

All glories to Śrī Guru and Śrī Gaurāṅga

Excerpt from the forthcoming book:

Revealed Truth

by His Divine Grace

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Chapter Eleven: Spiritual Revolution

In *Śrīmad Bhagavad-gītā* Kṛṣṇa explained the evolution of consciousness. Kṛṣṇa explained how the conditioned souls can advance from irreligious life into *yoga* and how their *yoga* practice as *buddhi-yoga* can evolve from *karma-yoga*, *jñāna-yoga*, *dhyāna-yoga*, etc. into *bhakti-yoga*. In this way we can understand that the gist of all the Scriptures is present in *Śrīmad Bhagavad-gītā* and that everything essential for the spiritual evolution of all conditioned souls is explained there.

The position of *Śrīmad Bhagavad-gītā* has been explained in poetry form,

**sarvopaniṣado gāvo dogdhā gopāla-nandanah
pārtho vatsah sudhīr bhoktā dugdham gītāmṛtaṁ mahat
(Śrī Gītā-māhātmya: 6)**

“The *Gītopaniṣad*, *Śrīmad Bhagavad-gītā*, which contains the essence of all the *Upaniṣads* and *Vedas*, is just like a cow, and Lord Kṛṣṇa, who is most famous for His Pastimes as a cowherd boy, is milking this cow. Arjuna is just like a calf, asking question after question to draw out the cow’s milk, and all those who are *sudhīr*, those who have real inspiration for Kṛṣṇa consciousness, drink the cow’s milk which is the nectar of *Śrīmad Bhagavad-gītā*.”

This is our conception of *Śrīmad Bhagavad-gītā*. Bhagavān Śrī Kṛṣṇa mercifully gave His divine glance to everyone through His lecture to Arjuna and He distributed the essence of the *Vedas* and all the Scriptures for the spiritual evolution of everyone.

We have a very nice book made from the lectures of Śrīla Guru Mahārāj, Śrīla

Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj, named *Subjective Evolution of Consciousness*. Evolution means the gradual improvement of a substance. I consider that the idea of evolution is good, there is no problem with the idea of spiritual evolution. We can always see things moving up, step by step towards the divine form of Reality. And we can see Reality's divine form also, step by step, effulgently evolving. Evolution is standard actually, it is always in front of everyone and it is the law of the spiritual world.

The route and line of progress for spiritual evolution coming down to the conditioned souls from Kṛṣṇa is known as *āmnāya*. *Āmnāya* means divine knowledge coming down through the Vedic channel and *āmnāya* means the revealed Scriptures which are *apauruṣeya*, not made by any mundane man. *Āmnāya* is always fully divine. It descends down from Śrī Kṛṣṇa's flute song through one channel, the Vedic channel—*āmnāya-paramparā*. Vedavyās caught, organised and distributed everything coming down through the *āmnāya-paramparā* for the spiritual super-benefit of everyone. Vedavyās divided that knowledge and presented it in the form of the Vedas: the *Sama*, *Yajur*, *Ṛg*, and *Atharva* Vedas, the *Āyurveda*, the *Mahābhārat*, etc. So Kṛṣṇa enlightens the conditioned souls through *āmnāya* about spiritual evolution and religious life.

Kṛṣṇa the Revolutionary

But when Kṛṣṇa Himself teaches the conditioned souls He does not present only spiritual evolution, He presents spiritual *revolution*. Everything Kṛṣṇa Himself does is always revolutionary—revolution is the actual subject and factor of Kṛṣṇa Himself. Why? By Kṛṣṇa's will the Vedas, *Vedānta*, *Upaniṣads*, eighteen *Purāṇas*, etc. appeared in this world and all of their teachings gradually lead everyone towards worshipping Kṛṣṇa. And Kṛṣṇa incarnated in so many different forms—Matsya, Kūrma, Varāha, Vāman, Rāma, etc.—and taught proper Vedic religious behaviour. However, Kṛṣṇa Himself always knocks the Vedic channel; He Himself always minimizes the teachings of the Vedas.

This is miraculous. I am surprised by this, and not only temporarily, I am permanently surprised by this. I have also read almost all the different kinds of *śāstra*, and I read them under the guidance of Śrīla Guru Mahārāj, so I know the subjects they are teaching and what subjective evolution is. But generally Kṛṣṇa's dismissal of the Vedic teachings must be surprising to almost everyone.

