

82.10.25.A

**Vidagdha-Mādhava:** ...too many Rāmas." He's saying, "He's leaving some syllable out, repeatedly, repeatedly. And perhaps habitually he's been chanting like this for a long time, that he's not chanting perfectly.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

"He's not perfectly pronouncing the mantra." This is offensive chanting?

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Akṣayānanda Mahārāja:** He says, "If someone chants *mahā-mantra*, but by habit he misses the sequence, sometimes Rāma Rāma Rāma, too many times. Hare Hare Hare Hare Hare, too many, will this become offence, *aparādha*, *Nāma-aparādha*, or what?" His question. The *krama* of the Name is juggled.

**Śrīla Śrīdhara Mahārāja:** That may not be at the status of taking the Name systematically, but ordinary Name if there is *śraddhā*. *Śraddhā* is all in all, devotion, affection. then any form of Name that will be productive, but they won't get the result of taking the *mahā-mantra*. But ordinary Name taking, that may be if *śraddhā* is there.

**Vidagdha-Mādhava:** Then there is some separate benefit for chanting the *mahā-mantra*?

**Śrīla Śrīdhara Mahārāja:** Yes. Ordinary Name, ordinary Name if there is *śraddhā*, then any type of Name will be fruitful to certain extent.

**Vidagdha-Mādhava:** But the pure chanting of the *mahā-mantra* has...

**Śrīla Śrīdhara Mahārāja:** Not that, that consequence they won't get, that fruit. If they do not follow the real system then they won't get the results of *mahā-mantra*. But ordinary taking of the Name Divine, that will come.

*nāmaikam yasya vāci smaraṇa-patha-gaṭam śrotra-mūlam gaṭam vā  
suddham vāsuddha-varṇam vyavahita-rahitam tārayaty eva satyam  
tac ced deha-draviṇa-janatā-lobha-pāśaṇḍa-madhya  
nikṣiptam syān na phala-janakam śīghram evātra vipra*

[Sanat Kumāra told Nārada Muni: "If a person only once hears, chants, or remembers the Holy Name of Kṛṣṇa, he will certainly be delivered from the ocean of birth and death and attain liberation - whether the Holy Name is pronounced properly or improperly, with correct or incorrect grammar, or whether it is properly joined or only vibrated in part. O *brāhmaṇa*! Such are the glories of the Holy Name. However, if one chants the syllables of the Holy Name for personal benefit, for material wealth and followers, or out of greed, or in the association of atheists, such offensive chanting will not soon produce the supreme goal of life (*kṛṣṇa-prema*)."] [Padma-Purāṇa, Svarga-khaṇḍa, 48th Adhyaya & Brahmā-khaṇḍa, 25.24]

[Hari-bhakti-vilāsa, 11.527] [Caitanya-caritāmṛta, Antya-līlā, 3.60] [Gauḍīya Kaṇṭhahāra, 17.65]

It can't go in vain but if the real Name falls in rough soil, it will take time to sprout. The Name should come from a genuine source, real Vaikuṅṭha *Nāma*. Vaikuṅṭha *Nāma* must be spiritual, not lip deep or mind deep. But Supersoul deep, depth, must have, the Name. And that vibration does not go useless. But if the soul is unfavourable, it may take some time, *yavahita-rahitaṁ*.

This \_\_\_\_\_ [?] Bhaktivinoda Ṭhākura has given special note on this. \_\_\_\_\_ [?] Hari, Hare, Hara, that may bring some result but \_\_\_\_\_ [?] Ha ri, two words in the middle.

