

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.08.30.B

Śrīla Śrīdhara Mahārāja: ...the ear engagement and eye engagement.

[?]

Devotee: ...something about the four *nāmābhāsa*.

Śrīla Śrīdhara Mahārāja: *Nāmābhāsa*, yes. *Sānketyam*, *parihāsyā*, *stobha*, *helanam*. *Sānketyam*, when we handle one thing and another thing comes out of that. That is meant, meaning goes to another place. We hit in one place and the sound is in another; in this way. *Sānketya*.

And that is the famous case of Ajāmila, *sānketya nāmābhāsa*. Ajāmila first hit his son, his last son, he was playing when Ajāmila was half unconscious, in his coma stage. Suddenly he found three awkward and dangerous figures before him, and they had put a thread or a rope around his neck and drawing it. Then he suddenly opened his eyes and found, or in a mental vision. He was frightened, and could remember that a little while ago, his son, youngest son named Nārāyaṇa, he was playing, so his first attention was drawn to his son.

“He may come and save me from the hands of these furious figures.” But suddenly it came to his mind, “What that little boy will do with these furious figures?”

Then helpless, and at once, from the name Nārāyaṇa, the sound, from that sound the God Nārāyaṇa, Lord Nārāyaṇa came to his mind. He began thinking of his son Nārāyaṇa, but, he cannot cope successfully with these dreadful figures, so it took him to the Lord Nārāyaṇa. And as soon as his heart touched the feet of Nārāyaṇa, the sound Nārāyaṇa, the Lord Nārāyaṇa is meant, no sooner, four persons came down, these *parśada*. They are four *deva-dūta*, Vaikuṅṭha *dūta*, from the plane of Vaikuṅṭha, four came down. Their appearance very soothing, and awe-inspiring, and was sympathetic. As soon as those four came down, the atmosphere changed from dreadfulness to a peaceful atmosphere.

They challenged these three representatives of Yāmarāja, “Why are you here?”

They told: “The last moment of Ajāmila drawing near, and he was a very grave sinner, worst sinner, and we have come to take him to our lord so that he may receive proper punishment there.”

“What do you say? Didn't you listen just now to his pronunciation of the name of Nārāyaṇa?”

“Yes, we heard.”

“Still you are waiting here; for what purpose?”

“Yes, he has taken the name Nārāyaṇa, what does it matter? A great magnitude of sin whole life he has committed and of various, serious types, and only once Nārāyaṇa, what is that there?”

“O you fellows, you do not know the *śāstra*. Do you know what is *pāpa*, what is *puṇya*? Do you know?”

“Yes, we know.”

“Then what is *dharma*? *Veda pranihito dharma*. What is written in *Veda* for us to adopt; that is *dharma*. Then, have you not found that if one can take the name of Nārāyaṇa, he's absolved from all the sins of his previous life?”

“No, we don't know that.”

In this way, a sort of fight went on between the two, a debate, and they were vanquished.

In a commanding tone they told, “Go to your master and inform him, that he has pronounced the word Nārāyaṇa anyhow. So his jurisdiction has changed. Whatever little sin he may possess, even now, the jurisdiction has changed. Now, that will be considered in the court of Nārāyaṇa, not here in your master’s jurisdiction, *karma-kāṇḍa*. It is finished. Go, and tell him, you do not know all these things.”

Then they went away and told their master.

Master said, “What they have said it is all right. But such cases are very rarely found, so we did not feel it necessary to teach you all those things, very rare case. If further you find in future such persons, you please show my *namaskāra*, my respect to them.”

Now, all these things, this talk, the argument, all, this Ajāmila heard. And when the Yāmadūtas were gone, the Viṣṇudūtas also went up.

Then he was left alone, “What is the matter? I was a *brāhmaṇa*’s son. I used to do these holy practices, but suddenly my mind fell into a trap, and I deviated from my former life, into a life of a debauch. And for a long time I committed so many offences and sins, crimes, that has got no end. Now in my last days only I took the name of Nārāyaṇa, and such a wonderful thing happened. So, Nārāyaṇa is there, religion is there, devotion is there, everything is there. No longer am I to participate in my former life.”

He arose and started direct to Haridwar. Speaking nothing to the family went straight to Haridwar. And there he began [chanting] Nārāyaṇa, Nārāyaṇa.

