

85.11.26.A

Śrīla Śrīdhara Mahārāja: Even the disciple he's also considered to be Guru. As the other day we mentioned the address of Prabhupāda in Vyāsa Pūjā, he's addressing to the disciples. "Oh you delivers from my danger. You all disciples you have come to help me in this endless, fathomless ocean. You are some concrete thing here to help me."

Today I was remembering one of our Godbrothers, the Founder of Gauḍīya Saṅga, who went in the second instalment to London. And by the order of Guru Mahārāja he made one disciple, Vinode Vāṇī. And now the London Maṭh, oldest Maṭh, under Bagh Bazaar management, that Maṭh is there. Vinode Vāṇī became disciple of that Goswāmī Mahārāja.

After the departure of Guru Mahārāja he took *sannyāsa* from me, coming back from London. When he went to London he was white clad, but a senior preacher he was, and strong preaching. In his white dress of *gṛhastha* he began preaching, and one young man leaving his family became his disciple, attracted by his lectures. Still living, Bon Bower [?] in Purī at present. He left his young wife and family, and was so much attracted by his advices had left home and joined him.

At that time due to some difference between the trustees we all left, many of us left the main mission and wandering here, there. Where to settle? And Goswāmī Mahārāja he was Aprākṛta prabhu, in his Bakula [?] home he retired there. I went there to fetch him. You are a senior preacher and you are leaving the association and settling up at your home, that is intolerable. Then I had to stay there for fifteen days continuously. I told, without taking you I won't leave the place. Then what to do? He left the place and came with me. From Bakula to Midnapur centre.

And then he took *sannyāsa*. And he gave a statement that, "This *sannyāsa* given to me by my disciple Bon Bower [?]" At that time his name was Vibhūti. When I visited his home he wanted a name for him, from me. I gave the name Viṣṇujan, from Vibhūti, Viṣṇujan name was given by me. Then Goswāmī Mahārāja uttered, "Viṣṇujan has given *sannyāsa* to me. A young disciple leaving his wife and family he has come to serve me, his Guru, in a *gṛhastha*." He was trying to build a separate house, separate temple, nearby his house. And told me that, "As long as I shall live I will go on continuing the service of this Lord in my temple here. I won't go to preach further." But anyhow I influenced him and took him. And after taking *sannyāsa* then he told, "The disciple has given *sannyāsa* to me, to Guru. In young age he has left his home and that girl wife, and he's serving me as his Guru. So it pinched me so much, that I could not, what is this? I'm a householder and disciple, he's a renounced soul."

So the disciple also may be cause of Guru's progress. Only sincere position is necessary, so no other qualification but sincere hankering, that is qualification. *Laulyam api mūlyam ekalaṁ*. [*Caitanya-caritāmṛta, Madhya-līlā, 8.70*]. Only one price, single price. What is that? Sincere earnestness to have the thing. That is the capital to start with, sincere hankering. "I want my Lord. I want my Lord, to serve Him, to satisfy Him. I won't live for my satisfaction. I can feel that my satisfaction is dependent on the satisfaction of the centre."

It does not exist independently, a part of the whole satisfaction. My joy is a part of the joy of the whole. And the connection with that whole, Supreme Whole, can be had only through serving attitude, sacrifice, surrender, to Him. He's full, He's perfect. I'm imperfect, for my perfection, connection is inevitable with the perfection. And to approach the perfection the way is such, sacrifice, surrender. No other capital can be utilised there, because all tiny, all remitted. Whatever I

shall conceive and make any plan or program, that will be all nonsense. To Infinite consciousness, Infinite decision, our particular particle of decision has no value. Only surrender has value, to the good will of the central wave, the wave coming from the centre all round. And to try as much as possible to be one with that, that will. That flow of energy coming from the centre, to distribute happiness, pleasure, to one and all, to feed all. Our real food is satisfaction, joy, happiness, pleasure, that is our food. That is the food of everyone, in the real sense. In the real sense, in the real _____ [?] of us, we only live on pleasure, joy. That is the food of everyone, the higher type of food. And the wave coming from the centre to feed everyone.

But there are so many that refuse that food box that's coming. And they separate interest arrangement. That has done all mischief to our own life and progress and ideal, everything. So that separate interest, that box, that ego, that should be dissolved. And that also can be successfully dissolved by the help of that Absolute wave. So many agents carrying that wave coming to recruit us from our position. And as much as we'll be able to disown us, our limited interest ego, and to identify with that Infinite wave, we'll be more and more successful. We'll have a real life, we'll be able to feel that what is real, what is unreal.

