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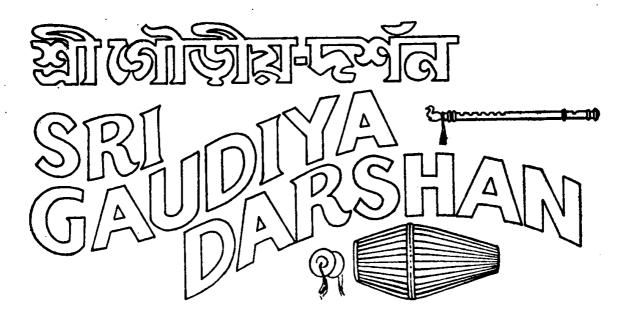
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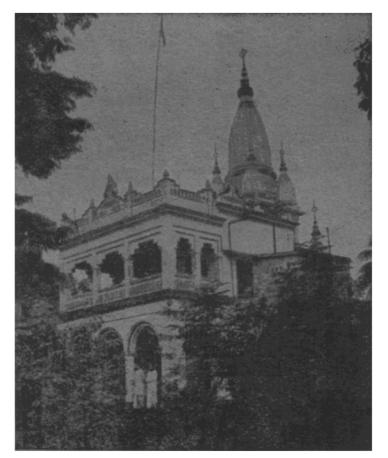
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All Glories To Śri Guru and Gaurānga









Founder-Ācārya HIS DIVINE GRACE

Sri Sri Bhakti Raksaka Sridhara Deva Goswami Maharaja

THE GAUDIYA-DARSHANA

The Magazine of the Śrī Chaitanya Sāraswat Math. Founded 1955:

by

His Divine Grace

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Introduction

The 'Gaudiya' was first established by our param Gurudeva, the founder ācārya of the whole Gaudīya Mission Śrīla Bhakti Siddhānta Saraswatī Goswāmī Prabhupāda in about the year 1922. Afterwards our most revered spiritual master His Divine Grace Om Viṣṇu-pāda Paramahamsa Parivrājakācārya Varya Aṣṭottara-Śata Śrī Śrī Śrīmad Bhakti Rakshaka Śrīdhara Deva Goswāmī Mahārāja established the Gaudīya Darśana to preserve and enhance the glorious message of the 'Gaudīya' philosophy.

Now by His divine blessings for the first time it has been rendered and published in English mainly for the English speaking people. This Gaudīya daršana magazine is in fact a rare collection of the most beautiful and profound lectures given by His Divine Grace Om Visnupāda Śrīla Śrīdhara Deva Goswāmī Mahārāja, on the philosophy of Gaudīya religion or the religion of Śrī Bhāgavata. It helps us to realize the superexcellency of the teachings of Śrī Chaitanya Mahāprabhu in its original beauty. It is no doubt a matchless gift given by His Divine Grace Śrīla Śrīdhara Deva Goswāmī Mahārāja. This Gaudīya philosophy is based on the principle of Divine Love and perfection for the Absolute Good, the Absolute reality Śrī Kṛṣṇa and Śrī Chaitanya Mahāprabhu who is nondifferent from Śrī Kṛṣṇa Himself.

The Gaudiya Darsana presents the principles of 'unity in diversity and diversity in unity' as was presented by Sri Chaitanya Deva. It is the principle of inconceivable simultaneous oneness and difference of the Supreme Absolute. Truth and His potencies.

It is the all harmonizing principle in that all diversities culminate in the one Absolute Truth Śri Krsna."

The 'Gaudiya' is the religion of five provinces in India called Āryāvarta. It is basically the teachings of Śrīmad Bhāgavatam. When Śrīman Mahāprabhu appeared, He expounded the philosophy of Śrīmad Bhāgavatam in a glorious way and the Gaudiya philosophy present at that time was absorbed into His Teachings.

One can have fulfilment of his life only by attaining the Supreme Absolute Truth. The Supreme Absolute good is conquered only by loving service and not by anything else. The Gaudiya Darsana shows the way of attaining fulfilment and perfection of our life through the pure devotional service to the Lord. Gaudiya Darsana or the philosophy of Gaudiya Vaisnavism, teaches universal and Absolute love binding all men together in the pure loving service of the Supreme Absolute Godhead Sri Kṛṣṇa. He is the all attracting, all harmonizing and all pervading reality.

