

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.04.24.B 82.04.25.A

Śrīla Śrīdhara Mahārāja: In this way from time eternal we are going up and then reaction going down. And going down, loan is finished, taken, and then light and going up. And going up and extorting, exploiting and becoming heavy and going down. And when going down loan is taken away and we are light and going up, and this is *satya*, *raja*, *tama*, eternally in this vicious circle moving, helplessly. *Gītā* says,

*yajñārthāt karmaṇo 'nyatra, loko 'yam karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]*

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*)."] [*Bhagavad-gītā*, 3.9]

*na hi kaścit kṣaṇam api, jātu tiṣṭhaty akarmakṛt
[kāryate hy avaśaḥ karma, sarvaḥ prakṛti-jair guṇaiḥ]*

["No one can remain without acting even for a moment. Everyone is forced to act helplessly, stimulated by the modes of material nature. Therefore, it is improper for a person of impure consciousness to reject the purificatory duties prescribed by the scriptures."] [*Bhagavad-gītā*, 3.5]

Even for a second one cannot live without incurring some debt in this atmosphere. The *sashprasash* [?], the water, the step throwing, the fire for the necessity of the body, always creating disturbance and killing so many insects, helplessly, hopelessly. And the reaction you must have to take, can't avoid. Then where _____ [?] *yajñārthāt karmaṇo 'nyatra, loko 'yam karma-bandhanaḥ. Karma sasyad abhadra* [?] It is eternally the *karma*, the exploitation, the elevationist they are always within inauspicious and ultimately meeting death. *Yajñārthāt, yajño vai viṣṇu*, Viṣṇudeva, work for Him, connect everything with the centre, with the absolute and do, then you can get out of this entanglement. You can't avoid energizing, but try to energize only for Him. Connect with the centre and you will be relieved thereby to the nth term.

*yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpanam*

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."] [*Bhagavad-gītā*, 9.27]

That is the way to get out, no other way to get out of the law of *karma*. In this way everything is connected with the absolute and we are relieved. So cent per cent when we are engaged with Him then we are free. And then that is gradation of the engagement according to the intensity and also the nature, the attitude, how to approach to serve Him. And what is His nature we have to know. So Nārāyaṇa conception of Godhead, the Vāsudeva, the Nārāyaṇa conception, the Rāma conception, the Dvārakeśa conception, Mathureśa, Vṛndāvana conception, different type of conception of the absolute is there. Gradually we are to accommodate with them and go on. There is difference also in our acquisition according to our acceptance of the gradation in the understanding of the absolute characteristic. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Caitanya.

What's the time? Nine thirty?

Devotee: Nine o five.

Śrīla Śrīdhara Mahārāja: Nine five?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja is the exhibition of psychic powers bad for spiritual life or good?

Śrīla Śrīdhara Mahārāja: Exhibition of?

Devotee: Psychic powers.

Śrīla Śrīdhara Mahārāja: Psychic powers, that is bad, mal engagement. What for? I should have no time but the service of my Lord.

*yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ
mukunda-sevayā yadvat, tathāddhātma na śāmyati*

["The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Lord, Mukunda. It can never be likewise checked or pacified by practising the eight-fold *yogic* discipline, which is generally based on sensual and mental repression (*yama, niyama*, etc)."] [*Śrīmad-Bhāgavatam*, 1.6.35]

Devaṛṣi Nārada says, “By *yama, niyama āsana* in the *yoga*, we can get some facility to get control over our senses, but that is for the time being, not permanently. But if we can engage ourselves in our natural service towards the Lord we are saved from.”

Mahāprabhu says, ‘*Karma, yoga, jñāna...*

In *Bhagavad-gītā*,

*nāham vedair na tapasā, na dānena na cejyayā
[śakya evaṁ-vidho draṣṭuṁ, dṛṣṭavān asi yan mama
bhaktyā tv ananyayā śakya, aham evaṁ-vidho 'rjjuna
jñātuṁ draṣṭuṁ ca tattvena, praveṣṭuṁ ca parantapa]*

["Neither by study of the *Vedas*, nor by austerity, charity, or sacrifice, can anyone behold My human like form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you." - "O Arjuna, conqueror of the enemy, although in this form of Mine I am practically impossible to be seen by all other methods, the pure devotees, by their exclusive devotion unto Me, are capable of actually knowing Me, seeing Me, and entering into My divine pastimes."] [*Bhagavad-gītā*, 11.53-4]

And also,

*tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikah
karmibhyaś cādhiko yogī, tasmād yogī bhavārjuna*

["The *yogī* who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the *cāndrāyaṇa*, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a *yogī*."] [*Bhagavad-gītā*, 6.46]

*yoginām api sarveṣāṁ, mad-gatenāntarātmanā
śraddhāvān bhajate yo mām, sa me yuktatamo mataḥ*

["Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all their heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."] [*Bhagavad-gītā*, 6.47]

Nāhaṁ vedair na tapasā, na dānena na cejyayā. Gaura Haribol.

