

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.04.27.B

Śrīla Śrīdhara Mahārāja: ...so for fear of his sin the whole water disappeared. Then he came back and related to Brahmā, “Oh. It is such, such magnitude of sinfulness.”

So Brahmā had water in his *kamaṇḍalu*, he sprinkled on him and now asked him to take the Name of Rāma Rāma. He can't take Rāma *Nāma*. Then anyhow they asked him that, “The dry branch of a tree, what is that branch, how, living?”

“No. It is *mara*, dead.”

“Yes: *mara*. *Mara mara* you do.”

Mara Mara Mara Rāma Rāma, in this way he has managed to come to take Rāma *Nāma*. And he became Maḥarṣi Valmiki, from the sound.

[*sānketyam pārihāsyam vā, stobham helanam eva vā*]
vaikuṅṭha-nāma-grahaṇam aśeṣāgha-haram viduḥ

["One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - *sānketyam* (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - *parihāsyā*, for musical entertainment - *stobha* (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the *Harināmāmṛta-vyākaraṇa*; when one is playing the *mṛdanga* drum, using the Names Gaura Nitāi, Gaura Nitāi to represent different drumbeats), or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures."] [*Śrīmad-Bhāgavatam*, 6.2.14]

The Name purified him. The sound, the most subtle thing, it can act over all possible things of gross conception, and also the mental system. Mental system contains so many thoughts and ideas, good or bad, all relating to this mundane world. But *Vaikuṅṭha Nāma*, *Vaikuṅṭha* wave: that vibration, that vibration that is created by the sound, with the help of the sound that can purify all grosser appearances in this world. *Vaikuṅṭha-nāma-grahaṇam*. Not only lip deep sound; that must have got reference of *Vaikuṅṭha*. *Vaikuṅṭha* means that limitation, above limitation. The sound must have its origin, its original conception above limitation. The realm, the plane which is above limitation, immeasurable, that immeasurable force is invited in the form of sound to do away with all the anomalies in this mundane world. Mundane, our mental system or, all bogus, anomalies, it is not normal, proper. All thinking of different free souls, free, different free wills coming, they clash with one another, abnormal. They can be normal only with the help of the most universal vibration. The vibration of the highest universal type, when that comes in this all relative mundane waves they can change them immediately; immediately and most effectively and very highly, high order. So *vaikuṅṭha-nāma-grahaṇam aśeṣāgha-haram viduḥ*.

.....

Now today I am requested to say something on the second *śloka* of *Śikṣāṣṭaka*. I begin there.

nāmnām akāri bahudhā nija-sarva-śaktis, tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi, durdaivam īdṛśam ihājani nānurāgaḥ

["O my Lord, Your Holy Name bestows auspiciousness upon all. And You have unlimited Names such as Kṛṣṇa and Govinda by which You reveal Yourself. In Your many Holy Names You have kindly invested all Your transcendental potency. And in chanting these Names, there are no strict rules concerning time or place. Out of Your causeless mercy, You have descended in the form of divine sound, but my great misfortune is that I have no love for Your Holy Name."] [*Śikṣāṣṭakam*, 2]

This is the second *śloka* of Mahāprabhu, *nāmnām akāri bahudhā*; that is the general reading of the *śloka*. But there is some modified reading also. *Nāmnām akāri bahudhā*, some say 'bahuthā', *nāmnām akāri bahuthā*, 'bahuthā' abstract noun, 'bahuthā'. That means; they say that is more grammatical. Some say 'namani akāri bahudhā' *bahudhā* is retained but *nāmnām* here 'namani' *namani akāri bahudhā nija-sarva-śaktis tatrārpitā*.

“You have revealed here, expressed here, inaugurated here, different types of Name. *Bahudhā nija-sarva-śaktis tatrārpitā*. And all Your strength, Your power, has been allotted therein, placed therein. Though it is eternal, *nāmnāmi*, the power is already with the Name eternally, but it is said in that way, that fashion. *Sarva-śaktis tatrārpitā*. That means with the Name already the potency from its beginning it is there, both is eternal, *tatrārpitā, sarva-śaktis*, all sorts of potencies, energies, *tatrārpitā*.