It must be surprising to hear that the final advice of the Vedas is to ignore the general line of progress the Vedas teach!

The revolutionary knowledge that Kṛṣṇa Himself personally wants to distribute to the conditioned souls is *vedeṣu durlabham*, “It is very rare to get in the Vedas.” The *Śrī Brahmā-saṁhitā* (5.56) says, “*Vidantas te santaḥ kṣiti-viralachārāḥ katipaye*, it is only known to very few *sādhus* in this world, so few that they can be counted on our fingers.” Then surely it is *durlabham*, very rare to get!

“I am All-in-All!”

What evidence can there be for the revolutionary idea that the final advice of the Vedas is to abandon them? The first-class primary evidence for this is found in Kṛṣṇa’s own instructions to Uddhava in *Śrīmad-Bhāgavatam*. Kṛṣṇa first gave a clue about His own revolutionary teachings to Arjuna at the end of *Śrīmad Bhagavad-gītā* with His *śloka*: *sarva-dharmān parityajya, Mām ekam śaraṇam vraja*. But *Śrīmad-Bhāgavatam* begins from that stage. *Śrīmad-Bhāgavatam* begins from Kṛṣṇa’s own teaching not of a subjective evolution of consciousness but a subjective *revolution* of consciousness. And in Kṛṣṇa’s instruction to Uddhava in *Śrīmad-Bhāgavatam* we find Kṛṣṇa’s revolutionary teaching from the conclusion of *Śrīmad Bhagavad-gītā* expressed more clearly,

**tasmāt tvam uddhavotsṛjya chodanām pratichodanām
pravṛttiṁ cha nivṛttiṁ cha śrotavyaṁ śrutam eva cha
mām ekam eva śaraṇam ātmānam sarva-dehinām
yāhi sarvātma-bhāvena mayā syā hy akuto-bhayaḥ**

(*Śrīmad-Bhāgavatam*: 11.12.14–15)

Kṛṣṇa’s first condition in His instruction to Uddhava was, “*Uddavotsṛjya!* Uddhava! Whatever rules and regulations that were given by the Vedas, everything that was given for the spiritual evolution and upliftment of the conditioned souls to the transcendental abode in the Vedas, all of that you should avoid! And not only avoid, if it happens to come to you, throw it away!” Prabhupād Śrīla Sarasvatī Ṭhākura explained the word *utsṛjya* in this way. I heard from Śrīla Guru Mahārāj that Śrīla Sarasvatī Ṭhākura used a word in the Oriyan language, *phaphādībā*, that meant, “You throw it away!” And what is being avoided and thrown away?

Kṛṣṇa says, “*Chodanām prachodanām*, the inspiration given in the Scriptures for following the perfect evolutionary Vedic line, both the *śruti* and the *smṛti*, that is to be avoided. And *pravṛtṭim cha nivṛtṭim cha*, both your attachment and your detachment, leave them both. If you have attachment for some type of food, leave that type of food. If you have detachment from wealth, you leave behind that mentality also so whether wealth comes to you or not, you won’t care for that. *Śrotavyam śrutam eva cha*, what you have heard before, *śrutam*, and what you will hear in the future, *śrotavyam*; what knowledge you have gathered before and whatever knowledge you may collect in the future—you should avoid all of it. Anything that you have heard or will hear other than the consciousness of eternal service to Me, that you must leave behind and avoid.

“And what should you do? What should be your mood? *Mām ekam eva śaraṇam Ātmānam sarva-dehinām*, surrender to Me! Who am I? I am the Supreme Personality of Godhead and the Emporium of all *rasa*, an ecstatic ocean of *rasa*. All your necessity, everything, will be fulfilled when you come to Me, take shelter of Me and surrender to Me, *Mām ekam eva śaraṇam*.

And actually you will not lose anything by that because I am all-in-all—I live in the heart of everyone. Not one *jīva*-soul can exist alone without My power, without Me.”

**dvā suparṇā sayujā sakhāyā
samānam vṛkṣam pariśasvajāte**
(*Śvetāśvatara Upaniṣad: 4.6*)

“I live with all the *jīva*-souls like a bird next to them on a tree branch and I watch all of their activity. *Ātmānam sarva-dehinām yāhi sarvātma-bhāvena*, so surrender to Me! That means you will be fully occupied by Me. I am so powerful. *Sarva-kāraṇa-kāraṇam*, I can do anything, everything, something and nothing—all power is within Me, so you have nothing to fear.”