Sanātana Goswāmī has discussed this. Then this \_\_\_\_\_ [?] not Hari, ha ta ri, that may not get the results as Hari because the two words in the middle. \_\_\_\_\_ [?] Not only the mediation of the words, sound, but there is mediation of the meaning. This *māyāvādī* he may pronounce Hari, but the \_\_\_\_\_ [?] the difference is of the ontological difference, the difference of different plane of thought. That is *bavadana* [?] if he takes it as the product of *māyā* in the misunderstanding world, *saguṇa*, but it is *nirguṇa*. So *bavadana*, that meditation, interruption is of two classes. One through the sound, the physical, another to the meaning, the real purpose. That is also *bavadana*, intermediation, interruption. That won't give the desired result. Otherwise \_\_\_\_\_ [?] kamain, kan, kristo. In place of Kṛṣṇa she says kristo. That will also fetch something.

**Vidagdha-Mādhava:** Supersoul deep, is that consciousness one can cultivate consciously when he's chanting *japa-mālā*, to think of Supersoul?

**Śrīla Śrīdhara Mahārāja:** It's a question of faith, difference of faith, stages of different faith will produce different type of results. A thief also may accept the name Hari. Hari means to steal. There also some possibility of good effect. But *tatra bavadana, hari*, this *māyāvādī's* hari and Hari of devotee is different. This *māyāvādī* is mediate, intercept between the two. What is that which comes between the two and separates?

**Akṣayānanda Mahārāja:** Intermediate.

**Śrīla Śrīdhara Mahārāja:** The question of faith, pure faith, that is the primary thing. Anyhow the clear memory, the memory must reach high, that is what is necessary. The consciousness, anyhow it must have to carry the consciousness to that plane. In the highest stage,

*vana dekhi' bhrama haya – ei 'vṛndāvana', [śaila dekhi' mane haya – [ei 'govardhana']*

["When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana. When He passed over the hills, He took it for granted that they were Govardhana."]

[*Caitanya-caritāmṛta, Madhya-līlā, 17.55*]

Ordinary forest awakens the memory of that Vṛndāvana. It is possible.

This *tamāla* tree that gave the fullest recollection of Kṛṣṇa to Rādhārāṇī, *tamāla*. When She embraced the *tamāla*, She thought that, "I have got the, I'm embracing Kṛṣṇa." In this way. It is also possible. The question of faith, that is the primary thing.

**Vidagdha-Mādhava:** This memory of Vṛndāvana is within *jīvātmā*, every *jīvātmā*?

**Śrīla Śrīdhara Mahārāja:** Not *jīvātmā*. *Jīvātmā* will have to enter into that high plane where the Vṛndāvana is in this conscious world. *Jīvātmā* will have to come in touch with that higher plane in the conscious world which is known as Vṛndāvana, must have to come there. *Jīvātmā*, *jīva* is *taṭasthā*, marginal. When *jīva* is captured by dint of his service, it can enter into that higher plane. And it is taken up for the service there, then he can feel Vṛndāvana. Otherwise from his own intrinsic position he can't do. It is not property of ordinary *jīva*, not right. But he's eligible if he accept the service and in pursuit of a real *sādhū*, then he can enter Vṛndāvana. Not as a matter of right, but matter of grace. If the upper persons they are gracious to accept anyone to take up there, then he can go, otherwise not.

Just as an ordinary servant, if he's taken into the harem of the king, a maidservant, or a boy servant, taken into the harem, the most private part, he can go. Otherwise they will have to be outside.

It is their sweet will of the Vaiṣṇava, of the servitors of that plane. And by one's attitude, the purity of purpose, and attraction for that Vṛndāvana *līlā*, and the grace of Vaiṣṇava, and the servitor Guru can take them up there, can go. Its prospect can go up to that plane, highest prospect. But the atmosphere is only of free grace, *svarūpa-śakti*. *Taṭasthā-śakti*, you will have to enter into the higher potency. Lower potency will have to enter into higher potency. Only by the free grace of the higher potency. And that is all serving object, full of serving, adoration, the object of service. The soil, the air, everything is of higher stuff than myself. We are to enter into that place. Only by the grace of the Vaiṣṇava of that land. Visa is granted only for the interest of the land from which the visa is granted. He who thinks that they won't be useful there, they won't allow to enter. It's a higher land, and for their interest only they will take us there.

