

82.10.30.C_82.11.01.A

Śrīla Śrīdhara Mahārāja: ...by crooked line. It is natural. It is *nirguṇa*, a flow coming from the origin of Kṛṣṇa's will. That is another thing, and,

*yat karoṣi yad aśnāsi, [yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam]*

["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 also lower stage, and Mahāprabhu recommends the taking of *Hari-Nāma*, that is higher than *yat karoṣi yad aśnāsi*. But the direct, do under direct order of a real Vaiṣṇava and that is another higher thing, *nirguṇa*. Different stages we are to understand and do accordingly. If a real Vaiṣṇava orders me to do anything and everything, that is quite, I am not there, thereby I thrive most perfectly. And then the,

tṛṇād api sunīcena, [taror api sahiṣṇunā / amāninā mānadena, kīrtaniyaḥ sadā hariḥ]

["One should chant the Holy Name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respects to others. In such a state of mind one can chant the Holy Name of the Lord constantly."] [*Śikṣāṣṭakam*, 3]

And then the lower, *yat karoṣi yad aśnāsi*, as you are, try to throw it in approximate service of God conception. *Yat karoṣi yad aśnāsi*. Try to connect it with the Supreme Lord.

Akṣayananda Mahārāja: Mahārāja, Śrī Caitanya Mahāprabhu prays:

*[na dhanam na janam na sundarim, kavitam va jagad-isa kamaye]
mama janmani janmaniśvare, bhavatād bhaktir ahaitukī tvayi*

["O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth."] [*Śikṣāṣṭakam*, 4]

Then in another place the Lord says, *muktim dadāti karhicit sma na bhakti-yogam*, "I don't give it very easily." We are told...

*[rājan patir gurur alam bhavatām yadūnām, daivam priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ
astv evam aṅga bhagavān bhajatām mukundo, muktim dadāti karhicit sma na bhakti-yogam]*

["Śukadeva Gosvāmī continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshippable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do.

Those engaged in getting the Lord's favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him." [Śrīmad-Bhāgavatam, 5.6.18]

Śrīla Śrīdhara Mahārāja: There as three posing, one generally,

*ye yathā mām prapadyante, tāms tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]*

"Who approaches Me with any sort of purpose I generally fulfil that, give him that. He begs something from Me, it is My general nature I offer him correspondingly." [Bhagavad-gītā, 4.11]

"This is general, as you sow so you reap. I am some passive attitude generally and you beg it I give it, it is My general." *Ye yathā mām prapadyante, tāms tathaiva bhajāmy aham.*

Then on both sides there are, another, *kṛṣṇa kahe*, another, *muktim dadāti karhicit sma na bhakti-yogam*. "If one begs Me *bhakti*, generally I give them *mukti*. You find, *muktim dadāti karhicit sma na bhakti-yogam*. *Bhakti yoga* is so higher that if anyone's, anyone and everyone wants it, I can't give it, because to give *bhakti* means to give Myself. *Bhakti*, who comes to serve Me and instead he gets Me so much. So it is not so easy for Me to give Myself to anyone and everyone. So externally he's educated by, influenced by some, and go and want *bhakti*, not *mukti*. In that case I give *mukti*, go it is better, go with it and not *bhakti*. *Bhakti* means to give Myself."

This is also, and on the other opposite side,

*kṛṣṇa kahe, — 'āmā bhaje, māge viṣaya-sukha / amṛta chāḍī' viṣa māge, — ei baḍa mūrkhā
āmi — vijñā, ei mūrkhē 'viṣaya' kene diba? / sva-caraṇāmṛta diyā 'viṣaya' bhulāiba*

["Kṛṣṇa says, 'If one engages in My transcendental loving service but at the same time wants the opulence of material enjoyment, he is very, very foolish. Indeed, he is just like a person who gives up ambrosia to drink poison.'] [" 'Since I am very intelligent, why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment.'] [Caitanya-caritāmṛta, Madhya-līlā, 22.38-39]

"Another sincere person he does not want, he does not know what to beg from Me. He comes and at the bottom he's very honest, but externally he's misguided to beg from Me ordinary things, then I come forward, don't beg these things, but try to get Me, *bhakti*."