In this way Kṛṣṇa expressed His revolutionary advice,

“The laws, rules and regulations, the procedures beneficial in the lives of practitioners given in the Vedas, you can ignore all of it and come exclusively to My channel, that is, surrender to Me and serve.” So Kṛṣṇa is always fully independent and detached from the general line of the Vedas; He is revolutionary and supreme. Kṛṣṇa Himself has extremely exposed the position

of the exclusively surrendered soul, showing that is not a factor whether he is externally good or externally bad according to the rules and regulations of the Scriptures.

The Purity of the Lord's Property

In his *Śrī Bhakti-rasāmṛta-sindhu*, Śrīla Rūpa Goswāmī gave a standard and sweet explanation of our vision of a surrendered soul.

**dr̥ṣṭaiḥ svabhāva-janitair vapuṣāś cha doṣair
na prākṛtatvam iha bhakta janasya paśyēt
gaṅgāmbhasām na khalu budbuda-phena-paṅkair
brahma-dravatvam apagachchhati nīra-dharmaiḥ**

(Śrī Upadeśāmṛta: 6)

Śrīla Rūpa Goswāmī smilingly said, “Oh, boy! Though you are unqualified, don’t be fickle-minded, don’t ever hesitate to give honour to the Vaiṣṇava. You must try to understand that the pure nature of the Vaiṣṇava is like the pure nature of the Ganges. Water is everywhere but Ganges water is Ganges water. Ganges water comes down from the lotus feet of Lord Viṣṇu and is fully transcendental. Ganges water is never polluted by dirty things. Many dirty things may appear in the Ganges but Ganges water is still Ganges water—it never loses its transcendental quality. You must give honour to the Ganges in this way and you should also give honour to the Vaiṣṇava in the same way.

“The Vaiṣṇava is to be considered pure the way the Ganges is always considered pure. A devotee may fall down, or you may see him fall down, but where he may fall down to and where he has gone up to, you do not know. You are only seeing him with your vision. Only up to that point are you able to see him. You do not know his actual position. And if he has pure devotion, *śuddha-bhakti*, you must not dishonour him and you must not make offence to him. You should always consider him pure even if his body is filled with itching boils and diseases, or even if his behaviour appears improper.”

Radical Spiritual Ethics

This is Śrīla Rūpa Goswāmī Prabhu’s explanation of how to view a devotee of the Lord. But Kṛṣṇa’s own explanation is revolutionary and miraculous. Kṛṣṇa said,

**api chet su-durāchāro bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ**
(Śrīmad Bhagavad-gītā: 9.30)

“Through your vision of Vedic knowledge and your understanding of good and bad, if you see an exclusively dedicated devotee of Mine, an *ananya-bhāk-bhakta*, doing something terribly wrong or you see some very bad quality in him, you must never think that he is not My devotee. You must never think that he is not perfect and that what he does is not also perfect. It is My declaration that anyone who is My surrendered devotee, an *ananya-bhāk-bhakta*, is not only a *sādhur*, but what he does is always right because of his exclusive devotional mood.”

This is very difficult to understand. Bad is bad and good is good. We have learned what is good and what is bad in all the Scriptures. *Durāchāra* means someone whose actions are against the Vedic rules and regulations, and *su-durāchāra* means someone whose actions are extremely bad in this respect.

So how can we now digest that someone who does something wrong in this way is actually right and perfect? What is this?

Is Kṛṣṇa saying that, because His devotee has the proper resolve to serve Him, even if His devotee slapped someone, still he has done very well and made no offence? Is Kṛṣṇa saying that everything His devotee has done is very good? That even if His devotee is doing wrong, it is very good?

Yes! *Samyag vyavasito hi saḥ*, Kṛṣṇa is saying that His devotees are *ananya-bhāk bhaktas*, devotees leading exclusive devotional lives, and if any disturbance appears within their lives He does not care and His devotee does not get any reaction for that. Naturally action and reaction are always happening in this world, “To every action there is an equal and opposite reaction.” But Kṛṣṇa does not care.

This is still very difficult to understand. Even the twelve *Mahājanas* had trouble with this point and discussed it over and over. The twelve *Mahājanas* could accept this declaration of Kṛṣṇa faithfully but when they heard that this was Kṛṣṇa’s final, conclusive declaration, and considered the meaning of His expression, they were confused about how to harmonise it with their relative vision. After they discussed the *śloka* for some time they decided that if Kṛṣṇa said His exclusive devotee could do wrong externally but still be rightly

situated, then they would have to believe it. But when they read Kṛṣṇa's next expression they became even more confused.

