

83.10.20.B_21.A_22.A

Śrīla Śrīdhara Mahārāja: ... "we must come down to his level. So your men that are fond of intoxication, to canvass them we should come down to their level. And we ourselves will take intoxication and so many other objectionable things, and that is sanctioned in *Gītā*."

He has quoted one *śloka*. *Vidvāms tathāsaktaś, cikīrṣur loka-saṅgraham*.

*[saktāḥ karmaṇy avidvāṃso, yathā kurvanti bhārata
kuryād vidvāms tathāsaktaś, cikīrṣur loka-saṅgraham]*

["O Arjuna, as ignorant, attached persons work, the wise must also work, but without attachment, in order to protect the *svadharma* or religious principles of those who are competent to follow the path of action. The difference is not in the actions of these two classes of men, but in their respective attitudes of attachment and indifference."] [*Bhagavad-gītā*, 3.25]

"Only to capture people of a particular group, one preacher he may without internal attachment, he may accept that sort of external habit only to capture those classes that are fond of intoxication and others. And if one does that, Jayatīrtha Mahārāja, to capture the so called intoxication and other bad habits class, then where is the fault? Why do you abuse him? It is in *Bhagavad-gītā*, it is mentioned there. *Vidvāms tathāsaktaś, cikīrṣur loka-saṅgraham*. To capture the mob he has - though internally he does not want that, not addicted to that, but externally he's accepting those habits to mix with them and then to capture them."

It is sanctioned in *Bhagavad-gītā* he says. *Tathāsaktaś, cikīrṣur loka-saṅgraham*.

At the same time there is in *Bhagavad-gītā*.

yad yad ācarati śreṣṭhas, tad tad evetaro janaḥ / sa yat pramāṇam kurute, lokas tad anuvartate

["The general masses imitate the ways of great men. They follow whatever the great personality accepts as the right conclusion."] [*Bhagavad-gītā*, 3.21]

The leader's life should be ideal so that men in general have respect for their high character. And if they do what is not admirable in the society then people will go to do that, opposite direction is also there. We're to adjust. Hare Kṛṣṇa.

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
[rakṣiṣyatīti viśvāso, gopīrtve varaṇam tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatīḥ
evaṁ paryāyataś cāsmīn, ekaikādhyāya-saṅgrahaḥ]*

["The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.100] & [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 9-10]

How much one should go forward to capture whom? What is his value? All these local things should be considered.

First went to America and began his independent life he had to eat many a time food which was in association with the meat and wine, all these things in the refrigerator. Here is meat and here is vegetable. And he had to take that, for the sake of Kṛṣṇa's service. But not in a normal position. Sometimes it may be necessary to go out of the way to do something. But that will depend upon the sincerity and the degree of the importance of the work, all these things. And he had not accepted that permanently for his general life. But for particular time he had to take the risk, of taking *prasāda* and to fulfil his body, which had such contamination there, and the scent also there, had to tolerate anyhow for the great work.

And we're told that once Brahmānanda and who? They imprisoned him for three days.

Vidagdha Mādhava: Yes. Rāmānuja Mahārāja.

Śrīla Śrīdhara Mahārāja: And no food, or gave some food? Imprisoned him three days.

Vidagdha Mādhava: No food.

Śrīla Śrīdhara Mahārāja: No food. So he had to tolerate that. That is not normal. But that is not to acquire the habit. Hare Kṛṣṇa. Hare Kṛṣṇa Gaura Hari. Gaura Hari. Gaura Hari. Nītāi Gaura Hari bol.

Vidagdha Mādhava: Guru Mahārāja. In Rāma *līlā* there's ethical culture? Some practice of virtue is there, some support for that.

Śrīla Śrīdhara Mahārāja: To certain extent. Rāmacandra took remnants of a *caṇḍāla*. That was not the lawful practice there for the *kṣatriya*. Did something uncommon, and mostly He abided by the moral law of the country, but not always.

Rāmacandra killed Bali, not in front to front fight, but as a thief, from behind the area, tree, threw an arrow to kill him. That is not moral.

Vidagdha Mādhava: No, that isn't even *kṣatriya*.

Śrīla Śrīdhara Mahārāja: Then one *śūdra* gentleman he engaged himself in penances. Rāmacandra, asked by His Guru Vasiṣṭha, beheaded him while he was engaged in penance, one Sambuka. That is also not allowed by the law of the country. These peculiar practices we find in Rāmacandra. But they're for their justification, perfect justification there is. But in general committing the moral activities, ostentatiously.

