

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.01.29.A

Śrīla Śrīdhara Mahārāja:

*kṛpayā hari-kīrtana-mūrti-dharam, dharaṇī-bhara-hāraka-gaura-janam
janakādhika-vatsala-snigdha-padam, praṇamāmi sadā prabhupāda-padam*

[O Śrīla Prabhupāda, you serve the living entities by mercifully revealing your divine personality as the embodiment of Lord Kṛṣṇa's spiritual glories, and in doing so, you eliminate the offences which burden the Earth planet. Your loving disposition is more affectionate than even a father to the followers of Lord Gaurāṅga. I eternally offer my respects unto that charming effulgence that shines from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.] [*Śrī Śrī Prabhupāda-padma-stavakaḥ*, 8]

I composed a few poems, few stanzas, in the hymn devoted to Guru Mahārāja Bhaktisiddhānta Sarasvatī. One stanza is this. *Kṛpayā hari-kīrtana-mūrti-dharam*. As he came, the *kīrtana* – what is *kīrtana*? Preaching! Professor _____ [?] translates as preaching, *kīrtana* means preaching. *Śravaṇam kīrtanam viṣṇoḥ, śravaṇa* – to listen to, and *kīrtana* means to preach. That was his translation. *Kīrtana* means preaching, to give vent to the feeling what we receive by the ear, endeavour to express that by the tongue. So *kīrtana* is translated as strongly in the word preaching: the purpose of *kīrtana* is preaching, to reproduce. What we hear, what we receive, the attempt to reproduce that, and that is considered to be the highest type of cultivation, to try to reproduce, *kīrtana*, reproduction. The verification also, what we have already listened to, is it proper, that is also checked, tested, examined, whether I have listened correctly or not. That is also done there. And when listening we may be absent minded, but when to reproduce we cannot be so. We must be all attentive, we must be relevant so all attentive, that is the very life of *kīrtana*. Otherwise only to pronounce words, the repetition of the words, that may not be *kīrtana* proper, *kīrtana*, the assertion of the inner most faculty, the use there. We must be all attentive. It is very difficult to control the mind, to become attentive to a particular purpose. So while *kīrtana*, while preaching, *kīrtana* in the sense of preaching, not pronouncing by the tongue, but preaching. I am – its very life is to help others, what I have received I want to give that to the environment to others. So I am to exert utmost what I have received to bring that in the public, before the public. So preaching has been the word used to reproduce properly what is *kīrtana* in Sanskrit. *Śravaṇam kīrtanam*.

Kīrtana. Austa spandanam mantrena kīrtanam tato varam [?] The meaning of *austa spandan*, that is also something because it proves that what I have acquired by listening, that is some living thing that can assert itself.

Hṛday haite bale jive agrete chaley [?] Bhaktivinoda Ṭhākura writes, it comes from the heart to the tongue. *Hṛday haite bale* _____ [?] by force. Its origin is in the heart, when I receive through the ear, comes in the heart, *hṛday*, and from there forcibly it comes to the tongue. *Hṛday haite bale jive agrete chaley* [?] It comes, *bale* means not speaks but *bale* means forcibly. It forces me to take in the tongue, and then to give vent. *Jive agrete chaley sabde* [?]

So assertion is there in *kīrtana* much. *Kīrtana*, sound is the only free medium, very easy medium, and assertion through the sound only, which is less affected by the environment, sound. *Kīrtana, kṛpayā hari-kīrtana-mūrti-dharam*. Here it is mentioned that *hari-kīrtana* itself is

personified, *hari-kīrtana* is personified, untiring. He can't, as if his body is so much tired he can't pronounce: still he won't leave.

Once in Bombay one gentleman came on the sea beach side, a two story building there we are staying when Śrī Mūrtis are installed that time in Bombay. Prabhupāda with his group went there. I was also one of them.

At night, eight or ten, some Marathi gentleman came, "I want to hear something from your holy lips."

Prabhupāda is too tired. He asked me, "You say something."

