

82.12.23.C\_82.12.25.A

**Śrīla Śrīdhara Mahārāja:** Man of ordinary type cannot be able to understand *avadhūta* class of Ācārya, of *sādhu*. So they're told as *avadhūta*, that they're beyond all laws. They do not care for that, they're busy with their own. They do not care for the society. In their own way they're moving, they're of different section.

But those that want to do some good to the society, their case is different. They're to go on with some restriction, and by gradual development, in order to do good to the different sections of people at large. Suppose a big scholar, when he's talking with a similar scholar, he'll talk in one level. But when he's teaching a child, then he'll come to the level of the child and talk with him. Hare Kṛṣṇa.

So Mahāprabhu, what did He show in His *līlā*? When *rasa āsvādāna* only with a limited circle. At night, in the limited circle of the devotees, Mahāprabhu used to taste the *rasa*, the highest *rasa* of Kṛṣṇa and *gopī līlā*, all these things. But at large, in the public, *Nāma saṅkīrtana*. It was *Nāma saṅkīrtana*, not the tasting of the higher *līlā* of *rasa* in the public. And the *rasa*, the *āsvādāna*, the tasting of the higher ecstasy that is in the pastimes of Kṛṣṇa and the *gopīs*, in a limited circle, and that also in the dead of night.

Antarange sange kale rasa asvadana \_\_\_\_\_ [?] *Nāma saṅkīrtana*.

According to their status, go on *Nāma saṅkīrtana*. And when they will make sufficient progress, then they may be enlisted in that higher group.

...

The preacher, looking at the benefit of the ordinary public he should not do such things as may acquire a bad reputation for the mission. Cautiously he'll do, but privately he may do anything and everything for the service of Kṛṣṇa, privately. But publicly he'll have to modify his ways, so that may be acceptable to the general religious minded persons. Then gradually they'll be improved and ultimately they'll see that whatever is done for Kṛṣṇa, that is the highest realisation. But that is not very easy.

**Parama:** Guru Mahārāja, if someone is not pure and they perform an activity like drug smuggling, for Kṛṣṇa, couldn't that possibly increase their material attachments?

**Śrīla Śrīdhara Mahārāja:** Only imitating, then if certain portion is for Kṛṣṇa, that benefit he'll get and what is non Kṛṣṇa, for that part he'll have to suffer. If any mixed attitude is there, that will be divided. Whatever little tinge there will be for Kṛṣṇa, that much will be good. And what is for selfish purpose or any other adverse purpose, he'll have to pay for that.

**Devotee:** Are there any examples of this?

**Śrīla Śrīdhara Mahārāja:** Smuggling, there were some sections in connection with ISKCON, they're keeping in touch with ISKCON and they're engaged in smuggling.

**Devotee:** Why don't you take the example of Rāmānuja's life who built the temple by smuggling, stealing?

**Śrīla Śrīdhara Mahārāja:** They're smuggling, but if those smugglers have their own selfish object, then they'll have to suffer. And for that purpose, that Ācārya, after finishing his temple activity took them away to the river and made them drown.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** So they may not utilise it for their own purpose, he utilised it for the Ranganātham. But further, they may go on with that sort of dacoity, so their life was finished, put to end.

"You don't do it for yourself. I have done it through you, utilised you for the Lord. I'm guarantee there. But afterwards you will do it for your purpose, so I make arrangements to end your life."

That dreadful step was taken by the Ācārya. In the name of Kṛṣṇa you will go on exploiting, yourself, and that will take you to hell. So it is a very difficult thing.

**Parama:** Guru Mahārāja, in that case, if the attitude is mixed, is it better to wait until the person is pure?

**Śrīla Śrīdhara Mahārāja:** I don't follow. And that was the cause for which I did not go to England. I can't understand the intonation generally; a defect in me. So what does she say?

**Parama:** If the attitude is mixed, is it better to wait until the person is pure, before they perform the activity.

**Śrīla Śrīdhara Mahārāja:** Yes, one should not venture until and unless he's \_\_\_\_\_ [?] that my attitude is pure. But at the same time it is difficult to understand one's own purity and judge. So general common sense should be applied.

