

84.02.05.D  
[same as 84.02.05.B]

**Śrīla Śrīdhara Mahārāja:** ...practical aspect, that will break down, evaporate. *Karma, jñāna*, they're only foreign things, foreign cover.

*vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ  
[janayaty āśu vairāgyaṁ jñānañ ca yad ahaitukam]*

["If somehow with the help of the scriptures and His agents, the devotees or saints, we can develop our devotion, *bhakti*, then, the proper knowledge and proper apathy towards worldly substances will follow us."]

[*Śrīmad-Bhāgavatam*, 1.2.7]

If anyhow with the help of the scriptures and the devotee, His agents, saints, we can develop our devotion, *bhakti*, then the proper knowledge, and proper apathy towards the worldly substances will follow. That is, healthy knowledge, proper knowledge and healthy energy will come to follow him, if the real thing within awakens. Adjusted with that, not this knowledge or this energy, that is another. Energy, that the capacity to work, to move; and the knowledge, to have conception; that will be the effect in the retinue of your devotion. *Sambhanda jñāna*, what is what? A new world will awaken within him, that what is what? Misreading will evaporate, misreading will retire, and the proper reading will be evolved from within. *Sambhanda jñāna*. "I am so and such and such to my Lord, and to these Lord's friends, Lord's lovers, all these things. And what sort of knowledge, and what sort of movement should be mine in this environment, new environment." In that way, readjustment will come from within. This will have to retire, this knowledge and this sort of energising will retire; will have to go away, like darkness.

Misconceptions may be utilised, only while proper conception has come, "In this way you are misconceiving things." When the professor will say, "Your proper conception is this; but did you misconceive this thing in that?"

"Yes sir, I thought like that."

"Now?"

"Now I see the real thing is this. This is not mine, I am, what to speak of mine, I also belong to Kṛṣṇa, My Lord."

'I am monarch of all I survey,' or 'everything is enemy to me, apathetic to me.'

"I woke one morning and found myself famous."

[Thomas Gray, 1716-71, English poet, wrote one poem, "The curfew tolls the knell of parting day." In the evening he wrote this poem, which got sent to the newspaper. And when he woke next morning he's finding so many gentlemen have come to visit him. "I woke one morning and found myself famous."]

The wholesale gone. Everything belonging to Him. I am not master, even I am a slave, I am not holding the position of a master. What to speak of having, possessing so many properties. Even I

am a property to another possessor. And the calculation must begin from that plane, and a new land will be found.

Amar laohitrani [?] "I do not belong to me, what to speak of world will belong to me, and that aspiration. And that sort of aggression, I shall conquer the whole world by the atomic energy." False notion, suffering, human intellect, thinking that he's holding the highest position, challenging to God. "God is only a superstition, only an imaginary thing." Wholesale, radical cure. Amar laohitrani [?] "I do not belong to me; I have my eternal master."

But slave mentality. "Gauḍīya Maṭha is spreading slave mentality to the country. This is most objectionable. This will destroy the military spirit of the land. So they can't be encouraged to spread slavery. That they are none. They do not belong to him, the country does not belong to him, no interest, eh! What are they? Go hence, and live in the Vaikuṅṭha, if you have. We won't allow you to spread this poison into the country."

What shall you say? Ha, ha. We may come down to *Bhagavad-gītā*. Ha, ha, ha, ha. Kṛṣṇa supported war, ha, ha, ha, but not from this standpoint.

*yadā yadā hi dharmasya, glānir bhavati bhārata  
abhyutthānam adharmasya, tadātmānaṁ sṛjāmy aham*

["O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world."] [*Bhagavad-gītā*, 4.7]

"Sometimes the world is so much thickly attacked by the atheistic influence, that I have to come down again to reestablish some sort of religious environment here. And the dread enemies are killed, and the good thinkers are given certain relief in their life. I have to come."

**Badrinārāyaṇa:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Who is there on the other side?

**Badrinārāyaṇa:** Vidagdha Prabhu.

**Devotees:** (Group laughter)

**Vidagdha Mādhava:** Vidagdha Mādhava dāsa.

**Śrīla Śrīdhara Mahārāja:** Taking such dangerous position.

**Devotees:** (Group laughter)

**Badrinārāyaṇa:** No risk no gain.

**Devotees:** (Group laughter)

**Devotee:** Mahārāja. About two weeks ago, a young Gurukula boy that I knew, ten years old, was killed in an accident, and he shouted, "Kṛṣṇa, Kṛṣṇa." Someone so young, what will be his destination?

