

83.10.28.B_83.10.29.A

Śrīla Śrīdhara Mahārāja: Only those who have in previous life attained some position in the scripture, he can know in the next birth. But that is acquired by faith and *sādhu-saṅga*. He can only understand that life. Otherwise it is sealed. Transcendental means *adhokṣaja*. *Yato bhaktir adhokṣaje*.

[sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje / ahaituky apratihātā, yayātmā suprasīdati]

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [*Śrīmad-Bhāgavatam*, 1.2.6]

Adhokṣaja means that won't come within the jurisdiction of our reason. Transcendental. Our reason is applied to certain extent, within certain boundary reason may work. Transcendental means beyond the conception of our reason, our understanding. Only when He comes to make Him understood, we can know, that is the only way. Higher truth, when He wants to make Him known to me, I can know, otherwise not. So that is a separate way; always the deductive method, and never in the ascending, always in the descending method. Higher truth is known only in the descending method always. He will come down, He will select me to make Him known, then I shall. All Rights Reserved. This is a very favourite expression with our Guru Mahārāja. All Rights Reserved there. Without His sweet will you can't enter into His area. *Yam evaiṣa vṛnute tena labhyas*.

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

Whomever He will select to make Him known, only he will. So many there, so many scholars and others, but,

Just as in the Kuru *sabhā*, Dhṛtarāṣṭra told when Kṛṣṇa showed Himself in variegated ways, the Bhīṣma, Droṇa, and other *ṛṣīs* that are present there they began to chant hymns in praising Him, to satisfy Him. Dhṛtarāṣṭra was present, he was blind, and Dhṛtarāṣṭra hearing that they're pronouncing so many hymns for Kṛṣṇa, He's showing Himself in a very noble, and unreasonable way. They're shown something wonderful, and they're all engaged in chanting for His satisfaction.

Then Dhṛtarāṣṭra prayed, "Kṛṣṇa, You are showing, so many present in the assembly they're praising You, You are showing them a very beautiful, and some wonderful presentation. For the time being, You can do anything and everything, for the time being You remove my blindness, let me see Your beautiful figure. And afterwards You will make me blind again."

Then Kṛṣṇa told, "No necessity of removing your blindness. I say you see Me, and you will see."

He was blind, blindness was kept, and Kṛṣṇa told, "No necessity to removing blindness to see Me, what these persons are seeing. I only, I order that you see Me, and you will see Me. It is My will."

And without removing blindness Dhṛtarāṣṭra could see. Then, what sort of sight? Not this eye sight, eye experience is there. The physical eye experience is not there.

Only Kṛṣṇa told, "Yes, you see Me." And clearly told there that, "No necessity of removing your blindness. Only I say you see Me, and you'll be able to see Me." And he saw.

What does it mean? That that experience is not physical. So that experience does not depend on any material achievement, only His sweet will.

"I'm Yours, I'm Yours in such way." Only, "Let there be water." There was water. "Let there be light." There was light."

So that is at the backing of everything, the whole transcendental world is like that. What should we speak? If you have courage enough to come and study, and engage yourself in the service of such wonderful existence, aspect; then come. Otherwise you entangle with this material mud, you are independent, none is going to disturb you. Plod in the mud. But if you want to have experience with the highest thing you'll have to come out of the mud, and the law of mud. And you're to understand the laws of the country where you want to enter in. The laws of the country you have to enter in, you must have experience, and you must accept the law. Then you may be eligible. And that is His sweet will. *Bhāgyavān*. So,

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

["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."]

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

The truth is autocrat, only to make Him known is within His fist. If you want to surrender, to give everything: all your knowledge, experience, your pride, everything mundane you're to leave it here hatefully. And clean, naked if you want to go there, with surrendering everything, then you maybe admitted. This is clear, always we're told in such a way.

Bhakti Sudhira Goswāmī: So what is the place of *sukṛti*?

Śrīla Śrīdhara Mahārāja: *Sukṛti* means first unconscious, *ajñāta-sukṛti*, and then *jñāta-sukṛti*. *Ajñāta-sukṛti*, he does not know, his energy is used by the *sādhus* for the service of Kṛṣṇa. One has a garden, one *sādhu* took the flower from there and offered it to the Lord. And because his energy was used by the *sādhu* he got something, by the free will of the *sādhu*, by the grace. *Ahaitukī apratihata*, causeless. Generally His agents, they're distributing *sukṛti* unknowingly to so many persons. Utilising their energy unknowingly, independent of their knowledge, for their *sukṛti*.

