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Śrīla Śrīdhara Mahārāja:

*[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate]
hatvāpi sa imāḥ lokān, na hanti na nibadhyate*

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

But if there is possibility of such attitude, that if one is externally seen to crush the whole of the solar system he does not do anything. Killing the whole solar system, or many solar systems, even killing, he does not do anything. That point is also to be understood carefully, how it is possible. *Hatvāpi sa imāḥ lokān, na hanti na nibadhyate. Yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate.* Why? How is it possible? To kill this plant, kill that animal, the whole creation can be crushed, still no sin. How is it possible? In what plane of life it is possible?

The *nirguṇa*, the most fundamental flow is running towards some direction, and to identify wholesale with that. Any moment, the most fundamental flow, to identify with that flow, then, not only he does harm by killing, but he does good by killing. And killing means what, what is killed? Our dress, the body means dress, the person is not killed. His dress is changing. All these things are to be understood.

And industrious in another plane, inactive in one plane but active in another plane.

Aranya Mahārāja: I think I'm always acting in the lower plane.

Śrīla Śrīdhara Mahārāja: Then wakeful here and another party wakeful in another plane, ease lover.

Devotee: I have one question Mahārāja. Recently when I was in Vṛndāvana I went to Rādhā-kuṇḍa and at Rādhā-kuṇḍa I saw some devotees doing *daṇḍavat parikramā* of Govardhana Hill. And I understand that the object of doing *daṇḍavat parikramā* is so that you have *darśana* of Lord Kṛṣṇa within five days. And I wanted to know what type of devotion, is this bona fide?

Śrīla Śrīdhara Mahārāja: Maybe in particular case, but not bona fide in all cases. If there is any revealed direction, "circumambulate Govardhana for five times then you will see," if some conditional revelation, then it may be possible. Otherwise only by attempting, as a general part of devotion to circumambulate Govardhana, that does not mean that anyone and everyone will have *darśana* thereby. Kṛṣṇa. And what is *darśana* that is to be thought and understood. So many people see something and think that "I have got *darśana*." Gaura Sundara. So only by circumambulating Govardhana five times one can have, that cannot be the general thing, general rule, but in particular case it may be, may not be impossible.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Vidagdha-Mādhava: Mahārāja, in many places in the *śāstras* we're being encouraged to chant the Holy Name. Sometimes in different *Purāṇas*, in different parts of the *Vedas*, different results are given for performing ritual activities and some austerities, but all meant to encourage. So still we find many devotees becoming discouraged.

Śrīla Śrīdhara Mahārāja: *Śāstra* has encouraged the chanting of the Name, but sometimes we find the devotees they're discouraged to chant the Name?

Vidagdha-Mādhava: They become discouraged.

Śrīla Śrīdhara Mahārāja: What is the reason? You want to know the reason for the difference? The present Gauḍīya Maṭh lies there? They discourage that imitation?

Vidagdha-Mādhava: No, I'm saying that many ISKCON men have become discouraged.

Śrīla Śrīdhara Mahārāja: They have come also from Gauḍīya Maṭh, ISKCON, ultimately Swāmī Mahārāja came from Gauḍīya Maṭh Mission.

That mere lip deep sound is of no value, imitation. There must be some wrong purpose within, that is not true name. Name means Vaikuṅṭha Name, Name and whose Name, that is inseparably connected. So anyhow spiritual Name, this physical imitation sound and the spiritual Name, that we're to differentiate and understand. *Vaikuṅṭha-nāma-grahaṇam*.

*[sāṅketyaṁ 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 - *sāṅketyaṁ* (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - *pārihāsyā*, 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 aim must be towards spiritual, Name, Kṛṣṇa's Name, *rūpa, guṇa, lilā*, everything is spiritual, not mundane. If we want to make Him a member of the world of exploitation then we're wrong there. He's above, He's in the transcendental. Kṛṣṇa *Nāma, rūpa, guṇa, lilā*, all transcendental, we're to connect with that transcendental sound. Name God, and not a perverted reflection of the Name, that can be taken by the lips.

