



## Chapter Five

# Priority Service

By

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Generally every movement coming from Kṛṣṇa's plane originates from the central will to satisfy Him. The whole *Svarūpa-śakti* cannot be taken under any law; it is sweet will. *Yogamāyā*, or *Svarūpa-śakti*, gives the inspiration for one to be captured by the higher inner potency of Goloka and Vaikuṅṭha, and in that way to become utilized for the purpose of the Centre. In this mundane plane inspiration draws us towards different stages of enjoying spirit. That vibration comes from innumerable local centres of local interest. Also in the attraction to the Centre there are many stages, but that vibration is from the Nārāyaṇa Centre, the Rāma Centre, the Kṛṣṇa Centre—all in consonance with the main Centre. In Vaikuṅṭha there are different types of *rasa* and inspiration than in Goloka, and the residents act accordingly. There are also different specific centres of interest, *dāsyā*, *sakhyā*, *vātsalyā*, and *madhura*, but all are for the satisfaction of the Absolute.

In this mundane plane we also find different centres but almost all are meant for local interest. All the different vibrations come to clash for different interests which are, on the whole, all of separate enjoyment. This is found in the material plane all the way up to Satyaloka, heaven. Above that are Virajā and Brahmaloḳa from where no traceable vibration originates. Then again from Śivaloḳa onwards some vibration originates, but that is of service. That vibration is of different stages, but all are of Centre-carrying interest.

Here in this mundane universe those who come from the higher region always try to connect with the Centre. Some are able to escape from local interest and realize such a position. Although they may not be cent-per-cent converted, they may sometimes be used as agents of that world according to the wish of that higher plane. As much as they are inclined towards that central interest, they are utilized by the higher office.

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

**Śrīla Guru Mahārāj:** It may be so. If he is so qualified, reliable and pure that he can catch and transmit the will from above, he may be selected as an agent to reveal the truth of that land.

**Devotee:** But it is a rare thing?

**Śrīla Guru Mahārāj:** Rare, of course. When Mahāprabhu was in Puri, He utilized one of His devotees, Nṛsimhānanda, as the mediator. It is mentioned in *Śrī Chaitanya-charitāmṛta* that Nṛsimhānanda while here in Nabadwip would lose his senses and, being inspired by Mahāprabhu, would talk here about Him. Nṛsimhānanda would receive inspiration as though hypnotized from afar. A hypnotist can normally only hypnotize within the range of his senses, but it may sometimes be possible also that from afar one can inspire, hypnotize and engage another as a medium. It is mentioned that Mahāprabhu did just that to Nṛsimhānanda Brahmachārī who was able to tell what Mahāprabhu was doing. He also foretold Mahāprabhu's imminent arrival in Nabadwip as well as many other things. It was all true and verified in due course of time. Such things are possible.

In this modern age it is possible to communicate over long distances physically by means of radios, telephones, etc., but in earlier days this was done mentally. Mental and psychic powers previously were more developed by the *yogīs* and devotees. Now physically such transmission is being achieved by scientific knowledge and it is generally easy for people at large to believe. But in previous days such communication was psychic, so ordinary people could not know how it was being done. We also tend to think it is impossible even though now it is physically possible by telephone to talk with others in America and London. Such modern communication is also a miracle. Previously the development was such that the *yogīs* who may not even be devotees or connected in their practice with God, were able to develop such psychic powers that they were able to communicate on the mental plane.

It has also been recognized in the writings of the Western philosophers that it is quite possible and believable that Indian *yogīs* can cure diseases from a distant place. In those writings the opinion has been given that by creating a magnetic force a disease may be cured, and also it has been considered that previously some Indian *yogīs* may have had the mental power to do so. And all the big Indian *yogīs* themselves say, and stand as proof, that so many wonderful things can be achieved only by improving psychic powers. They used to communicate with even the demigods. They were also able to go to the demigods, but only mentally, and similarly the demigods would come here. That transaction was not imaginary but was reliable and scientific.

