

Śrī Caitanya-caritāmṛta,
Madhya 17.133

—
December 5, 1970, Indore
[Hindi translated into English]

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Audio

pūrṇaḥśuddho nitya-mukto
'bhinnatvān nāma-nāminoḥ

[problem with microphone]

nāma cintāmaṇiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥśuddho nitya-mukto
'bhinnatvān nāma-nāminoḥ
[Cc Madhya 17.133]

[The holy name of Kṛṣṇa is transcendently blissful. It bestows all spiritual benedictions, for it is Kṛṣṇa Himself, the reservoir of all pleasure. Kṛṣṇa's name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Kṛṣṇa Himself. Since Kṛṣṇa's name is not contaminated by the material qualities, there is no question of its being involved with māyā. Kṛṣṇa's name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Kṛṣṇa and Kṛṣṇa Himself are identical.]

God and His name are non-different: *'bhinnatvān nāma-nāminoḥ*. Just like

here, in the material world, a substance and its name are different. Just like you are thirsty. You need water, and if you simply utter the name of water; water, water, water, water, then it can not quench your thirst. Why? It is a dual world. Water is one thing and its name is another thing. And God's opulence is non-dual *jñāna*. *Advaita*. God, name of God, form of God, pastimes of God etc. are one. Do not think that..., recently a friend was asking me that, "Will a person who does not have faith in name of God not achieve God? He has faith in God, but not in the name of God." This question is not a scholarly question, because the name of God is not distinct from God. If he has faith in God then he must have faith in name of God, because unless he comes to a platform of *advaita* knowledge, he is considered to be among *dvaita*. Just being *Advaita-vādī* is not enough, realization is required.

yaś, sarvaṁ khalv idamBrahmā
[*Chāndogya Upaniṣad* 3.14.1]

[Everything, both matter and spirit, is non-different from the Supreme Personality of Godhead who is the Supreme Brahman.]

If everything is Brahman then how can there be the name of God distinct from God? Then the name is also Brahman. They believe in the scriptures that *nāma cintāmaṇiḥ kṛṣṇaś*. This name of God is Kṛṣṇa Himself. *Nāma cintāmaṇiḥ kṛṣṇaścaitanya*. It is a living thing. It is not a dull thing. *Caitanya-rasa-vigrahaḥ*: He is the source of all kinds of *rasas* [tastes]. *Raso vai saḥ* [*Taittirīya Upaniṣad* 2.7.1] while chanting name..., there are stages of chanting.

[The Supreme Absolute Truth is *rāsa*. The *jīva*, the living entity, experiences ineffable bliss by attaining this *rāsa*. Who would endeavour to keep the body and soul together, if it were that *rāsa*, the embodiment of the eternal principle, were not the personification of bliss? Who could breathe without the Lord giving breath? Who could be happy without the Lord giving happiness? It

is He who gives pleasure and transcendental bliss to all.]

First is the offensive chanting. I was talking to a friend. So offense against name. If someone chants name in the morning then in the evening; chanted in the morning and evening the consciousness is still contaminated. It is offense to think to achieve some material profit out of chanting name. God is to be served. You can not engage God in your service. What is the reason for this decline in our religion. He thought to use God, who is to be served, for his purposes. He wants to get some material benefits from doing *bhagavad-bhakti*. And ultimately he wants *mukti* if not anything else. That is also taking a benefit.

Bhagavad-bhakti is not meant for those who want something. *Karmī*; he also wants. *jñānī*; he also wants. *yogī*; he also wants, he has some demand. *Karmīs* want to possess whole world. All wealth of the world should be in our possession. They want to do extreme sense gratification. And the *jñānī* who sees that there is nothing in sense gratification in the world and that the *Brahmā* is the only truth substance, therefore I become Brahman. So it is also a demand. In the world someone wants to become a prime minister but he wants to become God. His demand is quite high. This is a poor guy and if he becomes a prime minister or Birla, he is satisfied. But he wants to be God. *Lakṣmīpati*. Thousands of *Lakṣmīs* would be in our service. Just see. In short he wants something. And *yogī*, he wants *siddhi*, *aṇīma*, *laghima*, *prāpti* etc. to become smaller than the smallest; to become bigger than the biggest. We should get whatever we want, as much wealth as we want. No doubt. These things are possible in *yoga-siddhi*. *Aṣṭasiddhi-yoga*. So he also wants. All these—*karmī*, *jñānī* and *yogī* they have demands. Hungry and so they want. Therefore they do not have peace. As long as they ask, as long as they continue this business of asking there is no peace. Therefore it is said in *Caitanya-caritāmṛta* [Cc *Madhya* 19.149]: *bhukti-mukti-siddhi-kāmīsakali 'aśānta'*.