Now what is day that will be night, and what is night to us that will be day. Die to live. Hegel says. Die, surrender means to accept the gradual death of the so called ego, which has taken possession of us. We think that's a part of us, but no, that is master, that ego. That guides us, that meagre, narrow, self interest consciousness, that is the enemy, *ahaṅkāra*. *Bhidyate hṛdaya-granthiś*. That tie box, tying with this thing with the environment. "I want this thing, I want that thing. I don't want that thing, I don't want this thing." This sort of nature, natural tendency within us, that ego. And that is our greatest enemy, our *ahaṅkāra*. And from there springing up *kāma*, *krodha*, *lobha*, *moha*, *mada*, *mātsarya*, and the source is ego. And from there all these mal - engagements are coming to guide us in the erroneous directions.

So with the help of the agents, and with the help of faith, *śraddhā*, that we can gather with *sukṛti*. *Sukṛti*, that is help given by the agents of the Supreme, unconsciously to us, injection unconscious.

Just as in a hospital the patient is unconscious and doctor giving injection to him. Then the consciousness coming back. So not only patient being unconscious but sometimes they move their limbs madly. What is that? When unconsciously one is throwing his hands, feet, all this, what's it called? That sort of movement of the body.

So our movement is like that, being unconscious in a proper way but being misguided by any demolished consciousness we're throwing our hands, feet, in the non discordant way. But medicine has its effect. *Sukṛti*. Independent of us, so many agents that are moving all through, carrying that good knowledge or that affection of the Lord, that uses our energy in some way or other. I have a garden, and they take some flower, and my energy, independent of my consciousness is used in the service of the Lord. That gives us *sukṛti*. So *sukṛti*, *jñāna*, *sukṛti*, *śraddhā*, faith comes. And by faith we go to the man of faith, that is *sādhu*. And then the independent transaction begins. And gradually we can make progress and go, we can see, can see the unseen.

And what is seen, we leave that. That is useless. I'm seeing the deceiving aspect of the world, the phenomenal aspect, as if they're tempting us. "Oh, I'm here, enjoy me." The money will say, "Oh, take me and enjoy." Woman to man, man to woman, "Oh, enjoy." Then name and fame coming, "Oh, credit, good will. I'm here. Take me and enjoy." So many offerings coming from the opposite direction, and we're servants of that, we're slave to that.

But we must come out of this slumber. And in the good association, and revealed scriptures, *sādhu*, *śāstra*, they're our real help, real friend to guide us towards proper destination, towards the centre. Die to live. Learn surrender, a noble life. Don't seek any pleasure by disturbing others and disturbing the whole. At the cost of the whole don't try immolate your own happiness. Move, have noble life, learn to give you for other's happiness. Then others is not real conception of giving, really the whole, not any less than that. What is the conception of the whole? Do for the whole and not for any part. Do not do for you, and at the same time nor any part, however bigger it may seem to your senses. Sacrifice for the country, sacrifice for the community, but all extended selfishness. So try to eliminate that.

Then you'll come to Paramātmā - Brahman conception. Eliminating so called extended selfishness you'll have to face the Brahman conception, Paramātmā conception, and Bhāgavata conception, three kinds. All accommodating aspect, Brahman, which is the largest, and which accommodates everything within Him. Paramātmā, all permeating, whatever fine, finest of the fine, entering there, regulating those opposite conceptions. The innermost controller and the outermost accommodater and controller at the same time. Then the third thing, the power, will power, by Whose will everything may come and go. The Master of power, not accommodating, not permeating, but all regulating. That should be the highest principle, Nārāyaṇa, *aiśvarya*. Then, generally, the ordinary spiritualist who are disgusted with this material mortal loss and gain, they try to find out all accommodating aspect, Brahman. Another section all permeating aspect. These two, and they want to be one with them, and no separate movement, to become one with that. That is their aim, *mukti*, salvation, liberation, renunciation complete, to be one with the cause. All accommodating or all permeating cause, to be one with them, salvation, liberation.

But the Vaiṣṇava philosophers they have got *sukṛti* and for that they've got proper thinking. From the scripture they say there's another world on the other side. This is not the only world, defective, but non defective, perfect world is also there. This sort of conception they get through that *sukṛti*. And they want to cross over that line of renunciation, that is the abscissa, the margin. And another life the opposite direction, here exploitation, there to be exploited, dedication. A life of dedication is honourable and higher and eternal life, they find, the other side, higher side, super subjective side. We're subject, we're living in the relativity of object, but where we shall be object and there should be the subject in the higher sense, super subjective. And there, every unit to carry out the order of the centre, and not themselves centre of order. But only to carry out, *dāsa*, *dāsyā*. There is a world, and to practically feel that gradually, and enter. And also to get the taste of a noble life. "Yes. Only by robbing we can get pleasure, no. By giving also we can get pleasure." In this world also we find there are some groups who by robbing they get pleasure. But there are also no want of many who by giving get pleasure, and a higher type of pleasure.