*[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]

To our best sincerity we shall think and go on, and take the risk. To our best sincerity, and also consulting some bona fide *sādhu*, saint persons, and with risk. But with our best sincerity we shall do and then the Lord is there to help me, if I'm sincere.

*Na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati.* "If you're sincere in your attempt, still if there's any defect, I'm there to correct. It's My responsibility." He says.

What is *dharma*? In *Manu-saṁhitā* [2.1] the definition has been given, his recommendation.

*vidvadbhiḥ sevitaḥ [sadbhir, nityam adveṣa-rāgibhiḥ  
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]*

What is religion proper? *Vidvadbhiḥ, veda-vidbhiḥ*, who are expert in revealed scriptures, *veda-vidbhiḥ, vidvadbhiḥ*, means who are expert in revealed scriptures, *vidvadbhiḥ sevitaḥ. Sadbhir*. And what is practised by the real saints, and who are the saints who are indifferent to the loss and the gain of this mundane world. Such saints accepts them and practice in their life, the second symptom.

And the third, *hṛdayenābhyanujñāto*. And your inner heart will come to approve with sincerity. With these signs we shall approach towards religious realisation. Inner approval, approval of the inner heart, that is sincere \_\_\_\_\_ [?] And what is found in the practice of the saints that are indifferent to the loss and gain of this mundane world, and the third thing, or the first thing is who are expert, well versed in the revealed scriptures. These three things can give us assurance that we're marching in a right way.

Hare Kṛṣṇa. Gaura Hari. Hare Kṛṣṇa. Hare Kṛṣṇa.

**Vidagdha Mādhava:** If, some people, they're hesitating to accept 'the end justifies the means' possibly because in Kali-yuga there are so many cheaters, so many false and fallen souls, they may misuse this philosophy.

**Śrīla Śrīdhara Mahārāja:** What is your argument? I don't follow.

**Vidagdha Mādhava:** The end justifies the means...

**Śrīla Śrīdhara Mahārāja:** So what is the end means popular opinion? The opinion of the public, that is the end?

**Vidagdha Mādhava:** No, say, I can kill someone for Kṛṣṇa, so the end, killing is justified, because I'm doing for Kṛṣṇa. So someone may be afraid to accept that. He may be afraid to accept me as representing Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** Yes. But his justification will come as much as he's concerned with the real truth, and not in hallucination.

The difficulty is there always, that our relative position and the absolute position. And what is the progress from the relative towards absolute? And in the absolute consideration also there are higher relative things. That is by Yogamāyā, that is high above. But in the present, how much misunderstanding and how much truth? That we must have separate conception. And the whole thing is discussed in that way. That must have basis in the revealed scriptures, it must have in the practice of the *sādhus*, and it must have my heart's approval. By the consideration of these things the whole risk is one's hearts approval.

How have you come? So within Christianity, your own creed, you were attracted by Swāmī Mahārāja's lectures, advice. The responsibility is where? Responsibility with the person who makes the choice, leaving Christianity, Buddhism, or this, that, come to hear Swāmī Mahārāja. Why? Who

has taken this risk of leaving his own association? The heart who is enlightened with revealed scriptures advice, as well as practices of the *sādhus*. And he himself is the real responsible, who comes, who accepts. He's to take the risk, who wants to be gainer he must take the risk. "I'm dissatisfied with my circumstances. I want something special, gain." And as much as I feel, I shall do that, accept that, at my own risk.

That is on the surface. And we're told that our *sukṛti* guides us.

*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."]

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

A fortunate soul, and what's underlying the constituent part of this fortune? That is *śraddhāvān*. Below *śraddhā* there is *sukṛti*. There is *ajñāta-sukṛti* and *jñāta-sukṛti*. That unconsciously my energy is utilised by some *sādhu*, and in *brhamite*, in exchange of that I got some *sukṛti*, good elements in me. And that develops into *śraddhā* on the surface.

*[bhaktis tu bhagavad-bhaktasaṅgena parijāyate]  
sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ*

["Actually we can recognise a *sādhu* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhu*, and the *sādhu* gives us the interpretation of the *śāstra*. So *sādhu* and *śāstra* are interdependent, but the *sādhu* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhu*, but to know who is Guru, who is *sādhu*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhu*, both of the Guru as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*."]