I pray that the Supreme Absolute Good may bless the whole universe with His love divine, universal peace and happiness forever.

Nimai Sundar Brahmachari Vidyavinoda

The Gaudiya Darshana

The Magnanimous Nature of Sri Nityananda Prabhu

A lecture given by His Divine Grace Śrīla B. R. Śrīdhar Deva Goswāmī Mahārāj on the appearance day of Śrī Nityānanda Prabhu.

Today is the appearance day of Śri Nityananda Prabhu. He is supposed to be the incarnation of Baladeva in Vrajamandala. Narottama dāsa Thākura says Balarām haila Nitai. Sanātana Goswāmī also mentions Nityānanda Prabhu as the incarnation of Baladeva in Vrndāvana, but some persons within the Gaudiya sampradāya preach that Nityānanda Prabhu is the incarnation of Rādhārānī. So, a vehement protest is given from the side of the Gaudiya Math and we cannot recognize them as the true followers of Gaudīya Vaisnava faith and Mahāprabhu. Nityānanda Prabhu took His birth in the district of Virbhūm on the Western side of Kātwā, north west of Ekachakrā, where the Pandavas in disguise lived for sometime. Nearby is also shown a tree where the Bakarāksasa was killed by Bhīmasena. In Ekachakrā near Garbhavāsa and many other places, we can trace the pastimes of Nityānanda Prabhu. Nityānanda Prabhu's son established a temple nearby, and Śrī murtis were installed by Him. About two hundred years ago there was a great storm in that area and many ancient arrangements were devastated. A big Zamindar and devotee of the Gaudiya Sampradava came and restored the pūjā, the worshipping arrangements at Vīrachandrapura... All were desolated at that time.

Nityānanda Prabhu's mother's name was Padmāvatī, and His father's name was Hāḍāi Paṇḍita. Ojhā was their title although now we do not find any such title.

When Nityānanda Prabhu was about 12 years old one sannyāsī came and begged Hāḍāi Paṇḍita for his son "I want your son." The Sannyāsī came and begged for the child, only one son, and a son like Nityānanda Prabhu who was very charming. It was almost impossible to live bidding goodbye to such a son, but what to do? A Sannyāsī has come and asked for him and begging they could not avoid; They could not avoid the

sannyāsī, they had to give their only son to him. We are told, that sannyāsī was no other than Śrī Mādhavendra Purī, the guru of Iswara Purī, Advaita Āchārya, and Pundarika Vidyānidhi. That sannyāsī came and took Nityānanda Prabha a way from his house when he was only 12 years old; and Nityānanda Prabhu wandered with him through the whole of India, visiting all the holy places.

Mahāprabhu did not visit so many holy places. He generally travelled through the south of India, not northern India entirely, only Vṛndāvana and Prayāga. Dvārakā and Badrinārāyaṇa were excluded by Mahāprabhu, but Nityānanda Prabhu visited all the holy places that exist in India. After Mādhavendra Puri disappeared, he was wandering in the holy places. In the meantime Mahāprabhu coming back from Gāya began his Sankīrtana Lilā in Navadwīpa.

Nityānanda Prabhu was wandering here and there and lastly he went to Vṛndāvana. He was searching for something because of His inner identification with that of Baladeva. When Kṛṣṇa came he was feeling some tendency of attraction towards him. In the last period, he began searching in Vṛndāvana very scrutinizingly but did not find that. Then he got some inspiration, "Where to find Kṛṣṇa?" 'He's now in Nabadwip,' "I shall go there," with this inspiration in his heart he came to Navadwipa -Dhāma.

Mahāprabhu had already begun his sankīrtana movement, and he had a dream at night that someone came in a chariot and at the peak of the chariot there was a palm tree; and he is searching, "Where is Nimai Pandit's house? Where is Nimai Pandit's house?" Someone then said, "Here is Nimai Pandit's house." Mahāprabu then told to the devotees, "A great personage has come here to Nabadwipa Dhāma last night. You (Śrīvāsa and others) try to find out that great person." The followers tried their best, they searched in every nook and corner but could not find Nityānanda Prabhu. They reported to Mahāprabhu "we tried our best but could not trace any noble person, any saint, or any big man. "Then Mahāprabhu told, 'Let us try with the followers." He then went straight to the southern side of Nandana Ācārya's Bhavan. Mahāprabhu went directly to a particular house which is known as Nandana Ācārya's house, and there they found a new gentleman, stout and strong, and godly in appearance, sitting on the veranda of that house. The devotees of Mahāprabhu could then understand him to