**Devotee:** There is a great interest in the West in this subtle science of parapsychology.

**Śrīla Guru Mahārāj:** Yes. Several years ago some Russians came here to enquire amongst the Indian *yogīs*: "How can we understand or read

things that are far away such as on the moon, sun, mars, jupiter etc.?" They had heard that the ancient *yogīs* of India could do such things.

The speed of the mind is considered to be most rapid, faster even than electricity or light. This appealed to the Russians who wanted to know whether any *yogīs* were available who could help fulfil their material purpose: "We have sent a rocket towards Jupiter and wish to know whether by mental energy it is possible to receive information from there very quickly."

In India there is recognition that only the mind, and no other material thing, can be quicker than the velocity of light or the electron. *Manogati*, mind can hear. Despite the great distance, a far off place can be remembered within a second. The mind is the quickest conveyance, the quickest medium. So those Russian gentlemen came here with the enquiry: "We have come with some material object, to see if we can utilize the speed of mind in the case of scientific research." But finally they said, "No, we could not do it. We failed. It appears that we are unable now to meet a man with such capacity here in India."

Once I was delivering a lecture to an assembly of advocates. They put a question to me, "How is it that a few years ago we had higher connection with the demigods and Satyaloka but now we seem to have become disconnected? No god comes here although only a few years ago such things took place. Devarṣi Nārada and so many gods no longer come here, and we cannot go to them. Even in the time of the *Mahābhārata*, gods used to freely come here, and Arjuna and others used to go there to heaven. How has this come about?"

In reply I explained: "The psychic powers were very much improved at that time. The power to communicate subtly was very developed scientifically, but now we have lost that capacity."

I gave an example. Consider the present situation: the scientific civilization has created so many wonders such as aeroplanes, buses and rockets, but the whole world is afraid of atomic war, and if that should happen then everything may be ruined. The whole present civilization would be destroyed, but some books may be scattered here and there. In those books there is much mentioned about the present-day scientific advancement, so the later generations will read that there used to be aeroplanes, buses and so many things. But after the nuclear war those future generations of crippled persons will not be able to understand that such things really existed. They will consider, "What is written in these books is all false, all imagination." They will say that the scientific improvements were all imagination. Without any aeroplanes, rockets, etc. having remained, they will think, "All is bogus!"

Our present situation is similar: the extensive development of the mental powers that was cultured in earlier days is now no more. We

have deviated from that previous position, so even if Devarṣi Nārada would come, we would not be able to see him. If Devarṣi Nārada comes here he will not come with a physical body but with his astral body. Our minds are not sufficiently developed to be able to detect that, but if they were, we would be able to see: “Oh! Devarṣi Nārada has come.” The impression in the mind’s eye would be able to detect when such as Devarṣi, Vyāsadeva, Mahāprabhu or Nityānanda Prabhu would come here. But that capacity has been blocked in the present age, rather this is the age where with a microscope we can scrutinize an insect or see a virus. This is the age now!

**Devotee:** Many years ago when Śrīla Swāmī Mahārāj was in the West, a lecture programme was arranged but hardly anyone attended. The devotees apologized but Śrīla Swāmī Mahārāj said, “Well, Nārada Muni, Lord Brahmā and many others came—I could detect that, but you were unable to see.”

**Śrīla Guru Mahārāj:** Just as when Śukadeva delivered *Śrīmad-Bhāgavatam*, his Gurus—Nārada, Vyāsadeva, Atri, Vaśiṣṭha and others—all came there, similarly Śrīla Swāmī Mahārāj went to the West with so much earnestness to preach the doctrine of Love Divine, so his Gurus went there to see how He was getting on. It is not impossible.

**nāhaṁ vasāmi vaikuṅṭhe, yoginām hṛdayeṣu vā  
mad bhaktāḥ yatra gāyanti, tatra tiṣṭhāmi nārada**

The Lord Himself says, “O, Nārada, wherever My devotees sing my praises I cannot but be present there.”

