

82.12.19.A

Devotee: What is the reason the westerners are not allowed in the Jagannātha Mandir?

Śrīla Śrīdhara Mahārāja: Because they strictly observe the physical purity. So even the *mṛdaṅga* they do not allow to enter. If *mṛdaṅga* is broken it will be considered, according to them, as this impure skin of cow.

The Sītā-Rāma _____ [?] of the *smārta sampradāya*, he had some peculiar religious conception, he tied the wooden sandal of his guru on his breast, chest. He always tied the sandal of his guru on his chest. He wanted to enter there.

The *pāṇḍāpur*, "No. The *pāduka* may be of your guru, your guru's *pāduka* may be pure to you, relative position, but we consider it as a *pāduka* so we won't allow you to enter with that *pāduka*. You must leave it outside."

They strictly follow the physical impurity, something, physical impurity with some mental modification. That is their custom. So they do not allow anybody, considering that the *mleccha*, the *yavana*, their habits both mental and physical are impure. That is very closely connected with *himsā*, animal killing, etc. And other customs also, rules of life not controlled, boisterous. Their conduct is not regulated according to the Vedic scripture so they're not allowed to enter within.

Even Gandhi wanted to enter into, with some followers of the out-castes, the lower castes, but they did not allow. And Gandhi also did not enter. He wanted to enter along with the out-castes of the society, the untouchables, but they did not allow him to do so. He had got great influence over the country but he was not allowed entrance.

But Gandhi's wife, she, without notice of Gandhi, entered there to have a *darśana* of Jagannātha.

And when Gandhi knew of it he chastised his wife very much.

"I did not enter, then why you went to see Jagannātha?"

So Gandhi was more a patriot than devotee. He thinks that his mastership over his wife is permanent, not to be modified even by the devotion of Jagannātha. He's wholesale master of his wife.

But according to us, his wife did right. The husband and wife, how long is the connection? Only this body, mostly this body connection. And connection with the Lord, the husband of husband, the master of all the world, in consideration of that, what is that nasty husband in comparison with the Lord of the world, the whole universe?

He wanted to check his wife that she should not go to the temple, for national cause, for the cause of his political creed. So God is within politics, political zone?

Haridāsa Ṭhākura never entered. Rūpa and Sanātana, they never entered, the temple. Not only so but Sanātana Goswāmī avoided the main streets where the servants, the servitors of the Jagannātha temple were always passing usually. He did not walk on the general street where the servitors of Jagannātha were always wandering here and there. Giving respect to the laws and by-laws that are current there.

Not only so, Sanātana Goswāmī has written in *Hari-Bhakti-Vilāsa*, "That what I am enlisting here, the rules and regulations for the devotees, a devotee should try to follow all these

regulations. But what is not mentioned, they may look after what is going on in the temple of Jagannātha, and do accordingly.”

So catholic in his faith to Mahāprabhu, because under Mahāprabhu, during the presence of Mahāprabhu, whatever went there we should take it as approved by Him. So we won't go to interfere. He's above law. His will is law. Law comes from His sweet will. This principle we must not forget. Everything is designed as well as destined by Him, not only designed but destined also. The whole universe designed and destined according to His sweet will. His position is so high and unchallengeable and it is Absolute Good. Rules and regulations are prepared only to take us to the Absolute Good. But Absolute Good is not under law, under these rules. That is above everything, independent. We're to prepare for that. Kṛṣṇa *līlā* is the very nearest approach to the Absolute Good, or other, the Absolute Good Himself, if we can realise so much. Whimsical, and that is the best conception. To put any restriction to the Absolute Good is to commit suicide.

Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Because He's good, not only good, but Absolute Good. We cannot know. Here, once, [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāja and myself had a talk.

Acyutānanda was present. Then after going from here to that blue house where Swāmī Mahārāja lived for three weeks, Acyutānanda asked, "What sort of talk did you have with Śrīdhara Mahārāja?"

Swāmī Mahārāja told, "You will faint to hear that."

Ha, ha, ha. Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: "You will faint. It's beyond the reach of your consciousness." That means you will faint. What does it mean? That is beyond the reach of your consciousness, unintelligible to you in your present stage of realisation. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol.

Rāmānujācārya once wanted to modify the rules and regulations that are being practised in Jagannātha's temple. But with this contemplation he slept there in a bedstead, and when he woke he found along with the bedstead his body is cast to Śrī Kūrmam, a few hundred miles far from Jagannātha's temple.