Niyamitaḥ smaraṇe na kālaḥ. And there is no time fixed for taking the Name. In any time, in any stage, in any circumstance, you can take the Name. Not that in the morning time, not that after taking bath, or any going in the holy place, no, no condition. Any time, anywhere, in any circumstances you may take, go on with taking the Name. So magnanimous chance You have given, opportunity You have given to all about the *Nāma bhajan*, the service of the Name. So generous, so magnanimous, Your dispensation. *Niyamitaḥ smaraṇe na kālaḥ. Nāmnām akāri bahudhā nija-sarva-śaktis, tatrārpitā niyamitaḥ smaraṇe na kālaḥ, etādrśī tava kṛpā*. So much graceful You are here, *tava kṛpā*, infinitely gracious here in this *Nāma bhajan* when You are giving to us.

Etādrśī tava kṛpā bhagavan mamāpi, durdaivam īdrśam ihājani. But still my calamity is of such worst type that I don't find any earnestness, any earnest desire to take the Name. No such faith, no such *śraddhā*, regard: no tendency in me I find to take the Name. No love, no affection for the Name I find. I am such an unfortunate; I am unfortunate of such a high type, worst type, that I do not find any innate hankering to take the Name. What is to be done?”

This is the second.

“You have given all from Your side to take me up from this mundane relativity. You have so generously, Your attempt is so generous, so magnanimous. But yet I find from my side, some cooperation of course is necessary, something from my side to accept that, to accept Your grace, but I find deaf ear from my part coming to Your call. Your magnanimous call, but from my side, what little is necessary, I can't find that my Lord. Hopeless I am.”

So the great hope that was given by the first *śloka* of Mahāprabhu, the *Śrī Kṛṣṇa saṅkīrtanam*, if properly undertaken it may progress step by step in this way, these seven consequences. In a progressive way, step by step; that I told yesterday.

First, cleansing the consciousness: and the second, liberation from the mundane relativity. And the third: positive goodness awakens within our heart, takes to *Vṛndāvana*. And the fourth: that *vidyā-vadhū-jīvanam*, under the guidance of the *svarūpa-śakti, svarūpa-śakti, Yogamāyā*, not *Mahāmāyā*. Not out carrying but in carrying current, *Yogamāyā*. The one which is always trying to centralize, to help, we come to *vadhū* conception. We are potency, unconditional potency to serve *Kṛṣṇa*. That sort of *rasa*, that fully connected, connection what gives full connection with the Lord. Then what after attaining that stage what are other consequences come?

That *ānandāmbudhi-varadhanam prati-padam pūrṇāmṛtāsvādanam, sarvātma-snapanam*: to become a particle in the ocean of joy, and then next, joy is not stale and static but ever new. Ever new, a dynamic thing, and *sarvātma-snapanam*, and it is purifying to the utmost. So utmost, though we are kept, we are allowed to keep our individual conception, but still we feel all the parts of our existence is becoming purified when we take the Name to the utmost, to the extreme. And also: not only myself but all who are connected with this *Nāma saṅkīrtana*. All is being purified, mass conversion, mass purification, and purification to the utmost. These are the results.

Now say thesis, antithesis, then when such hope is there, why so much he is under trouble? The difficulty is where? Why do not get the advantage of such a magnanimous sanction of the divine, divinity? Where is the rub? Difficulty must be detected. Here comes to the practical point.

Nāmnām akāri bahudhā nija-sarva-śaktis, tatrārpitā niyamitaḥ smaraṇe na kālaḥ, etādrśī tava kṛpā. Inestimable grace from Your side, so many opportunities given. But the little, the least attempt

from my side to have benefit of this, there is the want. I am so mean, so small, so meagre, so sinful. *Etādṛśī tava kṛpā bhagavan mamāpi, durdaivam īdṛśam ihājani nānurāgaḥ.*

Bhaktivinoda Thākura in his translation says beautifully,

*tūhu doyā-sāgar tārayite prāṇī, nām aneka tuwā śikhāoli āni'
sakala śakati dei nāme tohārā, grahaṇe rākholi nāhi kāla-bicārā
śrī-nāma-cintāmaṇi tohāri samānā, biśwe bilāoli karuṇā-nidānā
tuwā doyā aichan parama udārā, atiśoy manda nātha! bhāga hāmārā
nāhi janamalo nāme anurāga mor, bhaktivinoda-citta duḥkhe bibhor*

[O Lord, You have brought Your innumerable Holy Names to this world and have taught the chanting of them to the fallen living beings just for their deliverance; therefore You are an ocean of mercy and compassion.

You invest all Your energies in Your Holy Name and on the chanting of Your Holy Name You have not placed any consideration such as time or place.

Your Holy Name, which is like touchstone, is non-different from You. You have distributed Your Holy Name throughout the creation, and that is the essence of Your kindness.