And that is being accumulated, that reaction accumulated to certain extent, then *jñāta-sukṛti*, conscious help. "O *sādhuji*, take some flower, or come to my home and take *prasāda*." He does not know so much, but anyhow his inclination came to the right *sādhu*, the Vaiṣṇava, and he helped him, gave some *bhikṣā*, help. But he does not know who is Kṛṣṇa, what is that, nothing. That is *jñāta-sukṛti*, subconscious. And in the beginning, unconscious. Then subconscious, something within, intuition, "O, *sādhuji*, take some help." In this way. This accumulated will produce what is

śraddhā, faith. What is the definition of the faith, characteristic? That if we know the centre everything is known.

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

By getting one, we can get everything. By pouring water into the root, the whole tree is fed. By putting food into the stomach, whole body is fed. It is possible, it is not impossible. But that negotiating with one, we can negotiate the whole. This wonderful possibility is there. This is faith. The centre can produce everything, can control everything, the master of everything; it is all His *vaibhava*. To have faith in such entity, that is theism, begins, and then gradually develops. And full-fledged development is *Bhāgavatam*. Absolute good, absolute beauty, absolute love, controlling everything, Master of everything. And service, that is the highest realisation, and the highest satisfaction, happiness, all there, distributed in *Bhāgavatam* full-fledged theism. In this way it grows, and also those that realise they also explain in different ways, and also through reasons try to understand there, those reasonable. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Then I shall go to take bath.

...
[12:00 - 12:40 silent]

...this transcendental sound, not ordinary mundane sound, transcendental sound. Just as in homoeopathic globule, the globule is not the medicine, globule is almost the same, but the potency is within, that is medicine, of different type. So the sound which comes out of our lips, that is not real; within there is potency, that is all in all.

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

["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."]

If that transcendental sound we can, by service tendency invite within us, then all the past misdeeds will be burnt into ashes. And that is the negative side, and the positive side we have progress towards transcendental world. Transcendental world means which is not within the jurisdiction of our eyes, or ear, or tongue, or touch, even not the mental impulse. But crossing that we have got our faculty of judgement, then above that there is our own soul. And then above that, there is Supersoul. In this way, the land is progressing, the plane is progressing towards high, high from high. In this way, in the subjective conception.

Subjective conception, we can feel so many things, we're the feeler. And there are things who can feel us but we cannot feel them. I can touch the chair, but chair cannot touch without my cooperation; cannot have any touch, but I can touch, I'm independent _____ [?] So there are higher existence, if they will they can come down in our consciousness, and if they withdraw we cannot follow them up. But if they take us in, then we may remain there. In this way we're to go

from this phenomenal towards transcendental world. That is valuable, that is real, that is blissful, that is pure. In this way they belong.

So, how we're to take this Name? There is a particular process recommended by the scriptures. In *Padma-Purāṇa* [*Brahma-Khanda*, 25.15-18, 22-23] we find there are ten kind of offences against chanting the Name. I shall enumerated one by one.

The first is *satam ninda namnah paramam aparadham vitanute*. [*Gauḍīya Kaṅṭhahāra*, 17.69-75]

If we abuse, if speak ill about the *sādhus*, bona fide *sādhus*, then, we commit offence against the Name of Hari. Because those *sādhus* they're agents to preach the Name, they're all well-doer, they want to do good to us. And if I oppose him, I abuse him, I speak ill of him, then it is committing suicide. He has come to benefit me, and I'm attacking him. So we must not abuse the *sādhu*. But *sādhu* only Vaiṣṇava they're *sādhu*, not the worshippers of other demigods are considered as *sādhu*. The demigods they deal about mortal things, not *sat*. *Sat-sādhus*, *sat* means eternal. Eternal thing is only transcendental thing. Mundane thing cannot be consider as eternal, it is always flickering, changing its position. So, those are *sādhu*, that are hankering or trying to realise, trying to come nearby the transcendental eternal thing. *Sādhu*.