[*Brhan-Nāradya Purāṇa*]

And that *sukṛti* guides me to select the company of a *sādhu*. And then we come to a *sādhu* and I find that it is very hopeful, very promising, and we accept by our inner approval. We take the risk of leaving our society, our religion, our country, and come to that, realise that end, highest end of our life.

And then we come in comparative study. When we take the life of a preacher, we're face to face with comparative study of religious different conceptions. And we have to meet, and we have to strengthen our faith and go on.

So *kīrtana*. *Kīrtana* means preaching. Not aloud, only with high voice to chant the name. *Kīrtana* real meaning is preaching, to shake the atmosphere, environment. And the reaction will come, and we'll have to go and meet those reactions, and to develop our own internal position, and then to march on. In this way, *kīrtana* means this. Especially in Kali-yuga, offensive for offensive. Offensive environment and we have to give with offensive, attack and demolish, and go.

Consciously we march, not a blind impression, through the blind impression. Then we shall have to suffer the setback. Our march will be conscious and firm and considerate. Otherwise there's possibility of a setback, to come down again. And march must be thorough, that we're not to retrace back.

**Vidagdha Mādhava:** Guru Mahārāja, you say “demolish and go.”

**Śrīla Śrīdhara Mahārāja:** Demolish the outside misconception representation; the representation of misconception to demolish, to clear up. Just like the mist, ignorance, that to demolish. Nescience, to demolish, to destroy the nescience, the ignorance, the misconception that I find outside me in this world.

A good health; suppose one has gone in an unhealthy place or in hospital, so many germs are coming from different quarters to attack one’s body. And the body will have some resisting power. And those that germs will come to attack in the hospital, the germs are emanating from his body will kill them, demolish them and he will go. And if weak, then those germs will come and attack and kill him.

Hare Kṛṣṇa. Gaura Hari.

**Devotee:** \_\_\_\_\_ [?]

**Vidagdha Mādhava:** In the talks between Rāmānanda Rāya and Mahāprabhu, so many levels of devotion are discussed, and *varṇāśrama* is one of the first presented...

**Śrīla Śrīdhara Mahārāja:** Yes. Beginning from *varṇāśrama*, then They’re going higher and higher realisation, yes.

**Vidagdha Mādhava:** Would this necessarily take lifetimes, or possibly...

**Śrīla Śrīdhara Mahārāja:** That depends upon the particular cases, particular case. It is not a general thing; particular cases. One may finish a long course in a few weeks, or a few years. Another he may take it a long, long time. That it depends upon the particular.

**Vidagdha Mādhava:** What is the cause that one advances so quickly and another...

**Śrīla Śrīdhara Mahārāja:** You’re giving the same question a thousand times.

**Vidagdha Mādhava:** Oh, I see.

**Śrīla Śrīdhara Mahārāja:** Try to realise things then you will be able to answer these questions. Mere repetition of only one question in different colours, a hundred times, there’s no credit. Try to realise deeply what is told. Try to understand deeply, think. The same thing in different ways, the same question is coming. “How to?” More than a thousand times.

Only with the help of *sādhu* and *śāstra* we’re told. To create change within us only these two things have been recommended always, the passive and the active association, higher; due to that. And we must submit to them and they must apply us to obey them. Then it will be. The *anartha* will cleared and we’ll be able to know things. Only service can change us. That is association of the *sādhu*, to obey them.

Just as a patient can improve only with the help of the advice of the good doctor; real, bona fide doctor. The diet and the medicine from a bona fide doctor can help the patient to get out of the disease. So we're patient \_\_\_\_\_ [?] yoga, this mortality. We're in the midst of mortality. Mortality has attacked us in and out. And how to get out of this disease of mortality, that is the general question. So, according to the doctor's advice we are to deal, to take medicine and to take proper diet, and to obey his instructions. Thereby I get out of the disease of mortality. That influence of the mortal environment has captured me in and out.