Mahāprabhu says - that in an example, [*Caitanya-caritāmṛta, Madhya-līlā*, 20. 127-136]

"That a man is poor, then one astrologer comes to him, 'Why you are poor? There is much wealth underground. You are to find that then your poverty will disappear. But be cautious, careful. Don't approach from the southern side, then there is that hornet, so many hornets there they will attack. They will come one by one and bite you and you will be disturbed and won't be able to go to the wealth."

That is *karma-kāṇḍa*. If you do any work, every result will come and capture you, good or bad, and keep you away from getting it.

"Then, don't go, approach from the western side, there is a magician, super powered magician, he will offer you this *aṇimā*, *laghimā*, *vyāpti* [becoming small as the atom, lighter than a feather, all pervading, etc.] all these so many things he'll offer you, and you'll be enchanted by that, and you won't be allowed to come. You'll be misguided and not allowed to come to the wealth proper."

So that is *yoga*, *yakṣa' eka haya*, Mahāprabhu says.

"And don't go to approach from the northern side. There is a python, a big serpent, *ajagare*, he will come out and devour you wholesale. The *jñāna*, the *so 'ham*, if you are one with *brahman* you have no existence at all, who will come to enjoy the wealth?"

"Just try to approach from the eastern side, that path of *bhakti*, *sādhu-saṅga*, *ādau śraddhā*, *sādhu-saṅga*, and take the name of the Lord and approach, you will get it easily."

So, in *Bhāgavata* also it is easy to dispense with the *karma*, elevation, but it is difficult to do away with the charm of knowledge, that I shall know everything. But *Bhāgavata* says that that is the worst enemy of you to go towards the Absolute. Worst enemy is *jñāna*, you want to know. You try to put you in the subjective position and you are trying always to make to draw the super subjective thing in your objective area. And that is impossible and that is killing of time. So *jñāna-miśrā-bhakti*, *jñāna-sunya-bhakti*, *jñāna-miśrā-bhakti*, *karma-miśrā bhakti*, *jñāna-miśrā-bhakti*. *Jñāna* is also the enemy; that you want to know, that you want to become subject of the super subject, is it possible? And in objective mood you are to approach the super subjective. *Jñāna-sunya-bhakti* Mahāprabhu recommended. When I came to read this in *Rāmānanda-saṁvāda*, *jñāna-miśrā-bhakti*, *eho bāhya āge kaha āra*, here it is now go further. And *karma-miśrā*, *jñāna-miśrā*, with the spirit of elevation, the spirit of knowing everything dismissed. No, it is all futile, useless killing of time. Because He is super subject, you are object to Him.

*indriyāṇi parāṇy āhur, indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ*

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

Who are you? Your knowledge is cast towards this objective world through the channels of your senses. Senses are all important. If you had no senses then no world for you. If you have got no mind you may say, "I was inattentive, I could not see."

"A man passed through your front."

"No, I did not see him."

"Why?"

"I was unmindful."

So mind is more important to you than your senses. Then again go to the stage of judgement, *buddhi*, reason, that is more and more important. You are an idiot. You may have your senses, you may have your mind, you may have your property, but you are an idiot, your life is useless, ludicrous.

So *buddhi* is all important in you. Then from *buddhi* you approach higher, you will find your own self, *ātmā*. Then beyond that Paramātmā, in this way, the Brahman, the Nārāyaṇa, that is on the other side. They are all subjective, super subject. You are an object. In this way you are to approach this subjective area. So *jñāna-sunya-bhakti*: the energy will be wasted which you will use to know Him. You cannot know Him. You are a point of knowledge, an ocean of knowledge, and of subjective character. So you can only be utilized by Him. You submit, surrender wholly to Him and He will utilize you, and that will be the proper connection, and you will be benefited most thereby. So,

*jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām*

(Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa): ["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahman by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [*Śrīmad-Bhāgavatam*, 10.14.3]

Who has left hopeless about the achievement of his knowledge and submit, He will utilize you, He knows best of your interest. He is your guardian.

