* friends of Krishna also feel the *parakiya* mood. They feel "Yes, this Krishna my friend possesses some sort of wonderful power but he is one of us. No one among us will say that it is God who has come in his figure of Krishna. It may be, but if it is true then we may lose him as a friend." This *parakiya* feeling makes them more intense towards Krishna's friendly service.

Sometimes Krishna is caught stealing butter and yoghurt from the homes of the cowherds. Yashoda is giving a slap to Krishna then, and it pleases Krishna. The pleasure and satisfaction of Krishna is all important. Sometimes Yashoda is whipping Krishna, gently whipping him with a thin stick. And Krishna sometimes cries when his mother is whipping him. Sometimes Yashoda is punishing Krishna for giving away things to the monkeys. She says to Krishna, "You are distributing things to the monkeys, giving the monkey those valuable things, I shall punish you". And she is punishing him. Another day Krishna is seen walking and carrying the shoe of his father Nanda on his head. He plays games with his father's shoes. And the assistants of Yashoda and Nanda doing service in Yashoda's house see all of this. There are some devotees who are helping Yashoda in *vatsalya rasa*. They are a special group.

In *vatsalya rasa*, Yashoda is always arranging everything for Krishna but her child does not find full satisfaction there in his mother's house. Krishna is satisfied with things he gets by stealing, the stolen yoghurt and other things. He is always eating stolen things. Yashoda has very wonderful things to feed this child but the child is not satisfied at home. He wants to stealthily take things from here and there. He likes to feed something to the monkeys and he will feed something to the other playmates too. He finds much satisfaction in that. Not in the ordinary state where his mother the queen of Vrindaban is calling: "Come my boy take your seat here and eat your lunch, I have kept aside many valuable dishes for you, I am serving all these things for you so you take that". For Krishna, it is ordinary. He does not find much enjoyment there. He can't relish that as much. But where he is stealthily going to snatch

things, things he will throw this side or that side, or throw to some to monkey or some to other boy, these things are fun. That is his boyish nature. He does all this for his own satisfaction and nothing is done in any ordinary way.

When Krishna is a little grown up and he is playing with the Gopi girls, Yashoda is thinking, "My son is lost. They have captured my son." There is an enmity between madhura rasa and vatsalya rasa, the mood of the sweethearts and the mood of the parents of Krishna. The Gopis in madhura rasa see things differently: "Yashoda is always interfering with our free exchange with Krishna".

Yashoda won't admit that Radharani holds a superior hold over Krishna. She thinks no, I have seen her since the other day as my daughter in law. Can my daughter in law cross my control? Never. She will listen to me. I have got the complete hold on my child." This is the temperament there.

In Sanatan Goswami's writings, in Brihadbhagavatamrtam, we find he says that Krishna's pastimes are supposed to begin from the birth of Krishna in Vrindaban, then he grows up a little as an infant, then he has the play with the cow boys, then so many things happen, then Kamsa comes to take up a fight with Krishna, then Akrura comes and takes Krishna to Kamsa in Mathura. And then after a long, long time away from home, when Nanda and Yashoda are in a very mournful stage, and Nanda and Yashoda are passing their days with great feelings of separation while Krishna is in Mathura, then suddenly things will change. Things are changed by Yogamaya the divine potency of Krishna. The change in atmosphere comes, "Oh! Nanda and Yashoda! For a long time they are suffering that they have got no child". This previous stage repeats itself, the stage previous to the birth of Krishna. That stage suddenly comes again like the turning of a wheel. Gradually some hope comes, some offerings of worship to the Deities are done, some prayers are said, that they may have a child. Then Krishna comes as their child again. Again Krishna has his childhood pastimes and then once again Krishna goes to the city of Mathura to fight with Kamsa.

All these changes are coming around as in a circular way. Winter, summer, rainy season, autumn. In this way the pastimes of Krishna are going on in Goloka. It is constantly moving, this lila, these pastimes.

In Dwaraka where Krishna lived for a time as a prince after he went to Mathura, the creator of the universe Brahma once came to see Krishna. The gatekeeper of Krishna's palace said to him, "Which creator are you?"

Brahma thought there is one creation and I am the master of that, so what is this that he is saying to me? Still, I can say, "I am Brahma who is the father of the four Kumara sages, Brahma with four heads".