Even parrot, even a machine, the sound can be produced by a machine also, not that sound. Only ethereal material vibration, that is not it, the underlying connection must be with what is God, what is Kṛṣṇa. The Name must have that sort of connection, otherwise it will be imitation. It will be lip deep sound in the mundane vibration. We're to differentiate that.

Name of God not any perverted reflection of the Name. We must have that connection, that idea in the background. And taking the Name of Kṛṣṇa, then not a man who is named as Kṛṣṇa.

There may be a man whose name is Kṛṣṇa. Sometimes accidentally *nāmābhāsa* may come but not the Name proper. A systematic search, a systematic practice of taking the Name is necessary to relieve from this land of exploitation to take me to the land of devotion, some process. It is a concrete thing and not imagination. We can apply to myself and see the Name Kṛṣṇa. Kṛṣṇa and Kṛṣṇa's Name is one and the same, then I'm taking Kṛṣṇa. One Name of Kṛṣṇa can drive away all the sins. I'm taking, are all these sins driven from my heart? Then where's the rub, why not so?

*nāmno 'sya yāvati śaktiḥ pāpa-nirharāṇe hareḥ
tāvat karttuṃ na śaknoti pātakam pātakī janah*

[The sinner cannot commit so much sin, what even one word, the Divine Word, the Divine Name can.]

[*Kūrma Purāṇa*]

eka kṛṣṇa-nāme yata pāpa hare, pātakī sādhyā nāhi tata pāpa kare

["No sinner can commit as much sin as one Name of Kṛṣṇa can destroy."]

One cannot commit so much magnitude as one Name is not sufficient to clear it off. A single Name of Kṛṣṇa can do away with all the sins, as so much sin that one man can never commit in his life. Then we're taking the Name of Kṛṣṇa, all sins cleared, gone, left me, why not? Then where is the trouble? In a proper mood we are to take, the Name must be transcendental.

Vaikuṅṭha-nāma-grahaṇam aśeṣāgha. *Aśeṣa* means infinite, endless sin can be washed off, if one Name is Vaikuṅṭha Name. Vaikuṅṭha, Name of infinite characteristic. *Vaikuṅṭha-nāma-grahaṇam aśeṣāgha- haram*. *Āgha* means *pāpa*, sins. *Pāpa haram viduḥ*. We're to understand that one single Name can do away with all the sins a man may have, but that Name is infinite character, that is transcendental Name.

Anyhow we must be, must come in connection with the real party, not imagination. Kṛṣṇa *sañkīrtana* is not imaginary thing, that by indulging in some sort of imagination we shall get out of all the practical difficulties. So absurd, not things so absurd. The whole energy must be diverted, directed towards that, left for His mercy. He will come and convert me fully, absolve me fully from the, *anyābhilāṣa*, *karma*, *jñāna*. Idea of elevation, idea of fulfilling fleeting desires and ideas of salvation, all these underlying ideas must be burned to ashes. We must have to come to the fact, to the reality. We're to deal with reality, not imagination.

...

Kṛṣṇa *Nāma*, Kṛṣṇa and His Name, His *rūpa*, *guṇa*, *līlā*, all inseparably connected and that is all transcendental. And what is transcendental, beyond the jurisdiction of our mind, not even, but soul also, we are to understand the plane of sense perception. Then mental concoction. Then our, the fact that can be caught by our intelligence only, mind also cannot imagine that. Then the *ātmā*. Then beyond that Paramātmā. Then on the other side there is that Vaikuṅṭha.

*[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya]
'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya*

*tabe yāya tad upari 'goloka-vṛndāvana'
[kṛṣṇa-carāṇa'-kalpavṛkṣe kare ārohana]*

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.153-4*]

And that most subtle and most fundamental plane we are to reach. We must not think air as ether. Air or the smoke, we should not think a smoke, that this is ether. Just as electricity, that has got it's own acquaintance, own nature, own property. A foolish man may think, 'The smoke, oh, this is ether.' Won't get any response thereby, and he'll come to conclude, 'Oh there is no electricity.' That will be his conclusion. He's applying, making experiment with smoke, or with air, and he wants to have the facility of ether. That is not possible. We're to reach the layer of ether then we can expect to get its benefit.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.
Mahāprabhu Gaurāṅga Sundara.