These three phases we find in His dealings towards the beggars. That means a kind of *sukṛti* of the internal purity, not external posing, that is, *bhāva-grāhī-janārdanaḥ*. He deals according to the inner purity. As deserved, so have. So *sādhu-saṅga*, the type of the seed of devotion which we have acquired from *sādhu*, Guru, everything depends on that. The type of *sukṛti* in the beginning, the *bhakti-latā-bija*, that is very valuable thing.

brahmāṇḍa brhamite kona bhāgyavān jīva [guru-kṛṣṇa-prasāde pāya bhakti-latā-bija]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.151*]

From Nārāyaṇa *bhakti*, Rāma *bhakti*, then *mādhurya* Dvārakā *bhakti*, Braja *bhakti*, then again the different camp, in the Braja *gopīs*, the differentiation is all through. *Yei rasa, sei sarvottama*.

[*kintu yānra yei rasa, sei sarvottama / taṭa-stha hañā vicāriḷe, āche tara-tama*]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.83*]

The salvationists, they're also happy, "Here we are, this is, this I like, I don't like that service life, I'm free here, this is all better." *Yei rasa, sei sarvottama*. "I'm satisfied with my position."

They're also, the servitors of Nārāyaṇa, they're happy with Nārāyaṇa *bhakti*.

Rāmacandra, Hanumān, Hanumān does not like Kṛṣṇa, he wants Rāma. Even Kṛṣṇa has to take the figure of Rāmacandra in Dvārakā when Hanumān went to visit Him, he answered, "All in all, no part, He'll be better, I don't want that, I'm satisfied with this, this much is enough for me."

That is the *taṭa-stha hañā vicāriḷe, āche tara-tama*. But if it possible to withdraw from the relativity, relative position, and to judge, then we can find that there is inferior in superior question. And Gauḍīya Maṭh is for that, to discuss, *taṭasthā-vicāra*, how the elimination and acceptance. Good in general, so many things good to so many persons, but Gauḍīya Maṭh is not satisfied. Classification, judgement, good, bad, what type what quality? Analysis to the extreme.

I wrote a poem in the name of Bhaktivinoda Ṭhākura, only one poem in Sanskrit I wrote during Prabhupāda's presence and that was highly appreciated by him, because that judgement of that in gradation was represented in *bhakti* there.

*lokānām hita-kāmyayā [bhagavato bhakti-pracāras tvayā
granthānām racanaiḥ satām abhimatair nana vidhair darśitaḥ
ācāryaiḥ kṛta-pūrvam eva kila tad rāmānujādyair budhaiḥ
premāmbho-nidhi-vigrahasya bhavato mātmya-sīmā na tat]*

[Desiring to benefit the people in general, you preached the *Bhāgavata* principles of devotion. Like the great spiritual geniuses Rāmānuja, Mādhva, Nimbarka, and Viṣṇuswāmī, you composed different scriptures which reveal the divine philosophical vision of the previous Ācāryas and great devotees. But, O Bhaktivinoda Ṭhākura, O Gurudeva, more than that, you are a vast ocean of divine love, and your magnanimity knows no bounds.] [*Śrīmad-Bhaktivinoda-viraha-daśakam, 6*]