And then next, *śāstra-ninda*. That is also the same case, those scriptures that are preaching about this eternal truth, we should never abuse them, even disregard them. But the other *śāstras* that pleads for this mortal achievement, they may be discarded when necessary. Not unnecessarily indulging only in blame.

Then third, *guruten nitya buddhi guroravajna guru matya buddhir* [?]

To think that Gurudeva he's an ordinary man like others. If my aspiration after the truth is genuine, then the all pervading omniscient truth that is approaching towards me. If I'm sincere, in search then He'll also be eager to come to me. Then when He meets me in any person, any *sādhu*, we're to consider him as His agent. He, in His agent has come to deliver me, to take me up in His place. Back to God, back to home. The Lord of my home He has come take me there, if I'm sincerely eager to meet Him. So, the Guru where he comes, he descends, we should consider him as His representative. And we should give him such honour. Otherwise if you take as ordinary person, then I'll be, I'll have to incur some _____ [?] and I'll be the loser.

Then fourth, the Mahādeva and other *devatas*. Mahādeva means the Lord of this mortal universe, generally. And other gods, Brahmā the creator, or even we should not dishonour them unnecessarily. If necessary to prove, to make someone understand who is the supreme-most deity, authority, if comparison is necessary then we can talk. Otherwise unnecessarily we must not indulge in wasting our time in abusing these gods or any other.

Then the fifth is to consult the dictionary to find the meaning of the taking the Name. The Kṛṣṇa, what is the derivative meaning, Kṛṣṇa, or in the ordinary way? Because the worldly persons they have no experience of the transcendental sound, so we may not expect to have meaning of that order, in these worldly scriptures.

So we must not try, waste our time to consult ordinary dictionary, and so many books to find out what is the meaning of the sound I have got from my Gurudeva.

Then another offence is, *nama bala papa buddhir*. We're told in the scriptures and by the *sādhus* also, that one Name is sufficient, is able to remove so much sin as much as none can commit.

*eka kṛṣṇa-nāme yata pāpa hare, pātakī sādhyā nāhi tata pāpa kare
nāmno 'sya yāvati śaktiḥ pāpa-nirharaṇe hareḥ
tāvat kartturṁ na śaknoti pātakam pātakī janaḥ*

[Kūrma-Purāṇa]

“No one has got to commit any amount of sin that cannot be removed by one Name.”

So let me commit any sin and I shall take Name once, and it will all be cleared. If with this mentality, to cleanse my mind, my sin, with this attitude if I take the Name, then I commit offence and not the Vaikuṅṭha, not the real Name, *nama bala papa buddhir*.

Then *ana-subha-kriya*, there are so many things purificatory: to wander the *tīrtha*, and to give something to the poor, and to worship other deities, so many alternatives. Or to read the scripture, so many other purificatory things there may be. But if we think that they're equal, or bigger than taking Hari *Nāma* then we commit offence. Because the Lord is within with this Name, and it is special arrangement that the sound and the purpose of the sound in Vaikuṅṭha Name, is one and the same. And it is very gracious, especially in the age of Kali, very, very gracious, and it takes us direct to Him. So no other methods of sound have so efficacy as the chanting of the Name Divine. So other auspicious activity there may be many, but they can't be compared with taking the Name of the Lord.

Then another, *asraddha dhano dhamah nama*. If we're very eager to give this Name to anyone and everyone without considering the possibility of his following in the true sense. Being very eager to become a guru, and to accept anyone and everyone and give away this Name. Then without considering, measuring how much *śraddhā*, faith he has got in this path, then we commit *aparādha*, we commit offence. That is possible only when we're very eager to become a seeker of fame and name to become guru. So that should be avoided.

Then another thing, that where in this mundane world my attraction is very acute, that should be avoided. The centre of my main attraction in this world we must hate it and try to take it. Just as a ship or a boat has anchor, the anchor must be taken up, and then the rowing will take the boat towards some direction. So, wherever my attraction is in the highest degree, I shall try to find it out, and to uproot it by - with all attention, any possible method under my command. And then it will take me to my good, this Name will take me to its own course.

