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**Śrīla Śrīdhara Mahārāja:** That is, wholesale sacrifice to the, for Itself. Everything for Him. Whatever is being done, for Him. That the basic principle must be satisfied, that everything for Him. Otherwise no entrance, no existence possible there. This fundamental principle must be satisfied to have entrance there. That for Himself. Even the birds and beasts in Vṛndāvana, they also unite whatever they do, everything for the satisfaction of Kṛṣṇa. Otherwise no entrance, no existence is possible for any monkey, or bird, or beast, or anything, or even the worms also. Whatever thing, all dedicated to the greatest extent, fullest extent, towards centre, towards Kṛṣṇa. Then that will be Vṛndāvana. Gaura Haribol. Otherwise that will be like mundane world.

[01:15 - 01:34 ?]

...that is also, *kāya-mano-vākya*. So *kāya-mano-vākya* in it's maximum stage, in it's free and normal stage, it will have to come to Kṛṣṇa. Otherwise it won't be the perfect form of dedication.

*kāmais tais tair hr̥ta-jñānāḥ, prapadyante 'nya-devatāḥ*  
*[taṁ taṁ niyamam āsthāya, prakṛtyā niyatāḥ svayā]*

["Persons whose good intelligence has been spoiled by illicit desires for exploitation and renunciation or other duplicitous pursuits, worship other godly personalities such as the Sun-god and the many demigods. Being enslaved by their instinct, they adopt the corresponding rules and regulations of fasting and other tenets accordingly."] [*Bhagavad-gītā*, 7.20]

One may engage his thought, word and deed, for country, for Kālī *sevā*, for Śiva, other demigods, but that won't be considered as perfect dedication, *kāya-mano-vākya*. When the rein is fully taken away it must have to go to Kṛṣṇa conception, it can't be satisfied anywhere. The fullest emancipation, *svarūpeśa*, self determination to the fullest extent, it will have to come to Kṛṣṇa consciousness. Otherwise some sort of limitation there cannot but be.

**Akṣayānanda Mahārāja:** Rūpa Goswāmī says *jīvan-mukta sa uchata*.

**Śrīla Śrīdhara Mahārāja:** Though he's seen to live here, still he's liberated. Because he's engaging all his energy towards the service of Kṛṣṇa, satisfaction of Kṛṣṇa and Guru, he should be considered as living liberated. *Jīvan-mukta*, when liberated though living in the flesh and blood, but soul is already liberated. And when the body will fall down, the soul will go there, in the same layer, same plane.

**Akṣayānanda Mahārāja:** In *Caitanya-Bhāgavata*, that about Nityānanda Prabhu, in the world of dedication, *jay dhubi bhaya* [?] "Who goes there in that ocean?" So that is above *kāya-mano-vākya sevā*?

*bhakti-rasa-sagara jay dhubi bhaya se nityānanda baddhuk.*

**Śrīla Śrīdhara Mahārāja:** He wants that achievement, *jay dhubi bhaya* in future. He wants to dive deep into the ocean of love, and Vṛndāvana. Let him come and begin his life with the instruction of Nityānanda. Let him begin here, who has got the highest aspiration of being merged in the Divine

Love in Vr̄ndāvana. Let him come and begin, take admission from Nityānanda. That is the purport. He will have that surety, if he comes and takes admission from Nityānanda, he's sure to get such achievement of the highest type. He'll be able to merge in the ocean of Divine Love. No misguidance in the way. No possibility of any kidnapping in the way, straight. If he takes care, if he gets the ticket of the company of Nityānanda, the company will surely take him there.

**Bhakti Kanan Giri Mahārāja:** Would *jñāna-nāma* be an example of *nāmābhāsa*?

**Śrīla Śrīdhara Mahārāja:** *Nāmābhāsa* - Ajāmila is a case of *nāmābhāsa*. *Nāmābhāsa* means four kinds, *sāṅketyaṁ*, *parihāsyā*, *stobha*, *helanam*.