Vidagdha-Mādhava: Before one can chant the pure Name he must have the proper background conception.

Śrīla Śrīdhara Mahārāja: Yes. That is, our serving nature must be roused, awakened within us. Eye can see, ear cannot see. Eye cannot have any conception of sound. Ear cannot have any conception of colour. So our mind, *avāñi-manaso gocaraḥ*, our word, our mental thought cannot reach, cannot touch that plane. Repeatedly these things are told. He can come down to touch the mind, the body, but mind and body cannot rise up there, because they're gross and that is most subtle. That can come down to this plane. We want to have connection in that line, so we shall pray in such a way that He will come down and give me touch. The Name will have to come down to my plane and to dance on my tongue. Bhaktivinoda Ṭhākura's,

*hṛdaya haite bale, jihvāra agrete cale, śabda-rūpe nāce anukṣaṇa;
[kañṭhe more bhaṅge svara, aṅga kāpe thara thara, sthira haite nā pāre caraṇa]
[Śaraṇāgati, 2, The Songs Of Bhaktivinoda Ṭhākura, p 59-61]
[Collection of verses, 253]*

From Supersoul to soul. Then through the mind it will come to touch, from the heart it will come. The force will engage, will force the tongue to take the Name, take His Name. Not we can take but He can come and engage us to take His Name.

The subjective freedom is on that side, and our side is our negative prayer. *Śaraṇāgati*, surrender, so that He may come down. He may condescend to come down to accept me as His platform to dance, to handle me. The whole thing is of that type. That to attract Him to come to my gross self. My self is a very gross thing in comparison to that subtle, higher thing. He can come down, I cannot go up, and if He takes me up then I can go. *Avaroha-panthā*, descending method, not ascending method. The connection always in the descending method. He can descend. So

we're to do something to invite Him to come down to our lower plane, then we can have touch. We can't force Him. His sweet will we're to tackle, anyhow. Why? How?

Śaraṇāgati, surrender, the negative side, *dainya*. "I'm the most needy my Lord, poorest of the poor."

That sincere prayer can draw His attention and He can come, only this. It is not an area in this solar system that we shall go out of our own ability and find Him there, fixed thing, not like that. It is reality to the surrendered soul, but that is also existing, that can be measured. *Śaraṇāgati*, surrender, that can come to law, that can be measured by that sort of law. Why one is, *dainya*, *ātma nivedanam*, *gopṛtve varaṇa*, by all these symptoms one can measure, one expert. Who is expert in this department he can measure that he has got *śaraṇāgati*. What he says has got connection with Kṛṣṇa proper. Otherwise, gauri rame gauri rame mukhi badhi denai charay [?] only professing that, "I belong to Kṛṣṇa, I have devotion," these things have no value, this propaganda has no value. That is most impossible, still it is real.

Finite and infinite, condition, unconditioned, the relation just the opposite. How can I force, a point of my type can control the Infinite? This is impossible, but still it is possible by His infinite grace. He can do anything and everything. That is my solace, consolation, the basis of my hope and ambition. Only that side, hopelessness, helplessness, the sincere conception of one's helplessness is some type of capital, to draw Him, to force Him to come down. The negative side, opposite side. "I have got nothing. I'm the most needy." It is not professed, to profess only, but that deep, sincere feeling of helplessness and dependence on Him in His favour. His sweet will, that can give some sort of connection with that higher thing of the most subtle nature which is everywhere, and which can know everything. Whether it is a real call or some motive behind, He knows it fully well, the call for which, the quality of the call. "I want You my Lord." The call of what nature, it can be measured. He knows everything. So no cheating is possible there.