[Because a devotee of Lord Kṛṣṇa is desireless, he is peaceful. Fruitive

workers desire material enjoyment, jñānīs desire liberation, and yogīs desire material opulence; therefore they are all lusty and cannot be peaceful.]

Whether he be a *karmī*, *jñānī* or *yogī*. They all have no peace. Why? They have demands. And *kṛṣṇa-bhakta*—*niṣkāma*, *ataeva 'śānta'*. One who is *kṛṣṇa-bhakta* is peaceful. Why? He does not have any demand. He does not ask anything from Kṛṣṇa. Just like Caitanya Mahāprabhu says:

*na dhanam na janam na sundarim
kavitam va jagad-isa kamaye*
[Cc Antya 20.29]

[O Lord of the universe, I do not desire material wealth, materialistic followers, a beautiful wife or fruitive activities described in flowery language. All I want, life after life, is unmotivated devotional service to You.]

Oh Jagadīśa! I do not want wealth. And many people are following me. Leader. I also do not want to be a leader: *na dhanam na janam na sundarim kavitam*. Fruitive activities and extremely beautiful woman, that also is not wanted. In the world these are all what is wanted; [one] should get a good woman, lots of money, and many people should flatter me, saying “Sir, sir”. Profit, adoration and distinction. These are the things [people] want in the world. But *kṛṣṇa-bhakta* does not want all these. Just see, that is why he is *niṣkāma*. Only *kṛṣṇa-bhakta* is *niṣkāma*, not anyone else: *kṛṣṇa-bhakta*—*niṣkāma*. See *kṛṣṇa-bhakta* Caitanya Mahāprabhu says:

*na dhanam na janam na sundarim
kavitam va jagad-isa kamaye*
[Cc Antya 20.29]

Then what He wants.

*mama janmani jamanīsvare
bhavatād bhaktir ahaitukī tvayi*
[Cc Antya 20.29]

What is the meaning of janmani janmani? If liberated then where is the question of birth? So He does not want liberation as well. One who is *kṛṣṇa-bhakta*, *dīyamānaṁ na gṛhṇanti* [Cc Ādi 4.207], God comes, giving *mukti*, saying "Take my boy, take my boy, take *mukti*."

[My devotees do not accept *sālokya*, *sārṣṭi*, *sārūpya*, *sāmīpya* or oneness with Me—even if I offer these liberations—in preference to serving Me.]

But he does not want. What is the reason for it? The reason is, he is already liberated. Just like Bilvamaṅgala Ṭhākura says: *muktiḥ mukulitāñjali sevate 'smāt* [Kṛṣṇa-karṇāmṛta 107]. "Mukti is standing in front of me with folded hands, Sir, ask what you want."

[If I am engaged in devotional service unto You, my dear Lord, then very easily can I perceive Your presence everywhere. And as far as liberation is concerned, I think that liberation stands at my door with folded hands, waiting to serve me—and all material conveniences of *dharma* [religiosity], *artha* [economic development] and *kāma* [sense gratification] stand with her.]

So if you want peace, then follow the religion. What is that? *Yato bhaktir adhokṣaje*.

*sa vai puṁsām paro dharmo
yato bhaktir adhokṣaje*
[SB 1.2.6]

[The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such

devotional service must be unmotivated and uninterrupted to completely satisfy the self.]

We are not concerned with Christianity, nor with Hinduism. And, we are not concerned with all such religions. If we see an awakening of *bhagavad-bhakti* in Christian *dharma*, Hindu *dharma*, then it is all right. Otherwise it is useless, all religions. Therefore, God says: *sarva-dharmān parityajya* [Bg 4.7]. All religions that do not involve *bhagavad-bhakti* are useless. They are of no use.

[Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.]

God says: *dharma-samsthāpanārthāya*, [Bg 4.8] "I appear to establish religion [*dharma*]"

[In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.]

Then He says: *sarva-dharmān parityajya* [Bg 18.66].

[Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.]