Then when he went inside Krishna's palace he saw there was a gathering of Brahmas. There was a one hundred headed Brahma, another with a thousand heads. There was even a million headed Brahma. And the four headed Brahma was nonplussed. This is the lila, the pastimes of Krishna.

Once when the group of Gopi girls were playing with Krishna in the forest they suddenly met Lord Narayana on their path. They began to pray to the Lord, "May you be satisfied with us that we may have the boon that Krishna the son of Nanda may be our husband." That was their prayer.

This is the aprakrita lila of Krishna where the devotees think of themselves as ordinary human beings. Yogamaya makes such an arrangement. They are not conscious of their own position. They think of themselves as being quite helpless. They do not even think of themselves as having a birth in the varnashram (caste) system but only see themselves as jungle girls. That is their understanding of their own position. So we see they are taking the help of all the gods and saints but it is only to this end, that they all want the service of Krishna and nothing else. That is the criteria marking them as the greatest devotees of Krishna. But otherwise, they are always feeling helpless that they are lower caste, of lower habit, and of a community that is considered to be of lower morality. They feel they are poor people. But still they are always feeling, "We want Krishna and nothing else. The sadhus and brahmins all hold a bigger position in society and we are very poor people, ordinary people." This is their mood of parakiya rasa.

But among the Gopis we find Radharani is supreme in her mood of devotion. When she saw Lord Narayana with four hands standing in front of her on the path she stared at him very intently because she could see some reminder of the form of Krishna in Lord Narayana. With her intense meditative stare she made Krishna give up his four arm form and become Krishna with two hands. This is the special characteristic of Radharani. She did not pray to Narayana or ask him for a boon she just saw Krishna and only Krishna standing before her.

Srila Rupa Goswami says in his book Bhaktirasamrtasindhu there are four special qualifications we find in Krishna that are not in Narayana. In his book he explains how every ordinary soul has fifty qualities such as immortality etc, while in some gods with greater magnitude such as Shiva there are an additional five qualities we can see. Lord Narayana has full sixty qualities, with five additional qualities that cannot be found in other souls. But in Krishna we find sixty four qualities, with four qualities that are not in Narayana.

The first unique quality of Krishna is the sound he creates when he plays his flute. A most charming sound is produced, a sound so enchanting that everyone who hears the sound is attracted. A sweet, peculiar sound, a sound so sweet that everyone who hears that sound cannot help but go mad and go running towards the source of that sound, the sound of sweetness.

The next quality is Krishna's form. His colour and his beauty, his divine body decorated with a luster and glowing ornaments. His personal beauty. The first of his special qualities is his flute, and second is the charm of Krishna's beauty that has no parallel in this world. It is a beauty that can charm everyone.

Next there is Krishna's paraphernalia including his amazing associates. His vatsalya associates such as his mother and father, his sakhya associates such as his brother Balaram and other boys of a similar age. And in madhura rasa there are his paramount devotees the Gopis whose love for Krishna is incomparable. Such a touching love for him the Gopis have, a love that we find nowhere.

Fourth there is the lila of Krishna, his dealings within the circle of his associates. That wave of movement is based on service. An ocean of joy is there, where the wave is always overflowing everything with joy. This is his lila, his pastimes and activities with his friends.

Chapter 9

Radharani herself says, “Krishna is qualified in every way, I can’t blame him in any way, still he is so cruel to us all - he left Vrindaban and went to Mathura. It is extremely painful to live without him. This is my fate. I cannot abuse him in any way.”

This is union in separation. This is a peculiar type of achievement, when the person who has got the thing, pure love, says “No I have not got love”. This is the special characteristic of infinite love. One who has got possession of it will say, “No I have got nothing”. The characteristic of the infinite is such. And when someone says “I have got it” they have got nothing. Because it is a statement from someone who can attract but cannot assert. Only Krishna can assert himself as he is the Lord and the master of all potencies, and Sri Radha can express her feeling of attraction but does not assert herself. She has that degree of surrender. She is like a minus, a negative number, and Krishna alone is on the positive side.

Krishna’s attraction to Srimate Radharani is so great that he becomes Sri Chaitanya avatar in order to experience the depth and sweetness of the attraction Radharani feels for him.