**kṣipraṁ bhavati dharmātmā
śāśvach-chhāntiṁ nigachchhati
kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati**

(Śrīmad Bhagavad-gītā: 9.31)

Here Kṛṣṇa declares, "Yes, My exclusively dedicated devotee may do great wrong externally, but what he does is also perfect because he is engaged in remembering Me and serving Me. Through his surrendered devotional mood he will be purified, he will rapidly become more perfect and his defects will be dispelled. He will become *dharmātmā*, virtuous, he will become peaceful eternally, and he will not have any more trouble in the future. So declare to everyone that My devotees are never vanquished." Kṛṣṇa promises this to His unalloyed devotees and everyone.

Śrīla Viśvanāth Chakravartī Ṭhākur also very nicely added in his Sanskrit commentary on *Śrīmad Bhagavad-gītā* that Kṛṣṇa meant, "Oh Arjuna, I sometimes have had to break My promises for the sake of My devotees, so even if I promise to everyone, 'Na Me bhaktaḥ praṇaśyati, My devotees are never destroyed,' everyone may still have some doubt about it. So it is My order that you promise this, that you promise that My devotees are never destroyed. I cannot always keep My promises and you cannot always keep your promises either. But I always keep the promises of My devotees and everyone knows this. So you promise that My devotees will never be ruined." In this way Kṛṣṇa gave total assurance to everyone that His devotees are never vanquished.

Ever-Respectable Golden Property

Question: I have heard many different explanations of this verse *api chet su-durāchāro*. I have heard one interpretation that the wrong behaviour, *su-durāchāra*, is only apparent in your own vision and I have heard another interpretation that the devotee's behaviour is actually wrong, *su-durāchāra*. But my question is, in whose estimation is someone an *ananya-bhāḥk-bhakta*, an exclusively surrendered and dedicated devotee?

Śrīla Govinda Mahārāj: In the *śloka*, *api chet su-durāchāro bhajate Mām ananya-bhāk*, Kṛṣṇa indicates that if you see anything bad in the character of His devotees then you should not judge them, you should not insult them, and you should not make any offence to them. You may choose not to associate with them but you should also overlook their faults and never consider that they are actually wrongdoers, *su-durāchāra*. Rather, you should try with consciousness to see how their spiritual life is going on and honour them as devotees of the Lord.

You must think, “They have the golden property of surrender and devotion in their hearts (*ananya-bhāk bhakti*). They are devotees of Kṛṣṇa and they would never do anything wrong willingly. Whatever comes out through their activity is surely for the satisfaction of the Lord and must be positive.”

If a piece of gold falls into a dirty place it is still respected as gold, it will not be ignored or dismissed. Similarly, you should never ignore the golden property in their hearts, you should always consider that the golden property of devotion is within them. Even if their activity does not appear proper you should never ignore the golden property within them. At any moment that gold may be taken out of that dirty place and shine cleanly. So you should be very serious and cautious before commenting anything negative about them. For your own safety you should be very careful not to make any offence to them. This is the meaning of *sādhur eva sa mantavyaḥ*.

Kṛṣṇa’s next *śloka*, *kṣipram bhavati dharmātmā śaśvach-chhāntim nigachchhati* also supports this idea. Śrīla Bhaktivinod Ṭhākur relieved the confusion of the *Mahājanas* by explaining that in this *śloka* Kṛṣṇa means, “If *you* will consciously consider that their activity is not bad but really is good, that they are fully surrendered to Kṛṣṇa and what you thought was bad in their character was actually good, then *you* will become righteous and peaceful, then *you* will become a great devotee of Kṛṣṇa.”

In our life we can see everything as our enemy and we can also see everything as our friend. Our duty is to make friends, not enemies, and if we try heart and soul to do this through this revolutionary adjustment of our consciousness given by Kṛṣṇa then we must get a good result, and what looks bad to us now we will see in the future is actually good for us.

Revolutionary Nature of Absolute Sin and Piety

In this way we can understand the revolutionary teachings of Kṛṣṇa. He makes the rules. He reveals the Vedic Scriptures and evolutionary spiritual teachings, and He also dismisses them. He makes the rules and He also breaks the rules.

