

83.07.19.A

Śrīla Śrīdhara Mahārāja: _____ [?] By all our movements our affinity towards Kṛṣṇa may increase, further and further. That should be the only object of movement.

_____ [?]

By His will, by the Divine will, wherever we're to go. But the object of our life is one and same. Unchangeable. Our affection, our love, attraction for Kṛṣṇa may increase further and further.

_____ [?]

The Lord expressed in the form of Kṛṣṇa. That should be our hearty prayer. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. *Rati* and *yukti*, two things.

Yukti, our reason, by the faculty of reason, by the exercise of our reason. "This is mortal. We want eternal substance. This is painful. We want blissful. This is based by calculation of loss and gain. We want to go to Kṛṣṇa. We want to go to the Absolute." This is one thing, by *yukti*, by the application of our knowing faculty, knowledge.

But this is - nor fruitful, to fulfil the purpose of our inner. That is devotion, *bhakti*, dedication. That is independent. No *jñāna*, no *karma*, no energy, no knowledge, can take us to Kṛṣṇa. Only through love. That is another department. Just as any amount of energy may not produce knowledge. So no amount of knowledge can produce love. It's an independent plane. *Bhaktiyā sañjātayā bhaktiyā*. [*Bhāgavatam*, 11.3.31] That is the most fundamental. And these are all something like coatings. So *bhaktiyā sañjātayā*, the unit of devotion is independent of both energy and intellectualism.

That is a third thing, and we must have to acquire that thing, that is *bhakti*, *sukṛti*, *bhakti*, *ruci*. *Ruci* can surely lead us to Vṛndāvana, the land of *ruci*, love. The smallest part of love is called *ruci*, the smallest unit is *ruci*. *Ruci* will take us there. *Ruci* is the original thing that can produce love. So *jñāna-karmādy-anāvṛtam*, [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19-167], and that must be independent of both knowledge as well as energy, *karma*. *Ruci*, *bhakti* is such. *Śuddha bhakti* is independent of knowledge as well as this energy, *karma*, labour.

And these are rather coatings, overcoats, not reality. So our inner hankering for satisfaction - really we're in search of satisfaction, of happiness, of blissfulness, not knowledge, not energy. There we demand them for immediate purpose, not the goal. The goal within us is always blissfulness, and beauty, that love. No knowledge, no labour, energy. That we must analyse and understand, our inner demand is blissfulness, happiness, joy. And that knowledge and energy can never produce that. That is a particular independent type of thing. And *jñāna-karmādy-anāvṛtam*, they're over-coatings. The real substance is love, *sukha*, joy, ecstasy, *ānandam*, beauty, that is the real substance. And we're also a particle of that. We want to be unified in that plane. That is what is necessary.

So neither knowledge or reason can produce *bhakti*, devotion. That is a plenary thing, most fundamental substance is devotion. *Bhaktiyā sañjātayā bhaktiyā*. Only devotion can produce devotion. The unit of devotion has been told as *sukṛti*, some sort of sympathy acquired from the *sādhus*. Just as from one lamp another lamp can be lit, again one candle can be lit by the help of another candle flame. So from the flame, the devotion that's in the heart of a *sādhu*, from there my candle can be lit. In this way, something like this. But no other thing can produce - it's independent, most perfect and independent, and not interdependent, completely independent thing, *bhakti*. All else is rather like _____ [?] in the fruit, the cover in the fruit, something.

So Viśvanātha Cakravartī Ṭhākura has said, "Why, in *Bhagavad-gītā*, devotion is placed in the middle?"