be the man of whom Śri Gaurāngadeva was telling about. He was sitting there in red robes, all others were white dressed. Someone then chanted some Bhāgavata śloka, and so many spiritual symptoms gradually appeared in His body. They could then understand what a great man he is for he was filled with divine love. He was the agreed personage and gradually coming in intimate connection with him they could understand that he was Śrī Nityānanda Prabhu. Outwardly his movements were not like a scholarly person, or an ordinary man; he was surcharged with a high type of energy and divinity coming forth from his complexion.

"Go From Door to Door and Request them to Leave everything aside and take the name of Krana"

Mahāprabhu gradually began preaching, Haridāsa Țhākura and Nityānanda Prabhu were both given orders. "Go from door to door and request them to leave everything aside and take the name of Kṛṣṇa. Whomever you may meet going from door to door, approach and ask them to take the name of Kṛṣṇa leaving aside everything else." At that time Nabadwīpa Dhāma was mostly filled with tāntriks, that is the worship of Śakti Devī and Māyā Devī.

This Māyā is disturbing us, so we must take shelter under her feet. When she will be propitiated and satisfied then she will loosen, open the door and we will get out and become Siva. By nature, by birth, jiva means Sīva, Siva means the master of Māyā. We are now in the clutches of Māyā, misunderstanding. When the goddess of misunderstanding is satisfied with us, she will then withdraw and we shall find a door out, we shall go to the other side. There

are so many liberated souls there and we shall join them. They are all enjoying the position of Siva, the master of Māyā. Māyā cannot force them to do anything and everything as she wills, rather she serves her masters. Māyā serves Śivā, the liberated Māyā serves them though in the relativity of Māyā, but they cannot control so they render some service to the liberated souls and they are known as Siva. Pāśa baddho bhayet jīva pāśa mukta Sadāśiva. When within bondage he is jiva, a fallen soul, when he is outside the bondage of this Māyā, this misunderstanding, then he's always Siva. He can then move here and there at his sweet will and Maya cannot force him, rather she will come to serve him, and that is liberation. We shall then serve Māyā devī, and the tantric process involes something, in this way she will be satisfied. They use many things, they may drink wine and eat meats. They offer them to the deities Māyā, Śakti and Kāli. They also enjoy the women in different moods. They think that the application of mixing with ladies is such, that they will get liberation from the charm of the ladies. In this way in their process, they approve of the wine, the meat and the ladies it seems to be very harmful to us but these are the underlying principles of the tantrick upasana."

In our method, our process of approaching these things which we feel temptation for, we shall get liberation from them. They come to attract us towards them but by a particular process we shall handle them. We shall be masters of those poisonous things, and at that time Nabādwīpa was filled with such persons. When Mahāprabhu śrī Gaurānga begun his preaching attempt that everyone should give up everything and take to the name of Kṛṣṇa, Nārāyana, he then said, "Not only will you be out of Māyā but you will attain positive life in Vaikuntha in Vrndāvana." That is higher

attainment, and what is to be attained by worshipping the sakti in the method they are following, that is reactionary and sometime again they will have to evolve. This is mentioned in the sastra, but not very extensively. If you are very particular, then you will have to see that in the relativity of this negative world; but it is not safe. You must enter the positive world then you will be safe. That is not only mere liberation, emancipation from the opposite forces, but practical participation in the serving line, which is very pure. Not to be non-selfish, but must be God-centred, God-serviced. The positive world is there and that is full of pervasive happiness, and that we can attain only through service. Here we are an enjoying unit, an exploiting unit, but it must be given up to get out of the reactionary tendency of life; but we must not wait on the fence, for that is not a safe position.