Slaves, the recruitment of slaves. If you are a good slave, they will come to recruit you for their purpose here, from here. Recruitment of the slave. But by faithful service he may be adored like anything. No narrowness, no meanness is there. But no claim. All out of grace. Their attitude is wholly transformed. They become accustomed to look around crying.

"They're all my Guru. I am to serve all of them." That should be wholesale transformation. "That I'm a serving unit. I'm the meanest of the mean. Only by their grace I'm here. Otherwise I have no place here." So such humility, that is the very nature of the service there. Everyone thinking that, "I'm the most mean, meanest of the mean. Only by serving them that I can keep my position here and my prestige."

All these things, service, serving, wholesale transformed into serving unit. And service is adored according to its purity, sincerity, and the classification of its nature, *rasa*, and its efficiency, it is adored there. But we should think that we are like so many slaves recruited there. But by our good nature and behaviour the difference will disappear. No claim, no claim. If you want to put any claim, then you are disqualified. Only grace. So high.

His mentality is, "I have no qualification. But anyhow I have got their grace, their kindness. They are giving this chance of serving them. I'm so fortunate. I have no capacity of my own. I'm not qualified. So I have no claim, but out of their grace I'm given the chance."

With that sort of apprehension, they will go on with the discharging of their duty. *Dainya*, *ātma-nivedana*, *gopīrtve varaṇam*, and *śaraṇāgati*, it is full faith. This is the very nature of the negative existence, self-abnegation. Self-abnegation, the very nature of the potency, the negative

side. And one should try to increase the negative characteristic of one's own self, and that will draw the positive so much to him. *Dainya*, meek, pitiable condition.

*ye yatha patita haya, tava dayā tata tāya, tāte āmi supātra dayāra*

[Śrīla Bhaktivinoda Ṭhākura says: "Your grace is given in accordance with the necessity of those who really deserve it. In that consideration, I have some claim. I am fallen of the fallen, the most fallen, so I have some claim to Your grace."] [*Gīta-mālā, Yamunā-bhāvāvali*, 19]

"We're told that as much as one is fallen, Your attraction is towards him so much. You are *patita-pāvana*. You have come to deliver the fallen, and I'm very fallen so I have got a claim for Your grace. Because I'm the worst type of fallen." The negative side. "I'm the worst type of fallen." And not a hypocrisy but he must feel like that. "And so I can claim for Your grace. I'm needy, the worst needy I am, so I can claim Your grace, Your mercy. *Ye yatha patita haya, tava dayā tata tāya, tāte āmi supātra dayāra*. I'm really the most fallen, so I think I have claim on Your mercy."

The sincere feeling, to improve the negative side. So *jñāne prayāsam udapāsyā* [*Śrīmad-Bhāgavatam*, 10.14.3], knowledge is a failure here, because knowledge wants to possess something within its zone.

"That it is my captive, I have put something in the box, I can take out and I can show, my property. I'm subject, there are so many objective existence within the subject. And I can show according to my necessity to others." *Pratiṣṭhā*.

But *mukam karoti vācālam* [*Bhavārtha Dipikā, maṅgala stotram*, 1], only by His grace I can talk about Him. If He gives the supply, then I can distribute. But if that is disconnected, I am nowhere, I cannot give any delivery to any goods. The source is there, the powerhouse.

Gaurasundar. Gaurasundar. Gaurasundar.

...

**Śrīla Śrīdhara Mahārāja:** "...marginal portion is covered by my existence. I appear here as the master of *māyā* and I appeared there as the servant of Vaikuṅṭha. And within me, Virajā and Brahmāloka. Virajā the highest representation of *prakṛti*. And Brahmāloka the lowest representation of the conscious world."

*My avyakṛtam na vyakṛtam na visisthena jnatam* [?]