In the beginning the *karma*, the middle _____ [?], and the last is *jñāna*. Generally we may think the first *karma*, then *bhakti*, then *jñāna* is the highest. But Cakravartī Ṭhākura has told, "The two covers, and between the book. The book is within, and two sides to cover, one side *karma*, one side *jñāna*, and substance is within.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

So *ahaitukī apratihātā*, it's causeless, it's its own cause, and *apratihātā*, none can stop its progress. But what can stop, or deteriorate, that is within Her own control. No worldly knowledge or labour, but *aparādha* means pertaining to *bhakti* school, that can deteriorate, offence to the Vaiṣṇava, to the *śāstra*, to the Lord, *aparādha*. That is the only object for our reverence, for our adoration, and if we cannot adore, do justice, to honour properly, then of course a setback comes, a reaction comes. The adorable things must be adored. Loving things must be loved. What should be honourable, if I do not honour the honourable, some sort of reaction cannot but come. And that is offence, *aparādha*. And *aparādha*, not concerned with other things but only there, Guru, Vaiṣṇava, *śāstra*, *Nāma aparādha*, all these. We must be very much careful about that. Other things we may not care at all. But when we've entered that realm we must be very careful about there. We may be, our activities may come to the proper standard. Of course through error that is to be forgiven. But there is degree, there are classes of *aparādha*. We'll only be careful about that, because that will be suicidal. One who is coming to bless me, to favour me, I'm standing against him, that is I'm standing against my own real, vital interest. To stand against the Vaiṣṇava is to stand against one's own vital interest, so the *śāstra* and other things pertaining to the *bhakti* school, careful, *daya*.

Cakravartī Ṭhākura says, "The *mahā-bhāgavata*, they do not care for offence against them." But he says, "The feet dust of those *mahā-bhāgavata*, they do not, can't tolerate the dishonour of their master."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Just as a labourer if he fails to labour the product may not be achieved. Just as a research scholar, going researching, but if he commits any error in his process the desired end is far off. So here also, the question of heart, if any defect in that process, automatically we'll be loser. Everywhere, in his own department there is possible setback. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. *Sukha*. But,

[*pārtha naiveha nāmutra, vināśas tasya vidyate*]
[*na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati*]

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

Sincerity will be our real friend in this path. Duplicity, that is bad. And sincerity, simplicity, that is the capital. _____ [?] Become simple. To become a devotee, to become cent percent simple. Simple means unprejudiced. The prejudice, the foreign poison or dust are coming, and dispossessing us of our own wealth. So simple, *sahaja* [?], from that *sahajiyā* has come, *sahaja*. *Sahaja* means innate, which is born with my own self, which is covering my own self, my innate nature. That is devotion. And foreign things have come and covered and modified our nature and we're in the midst of *karmī*, *jñānī*, *yogī*, all these things. So *sahajiyā*, *sahaja*. *Prākṛta-sahajiyā Śata-Dūṣaṇī*. Not *sahajiyāism* has been blamed, but *prākṛta-sahajiyā*. That is to be satisfied with the *pratibimba*, the reflection, not the thing but with the reflection here, that is *prākṛta-sahajiyā*. What is in the realm of *ātmā*, spirit, soul proper, and the reflection that is in the body and mind here. And to go on with the exercise, cultivation of this body, mind, and to think that I'm doing that thing, that is *prākṛta-sahajiyā*. Imitation, that is transaction with the *pratibimba*, reflection, and to think that I'm handling the reality. Gaura Hari. Gaura Hari. Gaura Hari. Then they'll have to start. Nitāi Gaura Hari bol.

Jagabandhu: Mahārāja. I'd very humbly like to ask you a question concerning your book, which I had good opportunity to read yesterday for the first time. And in the book I was very much surprised to see the emphasis for spiritual enlightenment was on preaching, primary to *japa*. *Japa* was secondary to the importance of preaching. And this very much surprised me because my Spiritual Master Rasikānanda said that *japa* has the potency. The potency lies in the chanting of the Holy Name. And I'm wondering which is actual - how should I approach this?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He says, in the book *Search For Śrī Kṛṣṇa*, more stress, more importance has been placed on the service of preaching. But he says that his Gurudeva gives more importance, he feels, on *japa*. Perhaps one remark, if we do *japa*, certain amount of counting, but preaching and service is more important than the *japa*. But our Jagabandhu prabhu is surprised, he thought *japa* was more important.