From here, from the sixth *śloka*, Prabhupāda when he came to read the sixth *śloka* he expressed his appreciation. In Darjeeling I presented my poetry to him, for collection depending, but he did not collect anything, but from here he began, I saw he was conquered. *Lokānām hita-kāmyayā bhagavato bhakti- pracāras tvayā, granthānām racanaiḥ satām abhimatair nana vidhair*. The common devotion you have, *hita-kāmyayā*, for the benefit of the people, *lokānām hita-kāmyayā bhagavato bhakti-pracāras tvayā*, you have preached about devotion of Godhead. *Granthānām racanaiḥ*, by writing many books. *Satām abhimatair nana vidhair*, and who's appreciated by the

sādhus, by many variegated ways you have tried to distribute devotion to the public. But, *ācāryaiḥ kṛta-pūrvam eva kila tad rāmānujādyair budhaiḥ*, but the Ācāryas like Rāmānuja, they also did this successfully in this world. *Premāmbho-nidhi-vigrahasya bhavato mātmya*, Rāmānuja was a great scholar and Ācārya and he also did all these things, but, *premāmbho-nidhi-vigrahasya bhavato mātmya-sīmā na tat*, but here is not the limit of your noble actions because you are full of divine love. The boundary is not to be located there with the Rāmānuja. So differentiation began from here.

Then next. *Yad dhāmanah khalu dhāma caiva nigame brahmeti sanjñāyāte*. The foundation, the ontological foundation of the development of theistic conception is here.

*yad dhāmanah khalu dhāma caiva nigame brahmeti sanjñāyāte
yasyāmsāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate
vaikuṅṭhe paramukta-bhrīga-caraṇo nārāyaṇo yaḥ svayam
tasyāmsī bhagavān svayam rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ*

[The effulgent, non-differentiated aspect of divinity known as Brahman is composed of infinite particles of individual consciousness, and has been considered by the *Upaniṣads* and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as Paramātmā is sought after by the great *yogīs* practising extreme penances. Nārāyaṇa Himself, the predominating Lord of the Vaikuṅṭha planets, whose lotus feet are worshipped and served by His unexcelled bee-like devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Kṛṣṇa. O Bhaktivinoda Ṭhākura, you have not come to distribute Brahman or Paramātmā or even Nārāyaṇa *bhakti*, but Svayam-Bhagavān Kṛṣṇa, the original conception of the Absolute, who is all-ecstasy. It is you, O Gurudeva, who can gently place me in His hands, and you have come to give Him to the public.]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 7]

Who are you? Generally, *yad dhāmanah khalu dhāma caiva nigame*. In the *Vedas* the general finding is Brahman. What is that? A vague conception of pure spiritual existence - independent of this mundane world. This is the gift of the *Vedas* in general, *brahmeti sanjñāyāte*. The general pure spiritual conception without gradation, differentiation, is given by the *Vedas* as Brahman. *Yasyāmsāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate*. This is for the *jñānīs*, *brahmeti paramātmēti*. And the great *yogīs* they find the dictator, the controller from within, Paramātmā, and the Paramātmā is the representation of the part of the part of the part of the whole. *Āmsāsya kalaiva duḥkha nikarair yogeśvarair*. With much penance and difficulties the *yogīs* they try to find a particular function only, small function of that whole of the whole of the whole. *Vaikuṅṭhe paramukta-bhrīga-caraṇo nārāyaṇo yaḥ svayam*. And those that are really highly liberated souls, that are generally talking together in Vaikuṅṭha for the service of Nārāyaṇa, as so many *bhrīga*, bees, they're roaming about the lotus for honey, so, so many souls are being attracted by the honey of the lotus of the feet of Nārāyaṇa. The highly liberated souls are very busy there. *Tasyāmsī bhagavān svayam*. Who is even the source of all these, even of Nārāyaṇa, Svayam-Bhagavān Kṛṣṇa. *Akhila-rasāmṛta, rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ*. You can give Kṛṣṇa Himself, Svayam-Bhagavān, who is all *rasa-kunḍa-rasāmṛta-sindhu*, who is Svayam-Bhagavān, the source of it all.