This is very difficult for general people to digest. Many persons are able to understand something about Vedic knowledge, Vedic culture and philosophy, etc. but they struggle to understand this finest point. The main point of understanding needed to harmonise everything—to properly understand Kṛṣṇa’s revolutionary teaching—is given by Kṛṣṇa in the *Padma Purāṇa*,

**man-nimittam kṛtam pāpam api dharmāya kalpate
mām anādṛtya dharmo ’pi pāpam syān mat-prabhāvataḥ**
(*Padma Purāṇa*)

Kṛṣṇa says, “Anything you do that is for Me, even if it is sinful according to Vedic law, is actually a pious act (*dharmā*), and anything you do that is not for Me, even if it is pious according to Vedic law, is actually a sinful act.”

Kṛṣṇa’s advice is revolutionary but also simple. It is actually a direct description of all *jīva*-souls’ position as His eternal servants. Kṛṣṇa’s teaching is actually an expression of the universal spirituality natural to all souls: anything not done in Kṛṣṇa consciousness is sinful and everything done for Kṛṣṇa is truly pious. This is the key to harmonising everything and understanding Kṛṣṇa’s revolutionary teaching at the conclusion of *Śrīmad Bhagavad-gītā* and throughout *Śrīmad-Bhāgavatam*—Kṛṣṇa’s subjective revolution of consciousness.

The Purifying Force of Devotion

Śrīla Guru Mahārāj also questioned Śrīla Saraswatī Ṭhākur about what should be done when a gentle devotee does something wrong. Śrīla Guru Mahārāj was highly educated and an authority in material law. He was thinking that a devotee should be punished according to material rules when he breaks the rules or regulations, but Śrīla Saraswatī Ṭhākur did not agree.

Śrīla Saraswatī Ṭhākur said, “Your forehead, your future, is born by your conception. *Maṇi-maya-mandira-madhye paśyati pipīlikā chidram*, if you focus on the faults of a devotee then your conception will be like that of an ant; an ant enters a temple decorated with golden jewels and looks only for the holes in the walls.

Only when you look for the good qualities in the devotees will your future be exalted and will you proceed properly towards service.”

Śrīla Saraswatī Ṭhākur answered Śrīla Guru Mahārāj in this way but did not fully answer his question. Then one day about six months later in Madras as Śrīla Saraswatī Ṭhākur was reading *Śrīmad-Bhāgavatam* in his room, a *śloka* came before him and he called for Śrīla Guru Mahārāj, “Here is the answer to your question.”

Śrīla Guru Mahārāj had asked Śrīla Saraswatī Ṭhākur his question about the misbehaviour of devotees six months before. When Śrīla Saraswatī Ṭhākur said, “Here is your question’s answer,” Śrīla Guru Mahārāj was surprised and thought, “What is my question?” But when Śrīla Saraswatī Ṭhākur handed him the book and Śrīla Guru Mahārāj saw the *śloka*, he immediately remembered and understood the question

Śrīla Saraswatī Ṭhākur was answering. That *śloka* was,

**sva-pāda-mūlaṁ bhajataḥ priyasya
tyaktānya-bhāvasya hariḥ pareśaḥ
vikarma yach chotpatitaṁ kathañchid
dhunoti sarvaṁ hṛdi sanniviṣṭaḥ**

(*Śrīmad-Bhāgavatam*: 11.5.42)

The meaning is that it is not necessary to apply material law to dedicated devotees of the Lord. It is possible that such dedicated devotees may do something wrong, their mundane body and mental position are not always in a liberated state. It is possible that they may sometimes be polluted by the illusory environment. But because they are dedicated, because they are serving the Lord and chanting His Holy Name, the Lord is living within their heart and the Lord will clean their heart. The Lord will remove their offences by His divine influence. If only they are dedicated to Kṛṣṇa then He will take care of everything. It is not necessary for a dedicated devotee to do any *prāyaścitta*, atonement.

We can also understand that a dedicated devotee will always feel *anutāpa*, regret, when they understand that they have done something wrong. They will think, “Why have I done this?

It is very bad!” They will scrutinise themselves very seriously in this way and the fire of their repentance will also purify their hearts of any pollution.

This *śloka* is necessary for everyone to discuss and understand. There are very powerful feelings within it and when everyone will understand it they will be purified very quickly.