Such is Your great mercy O Lord, but I am extremely unfortunate.

My attraction and love for the Holy Name never came about; therefore the heart of Bhaktivinoda is overwhelmed with sadness.]

[Verse 2 from Bhaktivinoda's *Eight Prayers of Divine Instruction*, based on *Śikṣāṣṭakam*]

The least requirement from my side, that I must have some liking, some taste to accept, some earnestness to accept, but there's the lacking. Then, where's the hope?

The next *śloka* coming; then how to attempt? Of course when we come in the relativity we are trying to take the Name. However formal it may be, may not be, from the core of our heart, but formally we are trying to some form or other. Then by what process we can get the benefit and we can have progress. The third *śloka* is coming here.

Now we may have to say something in this connection; that though one feels that he has got not the least required minimum to deposit to get the grant, but it is not a hopeless case, hopeless case; why? The very nature of things takes us to that conception. It is really, when the *Nāma bhajana*, the realization of the grace of the Name, to pray for the grace of the Name, when one begins his life in such a method, or in any form of devotion towards the Lord infinite, he cannot but feel like that. In relativity of infinite he can't find anything in him. That means he's quite emptied, vacated. "I have nothing to give in return. The minimum requirement, that is also absent here." That takes to the conception that, "I have no qualification, completely emptied." Rather, the opposite qualifications are felt in one's heart.

jagāi mādihāi haite muṇi se pāpiṣṭha, purīṣera kīta haite muṇi se laghiṣṭha

[Kṛṣṇadāsa Kavirāja Goswāmī says: "I am more sinful than Jagāi and Mādihāi and even lower than the worms in the stool."] [*Caitanya-caritāmṛta, Ādī-līlā, 5.205*]

We should not be discouraged with this that we have got no capacity, not the least merit which is required for this *Nāma bhajana*. But rather that is the natural position of a devotee. But at the same time we must guard ourselves from our insincere conception that we have nothing. There's the enemy. "I have got no least liking for the Lord, no taste for the Lord, cannot have in this." It is all right. But, "I have got some taste, some earnestness, some devotion for the Lord," it is dangerous, that, "I have." When we are going to have some connection with the infinite, we must be emptied, fully emptied. Self abnegation must be complete, as it becomes complete. This attainment in this worldly line: that is the negative side. We must withdraw completely from that. "I have nothing, no qualification that I can be accepted or be utilized in the service of the Lord. Perfectly I'm unfit." Complete withdrawal of the egoistic world and a capture of the Yogamāyā. Everything is His. A slave has no position, the whole

position with the master. So, that is the real qualification. And when you go to assert that, “I have got such and such qualification which may be utilized in that,” there’s the rub. So, Mahāprabhu says,

*na prema-gandho 'sti darāpi me harau, [krandāmi saubhāgya-bharam prakāśitum
vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]*

["My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

The standard is there and from that we are to understand the position of the negative side. That is to possess nothing; that is the qualification. And everything His, that is the qualification. To feel that, to conceive that, that is the qualification and that must be sincere. That must not be imitation, there we must be careful. That *uttama-adhikārī*, the stage of the highest devotee, I must not venture to imitate. There’s the difficulty. So it’s quite natural when one can approach in this line he becomes successful in this life. Self abnegation to the complete and, “All gracefulness is seen on the side of my Lord, I am His.” And this Yogamāyā, her duty is to do this, effect this. Now what we are wanted to accept, the path, how? What process we should try to utilize ourselves for this *Nāma bhajana*. Then Mahāprabhu comes with His third *śloka*.

trṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”]

Mainly you couch yourself in this way, *trṇād api sunīcena*. You think yourself that you are meanest of the mean. Even a blade of grass has got its value, but you have not so much value. Bhaktivinoda Ṭhākura has come with his analysis of the meaning. "The straw, it has got its some material value. But in your case you have got no positive value, all negative, *bikṛta* [?]. A man may not be educated, but a mad man he’s more less; minus, *bikṛta*. He can think but he can think in an abnormal way his thinking is going." So, Bhaktivinoda Ṭhākura says, *bikṛta svabhāvasa, bikṛta cittasya* [?]

"My consciousness, I have got some consciousness, some intelligence, some this and that, but that all misdirected. But a blade of grass it has got nothing, no misdirection tendency to go towards opposite direction. So *trṇād api sunīcena*, I am meanest than a blade of grass. A blade of grass can be taken away here, there, by the storm, by the external wave. But for myself I will always be reluctant. In a particular direction if the wave wants to take me I shall try to go towards opposite. So *trṇād api sunīcena*, if really considered, valued, then my position is lower than a blade of grass, with opposite tendency, not to be handled very easily.