In this way the wholesale adaptation of giving, and not giving to any party like myself, but to the perfect cause or centre. To give to the God, to the centre. These things should be dealt. Whatever we do, with this idea, *sambandha jñāna*. We take the Name, or worship, or we preach, whatever, the background of *sambandha jñāna* must be like this. So repetition of these things, again and again, the meaning is that. Our temperament, our nature of action, whatever we do, we think, or we work, we worship, or we read, or preach, or taking the Name, whatever, but the *sambandha jñāna*, how we shall do that. What should be the standpoint of those activities, that will be *sevonmukhe*, the beginning with surrender towards the centre. Centre may not be known to us

so easily in our present stage, but as much as possible we shall have to conceive with the help of the scriptures and the *sādhus*.

And our *śraddhā, hrdaye nābhya nujñāto, Manu-saṁhitā* [2.1] says, the approval of our innermost heart, we shall approach to that direction. Approval of our inner heart. "Yes." So by giving, and giving to the centre, and giving not to Brahman conception, or Paramātmā conception, but the all regulating, all Master, all Lord conception. Now the Lord, all regulator, but regulation by force, regulation by which power, then the finest power is discovered as affection. Law regulation is an abstract thing, that is not coming, law from where. But when we're conscious that the centre is above law, He's autocracy.

As Hegel says, "He's by Himself and for Himself." That is the conception of the prime cause. He's by Himself and He's for Himself. By Himself, already it is there. But for Himself, our future. By Himself, it is past. But for Himself, that is the future. And the future is our real concern, how we shall do, utilise ourselves, our energy, for our future good. And for the future good of others also like us. Future for Himself, so for Himself. We shall try to catch that wave - for Himself. Everything for Himself. We're a part to fulfil His desire. Whatever we do, with this conception, and we're to think that affection, mercy, love, that is above all. That is the highest symptom of the highest entity.

Śrīmad-Bhāgavatam, the head of, the crown of all revealed scriptures, and Śrī Caitanyadeva He Himself, the most generous, that prime cause Himself came to distribute Him. They're recommending to this end. He's all affection, He's home. We shall go home. With this energy and encouragement we shall do anything and everything to help us. Everyone wants to satisfy, help himself, but helping is of different kinds. This sort of self help, and also help to the public, that will be the foremost, most noble and sure. Not only to save us but also to fulfil our whole existence. Every part of my body is crying for the other corresponding part of the body of that Supreme. What is this? All our inner demands, whatever, can be satisfied only by our connection with that centre.

Sarva-dharmān parityajya. Justification of this announcement in *Bhagavad-gītā* [18.66], the crown of the whole revealed truth. "Give up all conceptions of duties, however pure it may be seen, it may seem to you. Give up them, all the duties, all kinds of duties, however purity you feel in them, give up. And only one way to be, won't have to repent. I'm such, you won't have to repent."

With this faith, this underground foundation, we're to walk on. Whatever we do, we take the Name, we do any service, gardening, or walking, or cleansing, or worshipping, or distributing Name, distributing books, but this sort of *sambandha jñāna*, how to do. Who am I, where am I, what is my goal, and how to move? This *sambandha, abhidheya, prayojana*, three things are necessary for our progress. *Sambandha*, who am I, where am I, what am I? All these things, analysis of the environment. And what is my goal? Another. What is my destination? *Prayojana*. And *abhidheya*, what is the means to the end. Three things necessary, *sambandha, abhidheya, prayojana*. In the revealed scriptures we get direction to understand things from three standpoints, *sambandha, abhidheya, prayojana*. And the place, purpose, position, of myself and the environment, and what is the end goal destination, and how to approach the goal. These three things we must be clear always, whatever we do. If these three things are satisfied then every

action will be devotion, that will be progress. Otherwise plodding in darkness, hither, thither, wherever.

So by *sādhū saṅga*, with the revealed scripture, and exponents of those scriptures, the agents, they can help us in this way, in this direction. So, *sādhū-śāstra-kṛpāya*, only in association of the *sādhū*s and *śāstra* can help us in our progress. Even it may be necessary to correct our program, sometimes many times. We make a program and accordantly we want to go, make progress. But sometimes may be necessary to correct the program also, because we're plodding in the world of imperfection, and trying to go towards perfection. So as long as we're in _____ [?] But our sincerity of heart will help us a great deal, great deal, great deal.

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

Hṛdaye nābhya nujñāto, [*Manu-saṁhitā*, 2.1] Ultimately our own heart is our guide, not brain. Brain more or less contaminated with the puzzling inventions of this world, how we can exploit more. Specially at present who can exploit more his position is the highest, exploit more.