"He is Krsna, he is all attractive, he is beautiful, he is the highest reality, he is all accommodating and most charming"

Then again, that is not paying much because withdrawal from the negative side is not enough. There is a positive world and that is meant for a real high form of life, and that can be attained through service. Service is great, to sacrifice ones own interest, not for any part but for the whole, the absolute good, that is great. Nothing can be compared to that. It is calculative and automatic. To reach the

automatic stage of service with love is high pay; so give up all these habits and these former engagements with a lower standard of worshipping, penance and all these things. "Die to Live." A radical change must be welcome in life. Life is worth living, life is worth living and it is only open to the human section. In other species it is impossible to get a glimpse of such high light and to begin that way of life, for

there are only a very few human beings in the creation. What are the number of human bodies, very small compared to the whole of creation, and that is the door to heaven so you must try to have a positive life. He is Kṛṣṇa, He is all attractive, He is beautiful, He is the highest reality, He is all accommodating and most charming. Our life will receive it's fulfillment if we can approach that Lord, especially by taking His Holy name. In this age of Kali a special sanction has been given to us that by taking the holy name with satsanga, with the real saints, then we can make progress, enter and approach that high line of preaching.

Nityānanda Prabhu was a dynamo of energy and Haridasa Thakura could not follow, a little trouble to carry out the order of Mahāprabhu, what to do? One day there were so many gunda type persons, they came with an attacking spirit, "You are disturbing us, we are not religious and you have come to preach religion to us; what right have you got? Why do you come to disturb us? As a big society we are following a particular creed, and you are so bold as to blame us for not been religious men. You have come with a new idea of religion and we are to accept that, you fools! If again you come here you will be taught a good lesson." In this way they were threatened, but Mahāprabhu still says you must go. Then one day they met Jagāi and Madhāi, Jagāi and Madhāi were from brahmin birth but they did not have any care for religion. They were also entrusted with some administration in the Muslim Government. They had some connection with the Government and they themselves were gundas, also brahmins by birth. They used to take anything and everything. they were a notorious pair of gundas, Jagadananda and Mādhavānanda.

Then one day they met him "Oh! you rogues we have heard of you, you have come to create a new religion here-Never ! if we find you again on the street you will receive a licking and will have to weap." Anyhow, they were given such warning. Nityānanda Prabhu had to report every day what progress they had made in their preaching campaign and he almost challenged Mahāprabhu. He said "our life was saved today from the worst pair in the whole of Navadwipa Dhāma, but if you can deliver them, then I shall think that you have really come to render some service. They are the greatest rogues ever found in this area and must be converted. If you can do that then we shall say that you have got some power with some objective, and you will be able to do something." Mahāprabhu felt, "If it is Krsna's will then everything will possible." They again went out preaching and they met those two gundas, Haridasa Thakura coming back and Nityānanda Prabhu stood courageously. There was an earthern pot casted away after used on the side of the way. It was taken and thrown on the head of Nityānanda Prabhu and his forehead was cut, blood oozing, Nityananda Prabhu standing. Some person came to Gaurangadeva saying that Nityananda Prabhu was wounded by the rogues. Mahāprabhu very enraged and excited came there. There was blood oozing, "Who has caused this wound on the body of Nityananda Prabhu? I shall finish the whole town, come forward" Mahāprabhu was besides himself. Then Nityānanda Prabhu came, "No! No.! Don't be excited my Lord, in this incarnation we are not to use any force; Remember Nityānanda Prabhu then reminded Mahāprabhu. In the meantime

approached another and told "No no! They are red-clad mendicants what fame is there is striking them. They are not wholly established rich men or party men, only red-clad sannyāsīs there is no credit by killing them or beating them," and they took Jagāi and Madhāi away. Nityānanda Prabhu then appealed to Mahaprabhu. "What to do, this is not proper. In this age in this time at this juncture what have we come to do, use force? Never! In the meantime Madhāi came to hit Nityānanda Prabhu but Jagāi saved him by just opposing him and Mahāprabhu turned around suddenly, "You Jagāi, you have protected Nityānanda." Mahāprabhu embraced him and Jagāi fell at his feet and began to cry "Hare Krsna." Mental transformation came in Jagāi, then Madhāi who was standing there said for this deed. we are two, such a sin, and Jagai's condition is such, "In that atmosphere his transformation also began.

Then Nityānanda Prabhu came to recognize that in the same place with similar persons, one will gain and the other will fail and so he must also be saved.