And to get out of that, and to have a clear atmosphere, of pure consciousness; Kṛṣṇa consciousness, pure consciousness. And through renunciation of this mortal zone we're to go towards Vaikuṅṭha, and then Goloka, that atmosphere, that consciousness, by the association of the saints of that realm. In this way we can come out of this unhealthy environment that has absorbed us within it, to get out of that, with the help of the saints and the scriptures. Sometimes scriptures, and whenever available, saints. By their association, their influence, we're to immolate our condition.

Every second, every moment, thinking about what I'm about? What for I've come here? What is the real principle that I am? Looking at it, on my front, I am going to my aim. So always making himself very intensively busy about that. Even in sleeping also, that influence we should trace. It must pierce through into the innermost heart, capture all my existence, it will be in the dreams also. Every aspect of life must be coloured with this religious feeling of Kṛṣṇa consciousness. Talking, moving, eating, even passing stools, everything must be connected. The *paramahansa* have always wholesale connection with everything of it. Every aspect of his life is connected with Kṛṣṇa consciousness, even passing stools, passing urine. That also can be connected with that, in *paramahansa* stage, Kṛṣṇamoya, wholesale captured by Kṛṣṇa consciousness. But to keep my health ready and proper for the service, day and night, always I shall aspire and hanker how it may be purified and it may be acceptable by Gurudeva, through Gurudeva to Kṛṣṇa, in this way.

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

Not a tinge of selfish view or object should be there in any sort of activity, even a step forward for Kṛṣṇa's cause, not for my comfort. But to keep up my health for the service of Kṛṣṇa I shall make arrangements. Not abruptly, give you a jump and to fall and die. *Yukta-vairāgya*. That is possible in my stage. But I shall be very much eagerly try to transform me wholesale for the utilisation of every part of mine, mental, body, everything for Kṛṣṇa's satisfaction. That should be helping to us, to get out very shortly from this mundane towards the eternal blissfulness. We must be very much earnest in our conversion, transformation.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.  
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Today I close here the class.

...

**Vidagdha Mādhava:** Bhāgava has one Christmas question. Today is Christmas.

**Śrīla Śrīdhara Mahārāja:** Who? Bhāgava?

**Vidagdha Mādhava:** Yes.

**Śrīla Śrīdhara Mahārāja:** Where is he? What is your question?

**Bhāgava:** The Christians very strongly believe that Christ will appear again, because Second Coming of Christ.

**Śrīla Śrīdhara Mahārāja:** It's mentioned in the Bible?

**Bhāgava:** Yes, and they believe it will happen again soon.

**Śrīla Śrīdhara Mahārāja:** Maybe, it's not impossible. In different layers, different type of instalment, different layers there are. It may be possible. And that sort of hope is given everywhere, in almost every department of theology, that sort of assurance is found. In *Bhagavad-gītā* in general.

*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]

"I create Myself, that means I appear when such most acute undesirable position comes here. I come down to set right everything."

This is the general provision, we find. So in every provincial conception of theology or religion that sort of hope is not unreasonable.

The Muslims say their \_\_\_\_\_ [?] is the last one, they come from same lineage. The Muslims, they have got their *guru paramparā* common with the Christians. Only this exception, that they think that Mohammed is the last \_\_\_\_\_ [?] The Christians do not recognise that. Otherwise, Moses, Abraham, and so many other predecessors in the religious line are accepted by both the clans.

Maybe from different plane, the reaction may occur from different plane. It is not unreasonable. Political for political, then religious for to make political cruelty. It may come. And different conceptions of religion, different instalments, quality and quantity; different varieties according to that. So it may come. Not impossible. But they come with that sort of news.

If Christ comes, he will come with Christianity not with Vaiṣṇavism. So many Avatāras in Indian theology, if any of Them come, They repeat, They'll come with the same thing. Classification in the religious conception; all are not one and the same.

**Bhāgava:** This classification is due to lack of full knowledge on his part. His limited teachings is due to lack of...?

**Śrīla Śrīdhara Mahārāja:** This has been dealt with many times. Many times this has been dealt with already. The same question is being repeated.