Taror api sahiṣṇunā, that *taror avi sahiṣṇunā*. So when we are taking our self in the relativity of the infinite goodness we should think that, “I have got no value but the, some negative value. I shall oppose, if He wants to grace me I shall try to resist it. I am constructed by such element that I will go to suicide. The energy which is left in me, that will try for suicide. He will come to grace, I shall oppose. This is my position. But the blade of grass won’t oppose. I have got such a nasty position.”

You must realize that you are such, and so and so. *Trṇād api sunīcena, taror api sahiṣṇunā*. So with this carefulness you will come to accept the goodness of the Absolute, in Name, *Nāma bhajana*. *Taror api sahiṣṇunā*. And so you don't think that your way will be very smooth. So many troubles may come from outside, as you feel now. Practically when you go with *kīrtana* party so many comes, “You monkeys, red faced monkeys.” So *taror api sahiṣṇunā*, these things must come to you, so many. From so many directions, so many forms of hindrances, opposition, that will come and try to affect you, to dissuade you from this path. But *taror api sahiṣṇunā*.

The example of a tree and that is analysed. If anybody does not pour any water, tree does not say, “Oh. Give some water to me,” does not say. Then anyone is coming and disturbing, snatching the leaves, cutting the branches, someone cuts the whole thing; but silent, no opposition.

So, no opposition, you will rather try to see that in this way, by insult or poverty, or any other punishment, unfavourable dealings that are coming, to purify me these things are necessary. With least punishment I am going to be released. Going to be released, *taror api sahiṣṇunā*. I have connected with the highest object of life, the highest fulfilment of life. But what price I am going to pay for that? What price? If I am confident that I am going to attain the highest fulfilment of life, but any price is sufficient for that? Inconceivable. So *taror api sahiṣṇunā*. What ever little demands come to be exacted from you, with smiling face you have to accept that, in consideration of your highest goal. If you are really confident, you have faith in your brightest future, then what little price there they want, the nature want through these miscreants, apparently.

Our Gaura Kīśora Bābājī Mahārāja, once, we are told, he's going *mādhukari-bhikṣā*, and going to his quarter. But as people they come to attack you, they did not spare him also. The boys they are pelting some small bricks and some dust throwing, and he was remarking, "Kṛṣṇa. You are cruelly dealing with me. I shall complain to mother Yaśodā about this." That is his outlook. How harmonized is he? How harmonized, so anything coming, "Oh. Kṛṣṇa. You are there, without Your; in philosophical calculation, without Your will nothing can happen." But in His concrete form, "You are with these children. You are disturbing me, and I shall do it, I shall teach You the lesson. I know how to deal with You."

So in that way they are established in their, and they take everything like that. That is our beacon light to adjust with things that apparently unfavourable, a sweet adjustment there.

So, *trṇād api sunīcena, taror api sahiṣṇunā*, then *amāninā mānadena*. Almost finished, *trṇād api sunīcena, taror api sahiṣṇunā*. Don't give any opposition, still opposition will come to you, disturb, and you will forebear. You will accept them in such a line. It is finished, but still *amāninā mānadena*, the *pratiṣṭhā* is the most subtle and highest enemy of us. So a special dealing has been recommended here with *pratiṣṭhā*, prestige, position. That is the worst enemy for the devotees of Kṛṣṇa. *Pratiṣṭhā* takes to *māyāvādā* that *brahman*, "I am so 'ham," not *dāso 'ham*, not "I am subordinate," but only says that, "I am. I am a part of the supreme element, I am he, I am that." Eliminating from his consideration that so big and so small I am under misery suffering so many things, all these are ignored, practical things. So *pratiṣṭhā*, position, ego, that is the worst enemy and to deal with that specially it is told how to deal; *amāninā mānadena*. You must not want respect from anybody, from the environment. But at the same time, you must give prestige to the environment, according to their position. You'll show respect, but don't desire any respect from outside. You must be very particular: this is the worst and the hidden enemy. And if you can cross this enemy anyhow, avoid, conquer, then you will be able to enter into the slave area. Slave area of Kṛṣṇa: the wholesale given, wholesale sacrifice area. Then *amāninā mānadena*: never seek for your position, prestige, from any quarter. At the same time you are required to give honour to one and all, according to your understanding.