Then Mahāprabhu said, "Nityānanda Prabhu himself is pleading for you, and so you Madhāi, you should also be absolved, Mahāprabhu then embraced him, he also fell, began to weep, and take the holy name Kṛṣṇa, and there was wholesale conversion of these two great demons. There was within minutes an uproar in the town. "Who is this Nimai Pandita, a scholar, so far we can understand but he is endowed with supernatural power. These two great demons, whoever they came across, or whoever would see them would enter their homes and close their doors, such demoniac

persons they were, and they were converted by Nimai Pandita within one hour, what miraculous power." So in this way Nimai Pandit, got some footing there. Nimai Pandit is not an ordinary man, he is not merely a scholar but he is endowed with some supernatural power, original power. Nityānanda Prabhu was famous from that time. Although he was hit on the forehead and blood oozed still he had so much of an extraordinary, patient, forbearing and affectionate heart, that he recommended that gunda who had caused him mischief. Nityananda Prabhu's position was very safe and very high, a divine position from that time. Nityānanda Prabhu has neither an exploiting nor enjoying mood, he is wholeself given to Krsna.

Sanātana Goswāmī has given this in his commentary: In the rasa līla of Krsna, Krsna was enjoying all the gopies, at that time Balarāma also had his separate rāsa līlā. It is also mentioned in Bhāgavatam and other puranas, that Krsna had his rasa lilā and that Baladeva also had his rāsa līlā but Sanātana Goswāmī has given the meaning. That is very fine, very subtle and very difficult to understand. Baladeva continued rasa externally, but in his heart he was making Krsna to participate in that rāsa. He was not the party to enjoy the gopies. He is aloof, he is aside, he is only performing, managing the rāsa līlā with the gopies and Krsna. He is not only indifferent but with so much serving tendency and wholeself serving attitude. In Vrndāvana mandala in vātsalya rasa and sakhya rasa. they also have marriages, they have their sons, but not in any enjoying mood. There is union of men and women but not in an enjoying mood, or then they will have to be

lest here in the material world. Both parties meet and are united in a serving mood, that is particulary another type of mood, never

an enjoying mood, or then they are not to be allowed to enter that domain.

"Die to live, if you really want to live in that plane then you will have to die wholsale as you think you are in this life as flesh, Blood and bones.

They will be thrown here in the land of exploitation. When they go through the door of emancipation, liberation and enter Vaikuntha, from there also the exploiting tendency is eliminated, what avoidance!. They are outwardly participating but internally in a serving mood. It may be impossible to think but it is such, not only the human form but also the birds and beasts, they are also apparently mixing in an enjoying mood. but really mood is of service attitude. Such wholesale transformation has to be effected in one's heart. mind and body, before wholly attempting to enter into that domain. So Hegel said, "Die to live" if you really want to live in that plane then you will have to die wholesale as you think you are in this life as flesh blood and bones. It is of opposite type, the purity is there, it can be measured; it is not non-scientific but it is really scientific. It is the process of die to live! and love is there, the dying tendency for the object of love, that is love proper otherwise it is imitation, it is hypocracy, it is conspiracy to ones own suicidal attainment. The pure thing is that if we have got faith for such divine conception of life then we should come to Bhagavatam, the last gift in the sastric world of vedic literatures. Vyāsadeva's last gift in the world of vedic literatures is Bhāgavatam.

The Bhāgavatam is so high, so high prithi vīte yata kathā dharma nam chole. Our guru Maharaja's translation dharmah projjhito kaitavo all the words and tales that are running in this world in the name of religion, Śrimad Bhāgavatam says all is false all is false, all is tampered with and not pure, not pure! the pure type of religion is not yet spoken. It is there, all self-centered, the current is towards the centre, not only selflessness but self sacrificing, self forgiving, self forgetfulness, in that way we are to start we are to start, we are to go.