*[sāṅketyaṁ parihāsyāṁ vā, stobhaṁ helanam eva vā  
vaikuṅṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ]*

[“One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - *sāṅketyaṁ* (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - *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 *mṛdaṅga* 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]

In these four conditions if we take the Name, that generally comes *nāmābhāsa*. Not *Nāma* real but *nāmābhāsa*. *Ābhasa* means some likeness, *ābhasa* means likeness to *Nāma*. Near about the pure Name, not Name proper, but just in the vicinity of the pure Name. That is *ābhasa*. So when one can commit *nāmābhāsa* then he gets release from this mundane affinity. But he waits to enter into the other final land of devotion. In the abscissa, withdrawn from the negative side, but no entrance in the positive world, in the marginal position, no man's land, buffer state, that is, Virajā, Brahmāloka.

**Bhakti Kanan Giri Mahārāja:** Then how does one get pure chanting?

**Śrīla Śrīdhara Mahārāja:** Pure chanting is with the influence of the *sādhu*, if he can understand the purity and the eligibility and desirability in the serving life of Kṛṣṇa. For Himself. Die to live. If he wants a life of dedication, sacrifice his individual interest first, if for the central government then he can enter, to catch the idea that we're all representatives of the centre. We have got no local interest, we must not care for that, we are all representatives of the centre. With this idea we shall live, for the satisfaction of the centre. We're all soldiers dedicating our life for the cause of the centre. We've got no other individual aims in our life but to fight for the centre, work for the centre. If one can catch such disposition of mind, then he'll be given recognition as a central man, man of central interest. Universal facility he will enjoy, and that is very tasteful and of high noble order. That sort of life.

**Bhakti Kanan Giri Mahārāja:** Lord Caitanya came to distribute freely the Holy Name, but still it is required first that service must be there?

**Śrīla Śrīdhara Mahārāja:** Yes. Try to understand Kṛṣṇa, the sound aspect. The sound aspect of the Absolute representation is extended to you. Take it as a thread to march towards the centre. But mind, you will have to give up your own selfish end of life, and to accept the universal goodness as your own. With this idea you can make progress. But if you take the Name, go on taking the Name, but you don't sacrifice, you don't budge an inch from your selfish position, then it will be fruitless. That is only the exercise of the tongue, and the sound won't be within. It will be the dead sound, the cultivation of dead sound. The sound if it once will awaken, the sound will awaken and show its spiritual characteristic. To whom? Who's very eagerly sacrificing himself to catch it. And who wants that, "Whatever I shall get out of the sound I shall utilise it for my selfish, mean purpose," the Vaikuṅṭha sound won't come. He won't come to serve you. But if you want to serve Him, then He will accept you. And you'll find that you're getting the connection of the real Name. That is conscious Name, spiritual Name, Name is spiritual, mainly.

A book is given to you, but if you've got some idea, some sort of progress, some sort of inclination, you can read and get the meaning out of that. Otherwise those letters are nothing, even though it is extended to your eyesight. So many letters, so many things written in the letter, but if we do not know how to read the meaning, then it is only some colour to you, all physical. But you must enter into some training, into the meaning of the words and understand the purpose, then that letter and that book is much to you. Otherwise to an ordinary illiterate man a letter or a book has no value. But who has got education, to him, a letter comes, a telegram comes, and that fetches value. But illiterate, no value, only outer part is shown. He can't read. So he can't understand the sound. The sound divine he can't understand, what is within. But who has got such affinity, education, understanding, then we can see many things and by being encouraged we can go further and further.

**Bhakti Kanan Giri Mahārāja:** In the *Dālāler Gītā* by Bhaktivinoda Ṭhākura he says that Lord Nityānanda, He is distributing the pure Holy Name simply for the price of one's faith. So that faith, that is shown by service?

**Śrīla Śrīdhara Mahārāja:** Yes. Faith is the plenary, the foundation of service. If you've got faith in something then you utilise your energy for that thing. Otherwise why will you invest your energy there. First faith, and then you will invest your energy, and as much energy you'll invest, you'll make progress. Here faith means in a general sense, not in particular, things here. The faith in the Absolute, that He's self sufficient, He's by Himself, He's for Himself. Faith in that. And we're all His subordinates. We're not everyone of us a separate god, that we shall enjoy our own property. It is false, this is *māyā*. We must save ourselves from this mania. But we're a member in the universal world. With this understanding we shall have new instruction and we shall practically follow the path. And then gradually we shall find we can have communication with the central office, and we can have progress there, and we can enjoy the facility of being connected with central life. That is immortal and also very fresh, unending, eternal, ecstasy giving life.