Ah, his question was, "Who is *sādhu*?" The gentleman's enquiry was, "Who is *sādhu*?"

Prabhupāda referred to me to talk with him, he was very much tired. I began,

*sādhavo hṛdayaṁ mahyaṁ, sādhuṅnāṁ hṛdayaṁ tv aham
mad-anyat te na jānanti, nāhaṁ tebhyo manāg api*

["My pure devotees are always in My heart, and I am always in their heart. My devotees know nothing but Me, and I know nothing but them."] [*Śrīmad-Bhāgavatam*, 9.4.68]

With this I wanted to begin, to say, to give impression to the gentleman that *sādhavo hṛdayaṁ mahyaṁ*, the *sādhu* should have to be the very, to live in His heart. And He will live in the heart of the *sādhu*. This corresponding relationship there must be. In this way I wanted to approach.

But as these lines generally mean, "The *sādhus* are so favourite to Me," Prabhupāda was not satisfied with this beginning, he himself began.

But I failed to understand why this beginning was not accepted by him. I also knew somewhat that this is the highest position of the *sādhus*, this *śloka* expressing the position of the *sādhus*. But the sign of a *sādhu*, symptom of a *sādhu*, is not here, that I would have talked of in course of my speech. But anyhow he was not satisfied with this beginning. I got the name, the word *sādhu* here and I thought that from there I shall come to the symptoms. But the conclusion is such, the *sādhus* are the heart to the Lord, and Lord is heart to the *sādhus*, a high degree, their position.

Anyhow he began. I was very much mortified, not that my beginning was discarded, not that, but that with great pain he's talking, he's too tired. Still, he began to talk. I had to stop. That was painful to me, and still it is, that he had to talk himself to that man. Of course a short time, then again perhaps I took up the thread.

So *kīrtana-mūrti-dharaṁ*, always talking, talking, talking, talking, incessant talking about Hari, that was his very nature. So it is mentioned there, *krpayā hari-kīrtana-mūrti-dharaṁ*. Just as the *hari-kīrtana*, the very principle is personified in him, untiringly speaking about this, that.

I heard from Sakhī Bābu _____ [?] disciple, was first a poor man, he became a multi millionaire afterwards. And many service, he has left this Bhakti Vijay Bhavan, this big temple in Yoga-pīṭha. In Vṛndāvana also many places constructed, repaired many things there. In Rādhā-Dāmodara compound his *samādhi* has been built by his son.

He told that, "When he and Kuñja Bābu [later known as Bhakti Vilās Tīrtha Mahārāja] met Prabhupāda in the early days of his preaching life," Prabhupāda's preaching life, he told that, "He's talking so forcibly and sometimes even slapping the table, with reddish face." Sakhī Bābu told that, "In Bengali, but we can't understand what he says. But this much we understand by our common sense that he wants to infuse within us something. He's trying his utmost to infuse

something, to inject something within us. And we can't follow, though in Bengali language, as philosophical. And the face is red, and sometimes he's giving forcible slap on the table and trying to express himself, in this way."

This Hayagrīva Prabhu, the Mādhava Mahārāja, previously Hayagrīva Brahmācārī, before he joined the Maṭha, he and another friend went to Katwa to see the place where Mahāprabhu had His renunciation. Then while returning they went to see Māyāpur also and met Prabhupāda. And Hayagrīva Prabhu, previously, that Mādhava Mahārāja told that, "When he went to see him and to give our respect," "Where did you go?"

"We went to Katwa?"

"Why?"

"To see the Deities there: and the place of *sannyāsa*!"

"Have you seen the Deity?"

"Yes, I have seen."

"Have you seen Mahāprabhu?"

"Then we were surprised. That we have seen the Deities there, but again he's asking 'have you seen Mahāprabhu, have you seen?' So something must be his meaning. Then we can't understand what you say, "That have you seen Him" in this way. "He can't be seen by this fleshy eye."

Mahāprabhu can't be seen. *Adhokṣaja*, is a favourite word in *Bhāgavatam* and also of Prabhupāda, "He's *Adhokṣaja*, this primary thing we're to understand first, which is *Adhokṣaja*."