And another, that we must not think that I'm being, if we take the Name there will be some change, some transformation in my system within, and that change will, from my present position it will try to take to some other stage of mind direction, surely. And I must be open, and think that I'm not going to any place which may be apathetic, or very rude, or very strict, or very coercive, or very grave. But we shall have such idea that I'm going to a friendly place, guardian, sympathetic, affectionate home I'm going. So with affection, with love, with confidence, we shall go on taken the Name, that "I'm going home, to my friend after long separation, I'm going to meet my own Lord of my heart." With this idea we shall go on taking.

So these are the offences, we must take care.

And another four, *nāmābhāsa*, which can give *mukti*, liberation, that is, may take us to the abscissa from the negative side, but cannot give any positive attainment. That is *nāmābhāsa*, four kinds, *sānketyam*, *parihāsyā*, *stobha*, *helanam*.

Sānketyam means when I'm outwardly saying something, or pointing something, but in my mind another thing comes in connection. Just as in the case of Ajāmila, in *Bhāgavatam*, that story. Ajāmila afraid by the dreadful appearance of the Yāmadūtas, he in his coma stage he could remember that his young son Nārāyaṇa was playing nearby. With that faint memory he wanted to take the name, calling Nārāyaṇa. But in the meantime a change came in his mind. "That what this

little boy Nārāyaṇa can do against those fearful figures, the agents of Yāmarāja?" Then that Lord Nārāyaṇa's Name came. Began with the name of the child, but in the meantime it changed into the name of the Lord, the memory came to Lord Nārāyaṇa. And at once four agents came down, and he saw. And there was a serious talk with the Yāmadūtas, and they were defeated and sent back.

There the points, Yāmadūtas said, "We have come to take him, we have not done anything wrong."

"What do you, if you curse, you do not know the *śāstra*? Have you not heard that this gentleman took the Name of Nārāyaṇa now?"

"Yes we have heard, but what of that? The whole life he committed great offences without no bounds. And now only taking the Name of Nārāyaṇa, and all finished?"

Then they argued that, "Your master has not educated you, giving instruction to you in the right direction, that he has taken the Name of Nārāyaṇa, still you are, his jurisdiction has change. Whenever he has taken the Name of Nārāyaṇa he's no longer in the jurisdiction of your master. Now whatever should be that will be in Vaikuṅṭha. You go and ask your master, your Lord?"

Then anyhow, they went away, and Ajāmila also attained liberation. All his previous attraction towards the family at once vanished, and he woke up from the bed and moved direct towards Haridwar. And there he began to take the Name of Nārāyaṇa, what wonderful experience he had in the previous moment. And after sometime he attained Vaikuṅṭha. But immediate liberation was affected by taking the Name of Nārāyaṇa. *Sāṅketyaṁ*.

Parihāsyā. One may say jokingly, "O, you are taking the Name of Kṛṣṇa, Kṛṣṇa, eh? Kṛṣṇa you are taking." In that case also, *nāmābhāsa* may come. Not that always it will be *nāmābhāsa* but it may be possible.

And *stobha*, when playing on the *mṛdaṅga* or any other, taking the Name. Or sometimes one in mood of ridicule cuts jokes with another. In that mood also take the Name, that may be *nāmābhāsa*. And sometimes neglectfully we pronounce the Name of the Lord, and then in that case also, sometimes that *nāmābhāsa* can come and give us relief. But not positive attainment, but the negative saving is there.

So we're asked that avoiding this *Nāma aparādha*, offences against the Name, and the *abhāsa*, that indifferent way of taking, *nāmābhāsa*, avoiding these two with the earnestness of getting the service of the Lord, as well as His servitors. Hankering for the service, the positive thing, must be in our hankering; the service of the Lord or His paraphernalia. With this idea as far as possible, we should go on taking the Name. So that will be *śuddha Nāma*.

This *Nāma* is found in *Kali-santarāṇa-Upaniṣad*, and also found in *Agni-Purāṇa*, *Brahmāṇḍa-Purāṇa*, half-half. Where it is full found in *Kali-santarāṇa-Upaniṣad*, there we find Hare Rāma in the beginning, and Hare Kṛṣṇa that is in the last line. First line Hare Rāma. Generally people know and chant like that. But Mahāprabhu Śrī Caitanyadeva, He gave us this, the Hare Kṛṣṇa in the beginning, first line, and last line Hare Rāma. Generally, the *smārta* section that has got reverence for Caitanyadeva, they say, generally the conception may come in this way. They take Hare Rāma as Dāsarāthi Rāma, son of Dāsarātha. So that is Tretā-yuga in the beginning, and then Dvāpara-yuga Kṛṣṇa later on. So Rāma, Hare Rāma that will be in the beginning in the historical order. They may be contention.