Service of the Lord is transcendental no doubt, and we cannot say when liberation will come in the life of a dedicated soul. It is also necessary though for everyone to follow the material and social laws, and maintain themselves in the material world without making any disturbance in society.

People are always hating, hating, hating when they see persons improperly following the laws of society but no solution to that will come through hate. The only solution is dedication and service to the Lord.

The Lord and the power of devotion itself will purify the hearts of everyone and remove any and all traces of mundane desire and ego. Nothing external can do that.

Positive Vision

Śrīla Guru Mahārāj taught us that whenever we see a bad quality in someone it is a test given to us by Kṛṣṇa to purify us. Śrīla Guru Mahārāj gave us that vision and we feel that if everyone will see with that type of vision then Kṛṣṇa will be happy and everyone will be spiritually benefited. This is so important because we live in an ocean of faults and we can find someone with faults everywhere. Even so many of the spiritual practitioners around us are not perfect. So we will become hopeless if we do not try to see the good qualities in others and in our environment.

A Western scholar, Katherine Mayo, once came to India to learn about Indian philosophy but after arriving she publicly criticised Indian culture. When this happened Mahātma Gandhi said, “She has not come to appreciate the wealth of India, she has come to inspect India’s drains. She is a drain inspector.” We heard this story from Śrīla Guru Mahārāj.

We should not be drain inspectors. By the mercy of Kṛṣṇa we should try to see beauty and charm everywhere.

Śrīla Guru Mahārāj said, “To err is human but to forgive is divine.” Everyone has imperfections and will sometimes do something wrong. But why should we lose our own devotional mood because of that? Through his devotional mood Śrīla Guru Mahārāj could see goodness everywhere, he would give much

respect to all devotees and also give much respect even to persons who were against Vaiṣṇavism.

Maṇi-maya-mandira-madhye paśyati pipīlikā chidram. Dedicated devotees may do something wrong but we should not act like ants that see only the holes of a golden temple. We should not be a drain inspector looking for devotees' faults. We have much more capacity than ants, we should see that all dedicated devotees have golden property within their hearts and we should consciously try to recognise their good qualities.

The Sole Necessity of Devotion

Persons who have mundane qualifications and persons who have no mundane qualifications appear the same to Kṛṣṇa. Kṛṣṇa only wants our eagerness and hankering, our mood of devotion. If we have that then Kṛṣṇa will be merciful to us. And Kṛṣṇa is like a very exalted Sun, His rays can drive away all inauspiciousness from anyone. So someone's mundane qualifications are not notable for Kṛṣṇa, and someone's mundane disqualifications are not a problem for Kṛṣṇa. In *Śrīmad Bhagavad-gītā* Kṛṣṇa says,

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

(Śrīmad Bhagavad-gītā: 9.26)

“If anyone offers Me with love and devotion a leaf, flower, fruit or water, I will affectionately accept that offering.”

**mūrkhō vadati viṣṇāya dhīro vadati viṣṇave
ubhayos tu samaṁ puṇyam bhāva-grāhī janārdanaḥ**

(Śrī Chaitanya-Bhāgavat: Ādi-khaṇḍa, 11.108)

Someone who does not know proper Sanskrit grammar or how to pronounce Vedic mantras will offer food to the Lord saying, “*Viṣṇāya namaḥ.*” This is a common grammatical mistake. And someone who is expert in grammar will offer food to the Lord saying, “*Viṣṇave namaḥ.*” This is correct grammar. But if

both persons have devotion then the Lord will accept both of their offerings.

The Lord does not consider grammar or external qualifications, He considers the heart. He sees only someone's mood of devotion. So it is necessary to offer everything to the Lord with devotion, *bhaktyā prayachchhati*. Without devotion nothing is actually satisfying to the Lord because the Lord is *bhāva-grāhī Janārdanaḥ*, the Enjoyer of the devotees' hearts and devotional mood.