So it is not that Kṛṣṇa came to establish Hindu *dharma*, nor did He come to establish Muslim *dharma*. No. These are not religions. Religion is one that involves *bhagavad-bhakti*. That's all. Everything else is useless. It is of no use; not a single penny. *Śrama eva hi kevalam*. The scriptures call it, "Simply labour". Whole life is wasted by neglecting *dharma*, and at the end came to know about God, and did not perform *bhagavad-bhakti*. Then scriptures call it: *śrama eva hi kevalam*. "Simply labour." Only gain was the hard labour, and no other gain.

*dharmah svanuṣṭhitaḥ puṁsām
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratim
śrama eva hi kevalam
[SB 1.2.8]*

[The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead.]

These are scripture's injunctions. Take any scripture. Veda is the scripture. What is the meaning of Veda? What is the meaning of Vedānta?—the end of Veda. Veda means knowledge. End means end. The end of the knowledge [ultimate knowledge] is termed as Vedānta. Knowledge is of different kinds. How to steal is also a knowledge. A thief without knowledge can not be an intelligent thief; he will be caught. So knowledge is of various kinds. The real knowledge is the knowledge of the Supreme. That is why God Himself says: *bahūnām janmanām ante* [Bg 7.19].

[After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.]

Through hard labour of *jñāna*, *yoga*, *karma* etc. in many life times, when his intelligence is mature enough, *jñānavān*, intelligent, wise, at that time there awakens his interest in God. *Vāsudevaḥ sarvam iti*. Who is that God? He is Kṛṣṇa, *Vāsudeva: om namo bhagavate vāsudevāya* [SB 1.1.1]. *Vāsudeva* means Kṛṣṇa. Śrīdhara Svāmī mentions in his commentary that *kṛṣṇaya, vāsudevāya kṛṣṇaya*. So when a person reaches to a stage of understanding that Bhagavan Kṛṣṇa is the real thing—the root; just like God Himself says: *aham sarvasya prabhavo* [Bg 10.8] "Everything comes from Me. All the demigods, Brahmā, Śiva,

Nārāyaṇa, Viṣṇu etc., and human beings, animals etc. everything."

*aham sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante mām
budhā bhāva-samanvitāḥ*
[Bg 10.8]

[I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts.]

An intelligent person, one who is a real scholar, he understands that Kṛṣṇa is the root. It is said in *Vedānta* [*Vedānta Sūtra* 1.1.2].. What is Brahman? *Janmādy asya yataḥ*, from where everything emanates. See the answer the God Himself says:

*aham sarvasya prabhavo
mattaḥ sarvaṁ pravartate*
[Bg 10.8]

So in this way Kṛṣṇa... If you can understand and there is no difficulty in understanding Him. *Bhagavad-gītā* is there. Nevertheless, the fake subject is to say that *Bhagavad-gītā* informs about un-transcendental. Big Big sirs, commentators, scholars, [indistinct] They leave Kṛṣṇa. Therefore, even after reading *Bhagavad-gītā* for thousands of years, they remain there only and fall there only. The real thing 1 is eliminated. Simply zero. Zero with 1. When zero combines with 1 then it becomes 10, it becomes 100. But they are simply zero. All the commentaries are zeros. Why? Because the 1 who is Kṛṣṇa, is left out.

You see everything has become modern. Modern means that which has killed Kṛṣṇa. That's it. It is not modern, it is a very historical fact. At least... The

thing is that Kṛṣṇa has been killed. “Just kill Him. When Kṛṣṇa will appear [born], bring Him to me, I shall kill Him immediately.” This is not modern, it is a historical fact. Those who are demons are ready to kill Kṛṣṇa. That’s it. That is his business. Kindly leave this off. Kindly give up the mentality of killing Kṛṣṇa. Then only you can be happy. Take up Kṛṣṇa: *kṛṣṇas tu bhagavān svayam* [SB 1.3.28].

[All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.]

So everyone is thinking where is God? Who is He? God Himself comes and tells that He exists: *aham sarvasya prabhavo, mattaḥ parataram nānyat* [Bg 7.7],

[O conqueror of wealth [Arjuna], there is no Truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.]

*mām eva ye prapadyante
māyām etāṁ taranti te
[Bg 7.14]*

[This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.]