Śrīla Śrīdhara Mahārāja: You have heard that Mahāprabhu laid stress in *kīrtana*. He recommended five things for *sādhana*. *Sādhu saṅga*, *nāma-kīrtana*, *bhāgavat-śravaṇa*, *dhāma-vāsa*, *śrī-mūrttira śraddhāya arcana*. [*Madhya-lilā*, 22.128]. *Sādhana-śreṣṭha ei pañca aṅga* [*Madhya-lilā*, 22.129]. *Tāra madhye sarvva- śreṣṭha nāma-saṅkīrtana, niraparādhe nāma laile pāya prema-dhana* [*Antya-lilā*, 4.71].

[*sādhu saṅga, nāma-kīrtana, bhāgavat-śravaṇa / mathurā-vāsa, śrī-mūrttira śraddhāya sevana*]

["Association with the pure devotee, chanting the Holy Name, hearing the *Śrīmad-Bhāgavatam*, residing in Mathurā Dhāma, and faithfully worshipping the Deity."] [*Caitanya-caritāmṛta, Madhya-lilā*, 22.128]

[*sakala-sādhana-śreṣṭha ei pañca aṅga, kṛṣṇa-prema janmāya ei pāncera alpa saṅga*]

["These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa."] [*Caitanya-caritāmṛta, Madhya-lilā*, 22.129]

*[bhajanera madhye śreṣṭha nava-vidhā bhakti, 'kr̥ṣṇa-prema,' 'kr̥ṣṇa' dite dhare mahā-śakti
[tāra madhye sarva-śreṣṭha nāma-saṅkīrtana, niraparādhe nāma laile pāya prema-dhana]*

["Of all forms of Divine Service, nine forms are superior, which with great potency bestow upon the devotees love for Kṛṣṇa, and their personal relationship with Him; and of the nine, the best is *Nāma-saṅkīrtana*. By offencelessly taking the Holy Name, the treasure of love for the Lord is attained."]

[*Caitanya-caritāmṛta, Antya-līlā, 4.70-1*]

Nāma-saṅkīrtana, kīrtana means to preach. *Kīrtana*, the real principle, the real underlying meaning of *kīrtana* is to preach, to propagate, *kīrtana*. So *kīrtana*, and anything, whatever should be done, any form of devotion that must be devotion proper, that is *sevā*, service. So our Gurudeva,

*ataḥ śrī-kr̥ṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*

["Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234*]

We want a connection with the super subjective area. So only our sincere hankering for Him, and our attitude to surrender to His cause, can attract Him to our level. That is transcendental. How can I come in connection with the transcendental? When I offer myself for His cause, His service, then He'll care to come down to keep connection with me. So whatever transcendental affairs we're going to do, connect, observe, the *sevonmukhatā*, this sort of spirit, attitude, must be there. Otherwise it will be only a repetition of mundane feats. So *sevonmukhatā*, to practice, to dedicate ones own self, that is mainly necessary. Whether we - *kīrtana, śravaṇa, smaraṇa, vandana*, everywhere this common factor must have to be present that I want to dedicate for the cause of the higher, and not I want to use the higher principle for my lower purpose. This tenor must be observed first.

And then again *kīrtana* that means to preach. That means *saṅkīrtana sarva-śreṣṭha*, that it's difficult to control the inner mind. But when we chant to some other person, preach, we cannot but be all conscious, we cannot talk irrelevant. So concentration we can have easily when we talk about Him. That is *kīrtana*. And when engaged in *japam*, then I may begin with some *japam*, my mind may wander here and there, everywhere. But when I'm engaged in *kīrtana* I must be all attentive. So we can control the mind which is very difficult to capture and to utilise. So,

*[agha-cchit smaraṇam viṣṇor, bahv-āyāsena sādhyate]
oṣṭha-spandana-mātreṇa, kīrtanaṁ tu tato varam*