**Śrīla Śrīdhara Mahārāja:** Young or old, in the level, in the plane of flesh and blood, that is no qualification no more. His mentality is to be examined. In particular place may have some *nāmābhāsa*.

When Gandhi was shot twice at a time, from few yards, two, three yards distance in the chest, "Ha Rāma, Ha Rāma, Ha Rāma," he told. And he fell, his spectacles were thrown; then within half an hour he had to pass away. But he pronounced "Ha Rāma, Ha Rāma." He was going to deliver a religious lecture, a lecture, but his mentality was full of this national progress. It will work in that plane, on behalf of that nation building, sometimes.

So what was his mentality? Sometimes *nāmābhāsa* may come, not *śuddha-nāma*. A peculiar particular case it is possible. It depends on the mental system, of course outer acquaintance, the inner awakening, its relation towards Kṛṣṇa.

When Mahāprabhu, before His *sannyāsī*, one day He was taking the name of "*gopī, gopī, gopī*."

And one tantric he came to give some confrontational advice to Him. "Paṇḍita. Oh you scholar, you know the *śāstra*. You're taking the name of *gopī, gopī*. What is the effect, good effect of that? You may take Kṛṣṇa *Nāma*. It is mentioned in the *śāstra* that if you take the Name of Kṛṣṇa you may get some benefit; we find in the *śāstra*, many *Purāṇas*. But why do you take the name of *gopī, gopī*?"

Mahāprabhu collected a rod and began to attack him. "You fellow, you are coming from the opposite camp. You come to convert into the followers of Kṛṣṇa, eh?" He began, He ran to beat him, to give him a good beating.

He fled, and then began a conspiracy to give a good beating to Mahāprabhu. "He may be a child of the noble family. We're not less, hold not less position than He. We're also coming from a good society, and a good family. And He will come to punish us, to beat us? We shall also see how to beat Him."

Then Mahāprabhu took another course.

*korila pippalikhanda kapha nibārite, ulatiyā āro kapha baḍila dehete*

"Oh, I came to make the drastic treatment of the cold, catching cold. But I see that what I came to give, that has opposite reaction. \_\_\_\_\_ [?] The highest type of medicine I administered, but I find that the patient is such, that this is increasing his disease, then what to do? I came to work-out relief for the people, and the people they're standing against Me, the well-wisher, the relief giver? Then, what may be the remedy of them?" Then He took another course. "I shall become *sannyāsī*. They think that I'm one of them. They have come from respectable family, I'm also coming from respectable family, so one of them. But I must have to take another chance to help them." So, He went to take *sannyāsa*.

What was your question? I forget.

**Devotee:** That Gurukula boy.

**Śrīla Śrīdhara Mahārāja:** Oh, Gurukula boy, yes.

So taking the name of "*gopī, gopī*," and neglecting Kṛṣṇa. When He was advised to take the Name of Kṛṣṇa, He was enraged. What is the underlying thought there? "Kṛṣṇa, Kṛṣṇa," we may take the Name, but the underlying, the background, the underlying purpose, that should be judged. But still some effect there may be sometimes, not always.

\_\_\_\_\_ [?] A hog is attacking a Mohammedan and the Mohammedan says, "Ha rama, Ha rama!" "Ha rama" means that hog. In the other side, Ha rama! - "Oh, alas. That is a hog coming to attack me." But anyhow, that Rāma came to him, and had some influence. It is possible.

Valmiki, "*ma-ra, ma-ra*," he could not pronounce in direct way, take the Name of Rāma. But Brahmā and Nārada came to prove the efficacy of Rāma *Nāma*. It is mentioned in the *śāstra*.

Sahasra nama vistabhya rama nama \_\_\_\_\_ [?] "Thousandfold result we can find from Rāma *Nāma*. Then this Ratnākara Dasyu he's the most notorious type of dacoit, a heinous person, let us make experiment over him." So asked him to take Rāma *Nāma*. They tried, but Rāma *Nāma* never comes, he could not pronounce. Then they said, "*ma-ra, ma-ra*."