Jesus has got his own jurisdiction. So many others they have got their jurisdiction. And that has been drawn into comparison, and then everyone asserts that his is the highest, the most catholic. Everyone demands that. But still there is a possibility of comparison. And if anyone has got faith in that sort of comparison he will come to take, to weigh the religious heaviness. How much weight is in which measurement?

\_\_\_\_\_ [?] the measuring substance, what is that? Measuring lump of iron?

Money measurement, the sterling, the pound, then the dollar, then the yen, then the rouble, rupee. Everyone in his own line, it may be absolute. But gold is to come between and to make harmony amongst them. The common measurement, it is taken in to measure how much value is where. How much in the rouble, how much in the sterling, how much in the dollar. Gold has to come to decide, the common measurement. So that sort of criterion is to be found out.

And then to apply in every conception of theism, and then to draw, how much value is where. And not only there, but even in the *śanta, dāsya, sākhyā, vātsalya, mādhyā*, each one asserts that, "Mine is the best." But still there is *taṭasthā-śakti*, independent possibility of thinking, and to compare them, it is there.

It's a thousand times I've told it here.

**Bhāgava:** One Mr Kennedy, he wrote a book published around Nineteen Twenty Five called *The Caitanya Movement: A Survey*.

**Śrīla Śrīdhara Mahārāja:** That I know. His caitanya means that of the *sahajiyā* caitanya, not Gauḍīya Maṭha. He was anti Gauḍīya Maṭha. And to think what is Gauḍīya Mission, Caitanya Movement, he took generally this Rāmadāsa Bābājī party, an easy food. And Gauḍīya Maṭha is a hard nut to crack. So none approached Gauḍīya Maṭha, to accept that they're preaching the ideal of Caitanya really. They're afraid to approach Gauḍīya Maṭha because they oppose everyone, that Caitanya's cult is the highest. So not an easy fodder to them, of the western scholars. The Gauḍīya Maṭha not an easy fodder, that anyone will come and eat.

**Bhāgava:** Mr Kennedy had some very strong personal motivation.

**Śrīla Śrīdhara Mahārāja:** We do not care for that. Anyone out for his pleasure, or mad with his own scholarship, he comes to measure anything, then we discard them thoroughly.

**Bhāgava:** I just browsed through the book.

**Śrīla Śrīdhara Mahārāja:** Now, no time to lose, to mix and talk with them. We must have a standard with whom we shall talk, a general standard. So I was thinking for a few days, from a few days I'm tired.

Akṣayānanda Mahārāja has gone, after that this thought came, that this is not a place of an inquiry office. Anyone putting some question and he'll get some answer. It's not so, not an inquiry office.

It must have its dignity as it is mentioned in *Veda* and *Bhāgavata* and *Bhagavad-gītā*. The inquiry must have to come to a particular level, *paripraśna*. Inquiry should come in a particular form as *paripraśna*. And that means *praṇipāta, paripraśna, sevā*, three relative things, surrender, and inquiry, and with service, serving mood. "I want to accept. I want to give myself. I'm wanting.

I'm in quest of something where I want to sell my head." With this spirit one comes to inquire. That is *paripraśna*.

And before, surrender, that means, "I have finished all my inquiry everywhere, and this is my last time." *Prañipāta*. *Prañipāta* means to fall before one's feet. With this idea that, "I have finished all my possible engagements with anywhere and everywhere, and exclusively I have come. I'm searching where to sell myself, to give myself. With this spirit I have come, and not to satisfy my curiosity."

Otherwise it will be a waste of energy. We've not so much energy to meet with those inquiries. It must be sincere, and sincerity to the measurement that I want to offer myself wholly. I'm seeking something, and not to satisfy my curiosity I shall compile a book and mention so many opinions, I want another one to add to it. Not like that, not inquiry office. Anyone from anywhere throwing a letter, "I require the answer about these things." I don't like to cooperate with them, no time, no energy.

Those that are very earnest, sincere, they'll be able to catch the points. Otherwise, hundreds of times I shall mention the points and they'll miss it, and again will come that question. But, the degree of earnestness, once caught in the ear, they'll catch it. "Oh, long searching thing, that thread I have got." Once or twice or thrice, they will catch the point, otherwise...

.....