Prabhu came and Nitvānanda appealed, "Come to Gauranga, He is the depot, He is the dynamo to send you there He sang these names of very easily. Gauranga on the banks of the Ganges. "Bhaja Gauranga, Kaha Gauranga, Laha Gaurānga nām Je Jan Gaurānga Bhaje se amār prāna; all you people come and take refuge under the divine feet Gauranga, give up everything and come fall at the feet of Gauranga. Take His name remember Him and throw yourself wholely at His disposal. He is my own life, I consider Him to be my life, my soul my Nityānanda Prabhu saying everything." this began to roll at the door of the householders "Householders! you this." He is rolling and crying, "Accept Gauranga, you don't know what great

benefit you will receive by doing this." He is rolling in the dust at the door of the householders with such an appeal. He came to the ordinary masses to give them shelter at the lotus feet of Gaurāṇga, that is Nityānanda Prabhu. He came to give Mahāprabhu even to Jagāi and Madhāi and he appealed to all from door to door to accept Gaurāngadeva. You do not know what will be your prospect in life, the highest prospect in life! Nityānanda Prabhu is our only hope, He is so bene-

volent, so generous, so gracious, that very easily we can draw his attention and we can get his recommendation. Gaurāṇga deva will not be able to disregard his recommendation, and when we have got the grace of Gaurāṇga then the Rādhā-Kṛṣṇa līlā is within our fists. Nityānanda Prabhu's grace means to get Mahāprabhu's grace within our clucthes and to get Mahāprabhu, means to get Rādhā-Govinda Vṛndāvana, and then everything is within our fists.

Talk to Mrs Nora morell of Germany by Bhakti Sidhanta Saraswati Thakura

We should have firm faith in the Divinity. We are absolute infinitesimals, and it is only proper we should associate with the Absolute. If we show our diffidence to do so, we are likely to be entangled with the ephemeral matters of this world. Our friends are with us for a short while only. They will leave us at any time when they are called away from this world. Whatever we do should tend towards association with the Divinity. We should not undertake any work for our temporary purposes. We are His dependents. Infinitesimals as we are, we should have our final place in Him. We should carry out all our activities for His purpose only. We should not think that we have any other thing to do. Unlike the ordinary people, we should have only one method of directing everything to Him for His service. The external gross body is meant for a hundred years and no more. Our mental speculations are bound to be going on in our present human form. But we are obliged to leave this mortal coil and to cease our transactions with the external world at sometime, however ardent we may be about having associations with the manifestive nature of things. If we wish to associate ourselves with the Absolute, all non-absolute propaganda for our temporary purposes should be abandoned as for as possible, otherwise we

will be led to become materialists only. That non-absolute propaganda will instigate us to entangle ourselves with worldy thoughts and ideas. We will be thinking of physical developments instead of associating ourselves with the Absolute. We are all absolutes though infinitesimally small. Because we have shown diffidence we have proved our indolence to associate with Him, so, like shooting stars, we have been simply thrown off from Him. We have rebelled against that Entity. Now to go back to Him, it is essential that all our associations and movements should tend to His service.

First of all he should be designated. Who is He? What form does He have? And how are we to go back to Him? When we come to know that He keeps Himself aloof from everything in this phenomenal world, we feel the necessity of associating with Him. And this association can be had if we can eliminate the external impediments which are like screens, between the Absolute Infinity and the absolute infinitesimals. speculations are meant for associating with the phenomenal objects. But some philosophers thought it possible to turn our mental speculations to Him in His abstract form, instead of His manifestive nature. But here we have got His manifestive nature for the purpose of associating ourselves with Him. We cannot have this association by any sort of privations. The phenomenal objects are undesirable things. Although they have some effect on us, they are all transient and will not hold good for us till the end of time. We do not think, like materialists that our existence will ceate. The materialists think that everything will stop when we die-that all our troubles will end at death. This miserable idea should be thrown off. We should engage all our activities to associate ourselves with the absolute, as we are ourselves associated infinitesimals. We are not the body, nor the mind, nor the external atmosphere. We require disassociation from these. These undesirable situations should be eliminated at all cost, otherwise we will be engrossing ourselves entirely in the ordinary purposes of this world.

All animate and inanimate objects have come out of Him and are meant for his service only.

Lower animals are used as food by many people. In ancient times, when cannibalism was prevalent in the world, people used to eat human flesh. They thought that the human body was meant for their consumption. Later on when civilisation made progress, people gave up cannibalism, but went on taking the flesh of lower animals. In India persons belonging to the

higher castes do not take animal food. The development of religious thoughts have stopped the practice of cruelty to animals in many ways. Science has now proved that vegetables too have life and can feel pain and pleasure. But it is not meant that we should commit suicide by abstaining from taking any food. This problem is solved when food is meant for the purpose of the absolute.