Adhaḥkṛtaṁ indriyajaṁ jñānaṁ yena. Superseding the plane of the knowledge of our senses, He lives there. He lives in a plane transcending our plane of experience. Not to be found there. It has been repeatedly and with great stress, it's always pushed to us. We want to see, He could be seen, He can be seen, but He's in another plane. You are to acquire such eye, first thing, *divya-drsti*, *divya-darśana*, so, *gurum evābhigacchet*.

[*tad vijñānārthaṁ sa gurum evābhigacchet, samit paniḥ śrotriyam brahma niṣṭham*]

["One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source."] [*Muṇḍaka Upaniṣad*, 1.2.12]

To get the eye, to get the eye, if you have got the eye then you can see Him, but the eye is necessary to see. He's there but above the world of our experience. It is a sad thing of course. And there are very few realised souls that can see with this eye also. It becomes so much intense the ordinary eye experience vanishes.

In the case of Dhruva, first he saw in his meditation, He's in the mind, He's come down and captured his mental system, and he's seeing, feeling. Again when so very much intensified then when he opened his eyes he also saw.

This physical vision is removed. The inner vision has come overflowing, inner vision, the flow has come out and captured, and the external vision removed, pushed back. Then only we can see with these senses also. It comes down in such a huge quantity, a huge degree, that it pushes back the plane of our physical vision. It is possible, captures the whole thing, surroundings are also captured. But the flow comes from within, from above, then we can see like that, the external world. But really, that is not matter.

So, just as external things can enter into the internal mind, a picture, what we can see in our dream, external senses are closed, but a particular impression is within, corresponding. So also

the opposite, visa versa, the internal, not the mental but the soul's impression, differentiating, that also can come out, inner flow. If out can go in, so in can come out, we can see.

[*ajo 'pi sann avyayātmā, bhūtānām īśvaro 'pi san*]
prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā

["Although My eternal form is transcendental to birth and death, and I am the controller of all beings, I appear within the world in My original form, by My own sweet will, extending My internal potency of *yoga-māyā*."] [*Bhagavad-gītā*, 4.6]

Prakṛtiṁ svām adhiṣṭhāya. "When I come here in the external world, in the world of external conception, what I have to do? The laws of the physical world are to be pushed back."

When an officer enters the prison house the prison law goes back, wherever he goes the prison law going back. The King comes to visit the prison, wherever the King is going, there no law of the prison, it is going back, going away. And the King's law is surrounding him, pushing them. *Prakṛtiṁ svām adhiṣṭhāya, sambhavām*. The activity paralysed, the law of nature is being paralysed and pushed back. *Ātma-māyayā* means *Yogamāyā*, with the help of *Yogamāyā*, a higher law.

"I remove, push back the lower laws of matter, material laws, and come down. Wherever I am the Para-Prakṛti, the *Yogamāyā* is surrounding Me always. So I can go anywhere and everywhere, with guard."

Police officers, the higher officers, wherever they're going, the guard, the atmosphere also going there, protecting them. Wherever they go they're under protection. Wherever they move, that atmosphere of protection goes there, before, surrounding.

"So, *prakṛtiṁ svām adhiṣṭhāya, prakṛti*, that is under My control, it is Mine, it obeys Me, *svām prakṛtim. Adhiṣṭhāya*, _____ [?] stopping its possession, removing it, and with My own *ātma-māyayā*, by My peculiar mystic forces I push them back and come down, *adhiṣṭhāya, sambhavāmy*."

avajānanti mām mūḍhā, mānuṣīm tanum āśritam
[param bhāvam ajānanto, mama bhūta-maheśvaram]

["Unable to comprehend My super-excellent divine form of human features, ignorant men blaspheme Me - the Supreme Lord of all beings - by considering Me a mere human being."] [*Bhagavad-gītā*, 9.11]