"Not very clearly differentiated, very vague, my position, *avyakṛtam*. *Bhāgavato 'tha vaiṣṇavam* [*Śrīmad-Bhāgavatam*, 4.24.29] Above me there is another section that are called *bhāgavata*, Vaiṣṇava, *bhāgavato 'tha vaiṣṇavam padam*, there is another sphere which is known as Vaiṣṇava *padam*. *Tad viṣṇo paramam padam* [*Rg-Veda*, 1.22.20] Vaikuṅṭha. *Yathāham vibudhāḥ kalātyaye*. Oh Gods, *kalātyaye*, when the wholesale dissolution will take place after a long time, long, long period, then I also aspire after to enter into that domain, Vaikuṅṭha." That Mahādeva says. But in a clear differentiation of this mundane and the spiritual world. And in the middle, he's as the master of the *māyā*, *māyā-śakti*, and as the servant, *vaiṣṇavānām yathā sambhuḥ*

[*Śrīmad-Bhāgavatam*, 12.13.16] & [SCSM's *Śrī Śrī Brahma-saṁhitā*, p 144], and representing himself as the token of service of the Vaikuṅṭha. That is the position of Śivaloka.

There on that side there is Sadāśiva as Mahā-Viṣṇu, and this side the Rudra, known as Rudra, *ekadāsa* Rudra. On the other side, the devotee Śiva, that is Sadāśiva, he's devotee. And sometimes he's identical with Advaita Prabhu or Mahā-Viṣṇu. So Advaita Prabhu sometimes told as Śiva, Śiva Avatāra, or Mahādeva, Sadāśiva. Sadāśiva and Mahā-Viṣṇu are almost one and the same. The devotee Śiva is Mahā-Viṣṇu. And Kāraṇodakaśāyī is he. They're the cause, at the bottom of all the wholesale creation, he's there. *Tal-līngam bhagavān śambhur* [*Brahma-saṁhitā*, 8], and he sends the ray to this misconceived world. And with *prakṛti* that is mingled and the first stage is *mahāt-tattva* and then so many *brahmāṇḍas*. And in each *brahmāṇḍa* there is again that Viṣṇu Avatāra Kāraṇodakaśāyī, second representation, that is Garbhodakaśāyī. In each *brahmāṇḍa*. And then again each *jīva* soul within, that is Kṣīrodakaśāyī. These are the three Puruṣa Avatāras, Kṣīrodakaśāyī, Garbhodakaśāyī, and Kāraṇodakaśāyī. These are three Puruṣa Avatāras.

**Akṣayānanda Mahārāja:** Mahārāja, in *Caitanya-caritāmṛta* we read,

*sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti / sarvatra haya nija iṣṭa-deva-sphūrti*

["The *uttama-adhikārī*, sees the moving and non-moving entities, *sthāvara-jaṅgama*, but never sees their outward form. One sees one's *iṣṭa*, one's most beloved Deity, Kṛṣṇa, everywhere, *sarvatra haya nija iṣṭa-deva-sphūrti*. This is a completely Kṛṣṇa conscious person."]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.274]

And also, *bigeḥa na bhujoya* [?], we can't understand them. But still, the question arises, does he see Śyāmasundar playing His flute in every position, or does he see...

**Śrīla Śrīdhara Mahārāja:** According to his *adhikāra*, his realisation. Some may see Nārāyaṇa connection, some Vṛndāvana connection. As he's connected with the conception of the centre, he sees like that. Some may see, are more inclined to Mahāprabhu, he sees Mahāprabhu's recollection comes and captures.

According to intensity, according to the position, the *svarūpa*, such feelings. Nanda centred, Yaśodā centred, the centre of interest, that will excite us to see about Him. *Vātsalya-rasa*, *mādhurya-rasa*, they will give excitement to a particular group of things, paraphernalia. The *sākhya-rasa* they will see the cow, the grazing, the Kṛṣṇa *sakhā*, in this way, their *līlā* with Kṛṣṇa. That is also of infinite characteristic. That will excite them in such. And *mādhurya-rasa* in another way, and *vātsalya-rasa* another way. And they're concerned with Nārāyaṇa, or Rāmacandra, or Gaurāṅga, more addicted, and that flash will come within him by any connection.