“*Nāhaṁ vasāmi vaikuṅṭhe*—I do not live in the transcendental plane; *yoginām hṛdayeṣu vā*—nor in the heart of a *yogī*; *mad bhaktāḥ yatra gāyanti*—but wherever My devotees sing with most earnest heart; *tatra tiṣṭhāmi*—I present Myself there. I take My seat and hear their hearty song. Their singing and chanting carries Me from the heart of the *yogī* and even from the throne of My Vaikuṅṭha. I run towards the place where the devotees chant with hearty devotion about Me: that is what really attracts Me most.” Nārāyaṇa Himself says this, therefore it is so that Nārāyaṇa and His higher devotees come to attend such assemblies.

**Devotee:** Can mental powers still be developed or is it no longer possible due to the influence of *kali-yuga*, the age of quarrel?

**Śrīla Guru Mahārāj:** It may be possible but devotees do not like to waste their time in such affairs—they have no time to lose. They do not care to cultivate any form of mystic *yoga*, rather their concentration is on service.

There is a story about a devotee who was very busily engaged and absorbed in the service of his Gurudeva. By his service he satisfied the

Lord who came in disguise and said, “Dear devotee, I am satisfied with your services. Come, I shall take you to Vaikuṅṭha.”

The devotee replied, “No, no. I have no time. My Guru Mahārāj has entrusted me with this service, so I must attend to it. I have no time to go to Vaikuṅṭha with You.” He had such attention towards his service that he could not find time even to attend to the call to go to Vaikuṅṭha.

We are to concentrate on our duty given by Gurudeva, and shall have no time to spare to go to Vaikuṅṭha to fulfil our curiosity. Such sort of exclusive attention is laudable and necessary for the devotee. If the master says to his servant, “You have laboured a long time, now you are tired. Come and take your food.” The dutiful servant may reply, “No, no, my Master, I have no time. I must finish this and then I shall go to take food.” Such dealings are not impossible. Similarly a faithful worker on being called by his master to stop work and take rest may reply, “No, no I have no time to take rest now. I shall finish this, then I shall take rest.” This is responsibility in service.

Another example is found in the service of Mother Yaśodā. She was boiling milk for young Kṛṣṇa, Gopāl. He was engaged in sucking Mother Yaśodā’s breast while nearby some milk was being heated in a pot. Suddenly the milk came to the boil and overflowed into the fire. Immediately Yaśodā forcibly took Gopāl from her lap and went to take care of the milk.

Naturally, Kṛṣṇa became dissatisfied to be snatched away from His Mother’s breast. So it may apparently seem that Mother Yaśodā committing an error: that she interrupted Kṛṣṇa’s immediate satisfaction of sucking her breast by forcibly putting him to one side to go to save the overflowing milk, which may or may not be going to be directly utilized for Him. But this is an extreme example to show how much care and attention must be paid to save and protect the materials to be used in the service of Kṛṣṇa—even if that should make Him dissatisfied for the time being.

Everything is meant for Kṛṣṇa, so we must preserve and take care of everything. “For the time being Kṛṣṇa may be a little dissatisfied, but what does it matter? I need to look after His service materials.” That should be our tendency and it is a very fine, very subtle thing to detect and understand. What is the underlying tendency? We must have the mood that everything belongs to Kṛṣṇa, and at the cost of the present, the future must be kept up: “At present we may suffer, but we must still store for our future.” When this sort of tendency is in the interest of Kṛṣṇa, it is to be appreciated. So we are to engage in *jñāna-sūnyā-bhakti*—service with no mood of curiosity. It is not that we shall want to be a big word-juggler, *yogī*, *jñānī* or any type of ‘big’ person. But we shall feel satisfied if we have the chance to lead even a half-

educated forest life, but as humble servants of the Gopīs. Such humility, and not grandeur, satisfies Kṛṣṇa most. Grandeur may be adored in Vaikuṅṭha, but it is ignored in Vṛndāvana Dhām. The Vṛndāvana Pastimes are simple, plain and ordinary: neither high nor low—but a golden average. The degree of meanness can be infinite. The degree of nobleness and grandness can also be infinite. But the middle point, we may say, is the golden mean. Love is there. Love does not want to see into the future, but only the present—the concentrated present. Love. For love we may risk the whole future and may not care at all about the past. “Act. Act in the living present.” Grandness and reverence are not very suitable for love. We are to think that a plain life is the highest position for the transaction of love whereas grandeur disturbs us in our transaction of true love.

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