*[bhoktāraṁ yajña-tapasām, sarva-loka-maheśvaram]
suhṛdam sarvva-bhūtānām, jñātvā mām śāntim ṛcchati*

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

When a person finds peace, when He's there, the ultimate controller of the whole world, He's my friend, He's my guardian. My interest is well represented there in His heart. Then only he can find peace, otherwise not. So only surrender, and He knows best your interest and He will utilize you for your best interest. That is the way recommended by Mahāprabhu, *śaraṇāgati*. The *bhakti* school has recommended *śaraṇāgati*, surrender.

And Aurobindo also says _____ [?] his book, that we must set aside our own spirit of searching our own welfare. How much we know? It is better to leave everything for His discretion. He will do, whatever: then He will come to decide for me and how the infinite knowledge will come to decide in my favour? And I must be benefited infinitely, greater way. What is good, what is bad, how much I know? So I leave everything to Him. I am surrendering. He will do on my behalf. I do not know what. So only take His name. Don't pray; don't thrust anything on Him, any condition, "Give me this," never say; but, "I want You. I want You who can give everything. I want You." So I want the greatest thing, not any partial thing. That is the most intelligent way to approach Him.

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

Jñāna sunya bhakti. Karma-jñāna-anāvṛtam. The gradation of devotion is given by Rūpa Goswāmī in this way.

*anyābhilāṣitā-śūnyam, [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-sindhu*, 1.1.11]

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

Fleeting desires should be eliminated first. *Jñāna-karmādy-anāvṛtam*, the spirit of elevating your own self, your own position: that should be given up. And *jñāna-anāvṛtam*, I am one with You. No, you are of degraded nature substance and He is above, invulnerable and you are of vulnerable stuff. So you are not one with Him. *Jñāna-karmādy-anāvṛtam, ānukūlyena*. And also to serve Him, seeking His satisfaction: not to be arrayed in the opposite camp. In this way we shall, we want to cultivate our serving attitude towards Him. And he quoted also from Devarṣi Nārada's scriptures: Nārada says,

*sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam
hr̥ṣīkena hr̥ṣīkeśa-sevanam bhaktir ucyate*

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

The high type of devotion should be like this. *Sarvopādhi-vinirmuktaṁ*. *Upādi* means which is foreign, not natural, what has come after, to capture us like so many dresses. *Sarvopādhi-vinirmuktaṁ*, what is unnatural, what is artificial, what has come after, that all should be eliminated. What is eternal substance in me; that should be taken into account. *Tat paratvena nirmalam*. And the purity of your action will depend on how much it will satisfy Him, the centre. To what degree it is producing satisfaction in the central mind. That will be the criterion of purity, how much the centre is satisfied by your action. Not that you, you are vulnerable thing, what do you know what is bad what is good? How much do you know? You are expected to know what is good what is bad? He knows the best, and depend on Him. That will be the best intelligence and reason, judiciousness and fortune and everything to surrender, *śaraṇāgati*. Gaura Haribol. Gaura Haribol. Gaura Haribol.

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
rakṣiṣyatīti viśvāso, goptṛtve varaṇam tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatih
[evam paryāyatas cāsminn, ekaikādhyāya-saṅgrahaḥ]*

["The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.100*]

And what is *śaraṇāgati*? That has been described in these six ways. Six departments of knowledge has been extended to us to understand what is *śaraṇāgati*, how to prepare for *śaraṇāgati*, to get Him, to achieve Him as our own; in this way.

I compiled one book collecting many stanzas from many places, from many sources, and couched in these six forms, *Prapanna-jīvanāmṛta*. That is going to be published very soon in English. It is already in Bengali script, Sanskrit book. Gaura Haribol. Gaura Haribol.

Bhaktivinoda Ṭhākura has written in Bengali a *śaraṇāgati* very good life giving book, very simple as well as very life giving.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

In Rāmānuja *sampradāya* also there is one *Prapannāmṛta*. Mine is *Prapanna-jīvanāmṛta*. But in Rāmānuja *sampradāya* I am told there is a book, I have not found it, *Prapannāmṛta*. Yāmunācārya, Satakopa, they are also great exponents of *śaraṇāgati*. Gaura Haribol. Gaura Haribol. Gaura Haribol.