They read all these things in *Gītā*, and thousands of *Gītā* have been purchased, but Kṛṣṇa is eliminated. That’s it. This is their real business. Kindly leave this madness. Take Kṛṣṇa, and gradually everything will be all right. Otherwise: *śrama eva hi kevalam*. While doing *kṛṣṇa-bhajan...*, it is not *kṛṣṇa-bhajan*, it is *māyā-bhajan*. While doing *māyā-bhajan*. they will remain in *māyā*’s hands. And, it is very difficult to get out of *māyā*’s hands.

*māyām etāṁ taranti te
mām eva ye prapadyante
[Bg 7.14]*

As long as one does not surrender completely at the lotus feet of God, Kṛṣṇa, one remains in the hands of *māyā*. It is just a difference of degree. 1% *māyā*, and 10% *māyā* and 100% *māyā*. [indistinct] There is no question of God if one remains even at 1% in *māyā*. So, what is the method of converting this 1% into zero? This is also mentioned in *Bhagavad-gītā*.

*mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatīyaitān
brahma-bhūyāya kalpate
[Bg 14.26]*

[One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman.]

You'll find in the *Bhagavad-gītā*, in the Fourteenth Chapter: "Anyone who is fully engaged in One who worships God, Kṛṣṇa, with unfailing devotion [*avyabhicāreṇa*]..., not *vyabhicāreṇa*..., devotion—*avyabhicāreṇa* means according to scriptures. Not according to what our mind dictates. Just like nowadays there is a theory that one should worship any God that one wishes to. This is wrong. God is one. And the path leading to Him is also one. And that is bhakti. It is not jñānī, nor yoga and nor is it karma.

*bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
[Bg 18.55]*

[One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.]

If you want to understand God then you must have to take up *bhakti-yoga*. It is not possible in other paths. And for other paths, unless you come gradually to *bhakti-yoga*, it is also not successful. Even liberation [*mukti*] can not be availed without devotional service. It is God only who gives liberation as well. If you want liberation from God by doing *bhakti*, He will give you liberation, for God is the giver of liberation. What is liberation in front of God. And if you want *yoga-siddhi*, God is ready to give that as well. Since God exists, who is all powerful, if you want *yoga-siddhi*, or worldly enjoyments, or being a *jñānī* wants the liberation from the world, all these things can be given by God. There is no scarcity of anything for God, and you will get whatever you want. Therefore scriptures say

*akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ tivreṇa bhakti-yogena
yajeta puruṣaṁ param
[SB 2.3.10]*

[A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead.]

Whether you are desireless [*akāmaḥ*]. *Akāmaḥ-bhakta* is one who does not have any desire. If you have all kinds of desires [*sarva-kāmi*], *Sarva-kāma* means *karmī*. He wants everything. Everything for sense gratification. And *mokṣa-kāmi*, *jñānī*, he wants liberation. In this way whatever you want. If you want something then ask it from God only. Ask from Kṛṣṇa. You will get it. It is not a fact that by becoming devotee of God one will be bereft of worldly things. If you want worldly things then ask them from God only, like Dhruva

Mahārāja did. There is one benefit in asking from God that one day you will become devotee of God. Today you have desires, you are asking God, give us this, give us that, then ask. While repeated asking a day will come that you will reach a stage saying ‘*God svāmin kṛtārtho ’smi varam na yāce* [Cc *Madhya* 22.42].

[[When he was being blessed by the Supreme Personality of Godhead, Dhruva Mahārāja said:] ‘O my Lord, because I was seeking an opulent material position, I was performing severe types of penance and austerity. Now I have gotten You, who are very difficult for the great demigods, saintly persons and kings to attain. I was searching after a piece of glass, but instead I have found a most valuable jewel. Therefore I am so satisfied that I do not wish to ask any benediction from You.]

God, I am fully satisfied. Now I have no demands. [indistinct] I have no desires after attaining Him. After attaining God, who is personification of satisfying all desires, where is the question of desires?

Therefore it is stated in scriptures that even though you have [material] desires, you perform devotional service. You want *yoga-siddhi*, God is *Yogeśvara*. Who will be a better *yogī* than Him? God can give you *yoga-siddhi*. And for giving liberation, He is always ready to give liberation, saying take it. Nevertheless, devotees do not take liberations: *dīyamānam na gṛhṇanti* [Cc *Ādi* 4.207].

[My devotees do not accept *sālokya*, *sārṣṭi*, *sārūpya*, *sāmīpya* or oneness with Me—even if I offer these liberations—in preference to serving Me.]

If you have this kind of thinking..., this *kīrtanād eva kṛṣṇasya* [SB 12.3.51].