"Yes, *ma-ra, ma-ra*."

"Go on, *ma-ra, ma-ra*."

"*Ma-ra, ma-ra, ma-ra*."

This is just the opposite of Rāma. Then, after sometime, "Take the Name of Rāma."

Then he could. "Rāma, Rāma."

In this way, the mental plane, the attitude with which we're to accept, and the latitude we can conceive, the quality we can conceive depends on that. Because, Vaikuṅṭha *Nāma*, *Nāma* is infinite and the *Nāma* is equal to the thing whose, to the substance Whose name is that. The sound, sound aspect, is one and the same with the original aspect of the thing - that is Vaikuṅṭha *Nāma*. Here in this world a man may be blind, but his name may be Padma-lochan, lotus-eyed, but really he's blind. The name and the figure they may be different. But in Vaikuṅṭha, in the infinite world it is one and the same.

So *nāmāparādha* is there; *nāmābhāsa* is there. By *nāmābhāsa* we can get some relief from this worldly bondage; and by *nāmāparādha* we may be more entangled in this *māyāic* world. So,

*Nāmākṣara bahiraya batu nāma kabu naya* [From Jagadānanda Paṇḍita's *Prema-vivarta*] This ordinary, this physical sound, cannot represent the real name which is supernatural, that is, its own aspect.

*eka kṛṣṇa-nāme yata pāpa hare, pātakī sādhyā nāhi tata pāpa kare*

["No sinner can commit as much sin as one Name of Kṛṣṇa can destroy."]

"One Name of Kṛṣṇa can remove so much ignorance that a man has got no power to commit so much sin."

But what is that Name? We're taking that Name so many times, but we do not get only one *Nāmas*, only the result of one Name. So this ordinary name, this superficial, this *māyāic* name and that Name has got great difference. That Name is one and the same with Him, and that comes down to our level. We cannot take it by the dint of our tongue on the lip. Not lip-deep, heart-deep. And beyond heart also, human heart, it reaches to the land of Kṛṣṇa. Kṛṣṇa comes here; the Name Kṛṣṇa, He comes through the heart in the lip, in the tongue - that is Kṛṣṇa *Nāma*. Kṛṣṇa in the form of sound, He's coming down from the transcendental world into my heart, and from heart, controlling all my nervous system, He's coming to the lip and dancing there. That is Kṛṣṇa *Nāma*. The initiative is in the transcendental world, and not production, produced from the physical plane, not that sound. The spiritual sound, spiritual reality has to come down to this plane. He can come down, but we cannot go up there easily. He's super-subject, and we're object to Him, so we cannot interfere with His independence. Only by the negative, by our attraction, by our surrender we can attract Him to come down to our level.

*ataḥ śrī-kṛṣṇa-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*]

It is not a production of our senses. *Sevonmukhe hi jihvādau*. When we're very, with intense serving attitude, *jihvādau svayam eva sphuraty*, He Himself comes down attracted by our serving nature, which is out of His grace. And then He can influence this element and produce sound, and there is dancing there. That is the *Nāma*, *Vaikuṅṭha Nāma*, real Name. We cannot produce. Our sound of our production, physical or mental production, that is not He. He's separate, and He can come everywhere, in any form, in any plane, controlling them.

*[ajo 'pi sann avyayātmā, bhūtānām īśvaro 'pi san]  
prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā*

["Although My eternal form is transcendental to birth and death, and I am the controller of all beings, I appear within the world in My original form, by My own sweet will, extending My internal potency of yoga-māyā."] [*Bhagavad-gītā, 4.6*]

"When I come here, by the force of My internal potency, I remove this external potency's influence, and appear anywhere and everywhere; this is forced back."

When that aeroplane, flying over on the sky, it removes the air, wind, and forcibly passes. So by removing this influence of the material things, He has to come with His own force here, to appear.

*Prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā*. "I have got my own potency, and by the power of that potency I remove this gross potency here, and live and move here, and act here."

The law of this nature cannot apply on Him. He has got special power, with the help of that He subdues the law of this nature, and He come here, there, whatever He does, with His own potency. Wherever He goes, the nature, the law of this nature withdraws from that place, and gives His way.

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