*dīkṣā-kāle bhakta kare ātma-samarpaṇa, sei kāle kṛṣṇa tāre kare ātma-sama
sei deha kare tāra cid-ānanda-maya, aprākṛta-dehe tānra caraṇa bhajaya*

["At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself." - "When the devotee's body is thus transformed into spiritual

existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord."]
[*Caitanya-caritāmṛta, Antya-līlā, 4.192-3*]

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīṛṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai*

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]
[*Śrīmad-Bhāgavatam, 11.29.34*]

“By *saraṅāgati* they enter into My family connection.”

Brahma bhūyāya kalpate, ātmā bhūyāya kalpate. Sanātana Goswāmī explains in this way *ātmā bhūyāya* becomes His own, enters into His family life; family life of the Lord, and how sweet it can be. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So no more today, I finish here, getting tired. Afterwards: more afterwards.

.....

*vāñchā-kalpatarubhyaś ca kṛpā-sinhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

Mahārāja, take your seat here. Gaura Haribol. Gaura Haribol.

*yasmin vijñāte sarvam evam vijñātam bhavati
yasmin prāpte sarvam idam prāptam bhavati*

["By knowing Him, everything is known - by getting Him, everything is gained."]

We are to know what the real enquiry should be. To enquire after that thing by knowing which everything is known, it is possible. _____ [?] other's opinions, all _____ [?]
What is this? Then gradually, of course I have read this *śloka* from *Bhāgavatam* in my previous life. It came to my mind; yes it is possible.

*bhidyate hṛdaya-granthiś, [chidyante sarva-saṁśayāḥ
kṣīyante cāśya karmāṇi, mayi drṣṭe 'khilātmani]*

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."]
[*Śrīmad-Bhāgavatam, 11.20.30*]

All the ties: that is *vasana karmana* [?] I want this, I want that, I want those. All untied nothing necessary, nothing necessary more. *Bhidyate hṛdaya-granthiś*, all the ties are untied, gone. *Chidyante sarva-saṁśayāḥ*, more serious thing, all the doubts are cleared, it is unthinkable. It is unthinkable that all doubts will be cleared. I shall be over doubtless area. It is most unthinkable, astonishing, astounding. *Kṣīyante cāśya karmāṇi*, such urgent life is there. We can accept that life. We don't want anything, we are above all suspicion, all doubts and all past actions finished. Finished, no reaction from them, released from all reactions of our past life.

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāśya karmāṇi, mayi drṣṭe 'khilātmani*

“When I am seen everywhere such things happen.”

This is the end of life. No other alternative. No other duty to attend than this school, to be a student, an eternal student of this universal education of Upaniṣad and Bhāgavatam. Bhāgavatam is the ripe fruit of the Vedānta, Upaniṣad. So no other urgent business anyone may have than the solution of the entanglement of lives together, eternal life. We shall engage ourselves whole heartedly, exclusively only to that thing, that inquiry, that engagement. No other engagement should be considered but only this wherever you are, begin your life with this. (stanishita?) Wherever you are at present, your position you hold, does not matter, but come to this central inquiry.

Jayatīrtha Mahārāja: Śrīla Śrīdhara Deva Goswāmī, yesterday you agreed to comment on *Śikṣāṣṭakam*.

Śrīla Śrīdhara Mahārāja: Eh?

Jayatīrtha Mahārāja: Starting today you agreed that you would comment on the different verses of *Śikṣāṣṭakam* starting with *ceto-darpaṇa-mārjanam*, so we can try to publish.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Mahāprabhu, He gave us His advice in His eight poems composed by Himself. His other advices we have in the writings of so many devotees. But these eight *śloka*, *Śikṣāṣṭakam*, comes direct from Him, as it is, totally. And the first is this:

*ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam
śreyah-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvanam
ānandāmbudhi-varadhanam prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam*

["The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 1]

The pioneer of *Śrī Kṛṣṇa saṅkīrtanam* in this world: or universe.

pr̥thivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

[Śrī Caitanya Mahāprabhu is the pioneer of *Śrī Kṛṣṇa saṅkīrtana*. He said: "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."] [*Chaitanya-Bhāgavat*]

This *Nāma saṅkīrtana*, He meant here that, “*Nāma saṅkīrtana*, the Name I have come to inaugurate. That Name will reach to every nook and corner of this wide world, universe. What is that? *Nāma saṅkīrtana*, *Śrī Kṛṣṇa saṅkīrtanam*.”