"When I become, I take the figure of a human being, ordinary people can't understand. They think Myself as an ordinary person. *Avajānanti mām mūḍhā*. They're foolish. *Mānuṣīm tanum āśritam, param bhāvam ajānanto*. They're not aware of My superior capacity and potency, so they think like that. They're connected with the lower laws, lower type of laws. What is the fault with them? They do not know that higher laws in the transcendental world also exist, *avajānanti*, so misunderstanding, mistake, under estimate Me, under estimation, *avajānanti, mānuṣīm tanum āśritam*, that I am of lower type. I'm not of that type. When they come with their eye of knowledge *jñāna-netra, dhyana-netra*, then they come to My proper conception.

But when I come down they under estimate, the *yogīs*, the *jñānīs*. This is My less representation, My lower representation, the *yogī* and *jñānī*. But when they go up to see Me and whatever small quantity they get they think, “Oh, that is very higher order.” But when I come down their estimation is very poor about Me. *Avajānanti mām mūḍhā, mānuṣīm tanum āśritam, paraṁ bhāvam ajānanto*. Because they’re not aware of My higher potency, My higher capacity, so they say like that. *Mama bhūta-maheśvaram. Paraṁ bhāvam ajānanto, mama bhūta-maheśvaram*. That I’m master of all sorts of different existences, *bhūta-maheśvara*, and the great controller of all the laws which is obeyed by the substances of different types and colour. I am all controller. They can’t understand that. That in My full capacity I may present Myself in any place.”

The King can assert himself in any corner of his kingdom.

“Oh, he can control the throne area only, or only the capital.”

But in every corner of his kingdom he can come and fully assert himself there. That side they can’t conceive.

“To the farthest corner I can come with My full power and authority. *Avajānanti mām mūḍhā, mānuṣīm tanum āśritam, paraṁ bhāvam ajānanto, mama bhūta-maheśvaram. Bhūta-maheśvaram*, the controller of all sorts of existence: the great controller of all sorts of laws and existing substances.”

Gaura Hari. Gaura Hari. *Kṛpayā hari-kīrtana-mūrti-dharaṁ*. As if the *hari-kīrtana* giving vent through sound, to extend Himself through sound, *hari-kīrtana*. The extension through sound, in the form of sound to extension, that is personified untiringly talking about Kṛṣṇa and Mahāprabhu and Nityānanda. And when talking about Rādhārāṇī he was conceived to be, of course from our standpoint, moved, utmost, wholesale merged. We could see he’s going to be merged in some other region. Very closer to his own Mistress and perhaps he’s going to lose his individuality there. And sometimes with great pride also came out, but very cautiously: whenever we have seen him talk about Rādhārāṇī, very, very cautiously, that it may not be misunderstood. That was his continued apprehension that it may not be misunderstood, that he may not misrepresent Her. That was the care always to be found with him, as if he’s talking to the undeserved, whether it will be well for him to talk about Her amongst those he’s talking around, with some such care. Hare Kṛṣṇa. His general tenor of all his talk was to lead to *śrutibhir vimṛgyām*.

[*āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauśadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padaṁ śrutibhir vimṛgyām*]

[“The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head.”] [*Śrīmad-Bhāgavatam*, 10.47.61]

To lead towards that side, the conclusion, drawing from different departments to show the direction it is, go this side. Not to talk much of that position, or place, but wherever he begins, the tenor of his speech was always directing in conclusion towards *Rādhā-dāśya*, towards. Not dealing directly about that *līlā* but concluding towards that. That was his aim. You may trace it everywhere, so many books there may be, and also *prabandha*, articles, the conclusion going

that side. In this way he left. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. That is the centre, and when he was in that zone he was felt to be quite at home.

Dusta mana! tumi kisera vaisnava? [Who is a Vaiṣṇava?] [*Gauḍīya Kanthahara*, 3.24]

In that poem, where it is mentioned, once, *Radha dāsya tahi chahi* _____ [?]