Still it is reality, though beyond our imagination, our conception, *avān-manaso gocaraḥ*. It is plainly described that He's not within, *vāc* means word, sound, *manu*, mind, *avāc*, *manaso gocaraḥ*, *atīndriya*, transcendental, supra-mental, all these terms already told a thousand times by the scriptures. This is His nature. Still He's real and He's *the* real, *the* reality. And all other things which we conceive to be real at present they all evaporate, they're unsubstantial. The real substance is He there.

Dive deep, dive deep, deeper to deeper, and self-abnegation, abnegation. The pride is there, "I'm something," that is ego, that is the most enemy to our soul's existence. I've gathered some rubbish from this material world, and some construction made of that nasty element, that is ego. And we're very much proud of that ego, mainly of knowledge, or some sort of favour, or internal capacity, of these things. That ego is the greatest enemy to us, to our own self. That should be totally dissolved, that ego, *ahaṅkāra*, false vanity. False vanity to be demolished, pulverised, or burned to ashes. Sacrifice, *yajñā*, the word, sacrifice, give, give. What you have got, all rubbish, give it away, give it away. The part of your pride, all of different elements gathered together, give it away, give it away. And what you have within that, your real self, that is the child of the real soil.

Atma bari dustavyah, mantavyah, srotavyah [?] many things. Try to know thyself, your inner self, your fine handsome self. Then more handsome thing to be connected with that fine self within

you. This is rubbish, we have gathered rubbish in the mind and different planes and that has formed an ego. From one birth going to another birth, and in different innumerable births we're living in different planes in this mundane world. Ego, that is our enemy. What is sitting at the centre of our heart, that ego, that is our enemy. Real ego is within and it is eternal. Atma bari dustavyah [?] Find yourself who you are, not this body.

When Brahmā began to explain the *Veda* there were so many students. Indra was there, and some _____ [?] one demon's son was there. "What is *ātmā*, you are that." Brahmā says, "You yourself are that *ātmā*."

Then the demon's son he thought, "This body, I'm this body."

Another thought, "No, I'm the mind."

Another student thought, "No, I'm not the body and mind, but within that something."

In this way, conception varies according to our capacity. Instruction coming from the same source with same force. But we, according to our capacity catch the meaning in different ways due to our respective abnormal position of different degree. So from the *Vedānta* different interpretations, variegated interpretations.

Śaṅkarācārya gave some interpretation and that is also accepted by a large majority of scholars.

Then Rāmānuja gave another, Madhvācārya. In this way, different sorts of interpretation.

And Śrī Caitanyadeva also hinted in the line of *Bhāgavatam*, the last production of Vyāsadeva, which was produced when he was given a good stricture by his Gurudeva Devaṛṣi Nārada.

"What you have done? You have done nothing. You have done diabolically wrong. Give this thing, otherwise all useless rubbish. You give to the public that ultimate cause is Kṛṣṇa, all love, not an imaginary cipher. God is not imaginary cipher, but He's all love. He's concrete, He's of human nature, so dear to us, we're so near to Him, but far, far off."

Vivekānanda says: "Wherever you get human figure, you take him God and worship him." This is Vivekānanda. "Leaving away the human figures, so many royal persons, where are you running after to seek such for God? God is all these fellows. Suffering from so many diseases, miseries, they're God, worship them. There's no other God. Those that say there is another God it is fictitious, they're enemy to the society. Serve these poor persons, *daridra-nārāyaṇa*, poor Gods, *daridra-nārāyaṇa*, poor Gods."

God can never be poor, they say: "Poor Gods, *daridra-nārāyaṇa*." The Nārāyaṇa has come in the garb of poor persons to you. Then, "I'm also Nārāyaṇa, why should we also go towards another Nārāyaṇa?"

Ha ha. Nārāyaṇa. Lakṣmīpati. Who is the master of all resources. He's Nārāyaṇa, and poor fallen souls, then what is the position of a goat, a cow? Why do you kill them? He's not Nārāyaṇa? Only human figure Nārāyaṇa? They also cry in pain, suffer. There is no Nārāyaṇa? All Nārāyaṇa is concentrated in the poor human figure?