["The remembrance of Viṣṇu certainly cuts sin to pieces, but it is very difficult to attain perfection through remembering Viṣṇu. Only after great effort is such remembrance possible. However, simply by moving the lips, there is the *kīrtana* of the Holy Name of Viṣṇu, and therefore *kīrtana* is the topmost process of devotional service."] [*Hari-bhakti-vilāsa*, 11.453] & [*Śrīmad-Bhāgavatam*, 11.5.38-40, purport] & [*Gauḍīya Kaṅṭhahāra*, 17.19]

Special stress has been put into the *kīrtana* by Mahāprabhu. The *kīrtana* means to preach. The environment has come prepared to attack me. I rather offensive for offensive, I shall attack the environment. *Kīrtana* means that, the offensive. The whole environment is surcharged with the spirit offensive. They're coming and attacking me from different directions, through different ideas that are already like spies they're within us, their agents. So *kīrtana*, offensive, I shall take the offensive, attack the environment, with the power that I received from Gurudeva. That I shall generate within me and I shall attack the environment. That means *kīrtana* means preach. We've told what we've heard from our Gurudeva, Bhaktisiddhānta Saraswatī, in this way, and we're trying to preach that thing to others. This is the tenor of his preaching. Preaching means to attack the environment, not to lie down passively and allow others...

Japam may be feeble, weak thing. You begin *japam* and your mind will - when you awake you'll find your mind is marketing in some other place. But when you're talking about Kṛṣṇa, Mahāprabhu, to others, you cannot but be all attentive. You can't talk irrelevant. Automatic attention you can control there when *kīrtana*, when preaching. That is the advantage. *Kīrtana*, preach.

And also our Vṛndāvana dāsa Ṭhākura he has given another point. One who is doing *japam* he's feeding himself. But one who is making *kīrtana* he's feeding so many others, and that reaction he'll receive. So your cause will be enhanced more and more. In this way we have understood it. Hare Kṛṣṇa.

So this is for the justification what is told in *Search After Kṛṣṇa. Kīrtana*. Now you're to choose. I gave my explanation. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Sevonmukhe hi. So our Gurudeva laid stress in practising what is *sevā*. Not only disinterested, but must be Kṛṣṇa interested, Guru interested. Guru is the agent, representing Kṛṣṇa's cause. And I must, setting aside all my tendencies within, I shall surrender to the dictation of Gurudeva. I shall ignore my inner impressions and their suggestions, and indent only what is coming from high through my Gurudeva. I shall do that. That is to practice and acquire the habit of service there. Self abnegation, and to invite some higher tendency to work within me. Thereby we can acquire, we can know, we can understand, what is service proper, *sevonmukhatā*. Self abnegation and indenting the higher tendency to work within me with all my efforts. That is total transformation, that is necessary, through the agency of the higher world. And with that attitude I shall take Name, whatever I shall do, that attitude, that life must be present there. *Sevonmukhatā*. What I'm doing, not for me, but for the centre, for Kṛṣṇa. And the guarantee is the Gurudeva, the agent. This is the explanation.

Akṣayānanda Mahārāja: So *japa* is rather a prayer that we *want* to do *kīrtana*.

Śrīla Śrīdhara Mahārāja: Ah. It is within, *japa* is within, and disturbance are allowed to attack. And also, others are not being benefited there. What Mahāprabhu did, He's the pioneer of *saṅkīrtana*, not of *japam*. *Saṅkīrtana*.

*[antaḥ kṛṣṇam bahir gauram, darśitāṅgādi-vaibhavam]
kalau saṅkīrtanādyaiḥ sma, kṛṣṇa-caitanyam āśritāḥ*

["I take shelter of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, who is outwardly of fair complexion but inwardly is Kṛṣṇa Himself. In this Kali-yuga He appears with His expansions and associates to perform the congregational chanting, and preaching of the Holy Name of Kṛṣṇa."]

[Krama-Sandharbha & Tattva-Sandarbha]

*kṛṣṇa-varṇam tviṣā 'kṛṣṇam sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*

["In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the Names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions."]

[Śrīmad-Bhāgavatam, 11.5.32] & [Caitanya-caritāmṛta, Ādi-līlā, 3.52]

Mahāprabhu came for *saṅkīrtana*. And *japam* that is *vraje sevā mānase karibe*. Mahāprabhu is giving instruction to Raghunātha dāsa.