Everything has come out of Him, everything will go back to Him and everything is meant for His service. All animate and inanimate objects have come out of Him and are meant for His service only. If we purloin these things, it would be deceiving the Absolute. We are absolute infinitesimals and are deluded by the ordinary manifestive character of the phenomena. We have to get rid of this delusion. We should have a peep into the Truth, and that Truth must be reached. If we are sincere. He will expose Himself to our vision. Whatever we do, we should do it for Him, for His eternal purpose, instead of indulging ourselves in transitory transactions. Our only function is not to carry on our work for our own purpose. We should not be the recipients of the fruits of the enterprises we have. It is better for us that whatever we do should be done in His favour and for His service. We are servitors. If we keep dogs, we would be servants of dogs if we keep horses we would be servants of horses, and if we become altruists, we would be servants of human beings only. But the Absolute should be served at all costs. We should make it a point that all our activities should tend to His service. All animate and inanimate beings have emanated from Him. We should serve the Absolute and not engage ourselves in the nonabsolute.

Most people are at a loss to understand what they should do and what they are meant for. They only see the superficial side of things. The external side of things are quite deluding. As intelligent men, we should be very careful. We should penetrate into everything properly. Our view should not be obstructed by the morphological representation of things, nor by the ontological side of things.

The methodical arrangement of the phenomena should not be restricted to our ordinary purpose of living only. But since our aim is a peaceful life, we do not wish to be troubled by the undesirable elements of the world. Sometimes we find a little peace by keeping rules and regulations and observing civic principles. But we are again put into trouble by some

misunderstanding or other of the people from outside. There is some agency working behind, which is not exposed to our present senses.

Our sensuous nerves are quite ineligible for the purpose of associating with the truth. The semblance of devotion and truth which people may put on often deceives us.

The external features, the morphological and ontogical phases of things, are sometimes found to be detrimental to our cause when our ambition is to come in touch with the Absolute. We have the facility of possessing the experience of the last ten thousand years. We can judge and discern the best method for our adoption, instead of indulging ourselves in the way ordinary people are transacting their business round about us.

Our senses respond readily to the objects of the phenomena. Supersensuous objects are simply neglected. The eternal representations, the eternal manifestations and the eternal aspects are fully neglected. We aspire to have the fullest advantage of coming in touch with all desirable things. In our present life, we find that all these are treacherous and only lead us to the satisfaction of our senses only. This non absolute propaganda should cease. Whatever else we may do, we should make it a point that we should have neither diffidence nor indolence in offering our services to the Absolute.

The word "Absolute" is explained in different ways. We have experience of the non-absolutes and undesirable objects of the phenomena. Our mind is found to be of a non-absolute nature. The mind discerns things for the purpose of the senses only. The Absolute is delineated as one who has reserved the right of not being exposed to human senses. If the Absolute was an object of the phenomena, we would be lording it over Him. But that is not the correct situation. We should dedicate ourselves as His servitors. We should not think that we are enjoyers and He is the predominated object of our enjoyment. He is never so.

We are obliged to pass through undesirable situations. We want to get rid of all these things. Our inner impulse should be to have access to that region where all objects will offer us special opportunity of having association with the Absolute. Our purpose should be to associate with the fullness, with the eternity, with the purity, with the best of desirables, and not to mix with the temporary things of delusive nature. We should not have a crippled idea of Godhead. We should wait for the transcendental message to come to us in full. We would have then an opportunity of asso-

ciating with Him. We should set apart some time to make progress towards the investigation of the Transcendence.

We are very small. Some overwhelming influence comes upon us and we are troubled. So we should have recourse to the Absolute Infinity. We should not be acting like shooting stars in flying away from Him, but we should go back to our original place. There the manifestive nature is eternally present, whereas here the phenomenal objects are meant for a few days only. So we should have this eternal benefit as our objective. We can ignore all these influences of nature, all influences of scientific discoveries, if we have the determination to associate ourselves only with the Whole Entity.

There are many things concealed and hidden and not revealed to us, and these are to be received through our aural reception. Our auditory nerves should be trained to be susceptable to sound waves from the transcendental messenger so that we can make progress towards the Transcendence.