He awoke and found, "Where am I?" Ha, ha, ha. "I wanted to modify the regulations, to regulate the current, the present practices, rules and regulations of Jagannātha's temple. But I got a dream that, 'You are not to modify here, you go elsewhere.' Rāmānuja told that, "You have given me inspiration, order, to modify the existing rules and regulations that are going on in the temples. Now why do You oppose me?"

"It is for other temples but not for here." He got the dream. "You go and push your regulations in all other temples, save and accept this temple."

Puṇḍarīka Vidyānidhi was one who was considered to be the Vṛṣabhānu, father of Rādhārāṇī's incarnation here in Gaura *līlā*. He thought that, "What are these *pāṇḍās*, they are awkward people,

they do not know what is pure or impure, no consideration. The new cloth, which is smeared with boiled rice water, starch, that is mixed with the blood and that new cloth they have used for Jagannātha. These people they do not know what is pure or impure, this consideration.”

At night, he found that both Jagannātha and Balarāma, the two brothers had come to his bed and putting slaps to both the cheeks. In the morning he found, then also he felt, found, the people saying, “Why is there so much swelling on your cheeks?”

“Because this occurred at night. He’s saying, ‘This is not the place to suggest any change in the regulations that are going on under My direction. Don’t interfere.’”

With this, some special grant. Their special rule for that place. He’s Absolute, unquestionable. Only we’re to ask questions to understand this sort of possibility, how everything, all laws enter into the Absolute Good, ever conceived. Any law, that only enters ultimately in the Absolute Goodness. That is beyond our conceptions, mostly. Hare Kṛṣṇa.

patita-pāvana jagannātha sarvveśvara, vṛndāvana-candra sarvva-rasera ākara

[“Lord Kṛṣṇa is the purifier of the fallen souls, the Lord of the universe, the Lord of all beings, the moon of Vṛndāvana and the origin of all *rasas*.”] [*The Songs Of Bhaktivinoda Ṭhākura*, p 92]

Bhaktivinoda Ṭhākura, when enumerating one hundred and eight Names of Kṛṣṇa, then he mentions in the last, *patita-pāvana*, Jagannātha has come to save the fallen. And Kṛṣṇa, His peculiarity is that He’s the emporium of all *rasas*, *vṛndāvana-candra sarvva-rasera ākara*, the very source of all sorts of ecstasy personified. That is Kṛṣṇa. So Mahāprabhu is also *patita-pāvana*. He passed most of His time there in Jagannātha, the major portion of His life spent in Jagannātha, *patita-pāvana*, saviour of the fallen.

Hare Kṛṣṇa. But everything has got some peculiar thing. The doctor will prescribe a medicine. “You can take that, any diet you can take, with only with the exceptions of two of three.” He will comment. So in Jagannātha also we see, very liberal, but with the exception of a few, like that.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

In the beginning when I came to this line, to appreciate Mahāprabhu, I thought, “If Mahāprabhu is the incarnation of God, then why did He not overthrow the Mohammedan rule? Why did He tolerate the Mohammedan rule here in India? Easily He could have overthrown.” That was my question. But gradually I came to know that this is a very trifle thing. This Mohammedan rule, that is the political life, which has got nothing to do with spiritual life.

Rather, as Queen Kuntī, she welcomes adversity. “Keep me always in a dangerous position. That will be convenient for me to pray for Your grace. And ordinary, worldly, favourable circumstance, that will encourage me to engage more Your valuable grace. So always keep me in adversity.” That was her prayer.

So, the political environment, social, all other campaigns have got no value. According to the result of my *karma* I shall be put in a particular environment and I must start my spiritual life from there. Where I am according to my own past *karma* I must begin my work, conquering all those *samskāras*, the mental encasement within which we are living. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

*tat te 'nukampāṁ susamīkṣamāṇo, [bhuñjāna evātma-kṛtaṁ vipākam
hr̥d-vāg-vapurbhīr vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

[Lord Brahmā says: "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom. He attains to the plane of positive immortality."]

[*Śrīmad-Bhāgavatam*, 10.14.8]

Not only we shall have to live without complain where we are, but moreover we're to consider that this is what is really necessary for my upliftment. In this way we're to accept, 'Whatever adverse things come to us, Oh, the grace of the Lord.' This positive angle of vision of goodness we must have to deal with them. This is *the* necessity, this was just necessary for me. There is no error in the calculation of the Lord. It is extended to me for my benefit, the test, and I must have to stand this test, then I shall make progress. I have got the chance to have my progress in life and this opposition I must have to cross, I'm to face and cross. This is given by Kṛṣṇa to facilitate my progress in life. In this way, in optimistic way, we're to face all adverse circumstance. It is advised in *Bhāgavatam*. Then only, very easily and shortly, we shall cross these walls of misunderstanding, this *māyā*, and we'll be liberated. Not only liberation but with some participation into Kṛṣṇa consciousness, a life of dedication.