The emancipation, the liberation by only one Nārāyaṇa, *nāmābhāsa*, the sinful tendencies of his whole life disappeared, and he got *mukti*, but not any engagement in the service of Vaikuṅṭha, not *bhakti*, simply *mukti*, liberation. Liberation from the negative side: but not any positive merit so that he may be taken into the internal portion of Vaikuṅṭha. He went to Haridwar, and there began to take the name of Nārāyaṇa and when time came, those four persons, Viṣṇudūtas, came to him with a chariot, and took him there in Vaikuṅṭha, it is mentioned in *Bhāgavatam*.

So *nāmābhāsa* means this is *sānketyam*. The son was the excitement, the cause of excitement to him to go to Vaikuṅṭha conception of Nārāyaṇa. This is *sānketyam*. And this is liberation, *ābhāsa mukti*, not *bhakti*, not *sevā prāpti*. One may not gain any serving engagement, but only emancipation from the negative side, the sinful, exploiting nature, released, *sānketyam*.

Parihāsyā. One thing I should say in this connection, that *nāmābhāsa*, if we take any way it will produce *nāmābhāsa*, there is no guarantee. Sometimes it may be, sometimes may not be. It depends upon the sweet will of the Lord. It may come in a way, or it may not come, maybe crime, offence, *nāmāparādha*. Because *sānketyam* - *parihāsyā*, in a sporting mood to, in a mild way, to ridicule any person, *parihāsyā*, in a laughing. One is going on with Hare Kṛṣṇa, another gentleman may remark, “O you are a great devotee. Suddenly you have turned to be a devotee, and you are taking Hare Kṛṣṇa Hare Kṛṣṇa?” Not out of his own necessity, but only to cut a simple joke to his friend, he says so. “You are a great devotee I see, always saying Hare Kṛṣṇa, Hare Kṛṣṇa.” *Parihāsyā*.

Sānketyam, *parihāsyā*, *stobha*. *Stobha* may be an awkward imitation; says Hare Kṛṣṇa [as] “Hori Keeshna, Hori Keeshna.” In this way:

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Negligently imitate, very negligently with figure of awkward shape: “Heri Kisna, Heri Kisna,” very

negligently make imitation of a devotee, and despise, may be *stobha*. Another meaning also is that in music we may sing Gaura Nitāi, Gaura Nitāi; that is also called *stobha*, sometimes.

And *helanam*; *helanam* means without any attention, no attention, only through slack habit. Suppose one is rising from the bed and yawning: “Hare Kṛṣṇa,” in this way, yawning. Not devotedly, attentively, or any spontaneous, automatic without attention, some intuitive, some reflex action. That is *helanam*.

And also sometimes to take the name hatefully, that is also meant. Because the example is given such: Once a Mohammedan, he was attacked by a boar, a swine, and he suddenly cried out aloud, *Haram Haram* [abominable, abominable] *Haram* means that boar, hog, swine. *Haram Haram* - *Ha* means sometimes vocative term. *Rām* means Rāmacandra. *Haram*, total, *Haram* means that hog, but *Ha Rama* when disconnected it means, “O Rāma.” So by *Ha Rama* it maybe *Ha Rāma*. This came to his mind, though hatefully or fearfully *Haram Haram*, being afraid of the boar, *Haram Haram*, but there was *nāmābhāsa* in that particular *yavana*, *mleccha*, Muslim. There was also *nāmābhāsa*. But so many they are saying *Haram haram*, but it is not always *nāmābhāsa*. In particular case it so occurred that in that case it became *nāmābhāsa*, and the Muslim he got liberation. It is written in *Purāṇa*. They are eye witness. They could see, and they have recorded it, that only by *haram*, that is for the hog and he got liberation. In this way, *sāṅketyam*, *parihāsyā*, *stobha*, and *helanam*.

madhura-madhuram-etan-mangalam mangalanam
sakala-nigamavalli-sat-phalam cit-svarupam
sakrdapi parigitam sraddhaya helaya va
[bhrguvara naramatram tarayet krsna nama]

[The holy name of Kṛṣṇa is the sweetest of the sweet and the most auspicious of all auspicious things. It is the self-effulgent and beautiful fruit of the Vedic desire tree. When the holy name is uttered once without offence, either attentively or inattentively, it immediately ensures the deliverance of all human beings from the bondage of illusion.] [*Hari-bhakti-vilasa*, 11.234]