Here Prabhupāda finds such attraction, then,

*sarvācintya-maye parātpara-pure goloka-vṛndāvane
cil-lilā-rasa-raṅginī parivṛtā sā rādhikā śrī-hareḥ
vātsalyādi-rasaiś ca sevita-tanor-mādhurya-sevā-sukhaṁ
nityaṁ yatra mudā tanoti hi bhavān tad dhāma-sevā-pradaḥ*

[Situating in the topmost region of the absolutely inconceivable spiritual sky is the holy abode of Śrī Vṛndāvana Dhāma, in the spiritual planet known as Goloka. There, surrounded by *sakhīs*, Śrīmatī Rādhikā revels in the mellows of divine pastimes. With great ecstasy, She expands the joy of loving sweetness in the service of Śrī Kṛṣṇacandra, who is otherwise served in four relationships up to parenthood. You, O Ṭhākura Bhaktivinoda, can give us the service of that holy Dhāma.] [*Śrīmad-Bhaktivinoda-viraha-dāśakam*, 8]

You are giver of the service of that particular higher domain of Vṛndāvana where Rādhārāṇī with all Her paraphernalia, of Her able paraphernalia is rendering sweet service to Kṛṣṇa who is served by *vātsalya* and *sākhya*, other *rasas*. That Vṛndāvana, that *mādhurya-rasa*, you can give us our engagement in that plane, you have got power, *tad dhāma-sevā-pradaḥ*.

Again.

*śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenāḍṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitaṁ
jīvādyair abhiraṅkṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtaṁ aho tad dātum īso bhavān*

[What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *Śrī-rādhā-pada-sevanā*, that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy.] [*Śrīmad-Bhaktivinoda-viraha-dāśakam*, 9]

Further, more, what you can give? *Śrī-gaurānumataṁ*. What has got sanction from Śrī Gaurāṅga, Rādhā-Govinda combined. *Svarūpa-viditaṁ*, and who has got? Svarūpa Dāmodara has got the true appreciation of that, *rūpāgrajenāḍṛtaṁ*, which has been revered so much by Sanātana Goswāmī. *Rūpādyaiḥ pariveśitaṁ*, which Śrī Rūpa Goswāmī himself has distributed with his followers. *Raghu-gaṇair-āsvāditaṁ sevitaṁ*, and Raghunātha with his followers has got a good taste of that *amṛtaṁ* and has also developed, given some development there, *raghu-gaṇair-āsvāditaṁ sevitaṁ*. *Jīvādyair abhiraṅkṣita*, and Jīva with his followers has given protection to that from the quotations of the *śāstras* and reasons, *jīvādyair abhiraṅkṣitaṁ*. *Śuka-śiva-brahmādi sammānitaṁ*. And Śukadeva, Śiva, Brahmā, Uddhava, they have shown their highest respect for that *śrī-rādhā-pada-sevanāmṛtaṁ*. *Aho*, the confidential service of Śrī Rādhikā which is so valuable. *Tad*

dātum īso bhavān. Aho. It is wonderful that you can give that nectar to the devotees, to the people, so much high position you hold.

Then next.

*kvāhaṁ manda-matis tv atīva-patitaḥ kva tvam jagat-pāvanaḥ
[bho svāmin kṛpayāparādha-nicayo nūnam tvayā kṣamyatām
yāce 'haṁ karuṇā-nidhe! varam imaṁ pādābja-mūle bhavat-
sarvasvāvadhi-rādhikā-dayita-dāsānām gaṇe gaṇyatām]*

["Where am I, so lowly and fallen, and where are you, the great soul who delivers the universe! O Lord, by your grace, you are sure to forgive my offences. O ocean of mercy, in the dust of your lotus feet I pray for just this benediction: kindly make my life successful by recommending me for admission into the group of Śrī Vārṣabhānavī-Dayita Dāsa, who is the dear-most one in your heart."]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 10]