So Goswāmī Mahārāja is very weak, eh?

**Devotees:** Yes.

**Śrīla Śrīdhara Mahārāja:** Any doctor should be called for? Any medicine has been given by Govinda Mahārāja?

**Bhakti Kanan Giri Mahārāja:** Yes. Govinda Mahārāja has given him some medicine.

**Dayādhara Gaurāṅga:** Mahārāja. I don't want to sound like broken record. Going back to *Caitanya-caritāmṛta*, Caitanya Mahāprabhu when He travelled through the south He picked up two books, *Brahmā-saṁhita*, *Kṛṣṇa-karnāmṛta*.

**Akṣayananda Mahārāja:** *Kūrma-Purāṇa*.

**Dayādhara Gaurāṅga:** No. *Kūrma-Purāṇa* He heard but He did not pick up.

**Śrīla Śrīdhara Mahārāja:** He heard. But He took up, He brought with Him *Brahmā-saṁhita* and *Kṛṣṇa-karnāmṛta*, two books He took with Him from the south.

**Dayādhara Gaurāṅga:** But from one *brāhmaṇa* in one temple in South India He heard the *Kūrma-Purāṇa* and was very...

**Śrīla Śrīdhara Mahārāja:** Not He heard. One *brāhmaṇa* in whose house He was a guest one day, he was a devotee of Rāmacandra. And he was fasting and anyhow managed to supply some food to Śrī Caitanya Deva as his guest. Caitanya Deva found he did not take anything and inquired why he's fasting and he's moaning, in a moaning mood.

Then he told that, "I hear that Sītā Devī was stolen forcibly by Rāvaṇa. I can't tolerate this thought. I want to die rather than think of such disastrous incident."

Then Mahāprabhu told him that, "You don't, think otherwise. Sītā Devī She's wholesale spiritual and this material power cannot touch Her, can't see Her. So what is the question of touching, forcibly. So don't think in that way."

But anyhow that *brāhmaṇa* took that consolation half hearted.

So when Mahāprabhu went further, in a place, in a temple, He heard that *Kūrma-Purāṇa* is being read there. And in that the chaste ladies' stories came in, and Sītā Devī's story was also written there, in a nutshell. And there it is mentioned when Rāvaṇa came to touch Her, Sītā Devī She took shelter in the care of fire. The god of fire he gave shelter to Sītā Devī in disguise, and a Māyā Sītā was produced to Rāvaṇa, and Rāvaṇa took Her.

And when again after the war and fighting finished in Laṅkā, then that Māyā Sītā, that was taken there. And Rāmacandra asked that whether She's chaste. "I want to test Her chastity. So She must be thrown into the fire, and if She does not die then I shall think that She's chaste and I shall accept Her."

And it was done, though Hanumān and others they're very much mortified to the extreme. It was done, and at that time that fire god, he took the imitation Sītā and gave up the real Sītā to Rāmacandra.

This story is mentioned in that way in *Kūrma-Purāṇa*.

Mahāprabhu heard, and Mahāprabhu told something like that to that *brāhmaṇa*, that real Sītā was not taken by Rāvaṇa. So for His corroboration of His statement, He asked the priest in the

temple: "You give Me that old page and instead you write a new page and put it there." So He begged the old page from there, from that book.

Indian books in ancient times were not bound together, they're all loose. So that old loose page He begged from that temple agent and He took it. After crossing two hundred miles perhaps, He came to show that page to *brāhmaṇa* to do away with his misgivings.

And when that *brāhmaṇa* got that old page, "Oh it is mentioned in the *Purāṇa*." He was fully satisfied that Rāvaṇa could not take Her, and he was very much pleased with Mahāprabhu. And he told that: "The other day when You were my guest I could not whole heartedly feed You, I have ignored. But now You are to stay a few days in my home and I want to serve You. You have such a great affinity for me, love for me, that You have again come two hundred miles to do away with my pain, the pain of my heart. You are no other but You are Rāmacandra Himself. You appreciated my grief so deep that You have again come here. You are none but Rāmacandra, the Lord of my heart. And another new thing I want to say that I already, before this I used to take the Name of Rāmacandra, always. But from Your association the Name of Kṛṣṇa, that came to me and I can't leave that Name, Kṛṣṇa, so You are Kṛṣṇa Himself."