Once when I was in Purī Dhām during the time of *Ratha-yātra* the Director General of Police of the state of Orissa came to visit me. He was very learned. His knowledge was like an ocean and he had defeated many *sādhus* who had previously come to Purī. He had read all different types of philosophy, the writings of Rāmānuja, Śaṅkarāchārya, Buddha, Confucius, Christianity, etc., and no one could defeat him. When I spoke with him I was very surprised to hear a very nice *śloka* from him that is dear to all the devotees,

**vyādhasyācharaṇaṁ dhruvasya cha vayo
vidyā gajendrasya kā
kubjāyāḥ kim u nāma rūpam adhikaṁ
kim tat sudāmno dhanam
vaṁsaḥ ko vidurasya yādava-pater
ugrasya kim pauruṣaṁ
bhaktyā tuṣyati kevalaṁ na cha guṇair
bhakti-priyo mādhaḥ**

(*Padyāvali: 8*)

This *śloka* explains that Kṛṣṇa consciousness does not actually depend upon any external qualifications, and it presents many examples from *Śrīmad-Bhāgavatam* to prove this: a hunter whose practice of killing deer in the jungle in a manner opposing Vedic culture got a chance to worship Nārāyaṇ, so proper behaviour can not alone be the cause of pleasing the Lord.

Dhruva received the mercy of Viṣṇu when he was only five years old, so age can not alone be the cause of receiving the mercy of the Lord.

Gajendra the elephant had no proper Vedic knowledge but the Lord answered his prayer, so knowledge can not alone be the cause of receiving the Lord's grace.

Kubjā was not beautiful but she satisfied the Lord with her devotion and Sudāma Vipra had no money but he satisfied the Lord through his devotion.

Through these examples and others, this *śloka* shows that the Lord is satisfied

by the mood of devotion within His devotees, not their relative external qualifications or disqualifications.

When I heard this *śloka* from the policeman I was surprised, “This man is the head of the police department but he is quoting this *śloka* which has a purely devotional theme.” I spoke with him for about half an hour and he was very satisfied. Now by the will of Kṛṣṇa he is my very good friend and wants to become my disciple.

Swinging on a Meat-Scale

There is also a story in the *Mahābhārat* I have told many times about a hunter who used a *Śalagram-śila* as a weight for his scale when he sold meat in the market to make his living. Once a *brāhmaṇa* came by and saw the *Śalagram-śila* on the meat scale. He chastised the hunter, “Oh you sinful man!

You are using a *Śalagram-śila* as a weight to sell meat. That stone is directly Lord Nārāyaṇ Himself, you are making a great offence.”

The hunter was very simple hearted and believed the *brāhmaṇa* that the stone was Nārāyaṇ Himself. He became afraid and apologised to the *brāhmaṇa*, “I did not know this stone was a *Śalagram-śila*. What should I do now?”

The *brāhmaṇa* said, “Give me this *Śalagram-śila*, I will make sure that it is properly worshipped.” Then the hunter gave the *brāhmaṇa* the *Śalagram-śila* and the *brāhmaṇa* worshipped the *Śalagram-śila* with *Tulasī*, *abhiṣek*, *bhoga*, *ārati*, and everything.

The *brāhmaṇa* worshipped the *Śalagram-śila* properly according to all the rules and regulations of the Vedas. But after two or three days the *Śalagram-śila* appeared in a dream to the *brāhmaṇa* as Nārāyaṇ Himself and said, “I was very happy swinging on the scale of that hunter. Every day he gave Me very nice nourishment in that way. You have now disturbed My mind so please give Me back to that hunter.”

The Lord was not happy just to be with someone who was simply following the rules and regulations of the Vedas. What the *brāhmaṇa* did was not wrong, it was correct according to the Vedas. And it is the Lord Himself who gave the Vedic Scriptures to society. But the Lord actually always wants to be with His exclusive devotees. The Lord considers faith, dedication and devotion for Him to be supreme.

Kṛṣṇa's Play and Satisfaction

Unalloyed devotional mood, straight devotional spirit, is the real basis of surrender and dedication, not rules and regulations. Unalloyed surrender is Kṛṣṇa's real desire for the conditioned souls. Śrīla Guru Mahārāj taught me this, I learned it from him and I am following it one hundred percent, at least I am trying to follow it one hundred percent. My associates are also proceeding in that way in the line of pure Kṛṣṇa consciousness—the search for Śrī Kṛṣṇa Reality the Beautiful.

This is the true form of religion.

Kṛṣṇa is a revolutionary, Kṛṣṇa makes the rules and Kṛṣṇa breaks the rules. And why? For Himself. "Reality is by Itself and for Itself." Kṛṣṇa is the Absolute Reality by Himself and for Himself—everything is really only for His play and satisfaction—and the *jīva*-souls who realise this revolutionary ideal experience the supreme joy of Kṛṣṇa consciousness.

[End of Chapter 11]