Where I am, a fallen soul, and where you are, so high? The *pāvana*, you can deliver the whole world, purify, *pāvana*. *Bho svāmin kṛpayāparādha*. Here in this poem I'm going to praise of you but really I'm committing offence to you. How much I can know you, or give expression to that? So in this bold attempt I'm committing some offence, please forgive that, *kṣamyatām*. *Yāce 'haṁ karuṇā-nidhe! varam imaṁ pādābja-mūle bhavat*. O my Lord I beg something as boon from you. Please grant that to me. What is that? *Sarvasvāvadhi-rādhikā-dayita-dāsānām gaṇe*. Who is everything in you, that Rādhārāṇī and Her favourite servant, Dayita dāsa, our Gurudeva. You please recommend me to his service. This I beg from you, that you recommend me for the service of our Gurudeva, Dayita Dāsa.

So there is this differentiative characteristic in the poem, that satisfied Prabhupāda very much. This elimination and acceptance, that is Gauḍīya Maṭh. To show the position what they're after, and what they want to give, this gradation, that is the peculiarity of Gauḍīya Maṭh's preaching.

Not in general as God. What is God, what is God, where does He live, how He lives, what He wants from us, who are we, how much prospect we can get? All these things in details to show and to prove, to establish, to preach, and how we can attain, to manage for that, to satisfy our high aspiration, all this, no engagement besides this, fully engaged in these matters.

Not any rough dealings, any dealings roughly about the theism. How audacious they are. What is unknown and unknowable, and they, as angels fear to tread, they want to enter there and use their discrimination, "This is better, this is far better, this is the best." In this way the audacious section. Who are recommended to be humbler than a blade of grass, and their audacity is such they want to analyze what is Godhead. Hare Kṛṣṇa. And that is their engagement, and engagement means twenty four hour engagement if they're there. What is unknown and unknowable they themselves admit that and still they're engaged in that analogy.

Pralāpita vakra, pralāp. To deal with all these things as if transcendently, they themselves say, again they talk about that. But only the chart is there, the Guru on one side, the teacher, and the chart, consulting the map and the guide of the map. With the help of the proper guide of the map they look at the map and they say, "This is this place, this is that place." The map is there, with the help of the scripture, and with the help of the living agent of the Lord, two helps, *sādhu, śāstra*. That is their property.

sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya, [sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caitanya-caritāmṛa, Madhya-līlā*, 20.120]

Sādhu, śāstra like map, and *sādhu* like dictator who makes us acquainted with the map. With the help of these two, *sādhu*, Guru, we venture to deal with that transcendental area, and with serving spirit as much as possible, individual case.

You note the letter to be directed. I'd like to stop here. *Vāñchā-kalpatarubhyaś ca*.

Akṣayānanda Mahārāja: Jaya Om Viṣṇu-Pāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Śrīla Śrīdhara Mahārāja: Jaya Om Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: The sound must have divine characteristic. Kṛṣṇa, Hari, are *nirguṇa*, divine, *śabda brahman*. *Nāma*, Kṛṣṇa.

Vaikuṅṭha nāma grahaṇam aśeṣāgham haram vidun. [Found in the next two verses]

[sādhu saṅga kṛṣṇa nāma ei matta jai, vaikuṅṭha nāma grahaṇam aśeṣāgham haram vidun]

["The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence."]

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

["One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - *sānketyam* (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - *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 Name of infinite characteristic, that can do away all the undesirable in us. The Name must be, must have a spiritual conception, not mere physical imitation that can be produced only by the help of the lip and tongue, not that sound. *Kṛṣṇa-Nāma*, *Hari-Nāma*, *Viṣṇu*, *Nārāyaṇa*, all these, *Vaikuṅṭha-Nāma*, it is necessary that they should have spiritual existence, backing, that is all in all, all in all. Spiritual depth, not imitation, physical imitation is not the Name proper, not *śabda brahma*. *Nāmākṣara bahiraya batu*.