In this way the statement mentioned there. The *Kūrma-Purāṇa* it was mentioned about Sītā, that the real Sītā was not caught by Rāvaṇa, but imitation Sītā he took. Corroborating the fact Mahāprabhu represented to the *brāhmaṇa* of the Rāmānuja *sampradāya*.

*aprākṛta vastu nahe prākṛta-gocāra, [veda-purāṇete ei kahe nirantara]*

["All the *Vedas* and *Purāṇas* constantly warn against considering divine or non material substance to fall within the category of material nature."] [*Caityanya-caritāmṛta, Madhya-līlā, 9.195*]

The spiritual things are not at the disposal of mundane power, it is spiritual, spiritual. The higher things can come to the lower, but lower things cannot go up and enter into the higher. Transcendental things can come in this mundane world, but this gross cannot enter into subtle. Subtle can enter. Earth cannot enter into ether, but ether can enter into earth.

**Dayādhara Gaurāṅga:** It is similar to the, in the *Bhāgavatam*, tenth canto, the Kālayavana, trying to catch Kṛṣṇa, but cannot catch.

**Śrīla Śrīdhara Mahārāja:** Kālayavana. Yes. Playfully He managed to take him, enticed him. Kṛṣṇa knew that Kālayavana, the day of his death had come and he will have to die in a particular way. Everything was known, and He was instrumental to that. Playfully He moved in his front in such a way that Kālayavana he's just going to catch, just going to catch, in this way. As Mucukunda, that cave, carried him to that cave and there He just hid Himself. And Kālayavana when he entered the cave he found that Mucukunda is lying there in a big figure. He was in Satya-yuga and in a big body, he's lying there sleeping, after this place, and this Kālayavana will break his sleep. And whoever will break his sleep he will cast a glance, fire glance to him, and he'll be reduced to ashes. All this was known to Kṛṣṇa. He playfully enticed him to that cave, entered the cave and hid Himself.

And Kālayavana thought He's sleeping there. "Oh You're to deceive me, You're lying here covering Your body." So he gave a kick and Mucukunda he awakened.

"You have awakened me from my rest." And his fire look he cast on Kālayavana and he was reduced to ashes and Kṛṣṇa came out.

Jarāsandha was, when fight going on with Kṛṣṇa and Jārasandha, Balarāma wanted to kill him by His club. But Kṛṣṇa pointed, “No, he will be killed by Bhīma, You don’t attempt.” And Balarāma avoided.

**Dayādharma Gaurāṅga:** During the chase, Kālayavana is chasing, Swāmī Mahārāja commented that Kālayavana could not catch Kṛṣṇa because he was too covered with contamination, or with false ego, or something like this.

**Śrīla Śrīdhara Mahārāja:** Of course. Seeing also, we cannot see.

*avajānanti mām mūḍhā, mānuṣīm tanum āśritam  
param bhāvam ajānanto, mama bhūta maheśvaram*

[“Unable to comprehend My super-excellent divine form of human features, ignorant men blaspheme Me - the Supreme Lord of all beings - by considering Me a mere human being.”] [*Bhagavad-gītā*, 9.11]

When He comes down in this mundane world, so many persons have a look, but they cannot understand Him. Rather like so many hate Him, the haters are also there, *avajānanti, avajāñā*, he does not care. Look to Him with a hateful look, cast glance to Him. Such also is possible, *avajānanti mām*. But if He wills everything can be done. That is exceptional. But the general case is such. Without right eye we cannot see and appreciate Him, though He may be in our midst.

*avajānanti mām mūḍhā, mānuṣīm tanum āśritam  
param bhāvam ajānanto, mama bhūta maheśvaram*

...

*nāhaṁ prakāśaḥ sarvasya, yoga-māyā-samāvṛtaḥ  
mūḍho 'yaṁ nābhijānāti, loko mām ajam avyayam*

[“By My own sweet will, remaining concealed by an illusory image, I am not manifest to anyone and everyone. Therefore, none of these foolish persons can ever really know Me as the son of Vasudeva, who am independent of mundane birth and ever-existent in My divine personal Śyāmasundara form of beautiful feature like a blackish rain cloud.”] [*Bhagavad-gītā*, 7.25]

*[yasmāt] kṣaram atīto 'ham, akṣarād api cottamaḥ  
ato 'smi loke vede ca, [prathitaḥ puruṣottamaḥ]*

[“Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person.”]