Bahubhir militvā yat kīrtanam tad eva saṅkīrtanam, congregational chanting, *samyak kīrtana*, congregational, both concerning quality and quantity. By quantity congregational as much as possible extensive, and quality *Śrī Kṛṣṇa saṅkīrtanam* not *saṅkīrtana*, *samyak kīrtana pūrṇa kīrtana* is only *Śrī Kṛṣṇa saṅkīrtanam*. To speak in praise of any other gods that is not *saṅkīrtana*. *Saṅkīrtanam*, *pūrṇa kīrtanam*, *samyak* means *pūrṇa* that cannot be *saṅkīrtana*, *pūrṇa kīrtanam* that is partial praise. But to be *saṅkīrtanam*, the song in praise of the whole, *samyak kīrtanam* otherwise that will be partial representation and defective to certain extent. The full sun will be in praise of the full then it will be full sun, full *saṅkīrtanam*. *Śrī Kṛṣṇa saṅkīrtanam* is the fullest *saṅkīrtanam*, the chanting in the praise of the whole. He should be praised. He is *manīma*. He is everything, He responsible for everything, He is the master. He is the dispenser of good and bad, the absolute controller of everything.

Everything is due to Him, the fulfilment of life. The fulfilment of the life of all the parts, that only reaches Him.

Mukta pragraha vriti [?] The horse has got the reign, to check. But if it's let loose freely it goes.

So the *kīrtana*, the praise, if not checked by any purpose it will go straight toward the supreme cause. So everything is due to Him. He is the receiver, recipient of everything. Everything is for Himself, for Himself. So *saṅkīrtanam* means *kīrtana* of Kṛṣṇa; it cannot be, *saṅkīrtanam*, the praise of any other thing than Kṛṣṇa, *Śrī Kṛṣṇa saṅkīrtanam*.

And Śrī means Lakṣmī Devī, *śakti*, His potency. *Śrī Kṛṣṇa saṅkīrtanam* with His paraphernalia, that is included in Him. So *Śrī Kṛṣṇa saṅkīrtanam vijayate*: that should thrive in this world. That should be victorious without any hindrance. A spontaneous and natural flow without any check from any side: exclusive, independent, perfect, unhesitating, the *kīrtana*, the praise of Him; that should be chanted in a congregational manner. The *Śrī Kṛṣṇa saṅkīrtanam*, that sort of vibration should be created and that will be most healthy and wholesome for the whole of the world.

By *śuddha bhakti*, by surrender, by the pure devotion we shall take to that *Kṛṣṇa saṅkīrtanam*. And what will be the different stages through which we shall pass? It is also mentioned there, *ceto-darpaṇa-mārjanam*, the first consequence is to cleanse the mirror of our mind. Mirror of our mind, *ceta*, or our heart, or mental system, what we may say. *Ceto-darpaṇa-mārjanam*, the mirror if it is covered with dust then we cannot see things properly reflected. So if our heart is filthy, it is dirty, then *śāstric*, that is scriptural advice, or any incident cannot be reflected here properly because it is covered with dust. What are the dusts? *Anyābhilāṣa*, our desires, so many desires, fleeting and also organized desires we may have and they're considered as dust, and our heart, our mind is covered with so many dusts. Infinite desires we have got and that is as dust has covered our understanding. We cannot see things properly, can't understand the advice of the *Veda*, of anything, of the *sādhus* properly because that cannot reflect in our mind because it is dirty. It is covered with so many infinite, ordinary desires of this mundane world, *bhukti*, *mukti*, etc.

So the first thing we get from *Śrī Kṛṣṇa saṅkīrtana* that is the cleansing of our mind, *ceto-darpaṇa-mārjanam*. And the *varṇāśrama dharma* is also formed to do this purpose. If without any attraction for the consequence we discharge the duty of *varṇāśrama dharma* then we get *cita suddhi*. The first instalment of *Nāma saṅkīrtana* gives us the result of *varṇāśrama dharma*, *cita suddhi*. *Cita suddho vasa siddhi*. Then we can have the proper memory, we can understand Vedic advice properly, *cita suddhi*. So first instalment of *Nāma saṅkīrtana* we receive as *cita suddhi*, *ceto-darpaṇa-mārjanam*.