So moral laws they should be respected as long and they're in consonance with the higher. That should be the good thought about that. Our good will should be like that. They're not absolute, they've got their relative value. If they're in clash with the absolute good then they should be rejected. So, *ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam*. Amongst the devotees they

accept what is favourable, what is unfavourable. Even sometimes truth may be unfavourable, so-called truth.

Vidagdha Mādhava: I ask these questions because I'm trying to trace out why in our Swāmī Mahārāja's Movement, why certain practices apparently seem to be missing. And there's ruthless dealings, harsh dealings. Instead of mercy, these positive qualities, we're finding some negative dealings, even amongst the Vaiṣṇavas. I'm trying to trace out how it is possible, these qualities are not being shown, in a more obvious way. Mercy, tolerance.

Devotees: _____ [?]

...

Devotee: ...in the spiritual world to merge and maintain individuality.

Śrīla Śrīdhara Mahārāja: _____ [?]

Vidagdha Mādhava: This is a tape recorder.

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja, do you hear, his question?

Akṣayānanda Mahārāja: Yeah.

Śrīla Śrīdhara Mahārāja: How do you feel?

Akṣayānanda Mahārāja: He's asking how is it possible...

Śrīla Śrīdhara Mahārāja: I know what he's asking.

Akṣayānanda Mahārāja: *Adhokṣaja*.

Śrīla Śrīdhara Mahārāja: Just as man is attacked with a spirit, with a witch, you know?

Akṣayānanda Mahārāja: With a witch, haunted by a ghost, or witch.

Śrīla Śrīdhara Mahārāja: Or a ghost, man attacked by ghost. Have you heard this? No?

Devotee: Yes, I've heard.

Śrīla Śrīdhara Mahārāja: How do you feel?

Devotee: I feel...

Śrīla Śrīdhara Mahārāja: His mind is there, and again ghost has captured his mind. So also the one may be absorbed in another.

Devotee: Peacefully.

Śrīla Śrīdhara Mahārāja: So these fellows, these *śāveśa*, to serve some purpose, and they have got some *sukṛti* for which they got the chance of living closely with the soul of Nanda, Yaśodā, and the *gopīs*.

You see, soul is like light, a candle. A candle's light, if you take another the light is mixed. You cannot differentiate this is the light of this candle, and this light is from that candle. Intermingled. So it is possible in soul also. A good light there, a meagre, bad light also comes and mix together in ray. Still, it has got its special individual characteristic. Unlike physical things. In *Gītā* [2.24], *sarva-gataḥ sthāṇuḥsa*. *Sarva-gataḥ* means like light, like a flame. Light, it spreads itself in a space. Light is not in a point, but the rays, another light comes and the ray of one mixes with another and makes it more intense. It may be removed and it may be rejoined. So soul is of that character, it can accommodate another soul within it, like light.

Devotee: Is this for training purposes for learning how to serve Kṛṣṇa that state may be there for some time?

Śrīla Śrīdhara Mahārāja: Yes. That sort of connection, suddenly good fortune they have got. From a particular group, particular section, they're allowed to keep such close connection with Yaśodā. And somewhat _____ [?] in the service Yaśodā also there. And they'll get a better chance in future.

Just as there is a bona fide group of officers, and someone from outside taken in by some arrangement and asked the bona fide group officer, 'accept this in your service. Incorporate him in your office.' And he gets a good chance of helping him and becoming more efficient. That is his good fortune takes him there and gives him a good association. A very closer and practical association to become good overnight.

Such similar, gets a good chance of having a closer connection, closer constant company of Yaśodā in doing her service to Kṛṣṇa. He gets that great chance.

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

Whatever is intrinsic to the good, no bad effect comes from there. *Ke?*

Devotees: Bon Mahārāja.

Śrīla Śrīdhara Mahārāja: Bon Mahārāja. Come this side, you all come that side.

...

Śrīla Śrīdhara Mahārāja: Such respect should be given there.

vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara

[Śrīla Bhaktivinoda Ṭhākura says: "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn."]

So high, if you want to look at it a little carefully it won't come within our jurisdiction.

pūjāla rāgapāṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshipping to us
and should be held overhead as our highest aspiration."]

The whole tenor of our Guru Mahārāja's preaching was this, that this should be kept always above. And we should never try to stare at Them carefully. The capital, we must reserve capital, which we must not dare to use. Standing capital overhead. Something like that. If we go to do that then we shall become *sahajiyā*. That is the highest quarter of the transcendental world.