[*Bhagavad-gītā*, 15.18]

*dvāv imau puruṣau loke, kṣarāś cākṣara eva ca  
kṣaraḥ sarvāṇi bhūtāni, kūṭastho 'kṣara ucyate]*

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."] [*Bhagavad-gītā*, 15.16]

*dvau bhūta-sargau loke 'sminn [daiva āsura eva ca  
viṣṇu-bhaktaḥ smṛto daiva āsuras-tad-viparyayaḥ]*

["There are two classes of men in this created world. One consists of the demonic and the other of the godly. The devotees of Lord Viṣṇu are the godly, whereas those who are just the opposite are called demons."] [*Padma-Purāṇa*]

"Constant, eternal, and another changing. A changing phase of the world, and another the eternal background. Two things we find here, *kala casyadi rupena* [?] No. *Dvau bhūta*. Two types of creation we find here, *kṣaraḥ sarvāṇi bhūtāni*, the changing aspect. And another constant aspect, *ākṣara*. But I'm beyond that. Both *kṣaraḥ* and *ākṣara* is there, two types of created things, and I transcend both *kṣaraḥ* and *ākṣara*. *Kṣaraḥ sarvāṇi bhūtāni, kūṭastho 'kṣara ucyate*."

*yasmāt kṣaram atīto 'ham, akṣarād api cottamaḥ  
ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ*

And what is,

*akṣaram brahma paramam, svabhāvo 'dhyātmam ucyate  
bhūta-bhāvodbhava-karo, visargaḥ karma-saṁjñitaḥ*

[The Supreme Lord said: "Certainly Brahman is the indestructible, unchangeable Absolute Truth, and the pure spirit soul is the genuine personality of the living being. The word *karma* denotes abnegation for the sake of a demigod, which produces the bodies of humans and other species, created by the agency of gross and subtle material elements; this abnegation refers to the performance of charity, sacrifice, austerity, and all duties rendered for the propitiation of that god."] [*Bhagavad-gītā*, 8.3]

Is analysing what is what, *kara*, *cakra* [?], then what is *karma*, kim karma kimuk [?]  
*Svabhāvo 'dhyātmam ucyate, bhūta-bhāvodbhava-karo, visargaḥ karma-saṁjñitaḥ*.

*[adhiṣṭhānam tathā kartā, karaṇam ca pṛthag-vidham  
vividhās ca pṛthak ceṣṭā,] daivam caivātra pañcamam*

["With the help of these five factors, all actions are effected:] The body, ego (in the form of the knot of spirit and matter), the separate senses, the different endeavours, and destiny, or the intervention of the Supreme Universal Controller."] [*Bhagavad-gītā*, 18.14]

So many analytical statements there about the world.

[*adhibhūtam kṣaro bhāvah,*] *puruṣaś cādhidaivatam*  
*adhiyajño 'ham evātra, dehe deha-bhṛtām vara]*

["O most elevated of souls, Arjuna, perishable objects such as the material body are known as phenomenal; the universal governance refers to the aggregate universal form which encompasses and governs all the demigods, headed by the solar gods; and I alone am known as the Lord of all sacrifice the Supersoul situated within the bodies of all living beings and the impetus and rewarder of their actions of sacrifice, charity, and austerity."] [*Bhagavad-gītā*, 8.4]

Who am I? What is the soul? What is the world? What is his *karma*? Analytically everything is dealt there.

I feel fatigued. Hare Kṛṣṇa.

Jaya Om Viṣṇu-Pāda...

[33:45 - 34:12 ?]

...

**Śrīla Śrīdhara Mahārāja:** ...for the beginners it will be very much harmful. In respect of the popular opinion in the name of propaganda, ignoring the rules of the *śāstra* and Vaiṣṇava and the superior agents.

**Devotee:** Guru Mahārāja. Because of fear of customs I had to leave my *daṇḍa* in South America. Shall I make another one, new one?