Now here is also something. This is a general meaning. Our Guru Mahārāja, when he went to Vṛndāvana, of course he used motorcar. Then one *pāṇḍā* told in his talk with Guru Mahārāja on some occasion that, "We are Vrajavāsī *brāhmaṇa*. We can offer our benediction to Goswāmī, [Raghunātha] Dāsa Goswāmī. Dāsa Goswāmī he came from, was born of a *śūdra* family, but we are *brāhmaṇas* and we are Vrajavāsī specially. And he himself asked such benediction from us."

*gurau goṣṭhe goṣṭhālayiṣu sujane bhūsuragane
svamantre śrī-nāmnī vraja-nava-yuva-[dvandva-śaraṇe
sadā dambhaṁ hitvā kuru ratim apūrvām atitarā
maye svāntarbhṛtāś caṭubhir abhiyāce dhṛta-padaḥ]*

["O mind - my brother! I fall at your feet and implore you: 'Give up all pride and always taste ecstatic love while remembering the divine guide, the holy abode of Vṛndāvana, the cowherds and milkmaids of Vraja, the loving devotees of the Supreme Lord Śrī Kṛṣṇa, the gods on earth or pure *brāhmaṇas*, the *Gāyatrī mantra*, the Holy Names of Śrī Kṛṣṇa and the divine youthful couple of Vraja, Śrī Śrī Rādhā-Govindasundara."] [*Manaḥ-sikṣā*]

“I want Guru by submission, my *praṇāma* to all in Vṛndāvana, *amāninā mānadena*, Guru, all submission to Gurudeva.” *Goṣṭhe*, the pasture ground where Kṛṣṇa with so many cows and buffalos He had His *līlā*. *Goṣṭhālayiṣu*, and those that are living in this *goṣṭhe*, *goṣṭhe goṣṭhā*, the place for the cows. In the day they were moving, wandering in the forest and their property was cow. And wherever there is favourable food for the cows in a particular forest they used to change their houses from one place to another place, suitable for the cow grazing. The grazing ground where they found better, they used to take their houses, moved that side. So sometimes Vṛndāvana, sometimes Nandagram, sometimes Kamavana, in this way Gokula, sometimes Gokula. When Kṛṣṇa came Nanda was in Gokula. Then grown up, then He is found in Nandagram. In this way they moved according to the grazing opportunity for the cows. They used to move their camp. The *goṣṭhā*, *go* means cow, *ṣṭhā* means the place of existence, so *goṣṭhā*, wherever the cows are sheltered *goṣṭhā* means. And there the camp of the keeper of the cows generally goes; so *goṣṭhe goṣṭhālayiṣu*. *Sujane* means Vaiṣṇava, *bhūsuragane* means *brāhmaṇas*. *Svamantre śrī-nāmnī*, in this way, “The Name, the *mantra*, all, I show my submissive, my obeisances,” Dāsa Goswāmī says.

And thereby they say, “Oh. We are *goṣṭhālayi*, as well as we are *bhūsurā*, then we are in a position to give benediction to Dāsa Goswāmī.”

Our Guru Mahārāja hearing this he stopped taking *prasādam*. We were there. It was in Rādhākuṇḍa. “I had to hear this, that Dāsa Goswāmī, the most respected Ācārya, and this fellow who’s under the control of lust, greed, anger, all these things, and he says that he can show his grace to Dāsa Goswāmī. And I am to hear that? Without doing any... opposite action, I won’t eat, take *prasādam*.”

He’s not taking *prasādam*, we also can’t take *prasādam*; the whole camp is fasting.

Then one gentleman, local gentleman who came to know this that whole camp is fasting for this, he managed to take the man to Prabhupāda and he begged to be pardoned. And then Prabhupāda was satisfied and then showed some respect and then he took *prasādam*. That man took *mādhukari* from his own house and requested Prabhupāda _____ [?]

At that time some one of us, of the disciples, requested Prabhupāda, “They are all fools, ignorant people. Why do you... are so much affected on his statement? You may ignore.”

Prabhupāda told, “If I would have been an ordinary *bābājī* then if such remarks come then I’d cover my ears and go away. But I am playing the part of an Ācārya. Why I am using this motorcar here? What justification I have got, if I do not oppose such remarks against my Gurudeva, then why?” He repeatedly used this, “Why I am using motorcar here in Vṛndāvana? Had I been a *niṣkiñcana bābājī*, only a *kaupīna*, and I, not to be supposed to (.....?) any opposition, to save me I should leave the place and go to some other place. But when I am using, I have taken the pose of Ācārya, the teacher...

.....