And some other scholars they say that, "This is a Vedic mantra. *Kali-santarāṇa-Upaniṣad*, that is within the boundary of the *Veda*. And it is also mentioned in many places, that *Veda* should not be given to anyone and everyone. Only the *brāhmaṇa*, *kṣatriya*, *vaiśya*, they have got their right to try to know what is in the *Veda*. Not all should be given admission, because they will not be able to

understand, and mutilate the meaning; misunderstand and it will spread in an objectionable way. So the Vedic knowledge should be imparted to particular, limited section, who has got *śraddhā* and some sort of realisation about the *Veda*. So Śrī Caitanyadeva, He has just made some modification, introduced some modification in the Vedic mantra, and then He order distribution freely to anyone and everyone. Even including the *mleccha*, *yavana*, any type of man it may be. So, some modification was introduced by Śrī Caitanyadeva with this idea." Some say like that.

But in other contention also from this point that, "Rāma *Nāma* and Kṛṣṇa *Nāma*, if we consider it different then Kṛṣṇa *Nāma* is superior to Rāma *Nāma*." It is mentioned in *Purāṇa*, ordinary Name of the Lord, the Rāma *Nāma* is thousand times higher than ordinary Name of the Lord. And Kṛṣṇa *Nāma* has been mentioned three thousand. Three Rāma *Nāma* is equal to one Kṛṣṇa *Nāma*. In this way for the ordinary people so much calculation and mention we find."

But what Mahāprabhu told, Mahāprabhu gave to us, it is all towards Kṛṣṇa *līlā*. So, in Rāma also we understand, we're given to understand that it is also *rāmana*, pleasing, the pleasing in its highest degree can come only from Kṛṣṇa conception, Svayaṁ-Bhagavān, Kṛṣṇa conception of Godhead. So, everything meaning towards Kṛṣṇa. And also, what is - Kṛṣṇa *Nāma* if it is more powerful and so venerable, then it may come in the beginning, there is also a point. But what really it is from the highest stand point, it is Hara. Hara Kṛṣṇa, Hara means Rādhā, *hariyate hara*. Hara means Rādhā, or Kṛṣṇa, or Rāma; that is also Rādhā and Kṛṣṇa, Hare Rāma. Hara, Rādhā, is Rāma in the sense Rādhā-rāmana-Rāma. To the furthest extremity if anything is extended it cannot but meet in Kṛṣṇa conception, Svayaṁ-Bhagavān, the absolute source of everything, *akhila-rasāmṛta-murtiḥ*. So all the meanings of all the words if its pushed in the true sense to the highest degree, then it cannot but reach Kṛṣṇa conception. That is the most original and source of all *rasa*, everything which we can hope to have in this world. In this way it has been explained.

So, you have got, and now you show your obeisances to the Vaiṣṇava and go to the temple, and at least once you count the bead and then take *prasādam*. _____ [?]
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Badrinārāyaṇa: So offer some flower and candan to Guru Mahārāja's feet _____ [?]

Śrīla Śrīdhara Mahārāja: And show some,

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitam yena, tasmai śrī-gurave namaḥ*

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

In this way you show your respect to Guru. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

[41:30 - 42:30 ?]

...

...within ISKCON and they are doing the work which is against ISKCON, that's the charge?

Devotee: The charge was that I was...

Śrīla Śrīdhara Mahārāja: You have not left ISKCON...

Devotee: I've left ISKCON...

Śrīla Śrīdhara Mahārāja: Eh? You have left ISKCON?

Devotee: Therefore I'm illegal. Because they are a legal society, so...

Śrīla Śrīdhara Mahārāja: You left them, or you are within them and doing disservice against them?

Devotee: No. Left them, I've left them. And they, ISKCON went to the police...

Śrīla Śrīdhara Mahārāja: You are using the credit of ISKCON...

Devotee: That's what they're trying to say...

Śrīla Śrīdhara Mahārāja: ...and doing some disservice to their ISKCON. The credit of ISKCON you are exploiting?

Devotee: Yes.

.....