& [*Skanda-Purana*] & [*Gaudiya Kanthahara*, 17.41]

Either with faith or *hela*, with indifference, with indolent nature, it might have been pronounced. In such cases we find sometimes that one gets the advantage of *nāmābhāsa* and attains liberation. *Nāmābhāsa-mukti*. It can sever our connection with the negative side. But it can give the passport, but not the visa. Not admission to enter into the realm, that is reserved for the agents of Vaikuntha, that is *sādhu*. It is reserved for them to enlist and to issue visa. This is *nāmābhāsa*. *Stobha*, *helanam*, four kinds of *nāmābhāsa*. Hare Kṛṣṇa.

sāṅketyam 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 - *sāṅketyam* (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]

Anyhow it must have connection with Vaikuṅṭha, *nirguṇa*, must come in connection with the relativity of the infinite, of the Absolute. If any connection with this mundane, that is *aparādha*. Any achievement, any aspiration connected with this mundane world, the land of exploitation, then *aparādha*. But *vaikuṅṭha-nāma-grahaṇam aśeṣāgha-haraṁ*, must have connection with Vaikuṅṭha, *kuṅṭhasane*. That is infinite, *nirguṇa*. Some connection anyhow must come, touch of *nirguṇa*, then it effects liberation. Otherwise it will be *aparādha*. *Vaikuṅṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ*, and then *śuddha-nāma*. *Śuddha-nāma*.

nāmno 'sya yāvatī śaktiḥ pāpa-nirharaṇe hareḥ / tāvat kartum na śaknoti pātakam pātakī janaḥ

[“Simply by chanting one Holy Name of Hari, a sinful man can counteract the reactions to more sins than he’s able to commit.”] [*Bṛhadī Viṣṇu Purāṇa*]

[Within *Śrīmad-Bhāgavatam*, 6.2.7, purport]

The negative side, negative entanglement is nothing to one who has got some taste for the Vaikuntha *Nāma*, *aśeṣāgha-haraṁ viduḥ*. *Nāmno 'sya yāvatī śaktiḥ pāpa-nirharaṇe hareḥ / tāvat kartum na śaknoti pātakam pātakī janaḥ*. One has not the capacity to do any amount, any quantity of sin, which only one Vaikuṅṭha *Nāma* can wash away. Only a flash of a second of Vaikuṅṭha *Nāma* can do away with all the charm of this sinful world. The world of exploitation, give and take, the world of to eat on loan, to enjoy on loan, on debt, here. Enjoyment means to incur debt in the world. *Aśeṣāgha-haraṁ viduḥ*. Hare Kṛṣṇa. Hare Kṛṣṇa.

[?]

He cut jokes; one *brāhmaṇa* cut jokes with Haridās Ṭhākura.

When Haridāsa Ṭhākura told that, “The only real consequence of taking the Name, real Name, one gets *bhakti*, service, in Vaikuṅṭha, and by *nāmābhāsa*, not pure Name, but only by *nāmābhāsa* one can attain *mukti*.”

Then the *brāhmaṇa* boy, he could not tolerate this idea. He told, “What does this fellow say? *Mukti* is such a great and high thing.”

Koti janme brahma jnane, brahmasmi brahmasmi vedanta anusidan [?]

“*Tat tvam asi*, I am Brahman. If by *crores* of lives, if we meditate in this way, hurriedly we can attain emancipation. And this fellow, this Mohammedan chap, he says that only by *nāmābhāsa* one may get that *mukti*.”

So Haridās Ṭhākura said, “But it is written in the *śāstra*, you who are known to *śāstra*, you have got any knowledge of the scriptures, you may _____ [?]

Haridās Ṭhākura quoted one *śloka*, and tried to substantiate his own version to prove.

But that *brāhmaṇa* boy, his name perhaps Gopāla or something, he became furious and abused him very much.

Then Haridās Ṭhākura he felt pain and came away.

And that *brāhmaṇa*’s son was - a great curse came down, came upon him, and within a few days he was attacked with leprosy because he insulted a *śuddha-bhakta*, Haridāsa Ṭhākura in

such a way. It is written there, *Caitanya-Bhāgavat* perhaps.