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Śrīla Śrīdhara Mahārāja: ...went to Padmanath temple, Sri Rankor [?]. We had our *tridaṇḍa* in hand, *sannyāsī*. They did not allow us to take the *tridaṇḍa* within the temple. Ha, ha. A local fashion. They may think, "What is there we don't know," in this way.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!
Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

Parthamitra: Mahārāja, Parthamitra. I have a question. I have heard two things; one is that a Vaiṣṇava *sannyāsa* is the devotional line; and then I've heard that it's a formality, or like *varṇāśrama-dharma*.

Śrīla Śrīdhara Mahārāja: No. The outer touch of the *varṇāśrama-dharma*, *sannyāsa*, but it has got its positive side. Both are negative and positive. The negative side is this - that it is a symbol that one who has accepted, the three *daṇḍas* represents thought, word, and deed. He won't use his thought, word, and deed for any exploiting type, nature, for any exploiting aim, object, he should not. But the positive side he will punish these three, thought, word, and deed and engage them in the service of Kṛṣṇa, Nārāyaṇa. Then it becomes Vaiṣṇava. Do you understand?

Parthamitra: Yes.

Śrīla Śrīdhara Mahārāja: The negative side, that is *sannyāsa*, that he won't use his word, thought, and deed, three things. Three *daṇḍas* representing three aspects of our life, thought, word, and deed. It won't be used for any material purpose, mundane purpose. At the same time the Vaiṣṇava

sannyāsa is there and should be used for the service of Nārāyaṇa, Kṛṣṇa. Then it becomes Vaiṣṇava connection, the positive side is there.

Those that do not believe in the positive side of life, they may accept it only that, "We must not use our thought, word, and deed for mundane purpose." They will prefer, "No, no, silence."

But Vaiṣṇava *sannyāsī*, he will prefer Kṛṣṇa *kīrtana*, in this way, the positive side they have got. *Tridaṇḍa*, these things, these three aspects of life should be controlled, should be punished. *Daṇḍa* means punishment. Our thought, word, and deed should be punished, so they may not interfere with the incidents of this mundane world, must check them. That is one side. But the other side, check them not to be used in this object of life, but use them for spiritual object of life. This is Vaiṣṇava *sannyāsa*.

Parthamitra: Mahārāja, but a *brahmacārī* and *gṛhastha*, he should also use his body, mind and thought.

Śrīla Śrīdhara Mahārāja: Yes, everything, this is a peculiar, this will remind you, it does not mean that one who has not taken *sannyāsa*, he won't use. A *gṛhastha* will also do, a *gṛhastha paramahansa* who's a *parśada bhakta*, he also can come without *sannyāsa* in a householder's form. He may not have the sacred thread also, anything. But still, the necessity of all this is to remind us of that life. That is healthy, the sacred thread, the red cloth, the *daṇḍa*, always gives us caution. "Think that you are meant for, you have dedicated your life for this. So beware, don't misuse, don't misuse your red cloth, don't misuse your sacred thread, don't misuse this Tulasī *mālā*." It will remind us always. The utility is there.

A *siddha-mahātmā* may not have red cloth. Sanātana Goswāmī and others, they had the white cloth, minimum necessity of cloth garment. Not red, not *daṇḍa*, not sacred thread, without them also pure life is possible. But for the beginners these things will be helpful, so they're introduced into the society of the Vaiṣṇava school in the lower class, plane. And sometimes the higher, they also come to accept these lower emblems, as Mahāprabhu took *sannyāsa*, in order to help the public that this sign, this sort of dress, is the dress of a world Ācārya, so we should give respect to them.

If he's in ordinary dress the people won't show any respect or give any attention to his words and advice. But if he's, just as a policeman, if he's in his dress, in uniform, people will show some respect, to the police, to the military. But a military man or a policeman may patrol in plain dress also, and do even higher service. Still, it is necessary for the society to regulate. So this is something like a uniform that we're meant for this. The society should learn to take them as the teachers, the holy men, we should deal with them very gently for our future benefit. The society will also get their benefit, and the man will also get some instruction.

"Oh, I should not mix with anyone and everyone. I must show my ways to keep up the standard, the model of the teachers." All these things for this. Otherwise independent of all these things a man can also grow in spiritual life. Without taking the role of *brahmacārī* or *gṛhastha* or *varnaprāsthā*, internally he may grow, his heart within.