Then next instalment, *bhava-mahā-dāvāgni-nirvāpaṇam*. *Bhukti* then *mukti*; *bhava-mahā-dāvāgni-nirvāpaṇam*, that we are to be, we are to come into creation. When this mundane wave catches the soul and mingles with the mundane vibrations in different stages: that is stopped, *mukti*: liberation. Liberation by second stride; first stride *cita suddhi*, *Nāma saṅkīrtana*, by second stride it comes to effect our liberation from the mundane forces. *Bhava-mahā-dāvāgni-nirvāpaṇam*, that the great conflagration, *ādhiyātmika*, *ādhibhautika*, *ādhidāivika*, the three kinds of flame always burning our heart. That is stopped, appeased, *bhava-mahā-dāvāgni*. That we are to be, that we are to come in creation, we are to come in connection with the mortal world and that is to suffer misery; that is compared with fire. And that fire is extinguished forever.

They pick up *ādhiyātmika*, *ādhibhautika*, *ādhidāivika*. *Ādhiyātmika* - which is coming from within, from the body or from the mind as repentance and so many diseases, *ādhiyātmika*. *Ādhibhautika* - which is the misery that comes from our neighbours, from man and from the beast, from the insects, so many things *ādhiyātmika*, *ādhibhautika*, *bhuta* means coming from another animal. And *ādhidāivika* means accidental, famine, flood, all these things, earthquake, *ādhidāivika*, not direct from any *jīva* but from the nature it is coming. Three kinds of miseries we are to suffer from. And this misery burns in our heart like fire.

And everything is quenched, extinguished fire forever by second instalment, second stride *Nāma saṅkīrtana* bestows us this relief, *bhava-mahā-dāvāgni-nirvāpaṇam*. Then *śreyah-kairava-candrikā-vitaraṇam*, then by *Nāma saṅkīrtana*, after doing away with these two negative engagements begins the positive engagement and takes us to the reality, to the truth proper, *śreyah-kairava*, *maṅgalam śivanam*, *satyam śivanam sundaram*.

The *śiva* which is above these mundane difficulties, *śreyah*, in a general way *maṅgalam*, *kairavanam*, in a general way we get. We get from it, that *Nāma saṅkīrtana*, from Him, *Nāma saṅkīrtana śreyah-kairava*. Fear covers the *śanta*, *dāśya*, *sākhyā*, *vātsalya rasa*. If we scrutinize in a

suppressed way it takes us there and *vidyā-vadhū-jīvanam*. And takes us to the, to surrender infinitely for the disposal of Kṛṣṇa, *vidyā-vadhū*, preparedness for wholesale surrender towards Kṛṣṇa, that is found in *mādhurya rasa*, *śreyah-kairava*, the grace of Nityānanda Prabhu. *Nitāiyer karuṇā habe, braje rādhā-kṛṣṇa pābe*. Gradually, suppressedly, it passes to *vidyā-vadhū-jīvanam*.

Then *ānandāmbudhi-vardhanam*, then when we come in that proper layer, level, then taking the Name of Kṛṣṇa we find the ocean - that is transcendental over experience, all types of experience. Transcendental, a new type of ecstatic joy we find in *Nāma saṅkīrtana* when the surrender is complete. According to the degree of surrender Name comes to assert, assert Himself over us and gives us joy which is like ocean in that it is infinite. Infinite type of joy we come to experience at this time.

Prati-padam pūrṇāmṛtāsvādanam, and also not a static conception of the ocean but it is dynamic in character, *prati-padam*, at every step as if we find new wave, new light, and a new type of blissfulness. It is becomes never stale or static but every moment it gives us a touch of the infinite characteristic of ecstasy, *prati-padam pūrṇāmṛtāsvādanam*.

Sarvātma-snapanam, the last and the seventh effect is *sarvātma-snapanam*, we may take in a twofold meaning. *Sarvātma-snapanam*, all our existence of different strata and stages is purified. This enjoyment, though it is enjoyment but it does not pollute as the mundane enjoyment, it purifies. If we experience any mundane enjoyment then that keeps a thing for reaction, so it pollutes the exploiter. Enjoyment means exploitation. So pollution attacks the enjoyer. But here because it is from the opposite side, surrendered soul potency, and Kṛṣṇa is aggressor, so purification all sorts of enjoyment which we receive from the centre, from the autocratic desire of Kṛṣṇa; that purifies us, *sarvātma-snapanam*, purifies to the whole, *sarvātma*. *Atma dehi vido jive sarvadhi*. As much as different phases we can conceive in our own self, the whole self with all these different planes are fully satisfied and purified at the same time, purified, *snapanam*. And another meaning, *sarvātma-snapanam*, if we do it in a congregational way everyone is, according to his capacity, everyone is purified, the singer...

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