[My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the Hare Kṛṣṇa *mahā-mantra*, one can become free from material bondage and be promoted to the transcendental kingdom.]

It is mentioned in the scriptures, there is no difficulty in meeting God. *Kīrtanād eva kṛṣṇasya*. Because there is no difference between Kṛṣṇa and Kṛṣṇa's name: *abhinnatvān nāma-nāminoḥ* [Cc Madhya 17.133].

[The holy name of Kṛṣṇa is transcendently blissful. It bestows all spiritual benedictions, for it is Kṛṣṇa Himself, the reservoir of all pleasure. Kṛṣṇa's name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Kṛṣṇa Himself. Since Kṛṣṇa's name is not contaminated by the material qualities, there is no question of its being involved with *māyā*. Kṛṣṇa's name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Kṛṣṇa and Kṛṣṇa Himself are identical.]

This is the method—“Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare”, what is its meaning? Hare. The meaning of Hare is Hare from Hara, addressing. O Hara, O Hare, O energy of God, Rādhārāṇī, Sītādevī, Lakṣmīdevī, energy of God. God is not without energy. Energetic God, all powerful: *parāsyā śaktir vividhaiva śrūyate* [Śvetāśvatara Upaniṣad 6.8].

[The Supreme Lord has nothing to do. Nothing is equal to Him or greater than Him. He acts in different phases by manifesting His parts and parcels, which are all simultaneously differently situated by His unlimited, variegated potencies. Each potency acts quite naturally in sequences, providing Him full knowledge, power and pastimes.]

This is the injunction of the Veda. God has multifarious energies: *vividhaiva śrūyate*. Only the names are different. Somewhere it is Rādhārāṇī, somewhere it is Sītā, Lakṣmī and somewhere Durgā. In this way, all these are energies of God, everyone is appointed for a specific work.

God is energetic element. It is said in *Bhagavad-gītā*:

mayādhyakṣeṇa prakṛtiḥsūyate sa-carācaram
[Bg 9.10]

[This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again.]

This nature is the energy. Energy is also of three kinds; ordinary *māyā-śakti*, *tatasthā-śakti* and *antaraṅgā-śakti*. From *antaraṅgā-śakti*, there exists God's *Vaikuṅṭha-dhāma*. This material world is by *māyā-śakti*, and we, living entities, are due to *tatashta-śakti*. So we all are included in energy element, not in energetic element. Just like energy depends on energetic, in the same way if energy element remains in shelter of energetic element, he will be happy.

Just like we have in our country, at least till now, nature or *strī*, the women who are in shelter of their husbands, they are peaceful and happy. And those who have left their husbands, and want independence, are in distressed. You see, I have seen in Europe and America, there the girls are extremely distressed, because they are independent. And scriptures say that woman should not be given independence, otherwise she will be unhappy. She may be under the shelter of her father, or her husband, or under the care of her son. Her happiness lies in this. If she becomes independent, she will not be happy.

By nature—*prakṛti*, *prakṛti* means something that remains dependent on *puruṣa*. Similarly we all living entities are *prakṛti*, marginal energy, living entities. In *Bhagavad-gītā* [Bg 7.5]: *apareyam itas tv me viddhi prakṛtiṁ parām*.

[Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material

nature and are sustaining the universe.]

So there is another *prakṛti*, what is that? Living entity. So living entity is a *prakṛti*. He can not be *puruṣa*. Just like a woman, if she becomes a man by deception, she can not be a man, she can not do man's job. Similarly we all belong to the *prakṛti* element. Living entity, *prakṛti*. But *parā prakṛti*. *Uttama* [superior]. This *aparā* [inferior] *prakṛti*. These are all given in scriptures. So the *prakṛti* element will be happy by becoming dependent on God. And those who want to be independent and pretend to be *puruṣa*, are never happy. This is not possible. Why? Because he is independent, it is artificial. Therefore the injunction of all the scriptures is “depend on God, take shelter at the lotus feet of God and be happy”.

*sarva-dharmān parityajya
mām ekaṁśaraṇam vraja
[Bg 18.66]*

[Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.]

Then he is happy. And if he talks nonsense, then it will not be fruitful. He will never get happiness: *na sukham na parām gatim* [Bg 16.23]. No happiness, no *siddhi*, and no *parā gati*, only waste of time: *śrama eva hi kevalam*.

[But he who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.]

Thank you very much. Hare Kṛṣṇa. [End]