*[grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe] bhāla nā khāibe āra bhāla nā paribe
amānī mānada hañā kṛṣṇa-nāma sadā la'be, vraje rādhā-kṛṣṇa-sevā mānase karibe*

Śrī Caitanya Mahāprabhu told Raghunātha Dāsa Goswāmī: "Don't indulge in worldly talk, don't hear worldly talk. Try your best to avoid mundane matters. Don't eat delicious dishes, but take whatever ordinary food may come of its own accord; and don't dress luxuriously. Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana. Mentally, be in Vṛndāvana rendering Service to Śrī Śrī Rādhā-Kṛṣṇa *līlā*." *[Caitanya-caritāmṛta, Antya-līlā, 6.236-7]*

The *Vraja sevā*, that is not for the public. If you're in that stage you'll continue that within yourself, within your mind, and not publicly. And the other things before we reach that stage we shall do publicly. *Amānī mānada*. And our measure will be the spirit of toleration. And also without causing any disturbance to the environment, as much as possible, unnecessarily.

Akṣayānanda Mahārāja: So that means we're attacking the environment, but we can't disturb the environment.

Śrīla Śrīdhara Mahārāja: Ha, ha. But our attitude should be passive, cold, that of a masterly attitude. We shall attack our enemy, but the process must be grand, not like a weak man. With

dignity, with dignified attitude we shall attack our enemy. That is, at heart he's well-meaning. "I want his good. And my cause is infinite. And he's within a tiny cell taking shelter." Dignified position.

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

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

And inviting in my attack, that will be of such nature that will invite universal force for my backing, support. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Rāmānuja had a discourse with a *māyāvādī*. Fourteen days a strong fight, but Rāmānuja could not crush him. Then he came and prayed to Varadarāja. "What is this? You have accepted me as the Ācārya of the particular group, and I cannot defeat that *māyāvādī*. So Varadarāja it is a very insulting position I have created for You. Now I'm nothing, nowhere."

Anyhow the engagement was there, Rāmānuja had to go and face him, his strong opponent. And as soon as he goes he fell at his feet. "Yes, what you told I have recapitulated in my mind, that is true. What I've told that is false. I can understand just a thing." And fell at his feet.

So higher power is above. Ha, ha, ha. The Varadarāja willed, and he at once fell at the feet.

So always we must be conscious of our Gurudeva, Mahāprabhu. We're tiny persons. What power we have got? All our capital, the source of our success is above our head, with the Vaiṣṇava, with Guru. With this attitude we're to fight, not to create our own egoism, to develop our own egoism, not for that, but for His cause. In this way, with all sincerity.

My nature was when fighting with others, when if I come to such a position that I can't follow things properly, I used to ask myself, "Why am I here? What is my cause? I'm supporting this." Then I got answer from within. "For this reason I'm here." So in that way I could cross the lair of the oppositionist. Many places like that. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. "Have I come here with some ulterior motive, or with some sincere and higher motive?" Then to analyse that it will come out why I've come. "Why have I not gone to attend *māyāvādī* school, nor the *karmī* school, nor the patriots, nor others? Why I've not joined them? And exclusively I've joined Mahāprabhu, why? What attracted me?" In this way. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: So Mahārāja. Excuse me but I have to go now _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. You go. And you try to write Pramāṇa Mahārāja what we told, to meet Akṣayananda Mahārāja and myself. This is not order, but our prayer. Hare Kṛṣṇa. He's a good soul, as far as we know. Without him we can't find satisfaction. Something wanting within us without him.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Jaya Jagannātha kī jaya! Ha, ha. Jagannātha kī jaya! Hari Hari bol. Nitāi. Nitāi Gaura Hari bol.

Where have you got *The Search For Śrī Kṛṣṇa*?

Jagabandhu: I never got it personally. Mahārāja left it outside his door yesterday. I had the opportunity to read it.