The bogus persons and the bogus people they adore these bogus leaders. They're deceivers, self-deceivers, cheaters in the name of religion. Human figure is Nārāyaṇa, then everyone is worshipping a Nārāyaṇa. Husband is worshipping wife, wife is worshipping husband, then there's child. In this way they're worshipping the man God, God in man figure. If it is so everyone is doing some sort of service to the human body. Gaura Sundara. Self deception.

Nitāi Gaura Hari bol! Gaura Hari bol!

Devotee: Mahārāja, how can we tell if someone is a pure devotee, I mean, what do we look for?

Śrīla Śrīdhara Mahārāja: Hmm? What does he say?

Devotee: How can we tell if someone is a pure devotee? What qualities do we look for?

Śrīla Śrīdhara Mahārāja: The symptoms of a devotee is already given in the *śāstra*. Perhaps in *Bhāgavatam* twenty four, infinite characteristic, but twenty four has been given in *Bhāgavatam* perhaps. But the general, one is devoted to the Lord, who is, By Itself and for Itself. Attraction for the truth, central truth, which is, By Itself and for Itself. He's for Him. Everything is meant for Him and He exists by Himself, not created. Attraction, the affinity, the necessity of searching for such prime cause of centre.

Trying for the fulfilment of ones own inner heart, leaving aside all these things. Who are, generally the external signs or symptoms will be this, that he's not hankering for any gain or loss of this mundane world, flickering world, *anitya*, what is not stable, not eternal, not hankering for that thing.

*samaṁ sarveṣu bhūteṣu, [tiṣṭhantaṁ parameśvaram
vinaśyatsv avinaśyantaṁ, yaḥ paśyati sa paśyati]*

["One who sees the Supreme Lord (in the form of the Supersoul) situated equally within all species from Lord Brahmā down to the immobile life-forms, and who sees the Lord's imperishable nature remaining within the perishable - such a person actually sees."] [*Bhāgavad-gītā*, 13.28]

Loss and gain of this mundane world is equal to him, does not care for any loss or gain here. And searching for some eternal truth, what is ecstasy, *anāndam*, or happiness proper, searching for that.

kamukah pasyanti kamani mayam jagat - lubdhah pasyanti dana mayam jagat [?]
Dhirah pasyanti narayana mayam jagat [?]

*[nārāyaṇa-mayaṁ dhīrāḥ, paśyanti paramārthinaḥ
jagad dhana-mayaṁ lubdhāḥ, kāmukāḥ kāmīnī-mayaṁ]*

["A devotee sees everyone and everything in relationship with Nārāyaṇa (*nārāyaṇa-mayaṁ*). Everything is an expansion of Nārāyaṇa's energy. Just as those who are greedy see everything as a

source of money-making and those who are lusty see everything as being conducive to sex, the most perfect devotee, Prahlāda Mahārāja, saw Nārāyaṇa even within a stone column.”] [?]

[From *Śrīmad-Bhāgavatam*, 7.7.55, purport] [?]

Those that are lady hunters, they engage themselves in that department and they also keep information where such ladies are available, *kāmukāḥ paśyanti*. No other things in their calculation, where a beautiful lady is to be had. Only engaged in that sort of mood, searching.

Lubdhāḥ paśyanti dhana-mayaṁ jagat. The capitalist, the money mongers, they keep the information who are moneyed men in the world. “Where is money? How to make money?” He’s always awake in that plane, where is money, how to gather that, collect that, *dhana-mayaṁ jagat*. Does not see anything else but only money, money, money.

And *dhīrāḥ paśyanti nārāyaṇa jagat*, and the *sādhus* who are above all these things, *kanak, kāmīnī, pratiṣṭhā*. Three opposite tendencies are attracting us, women for men, men for women. Then next, *kanak*, money which can...

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