[*asādhu-saṅge bhai "kṛṣṇa-nāma" nahi haya, "nāmākṣara" bahiraya batu nāma kabu naya*]

["O brothers, the Holy Name of Kṛṣṇa is never to be found in the association of those who are unsaintly. The external sound of the Holy Name is never the Name proper."]

[From Jagadānanda Paṇḍita's *Prema-vivartā*]

Only the imitation sound may come out, but no depth. So Name means *nāma brahma*, *nāma Kṛṣṇa*, Name means it must have some spiritual background, or spiritual thing to be distributed through this physical sound.

Suppose the homoeopathic globule, medicine, that feel is not the medicine, that external feel is the same but there may be narcs, there may be arsoning, there may be anything, the globule is not the medicine.

So sound is not the, not Kṛṣṇa, but Kṛṣṇa within, it must be surcharged with the spirit, and that spirit is not of mundane character.

That is not even of Śāṅkara school, *māyāvādī* school, because their faith is that the name may not confine within the jurisdiction of the physical, but mental, *satya-guṇa*. That is also product of this *māyā*, misconception, that is also misconception, misunderstanding. So those that think that *Hari-Nāma*, *Kṛṣṇa*, *Kālī-Nāma*, *Śiva-Nāma*, all one and the same, like Ramakrishna mission, or Śāṅkara school, they preach like that, but that also has its origin in the misunderstood plane.

So *śuddha-nāma* must have its origin from *nirguṇa-bhūmikā*. That is from beyond the area of misconception of *māyā*. The extent of *māyā* is up to *Satyaloka*, *Virajā*, then *Brahmaloka*, then *Paravyoma*, must have its origin from *Paravyoma*. And *Kṛṣṇa Nāma* really from *Vraja*, *Goloka*, the most original plane of the whole existence. So *Nāma*, Name must be, to be *Kṛṣṇa Nāma* it must have its origin in the highest plane of *Vṛndāvana*, according to that. So *nāmākṣara*, the mere physical sound is not the Name proper which is necessary for us, not only to get out of this *māyā* or misunderstood world, but for the attainment of the service of Kṛṣṇa in *Vṛndāvana*. That can lift us. The Name which has got its origin in *Vṛndāvana* plane, that can only take us there. Otherwise if the spirit within the name, the sound, is of any other type it may take us to that layer only. It is quite scientific, not unreasonable. So the mere word is not the Name. The meaning and the depth of the meaning, the deep conception of the meaning, that is everything, all in all, all important to serve our purpose. Do you follow? Any other side questions?

Vidagdha-Mādhava: Yes. So *tyāga*, or renunciation is not recommended for the neophyte?

Śrīla Śrīdhara Mahārāja: Yes, renunciation, always *yukta-vairāgyam*, what will help me in my present condition, to invest my highest energy for the cause, that sort of requirement we should take from this world, and not to get, acquire excitement by intoxication. As much as physical material things are necessary to keep up my health normal, so much we shall accept from this material world. And with the help of exploitation, or any other medicine, we shall create some more

energy, But we may think that will be useless, not only useless but harmful. No material thing can help us to reach, to make progress in the spiritual world. It can help only to keep our body fit. Material things cannot have any contribution for the improvement of the spiritual. Only to make the best of a bad bargain. We're already committed in the material, under material forces, and only the negative aspect we may expect, without which we cannot live, that much we shall have to accept, and not that this will help me. We shall keep our health normal and from that plane I shall begin my search for Kṛṣṇa, take the Name, and do the service, all from that normal, India normal, *yukta-vairāgya*. Not more, not little, neither less, nor more we shall take, both will be detrimental to our cause. And all sorts of excitement, temporary excitement and discord, that should be avoided. From a normal plane as it is possible we have earned our previous *karma*, from there we should begin.