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Kṛṣṇa conception. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma. Rāma Rāma.
With this short address to you I want to leave you. *Vāñchā-kalpa*...

...

[Ten Kinds of *Nāma aparādha*: The Ten Offences to the Holy Name of Kṛṣṇa.]
[See *Gauḍīya Kaṅṭhahāra*, 17.69-75]

Śrīla Śrīdhara Mahārāja: The first offence is *satam ninda*. We must not abuse the Vaiṣṇava, those that are the agents of Viṣṇu, Nārāyaṇa, to deliver the fallen souls. If you abuse them then Name becomes dissatisfied.

...those revealed scriptures that are taking us the Name of the Lord, advising us, if we abuse them then Name is dissatisfied.

The third, we must have a proper conception of Gurudeva. If we're sincerely searching after the Lord, then Lord is also approaching us, and the meeting point in Guru, His representative. So Gurudeva should always be seen as the representative of God, not ordinary human being. Though we find that he's sleeping, eating, he's suffering from disease - just as Ganges water if physically filthy but still it can purify everything. The dirty Ganges water can purify. Purificatory capacity is not lost by physical dirtiness. So Guru, Vaiṣṇava, they should not be seen through the material eye, but there's another vision through which they should be estimated.

Then fourth, we should not unnecessarily go on abusing other demigods. When comparison is necessary to establish the supremacy of the Lord Viṣṇu, then we can show indifferently, but not in the spirit of abusing other persons, demigods.

Then fifth is, we should not consult dictionary to find out the meaning of the words that are given to us by Name. Because it's to the fullest sense we're to take every word, every meaning, if it's pushed to the highest sense it goes to the centre. So the dictionary meaning should not be attached to the Name and go on.

[*prabhu kahe,*] – “*kṛṣṇa-nāmera bahu artha nā māni*
“*śyāma-sundara' yaśodā-nandana,*’ – *ei-mātra jāni*

[Lord Śrī Caitanya Mahāprabhu replied, “I do not accept many different meanings for the Holy Name of Kṛṣṇa. I know only that Lord Kṛṣṇa is Śyāmasundara and Yaśodānandana. That’s all I know.”]

[*Caitanya-caritāmṛta, Antya-līlā, 7.85*]

The Name is representing the Absolute. With this idea we shall take the Name.

Then, *asraddha-dhano, nama-dhamah*. One who is not, who does not deserve, sufficient faith he’s got, if for some trading purpose we bestow Name to him we commit offence against *Nāma*. Name is dissatisfied.

Then, if we think that the Name is one of many purificatory good things, we can serve the country, we can read the holy scriptures, and we can wander through holy places, that’s good to take the Name also, a good thing, one of them, then there is disregard about the Name. Name is above all. No purificatory function as taking the Name to be found any other good activities.

Then, *namno balad, papa-buddhir*. If we think that if we take one Name then all the sins purified. So let me go on sinning and taking the Name and Name will purify. If with this spirit we try to utilise Name to remove dirt from me, that is offence, that is to abuse the Name. Because we should worship Him, serve Him, and not try to use Him in my service, to cleanse, to remove my dirt. Not with that sense we shall take Name.

Then, if we’ve got any particular attraction for any mundane thing, that must be uprooted. And unprejudiced, free, we shall go to Kṛṣṇa. Back to God, back to home. When taking Name transformation will begin within mental system. And unbiased, unprejudiced, we shall try to go where the Name will take from this world consciousness to God consciousness, Kṛṣṇa consciousness. We’ll be open.

And the last, that we must take the Name that I’m not pressed to go to some undesirable position. I’m going home. It’s very sweet. That is my home. And now I’m wandering in the foreign land, non sympathetic. But I’m really going to my home. There under the Holy Feet of the Divine Lord my everything is there. All well wishers are there. So back to God, back to home. With this spirit we shall take the Name.

...

And there are *nāmābhāsa*. By taking the Name, if we've not these offences, with open mind, but no special positive attraction, then liberation we can get. But we must have in our view the attainment of the positive service of Kṛṣṇa and His servitors. With this positive idea we must go on taking Name, not only to avoid the negative side. *Sānketyam, parihāsyā, stobha, helanam*, four kinds of *nāmābhāsa* which may grant liberation, but not positive engagement in the holy service of Kṛṣṇa. You should avoid them. Always our aim, object will be how to get the dedicated life for the service of that noble Lord. With this spirit you're to go on.

Now you're to go and prostrate before the Vaiṣṇavas, and go to the temple, and then taking this Hare Kṛṣṇa *mahā mantra* counting the beads, then you'll take *prasādam* etc. So you keep it...

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