Sri Chaitanya Mahaprabhu stayed in Puri the city of Jagannath. For twelve years he lived in seclusion and the mood of separation of Radharani for Krishna was predominant in him. His social connection with people outside his small group of personal attendants was almost closed. Ramananda Raya and Swarup Damodar were his two closest attendants at that time. He did not have other local connections and the fire within him was always burning him. The fire within, the fire of separation, the searching of Radharani for Krishna after Krishna left Vrindaban and went to Mathura city.

In that time, twelve years in that closed room of that house, he felt the fire within day and night. Sometimes at night he went running on the beach to meet Krishna, Jagannath. After crossing unconsciously the boundary wall of the compound, he is seen later, fallen before the main gate of the Jagannath temple. His legs and hands enter into his body just like a tortoise. He is there on the ground like that. And the cows have come to see him because a very sweet scent was emitting from his body and the cows have flocked around him taking the scent of his body in through their noses.

When Swarup Damodar and the other attendants at the house found they could not hear him in his room, no sound of Krishna’s name could they hear, they opened the door and found him gone. They began searching for him. He is not here, where is he? They began to search after him and found him at the Jagannath gate in his tortoise like condition.

Some other day Sri Krishna Chaitanya Mahaprabhu was wandering near the seashore and one girl was singing in praise of Jagannath, singing very fervently. Mahaprabhu ran straight towards that sound. There was a thorny land where he went running, thorns are very dangerous, the long thorns. Then one of Mahaprabhu’s attendants stopped him, somehow.

Sometimes Mahaprabhu was jumping into the ocean without any care. He just jumped into the wild ocean waves saying, “Krishna.” Suddenly he felt that he was in the Yamuna river in Vrindaban and

Krishna is playing with the Gopis. He jumped there in the ocean and became unconsciousness. And the waves are playing with him.

The attendants found he was gone again. Where is Mahaprabhu? Swarup Damodar and the others began their searching and time was passing away. At last when the night is almost over they met on the seashore and they were crying, because they can't find him. Then this fisherman came running along the beach saying, "Krishna! Krishna! Hare Krishna!"

The fisherman was half mad. Swarup Damodar said, "What is the matter?"

The fisherman said, "Every night I catch fish, but today I threw my net and a very weighty something was in my net. Coming in, I thought it must be a big fish. But when I took it on shore I found a big human figure, and when I went to remove that body from my net I tried to touch him and now I am half-mad."

Swarup Damodar said, "You don't know our Mahaprabhu? You must know him. Was it him?"

"No it is not he," said the fisherman "It is something else. So long. I have seen him, a beautiful figure, but what is in my net is so long."

"Anyhow, try to show us." Swarup Damodar said.

Then they went and Swarup Damodar and the others found Mahaprabhu lying in the net. His form was elongated with his joints dislocated. His long figure was lying on the sands. Mahaprabhu was not showing any signs of consciousness so Swarup Damodar and the others began to chant "Krishna" into the ear of Mahaprabhu. Then suddenly he came to senses and the joints of his body were suddenly made alright. Then Mahaprabhu began to describe the lila of Krishna he had seen while he was in his state of trance. With this sort of intensity of the separation of Radha for Krishna, Sri Chaitanya Mahaprabhu lived for twelve years in Puri.

The devotee Ramananda Raya once said to Sri Chaitanya Mahaprabhu, "At first I saw you appear like a sannyasi monk but now I am seeing you as Krishna the cowherd boy. I now see you appearing like a golden doll, and your entire body appears to be covered by a golden luster. I see that you are holding a flute to your mouth and your eyes are moving very restlessly due to various ecstasies. I actually see you in this way and this is very wonderful. My Lord please tell me without duplicity what is causing this."

Sri Chaitanya replied, "You have a deep love for Krishna and one who has such deep ecstatic love for the Lord naturally sees things in such a way. Please take this from me to be certainly true. An advanced devotee on the spiritual platform sees everything movable and inert as the Supreme Lord. For him, everything he sees here and there is but a manifestation of Lord Krishna. The advanced devotee certainly sees every thing both mobile and immobile but he does not exactly see their forms. Rather, he immediately sees the Supreme Lord manifest everywhere."