_____ [?]

And there is another thing: anyhow, *pūjāla rāgapaṭha gaurava bāṅge* [*mattala sādhu-jana viṣaya range*] [“The path of divine love is worshipping to us and should be held overhead as our highest aspiration.”] All his attempts may be summarised in this expression. Many grand things have been tackled, either physically or in the conscious world, this *yoga*, the *dhyana*, the *Vedānta* and everything, the gorgeous things he has tackled. But conclusion always towards *rāgapaṭha* _____ [?] That is the highest thing, that was the whole tenor of his speech, his movement was like that, *pūjāla rāgapaṭha gaurava bāṅge*. *Gaurav* of knowledge and also activity, *karma*, *jñāna*, he has not neglected but accepted them only as the means to the end, and never for any independent purpose for them. Anything has been accepted, but only to take the advantage of it to prove, to establish as foundation of that Braja *rasa*, the loving worship, loving service. Love is over all, and very much particular that lust may not be mistaken for love, always guarding in that way. That was one of the most peculiar – the lust may not be considered, may not be mistaken for love. There is every possibility for the ordinary fallen souls, and that is the condition generally with them that are passing in the Name of Mahāprabhu and Nityānanda Prabhu. The most, almost cent per cent, they’re plodding in the domain of lust and professing that we are in the land of love. So,

*āula, bāula, karttābhajā, neḍā, daraveśa, sāñi / sahajiyā, sakhībhekī, smārta, jāta-gosāñi
ativāḍī, cūḍādhārī, gaurāṅga-nāgarī / tato kahe, ei terara saṅga nāhi kari*

[The names of the *sahajiyā sampradāyas* are as follows: *āula* (a mendicant sect following a very easy course of worship), *bāula* (a sect of mendicants who wander about singing sweet melodies about the pastimes of Rādhā and Kṛṣṇa while engaging in abominable activities), *karttābhajā* (a sect of “followers” of Śrī Gaurāṅga in Bengal), *neḍā* (literally means: “shaven-headed.” Refers to devotees whose greatest religious principle is their shaven heads. The word also means bald or barren and connotes someone who represents himself as a devotee while his so-called religious life is barren of genuine realisation), *daraveśa* (a Muslim mendicant. This word has also been used by Śrīla A.C. Bhaktivedānta Swāmī to mean “hippy”), *sāñi* (literally means: “religious instructor”), *sahajiyā* (literally means: “easiest.” Indicates one who takes the pastimes of Rādhā and Kṛṣṇa in Vṛndāvana cheaply), *sakhībhekī* (one who imagines himself to be a *gopī*, and adopts the dress of a woman), *smārta* (formalistic and materialistic *brāhmaṇas*), *jāta-gosāñi* (caste *goswāmīs*), *ativāḍī* (proud devotees), *cūḍādhārī* (those whose only religious principle consists in shaving the head and maintaining a tuft of hair, marking themselves as Vaiṣṇavas), and *gaurāṅga-nāgarī* (those who consider that it is the position of Śrī Caitanya Mahāprabhu to be the enjoyer of women, when in fact as a *sannyāsī* in His *ācārya-līlā* He avoided all association with women). One should avoid associating with these different classes of imitation devotees.] [*Gauḍīya Kanṭhahāra*, 13.111]

Avoid especially these forms of religious conception. Avoid them. Avoid them. And then go on enquiring, go on.

anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam

ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindu*, 1.1.11]

& [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167] & [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

This is by Rūpa Goswāmī, and the original *pramāṇa*, evidence, has been quoted by him from *Nārada-pañcarātra*.

sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam / hṛṣīkena hṛṣīkeśa-sevanam bhaktir ucyate

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nārada-pañcarātra*]