**Vidagdha-Mādhava:** Guru Mahārāja, one devotee from Orissa, he said there are records, he has heard from his father, one *brāhmaṇa*, there are records that Jesus Christ stayed in Jagannātha Purī temple and accepted one Guru, worshipping Sadāśiva.

**Śrīla Śrīdhara Mahārāja:** I can't follow. One gentleman of Orissa...

**Akṣayānanda Mahārāja:** He says, there's a record in Orissa, one temple near Jagannātha...

**Śrīla Śrīdhara Mahārāja:** That Jesus Christ came to visit Jagannātha?

**Vidagdha-Mādhava:** He stayed...

**Akṣayānanda Mahārāja:** And that he accepted a Guru who was a disciple of Sadāśiva. Jesus Christ has accepted one Guru there, in Jagannātha Purī, who was a disciple or devotee of Sadāśiva.

**Śrīla Śrīdhara Mahārāja:** Sadāśiva. Where is Sadāśiva in Orissa? A person, or a Deity?

**Vidagdha-Mādhava:** That was I think his Deity.

**Śrīla Śrīdhara Mahārāja:** Sadāśiva. Where is Sadāśiva, the location, Jagannātha temple?

**Vidagdha-Mādhava:** No. I don't think it is a formal Deity. It was just that his Guru he chose...

**Śrīla Śrīdhara Mahārāja:** Guru, any gentleman named Sadāśiva? Sadāśiva is a name of a *sādhu* or name of a Deity?

**Vidagdha-Mādhava:** Not sure. But in the *Bible* Christ is recorded to say, "You have not heard His voice and you have not seen His shape." He was chastising, in a chastising way to the priests. "You have not heard His voice and you have not seen His shape." That's in the *Bible*.

**Śrīla Śrīdhara Mahārāja:** There is mention in the *Bible*, one priest, who is preaching, reading *Bible* in Rasayi [?], one churchman used to take class, of *Bible*, and many gentleman used to go.

One gentleman came to me, he told, "I was a young boy." He was perhaps twenty or thirty years senior than me, when I was here, forty-five, perhaps he was seventy-five or so. He told me, he gave the name and the particulars, correctly, that that was the name of that clergyman, and he was reading *Bible*.

"One night Moses saw in dream that God is ordering him to do this and that."

"I stood up, I was a boy, stood up."

And they stopped his reading, "And what is your question?"

"There was a custom if anyone had any question to ask, he would stand up and he will take up his question. I stood up. The Moses saw in a dream God visiting. What did he see? He saw in a dream so must be a figure. A dream, he must have seen a figure and what sort of figure?"

He stopped for some time. "This boy, what he has asked I shall have to think for some time. And then tomorrow in this class, I shall try to explain." But he omitted.

This is vague vision, not clear enough. As this, only human have got soul. And the animals and trees, they have got no soul. This *Koran* and *Bible*, they have got defect here. Where there is vitality, there is soul. Everywhere there is soul, within. But they say only human soul. If we kill a goat, or an elephant, a tree, there's no reaction. But the Vedic scripture says no, this is also *himsā*. You are killing a goat, you are killing a cow. There is also soul. Soul is suffering in that condition. Eighty-four *lāks* of species soul is wandering through. This is Vedic conception. But *Koran* and *Bible*, Bhaktivinoda Ṭhākura has reached a compromise that it is by instalment.

*parokṣa-vādo vedo 'yaṁ, [bālānām anuśāsanam  
karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]*

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."] [*Śrīmad-Bhāgavatam*, 11.3.44]

So there is revealed truth, *śrauta*, revealed truth, but according to the paraphernalia, he deals by instalment. So to them it was impossible to take them out of this *himsā*, this *paśu bhajan*. So revealed truth does not disclose that there is life, because the receiver was not very qualified. That is his compromise. Anyhow, there and that there is no figure.