So *nāmābhāsa*, the slight tinge, slight connection, a hazy connection of the Lord and His magnanimous Name may do away with all our sins of innumerable lives. It is possible. So great, and this is so meagre. So the Lord says:

*daivī hy eṣā guṇamayī, mama māyā duratyayā
mām eva ye prapadyante, māyām etāṁ taranti te*

[“This "trimodal," supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy.”] [*Bhagavad-gītā*, 7.14]

“In comparison to you, the *jīva* soul, the *māyā* is immensely powerful, so you cannot fight with *māyā*, in direct hitch. But *mām eva ye prapadyante*, if you come to take refuge, if you surrender to Me, the *māyā* will be afraid of Me, but *māyā* won’t care for you. If you go to give a fight with her direct she won’t care.”

But, so it is in *Gītā*, the direction has been given to us.

“Come to Me, and *māyā* will automatically go away. I’m infinite, she’s finite, and you are a molecule of finite. So, your real way will be to come to Me and not to begin coming in connection with a direct fight with her. That will be your waste of energy. But you take this process, and in no time, and without much energy you will come smoothly from out of *māyā*, illusion, misunderstanding, misconception, and you will get a proper conception. A little you advance towards the proper conception, misconception automatically goes away, vanishes; can’t stand. So *māyā* means misconception, and the proper conception is with Me, *Īśāvāsyam*. *Īśāvāsyam*: that is the very gist of the proper conception. Everywhere, My presence is there. I am everywhere, I am all in all, I am your master, I am the master of *māyā* also.”

So very little of such knowledge is enough to drive away the misconception, the misconceived experiences may vanish very easily. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya.

Bhāratī Mahārāja: Mahārāja, are there also different stages of *dhāmābhāsa*?

Śrīla Śrīdhara Mahārāja: Just as *nāmābhāsa*, *Dhāmābhāsa*. *Nāma*, *Dhāma*, *kāma*. Everything may have... *ābhāsa* means as a hazy connection, hazy estimation. Not a proper estimation, not having a view of anything with differentiation, discrimination, distinction, but a haphazard, vague impression of anything, that is *ābhāsa*. *Dhāmābhāsa*. *Dhāmābhāsa*, which is not *Dhāma* proper, but has got some remote connection with *Dhāma*, that may be considered as *Dhāmābhāsa*. *Dhāma* proper is where devotion begins, and just this side, the beginning, where the vague appearance or perception of that *Dhāma*, and not proper conception, that may be *Dhāmābhāsa*. Brahmaloaka we may say to be *Dhāmābhāsa*. Brahmaloaka may be something like *Dhāmābhāsa*. Just outside *Dhāma*, not *Dhāma* proper. *Dhāma* means where the divine service begins. Just before we can enter, we are admitted into *Dhāma*, only the verge, the halo of *Dhāma*. That may be called – although such term we have not yet found in any place, any scripture, *Dhāmābhāsa*. But still, *Dhāmābhāsa* may be told to be located like that in our estimation. Not the proper thing,

but a ray, a halo, the outward hazy expression of a particular thing, that is its *ābhāsa*. *Rūpābhāsa*, *Guṇābhāsa*, *ābhāsa*. Just as the evening may be considered to be the *ābhāsa* of night, and morning the *ābhāsa* of the day, sunrise: not the proper beginning, but just before the beginning. This stage: that may be called *ābhāsa*. *Rūpābhāsa*, *ābhāsa*.

Akṣayānanda Mahārāja: Mahārāja, Lord Caitanya prays: *Nāmnām akāri bahudhā nija-sarva-śaktis, tatrārpitā niyamitaḥ smaraṇe na kālaḥ*.

Śrīla Śrīdhara Mahārāja: *Etādṛśī tava kṛpā bhagavan mamāpi, durdaivam īdṛśam ihājani nānurāgaḥ*.

*[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]

Akṣayānanda Mahārāja: What is the condition?