**Śrīla Govinda Mahārāja:** Why you left it there?

**Śrīla Śrīdhara Mahārāja:** Is it difficult to carry that in the plane or in the ship? The *daṇḍam*, is it difficult to carry out?

**Devotee:** Sometimes they even go with a drill through it in some countries to see if there's something inside the poles.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Then many *daṇḍam* necessary for one preacher. He will go from this country to that country, to ABCD, everywhere one *daṇḍam* should be kept separate for his use. Because it may not be carried smoothly through the planes or ships.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** That is intolerable. The *daṇḍa*, when they examine in that way. *Daṇḍa* is considered to be *puruṣottraya*, *Puruṣa-Avatāra*. *Kāraṇārṇavaśāyī*, *Garbhodakaśāyī*, *Kṣīrodakaśāyī*. The authority represented in the connection of this mundane world. Three functions of Viṣṇu, as *Nārāyaṇa*. One as the Master of the whole of creation. Another of every *brahmāṇḍa*. Another every soul, in charge.

[?]

We're to preach without *daṇḍa*, or we are to keep a separate *daṇḍa* in different countries, provinces, for our propaganda. Or many *daṇḍa* and no *daṇḍa*. Or not to take any *daṇḍa*. Without taking the robe of a *sannyāsī* one may preach. The alternative will be to keep separate *daṇḍa* in every place of preaching. And the third, if we carry the *daṇḍa* to tolerate the ill-treatment over *daṇḍa*. That is intolerable, that is not possible. That the *daṇḍa* will be broken and pierced through to find out whether any smuggling object is there, it is intolerable. So many *daṇḍas* in many places and to go there and take that *daṇḍam* that is somewhat easy. *Kāyavyūha*, with the sanction of the higher authorities. *Ānukūlyasya saṅkalpaḥ*, or to preach without any *daṇḍam*. So what is the necessity of carrying *daṇḍam* then for preaching? Is it to get him, if a *sannyāsī* goes there with *daṇḍam* if he goes to address the public, religious public, is it very favourable for preaching? Or very impressive? Why should we carry *daṇḍam*?

**Bhakti Sudhira Goswāmī:** In India only does anyone know what a *daṇḍa* means.

**Śrīla Śrīdhara Mahārāja:** But how they can take the Śrī Mūrti, the Vighraha, Arcā-Mūrti? If they cannot respect *daṇḍa*, then how can they respect this Arcā-Mūrti?

**Bhakti Sudhira Goswāmī:** When I went to America last time with the Arcā-Mūrti, the customs people also were examining the Mūrti and broke the Mūrti.

**Śrīla Govinda Mahārāja:** Then, what did you do?

**Śrīla Śrīdhara Mahārāja:** Then you are to tolerate.

**Bhakti Sudhira Goswāmī:** I put it back together again.

**Śrīla Śrīdhara Mahārāja:** Adulteration and cheating is so much cent per cent so none can get release from checking. Perhaps smuggling also going on in red cloth, being abused. So Mūrti should not be carried. One should learn how to prepare Mūrti, and in his own province he will prepare. And the Mūrti will be pierced through and will be found what is within. Have they not got some machine, x-ray, that can find out what is within the Mūrti? They can find out by x-ray machine? What is within the living body, if one has swallowed some gold, how do they detect? Do they pierce the belly?

**Devotee:** No.

**Śrīla Śrīdhara Mahārāja:** Then how do they understand, find out? Some light and this ray or scientific research, some x-ray, some light may be put on the, it may be found what is in the belly. So what is within the Mūrti or *daṇḍa* they can detect with the help of that machine?

**Bhakti Sudhira Goswāmī:** But the x-ray does not detect everything.

**Śrīla Śrīdhara Mahārāja:** Then in particular plane there is x-ray it is fixed then you are to avail of that plane to save such piercing in the body of the Mūrti and *daṇḍam*. But what about human beings? There are many who swallow some gold.

**Devotee:** Gold may be detected, but not some chemicals. They swallow them. X-rays won't detect them.

**Śrīla Śrīdhara Mahārāja:** But how they will find that?

**Devotee:** No. So far there's no way.

**Śrīla Śrīdhara Mahārāja:** So hopeless, in that case. So a combined objection must be filed to the authorities. "Only for these things the checking system is necessary. They should do by the help of the scientific instruments, not by piercing through."

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