In Germany I am told by Bon Mahārāja that they produced a theatre based on *Bible*. Then the father, they put the father in the drama, put the father in a high balcony and with grey beard and old appearance, old something, not young. Some aged appearance with grey beard and put there, and from there he's saying, "Do this, do not do this," dictating. In a show they placed the position, the figure of God like that. The figure but they can't see the figure, the negative side.

*apāṇi-pādo javano grahitā, paśyaty acakṣuḥ [sa śṛṇoty akarṇaḥ  
sa vetti vedyam na ca tasyāsti vettā, tam āhur agryam puruṣam mahāntam]*

["The Lord has no hands or legs, yet He walks and touches. The Lord has no eyes or ears, yet He sees and hears."] [*Śvetāśvatara-Upaniṣad*, 3.19]

Śaṅkara is also of the same conception. "There cannot be figure in the spiritual, no differentiation in the spiritual line, spiritual substance. All differentiation only in the material. But no differentiation, differentiated character in the spiritual world."

"But where does it come from?" Mahāprabhu says. "Where do you get it?" *Paśyaty acakṣuḥ*. He can see but He has got no eye, what does it mean? That He has got spiritual eye, not fleshy eye. *Apāṇi-pādo*. He has got no leg, no hand, but He can catch, He can go, walk. What does it mean? Not this ordinary fleshy leg or fleshy hand. But He has got hand, leg, eye, everything He has got. That means, conclusion, that that is all spiritual, not mundane. What is not in the cause can never come in the effect. It is there. So in the perverted reflection we find it here, the differentiation. That is non-differentiated mass of spirit. That is the primary conception, Brahma conception. But within that there is Paramātmā, all-pervading, then Nārāyaṇa, the dictator within there, that can take initiative, not an innate substance. In this way the key is in progress toward Kṛṣṇa conception.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

There is a saying that when Jesus was disappeared from the place to the unknown quarter for twelve years or so, is it not?

**Vidagdha-Mādhava:** Yes, no record.

**Śrīla Śrīdhara Mahārāja:** No record in his life where he was. At that time he came to India and he got some sort of touch with Indian *sādhus* and then went back. There is a saying like that. And some say that after his resurrection he came to Kashmir. He did not die. They put, thinking that he's

dead, put them in a cave. And the day of resurrection they say, after three days he came back, he got his energy again and he came away from there, came to Kasmir, there is a saying like that, in India. Kasmir is in India.

**Vidagdha-Mādhava:** In the Christian Church they say Christ ascended, he lifted himself up, and out of sight of the disciples.

**Śrīla Śrīdhara Mahārāja:** And disappeared in the sky.

**Vidagdha-Mādhava:** That's how they say he left.

**Śrīla Śrīdhara Mahārāja:** It may be. A devotee's figure is like that, not flesh and blood, it may be, he went up.

**Vidagdha-Mādhava:** So it is possible that Christ knew a form of worship?

**Śrīla Śrīdhara Mahārāja:** Christ knew?

**Akṣayānanda Mahārāja:** Christ knew of some form of the Lord, some *iṣṭa-deva*? "Father." He told.

**Śrīla Śrīdhara Mahārāja:** Yes, but the conception of God is not very clear.

**Vidagdha-Mādhava:** He did not teach in detail.

**Śrīla Śrīdhara Mahārāja:** Vague, approximate. But Christ's preaching is theistic, but not complete, partial representation of theism.

**Vidagdha-Mādhava:** Guru Mahārāja, you said within Brahman, Paramātmā, and also Bhagavān, dictating, not inert. But Kṛṣṇa He's enjoying in Goloka, He's not so much directly directing things here, is He not? He's not so much dictating, extraordinary...

**Śrīla Śrīdhara Mahārāja:** Yes. Ostentatiously His dictation is not clear. But He's the prime cause of His, looking at His pleasure, They're only working. This Bhagavān and Paramātmā, They're all working, but the spirit supplied by Kṛṣṇa.

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