Śrīla Śrīdhara Mahārāja: That my previous activity, that the accumulation of *nirguṇa* or *sukṛti* is poor. *Bhagya* means *sukṛti*, accumulated previous *sukṛti*, *durdaiva*. *Durdaiva* means the circumstantial nature is not allowing, the circumstance, the environment. 'You are ready to extend Your grace, Your kindness, but the environment, the circumstance as I have acquired by my previous endeavour, previous life, is not allowing me to accept that, to get that. Not any blame can be put on Your side. Your every action is faultless and full. But if I do not get, the fault must be, the defect must be in my part. You are perfect. You are gracious. You are affectionate. There is no defect on Your side. But still, I do not get, it is due to my own defective position.' Must be searched out. Must be searched more accurately, where lies the seed of that misfortune. This should be our guiding star, when we start in the way of devotion, always blaming myself, and none else. Then the dawn of good fortune will come in no time.

*tat te 'nukampāṁ susamīkṣamāṇo, [bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurahir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

[Lord Brahmā said: "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] *[Śrīmad-Bhāgavatam, 10.14.8]*

Don't try under any circumstances to put blame to others. Not even to speak of the Lord, not even to any persons. The whole charge, whole responsibility, take on your shoulder, your head. And then you will get a short cut road, the shortest cut. In no time you will be absolved from all difficulties. That is the key of Vaikuṅṭha, the key to Vaikuṅṭha. 'The whole filthy things within me, the Vaikuṅṭha vision is very nearer. I am to be blamed. I am surrounded by perfect.'

That can help us most, because that sort of experience from four sides will enter me and purify me. And if we are habituated to see blame on the other, that will come again in me. Just as there is a proverb, if we spit upwards, it will come on me. So if we want to put blame on others, the reaction will come within me again. So we are asked not to see anything bad outside, but everything within you: and that will help you the most to purify you. Because He is present everywhere and no mistake in Him. No want of justice in Him. He is perfect. He is all right. If anything wrong, that must be in me.

Gaura Haribol, Gaura Haribol Gaura Haribol, Gaura Haribol.

Tat te 'nukampām susamīkṣamāṇo, bhuñjāna...

Nāmnām akāri bahudhā nija-sarva-śaktis, niyamitaḥ smaraṇe na kālaḥ.

Mamāpi, durdaivam īdrśam ihājani.

In Bhaktivinoda Ṭhākura's Bengali translation:

[1] *tūhu doyā-sāgara tārayiti prāṇī, nām aneka tuwā śikhāoli āni*

[2] *sakala śakati dei nāme tohārā, grahaṇe rākholi nāhi kāla-vicārā*

[3] *śrī-nāma-cintāmaṇi tohāri samānā, viśve vilāoli karuṇā-nidānā*

[4] *tuwā doyā aican parama udārā, atīsoy manda nātha! bhāga hāmārā*

[5] *nāhi janamalo nāme anurāga mor, bhaktivinoda-citta duḥkhe vivhor*

[1] 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.

[2] 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.

[3] 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.

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

[5] My attraction and love for the holy name never came about; therefore the heart of Bhaktivinoda is overwhelmed with sadness.]

[Bhaktivinoda Ṭhākura's Bengali translation of *Śikṣāṣṭakam*, 2, from *The Songs of Bhaktivinoda Ṭhākura*]

“Your grace is so infinitely spacious, *tuwā doyā aican parama udārā, atīsoy manda nātha! bhāga hāmārā*, but from my side, no qualification to draw Your grace towards me. That is the difficulty.”

Gaura Haribol. Gaura Haribol, Gaura Haribol. Nitāi. Nitāi.

Who is there? O, Viraha Prakash Swāmī. Nitāi. Nitāi. Vyenkatta Prabhu. Akśayānanda Mahārāja. Mahāmuṇi has no connection with anyone of you? He’s full in himself!

Devotee: Yes.

Bhāratī Mahārāja: Mahārāja, once, Bhaktisiddhānta Saraswatī Ṭhākura, he had said that he was honeycombed with fault.

Śrīla Śrīdhara Mahārāja: Honey come?

Bhāratī Mahārāja: With fault, *dosh*; honeycombed with fault.

Śrīla Śrīdhara Mahārāja: Fault?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Honey come?

Bhāratī Mahārāja: Honeycombed with fault.

Śrīla Śrīdhara Mahārāja: He will honey come?

Bhāratī Mahārāja: No, he was honeycombed with fault.

Śrīla Śrīdhara Mahārāja: Honeycome, what's the meaning of honeycome?

Bhāratī Mahārāja: Honeycomb is like *momashi* [?] *momachi* [?]

[?]

Śrīla Śrīdhara Mahārāja: I've heard the word but I can't remember the real meaning.

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