Śrīla Śrīdhara Mahārāja: Where did you read?

Akṣayānanda Mahārāja: He borrowed the book from Raman Mahārāja.

Śrīla Śrīdhara Mahārāja: Oh. Raman Mahārāja.

Jagabandhu: Yesterday I read it. And that point, I mean, that surprised me very much.

Akṣayānanda Mahārāja: Now have you understood?

Jagabandhu: Now I've understood, but at the same time I'm much more in a turmoil. Because I raised this point with my Gurudeva, he said, "Isn't preaching more for *goṣṭhyānandans*? We're *bhajanānandan*, we're not *goṣṭhyānandan*. *Goṣṭhyānandan* for those who have the divine mercy..."

Śrīla Śrīdhara Mahārāja: You may ask your Gurudeva and he may explain to you further, what is more private instruction for you. "I came to read this book, and there the stress is laid on the *kīrtana* and the service. And you say *japam*. How can we harmonise, adjust?" You may ask him, and as he'll tell you do.

Jagabandhu: This very question I've raised with him a couple of times, because I had a personal desire to go out and preach. And I've expressed my desire to go to Madras and further I want to go to Europe. This I've discussed with my Gurudeva. And I feel preaching, personally, I have more leaning towards that, instead of just sitting in a *mandeer* doing *japa*.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol.

Jagabandhu: There's one other question I'd actually like to raise Mahārāja. When does one come to the understanding that one is serious?

Akṣayānanda Mahārāja: How do we know when we're serious? He's asking. When can we come to the understanding that we're serious? How do we know?

Śrīla Śrīdhara Mahārāja: I don't follow.

Akṣayānanda Mahārāja: I don't follow either.

Jagabandhu: When do we come to the point when we're taking Hari *Nāma* seriously?

Akṣayānanda Mahārāja: How do we know, how can we understand that we're serious, that we're taking Hari *Nāma* seriously?

Śrīla Śrīdhara Mahārāja: Hari *Nāma*, it begins from the lowest position and goes up to the highest. The most fallen, and then they can get Hari *Nāma* only with the connection of the *sādhu*. It's for all, for all possible stages, Hari *Nāma* can help us, all possible fallen stages. And at the same time it goes to the highest position of Name. But the meaning will change to the taker, the development in the Name. But the devotees taking the Name of Kṛṣṇa, the whole nerve is getting jerk. And ordinary people, what we get?

Jagabandhu: In my time I didn't...

Śrīla Śrīdhara Mahārāja: Whole thing will be attracted, extract. It will draw the extract and take to Kṛṣṇa. The sound will squeeze your existence and take to Kṛṣṇa, of our dedication. Hare Kṛṣṇa. But the result is different, but anyone take the Name. Rādhārāṇī taking the Name of Kṛṣṇa. So many things to be. It's infinite. It's not finite, that we shall draw a line, so far no further. All infinite. The sound is also infinite. The figure, *rūpa*, colour, all infinite, different aspects of the infinite. Hare Kṛṣṇa.

Rādhārāṇī says, "My life is sure to meet a disaster and despair." Why? She's saying to Her friends. "I have heard the Name of Kṛṣṇa and I've surrendered fully there. I've seen the portrait of Kṛṣṇa, I've surrendered." She does not know, till now, that the Name Kṛṣṇa and portrait is one and same, so She's representing in this way. "I have heard the Name, I surrendered completely there. Again, I found a picture, I surrendered to that picture. And another, My *rūpa*, I heard the flute sound, I surrendered there. So I've surrendered in three places My friends. How can I get peace in My mind? So My life is finished, gone, and I'm expecting for a disastrous end, final, wholesale spoiled. But when those three comes into one, the Name and the flute and the portrait, what degree of joy it is." The Name has attracted Her to be empty, nothing to note even, such way.

So what is that Name to us, what is it? So degree of love and affection with which we do the work, do the Name, or we do the service to the Deity, or whatever form outside, the inner spirit, that will be all and end all. Everything is there. With what attitude I'm approaching?

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