Sarvopādhi-vinirmuktaṁ, upādhi means dress, garment, coating, cover, *upādhi*. Following, that is following, not to be traced in the original existence. That is *arantuk*, outcome, coming from out. So *sarvopādhi-vinirmuktaṁ*, all the covers, gross and subtle, should be eliminated, *upādhi-vinirmuktaṁ*. *Tat paratvena nirmalam*, the very gist, the very life of the thing is *tat paratva*, extremely and exclusively ended, concentrated towards one point, for Him, that is the difficulty. Generally scattered, our attention is always scattered. To collect them and to hit to one particular point, that is necessary, *tat paratva*, only His satisfaction will be the only aim of our campaign. *Tat paratvena nirmalam*, the *nirmalata*, the purity depends on that, oneness: the peculiarity, the aim, the oneness in aim, *tat paratvena nirmalam*. *Hṛṣīkena hṛṣīkeśa-sevanam*, and you can apply all your senses, but under the direction of that aim, that end. End must be peculiarly exclusive, and ways may be inclusive, but the aim must be exclusive only to one: Kṛṣṇa. But the means may be inclusive. Everything we may accept but to that end. Whether a Mohammedan, whether a Christian, whether a Dravidian, anyone may be accepted. But Kṛṣṇa *bhajan*, Śrī Kṛṣṇa has got His conception. There we can be one in that platform only if for Kṛṣṇa *bhajan*, that exclusive end, we all can meet there. It does not matter. So very generous and very bigoted, very, very bigoted. Not less than Kṛṣṇa conception, even not less than Vṛndāvana Kṛṣṇa, in this way it is developing. Very narrow viewed, most narrowed view, and most extensive. And this is not only a policy but this is truth. We will have to accept that this is the truth.

*tapasvino dāna-parā yaśasvino, manasvino mantra-vidaḥ sumāṅgalāḥ
kṣemaṁ na vindanti vinā yad-arpaṇam, [tasmai subhadra-śravase namo namaḥ]*

["I offer my repeated obeisances unto the Supreme Lord, who is all-famous as the Supreme Good. Without offering their actions unto Him, neither the liberationists (*jñānīs*) who are dedicated to austerities, not the charitable worldly workers (*karmīs*), nor the world famous, nor the performers of *Aśvamedha* sacrifices, nor the sages or *yogīs*, nor persons dedicated to chanting *mantras*, nor persons of virtuous behaviour - none of them can attain any auspiciousness in life."]

[*Śrīmad-Bhāgavatam*, 2.4.17]

The side issues, so many capitalists, so many enterprise we find, this *yoga*, this *jñāna*, this *tapasya*, *tapasvino*, one class. *Tapasvino dāna-parā yaśasvino, manasvino mantra-vidaḥ sumāṅgalāḥ*. Different types of companies they're going on with their individual enterprise, as if,

the class enterprise. But *kṣemam na vindanti*, Śukadeva Goswāmī is drawing them to one point. But in one point they all have in common, have got some relation of subjugation to the Paramount Power, otherwise they cannot exist. So many independent companies may flourish in the country, but must have some understanding with the paramount power of the country, or government, some connection. Independent companies are working, but some understanding with the government, otherwise they can't exist. They won't be allowed to go on with their... So *tapasvino dāna-parā yaśasvino, manasvino mantra-vidaḥ*, so many campaigns they're going on their business and they're flourishing. But anyhow they're connected with that same, must have sanction from there otherwise they can't live here in the soil, not allowed. Śukadeva Goswāmī says in the beginning of *Bhāgavatam*. *Tapasvino dāna-parā yaśasvino, manasvino mantra-vidaḥ sumāṅgalāḥ, kṣemam na vindanti vinā yad-arpaṇam*. Some contribution, some rent towards the power Absolute Controller, some rent is paid to the power. Otherwise, *kṣemam* means their existence, maintenance would not be possible. So,

*kirāta-hūṇāndhra-pulinda-pulkaśā, ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ, śudhyanti tasmai prabhaviṣṇave namaḥ*

[“Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana, members of the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him.”]
[Śrīmad-Bhāgavatam, 2.4.18]

In the consideration of denotation here, Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, so many tribes, so many different faiths they're holding. Ābhīra, Śumbha, Yavana, *khasādayaḥ*. *Nye ca pāpā*, other sinful tribes also who do not care even for morality, moral life also, *pāpā yad-apāśrayāśrayāḥ*...

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