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

Devotee: Mahārāja, how does one understand, or deal with, the temporary fall down of a *sannyāsī*, or of a *brāhmaṇa*? What is the correct understanding?

Śrīla Śrīdhara Mahārāja: There we shall take that he had some offence for which he could not keep the standard of his life expected by his Guru Mahārāja. That should be the general way of thinking about them. Some previous offence is taking its course, not allowing him to go on smoothly in the way of his realisation, suddenly came and stopped it, checked, previous action of offence. Evil action or offence against a Vaiṣṇava, in particular cases we're to see. Sometimes Vaiṣṇava *aparādha*, and sometimes in ordinary lower cases, that previous bad *karma* can come and stand in his way of progress. That should be taken.

So we'll always be cautious with our free will, free choice. Our free choice, just as a minor, he requires the vigilant eye of the major guardian, so also, our free will in immature stage is surrounded by so many misdirections. So it will be safe to be under the guidance of a bona fide guardian, always, in our lower stage, until we attain the major. Major in the spiritual line, minor, we should always try to be under the vigilant eye of a spiritual guardian. That is necessary. Hare Kṛṣṇa. Gaura Hari bol.

Vidagdha Mādhava: So Guru Mahārāja, how is it possible if one has initiation and his *karma* has been removed, how is it possible for his previous *karma* to check him?

Śrīla Śrīdhara Mahārāja: What do you mean by initiation? Initiation means at once all *karma* finished? It does not say like that.

Vidagdha Mādhava: No.

Śrīla Śrīdhara Mahārāja: They're given the chance, entrance, admission. When the doctor has accepted a patient that does not mean that immediately he's cured. He must follow the direction of the doctor, take proper diet and medicine, then he may expect that he'll be cured shortly. To call the doctor and have his prescription does not mean that he's fully cured, the patient. Come to practical thinking, why hover, wander in the world theoretically, imaginary.

Vidagdha Mādhava: I was told in ISKCON that at the time of initiation previous *karma* is taken away. It's not like that?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. That is told, when one has called for a good doctor and accepted his treatment, your cure is guaranteed, in that way.

Otherwise, we're seeing that so many veterans are going down. Initiation, [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāja who gave a shake into the world, and his accepted disciples, he gave mantram, and they're also falling back. What is this? It is recommended but not final.

When you've got a good doctor, engaged a good doctor, under his treatment your cure is guaranteed, in that way. You're under his vigilant eye, but if you don't care to accept his guidance and secretly if you take evil diet, then what will the doctor do? In this way, it's almost guaranteed. When you have got a good doctor your cure is almost guaranteed. You have to follow, that is. And also it is possible, if by taking unfavourable diet you're a little ill, then if the doctor comes to know that you have taken this bad diet, or did not use my medicine, then he will again take up the case more seriously and will cure you.

That sort of help we may get from the Guru and Vaiṣṇava. But our free choice is never snatched away. Unless and until we get, we find out from the innermost part of our heart real taste for the truth we're not saved. When taste has come:

*ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt [tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ*

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindu*, 1.4.15-16]

Ādau śraddhā, first, over the surface. Underground is *sukṛti*, then over the surface spiritual life begins with *śraddhā*, faith. Then *sādhu-saṅga*, our company with the *sādhu*, within that our surrender to Guru. Then *bhajana*, our serving life in many ways begins, *śravaṇa*, *kīrtana*, etc., *prasāda sevā*, all these modified. Then *anartha-nivṛttiḥ*, *anartha*, our attraction for things other than Kṛṣṇa, than God, gradually diminishes. Then *niṣṭhā*, continued attempt for the service, not for otherwise. Then taste will be created, real taste, taste proper for the truth will be created, awakened in our heart. Then we're safe, not before that. When the spontaneous taste within us is awakened for the truth we're safe. We can make fair progress from that time. Up to then we must remain under guardian. The taste will take me. 'I have got the taste, sweetness, so automatically I shall run towards that, very sweet.' Until and unless we find that truth is sweet, Kṛṣṇa is sweet, I'm not safe to go towards Him. So many things may take me hither thither. Hare Kṛṣṇa.

Devotee: Mahārāja, is Guru also under the law of *karma*?

Śrīla Śrīdhara Mahārāja: Not under the law of *karma*. Guru, as I told, from the examples of the *sādhus* and scriptures, three kinds. One comes from Vaikuṅṭha, from the land of wholesale truth, he comes here as agent to take them up. Another Guru, one step here, another step there, he takes, he carries the persons from here to there. And the last type of Guru, two legs here, but eyes are fixed there and he takes persons along with him to that position. Three kinds generally.

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