Especially *Bhāgavat* has warned us against, that don't be afraid of all these five things, they're detrimental to your normal life. Though presently they may seem to be healthy, but they have no real contribution. This intoxication, not only intoxication but also this money.

dhana-śiṣyādibhir-dvārair yā bhaktir upapādyate / vidūratvād uttamatahānya tasyās ca nāṅgatā

["If one relies on one's disciples or wealth to attain *bhakti*, his devotional practice will certainly become slackened. One cannot claim that one is engaged in devotional service simply on the basis of engaging one's money or disciples in *bhakti*. To rely on money and disciples to perform devotional service in one's place is not considered to be a branch of pure devotion."] [*Bhakti-rasāmṛta-sindu, Pūrva-vibhāga, 12.128*]

The devotion we may think may be earned by money, by spending money, by using one's son or wife for the cause of devotion, "That I'm helping my wife to go on with devotional activities so I shall get something. I'm utilizing my son for devotional purpose then by which I must have, I shall acquire. *Dhana, śiṣya*, my disciple, he's becoming a good devotee so as a Guru I must get something through him." These things are not *śuddha-bhakti*. *Dhana-śiṣyādibhir-dvārair*. So by money, by giving money to the devotees, helping the devotees then I shall get some *bhakti*, it is not *śuddha-bhakti*, it may be *sukṛti* or *mīśra-bhakti*. Because money does not belong to you, that is misappropriation, you falsely think that you are master of this energy.

So your own self should be devoted. Ambarīṣa Mahārāja, what did he do? He was a king, he did not try to earn devotion by money. Bhārata Maharaja he was also so, young age he left everything and went to earn devotion. Not that they tried to earn devotion through money. It is difficult, but it helps those of lower class, "That we can get some money, some energy of this plane and utilize it for the service of the devotees and the Lord." Then they can get some *sukṛti* not *śuddha-bhakti*.

Śuddha-bhakti demands that you are His slave, and as He will want of you to do His service, you must do that, then you can rise up to the standard of *śuddha-bhakti*. Do you understand?

Vidagdha-Mādhava: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: You are His slave and your nature should be to wait for His order and to carry out that. So when under the guidance of a Guru who is in connection with Him, we just throw ourselves in his service, in order. Through him the order coming, from Guru, from *sādhu*, and if I throw at his disposal of that *śuddha* Guru, and *sādhu*, who is already in direct connection with Him, His agent, we put at his disposal, whatever he'll ask I'll do, that will be real service.

So, it is said in the *śāstra*, the service of a Vaiṣṇava is better than the direct service of the Lord. The cause is there. When I approach Him direct, then I have to imagine that this may be supposed, that this may be His direction. It may not be proper, it may be contaminated, adulterated, my conception, thinking that this must be His order. But when it's coming through the real *sādhu*, His agent, then if I can do that it has got direct connection with Him, real connection, so it fetches more improvement in me than my direct approach to Him.

So the Name must be Vaikuṅṭha, *vaikuṅṭha-nāma-grahaṇam*, must be of infinite characteristic. That is Vaikuṅṭha, and not this thing, a member of this mundane or measured plane which can be measured as in the *māyā*, *mryate*, measured by local interest or provincial interest, not Absolute interest, not rooted there. But it must have its connection with the Absolute plane. Then it will come and transform me, and prepare me, to make me fit for the service of that Absolute plane.

Kṛṣṇa is there, it is not a thing of concoction, or imagination, supposition, or anything, it is reality, it is *the* reality, and what we think to be real at present that is all unreal. At present we are in the midst of a particular experience of the world, that is unreal, that will change, evaporate. But what we are searching through the *śāstra* and *sādhu*, the plane where Kṛṣṇa lives, and our personality there in connection of that plane within us, that is all true.

yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī / yasyām jāgrati bhūtāni, sā niśā paśyato muneh

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

What is night to one that is day to another, and what is day to one that is night to another. We are now wakeful only in the calculation of the local interest and provincial interest of the world. The human conception thrown...

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