Divine Slavery

By His Divine Grace Śrila Bhakti Raksaka Śrīdhara Deva Goswāmī Maharāja

Kṛṣṇa is our master. We are not masters of this world. We are parts of the whole, and we have our respective duties towards the whole. Our responsibility is towards another plane of life, which is the most subtle. We are in a diseased condition here, but when we become healthy we will have a higher plane of living. This is the Vaiṣṇava conception. There is a higher plane, beyond the jurisdiction of misconception. There is a particular place for me within this universe. What is that? I am suffering, serving the negative side, and in all conceptions of my life I find suffering. Janmamṛtyu-jarā-vyādhi. [Birth, death, old age, and disease. B. G. 13. 9] But there is a conception where life is worth living, where there in something to live for. That position has been neglected everywhere, in so many different conceptions of religious view.

Our idea is paramo nirmatsarānām satām (The highest truth, which is understandable by those devotees who are fully pure in heart S. B. 1. 1. 2.). but their realization is all of the matsarā [envious] class. The egoistic school of men cannot give up their idea that, "I am master, I am Brahman." I

am a part of that master element, but I am a subordinate part. I am part of the subsidiary element. Still, they cannot think it out. They are matsarā, full of jealousy. That is the root cause of their philosophy. But if they can give up their intrinsic concept of jealousy, and become a little generous, they may come to know of an infinitely higher plane of existence. One must think, "I was created of smaller stuff; only with the help of that higher thing can I improve my condition. If I become nirmatsarā [one-hundred-per-cent pure in heart] and Kṛṣṇa dāsa [a servant of Kṛṣṇa] I can enter into that higher plane, and my prospect is great." They cannot accommodate that. Paramo nirmatsarāṇām satām. It is there in the Bhāgavatam, but they think, "If I can become the Dictator, then my fortune will be most high."

A submissive attitude is wanted. If I can become submissive to the dictatorial aspect of that higher plane, then I will be elevated, and I shall get the highest prospect, because that is the Absolute Good. So, where there is Absolute knowledge, Absolute Good, Absolute everything, then why should I not submit to Him? I am in such a vulnerable position, as I have experienced, so it is suicidal not to accept that position of surrender. of a lower creation. I find it in every step of my life. I am of limited creation, but at the same time, higher creation may be there. Can I deny that? What right have I to deny that? Here also I have so much experience of so many things high and low. A hierarchy is there, from the stone to the scientist who is controlling the stone, so what is the trouble in believing that there is a hierarchy also in the original side, the higher side? What's the wrong there? Nirmatsarā [envy]. But on their side, there is too much equation, the worst kind of equation. They equate the finite with the infinite.] That is the hindrance to our real progressive life. Mahāprabhu announced, Jīvera svarūpa hay, Kṛṣṇera nitya dāsa, in naked terms: "You are a slave to that Highest Entity. This is your innate, natural, intrinsic position. Your self has such a relation with the Absolute." The Absolute, with whom you are connected, is so high. The All Attractive nature of the center is conscious love, and you are a slave to that great force of love and beauty. You are so fortunate, you may thank your stars you are so fortunate, You can be handled in any way by that Absolute beauty, charm, knowledge, everything. You are not connected by force, you are not barred from your birth from entering that domain. You have got your position there. If you want a position there, it should be of what nature? The most subordinate. As much as you have to go higher, you

will have to accept the position of a suborninate. It is clear from your own present experience. You should be satisfied with that. Otherwise, like the garbage, you'll be cast aside where the rubbish is thrown out, here in this world.

You are so limited, and you have such a high prospect. He is infinitely higher than you, but you have got a position there. Will you not be prepared to accept that honorable position there? The Lord Himself says that if you become a slave to Him, He also becomes a slave to you. What more do you need? What more do you expect?

aham bhakta-parādhīno hy asvatantra iva dvija sādhubhir grasta hṛdayo bhaktair bhakta-jana priyaḥ

[The Supreme Personality of Godhead I said to Durvāsā Muni: "I am completly under the control of my devotees. Indeed, I am not at all independent. Because my devotees are completely devoid of all material desires, I sit only within the cores of their hearts. What to speak of my devotees, even those who are devotees of My devotees are very dear to Me]

Kṛṣṇa says that independently, I have the position of controlling everything, but this saranāgati controls Me. That is the way of affection. Not by power, not by necessity, not by intrinsic experience, but only through love can you enter into that realm. You should be satisfied with that, and what more do you want? The Lord is coming to be whipped by you, and you are not satisfied?

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