Sometimes from far off we shall say whatever we hear through the Guru we want preach about them. But won't venture to make them in the objective line, being subject. So subtle, and so high, so respectful. So that is the be-all and end-all of our life, should be treated well. It is Infinite, the characteristic of the Infinite is like this. Don't dare to finish it, then we'll have to suffer from reaction if we attempt to finish the Infinite. Something like that.

...

...ego, he was very much eager to know about that from Guru Mahārāja. And he was called _____ [?]

Trespasser, or something. He was bold enough to enter into the plane where one should not. Respectfully, with special respect it is there. None should venture to force entry there. Always kept over our head. Still, that is all in our life, this *mañjarī* class. Not to be dealt like things in the street. Then it will drag them in the ordinary plane then value will disappear, we shall see some other thing, not the real.

If we're realistic then we shall be particular about the steps. *Ādau śraddhā, sādhu-saṅga, bhajana-kriyā, nartha-nivṛttiḥ, ruci, athāsakti, bhāva, prema bhakti, sneha, mana, pranaya, rāga, anurāga, bhāva, mahābhāva*, all these stages we must be particular with.

*[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]

And not from the beginning the highest prospect we shall try to snatch it. That will be ludicrous.

_____ [?] Only from the ground if we want to have the fruit of the top of the tree, ha, ludicrous thing. ‘Virajā,’ ‘brahmaloka,’ bhedi’ ‘paravyoma’ pāya, tabe yāya tad upari ‘goloka-vṛndāvana’.

[*upajiyā bāḍe latā ‘brahmāṇḍa’ bhedi’ yāya, ‘virajā,’ ‘brahmaloka,’ bhedi’ ‘paravyoma’ pāya tabe yāya tad upari ‘goloka-vṛndāvana,’ ‘kṛṣṇa-carāṇa’-kalpavṛkṣe kare ārohana]*

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa’s Lotus Feet.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.153-4]

Steps we must not omit, then everything will be falsified.

sakhyāya te mama namo ‘stu namo ‘stu nityam / dāsyāya te mama raso ‘stu raso ‘stu satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, Rādhā-dāsyam, wrote: “I won’t allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhyā*. Rather, I shall tend always to do the lower service, *dāsyā*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - “No, you are no longer to serve there; now you must serve in this higher category.”] [*Vilāpa-kusamāñjali*, 16]

That *āsābharair-amṛta-sindhu* [*Vilāpa-kusamāñjali*, 102], the author of that poem, he himself says, “We shall always try to tend towards *dāsyā rasa*, and not *sākhyā rasa*, not friendly *rasa*, or friendly relationship. But if we receive a force to come down to take us to that level, demand will come from there, from higher type. ‘Take him here.’ But our tendency will be always to go towards the lower aspect of service. That should be genuine. And demand will come from upper. So that sort of, that particular servant should be taken up to the family to this stage. *Dāsyāya te mama raso ‘stu raso ‘stu satyam*. Let my real attraction be towards the service. And *sakhyāya te mama namo ‘stu*. The confidential stage I try to show my honour there.” That Raghunātha Dāsa says, who is the author of *āsābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo*.

“Without You I do not want the Vṛndāvana, nothing, not even Kṛṣṇa.”

The author of that *śloka* he himself says. “Let my real internal sincere tendency be towards the service, and not there of friendship with Kṛṣṇa or the *sakhīs*.”

That is the key to success. The selection must come from above, and the demand must come from above to take us to be used, inductive process. Descending method, their favour should come to take one up. So it is not a matter of trial in *sādhana*.

What about his coming here?

Akṣayānanda Mahārāja: Did not mention an exact date.

Śrīla Śrīdhara Mahārāja: But previously...

...

...He gave admission in His *saṅkīrtana* party, persons from the lower classes.

Then Advaita Prabhu one day remarked in a stern way that, "Nityānanda has come and His dealings are very generous. Anyone and everyone is getting admission into this *saṅkīrtana* party. Now it is difficult for Us and for Śrīvāsa to keep our connection with this mob party outside."

This taunting remark, of course on Mahāprabhu. Mahāprabhu ran away very abruptly, quickly, and jumped into the Ganges.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: And Nityānanda Prabhu and Haridāsa Prabhu, They also followed Him with lightning speed. Mahāprabhu jumped, They also jumped. Nityānanda Prabhu caught by the hair, and Haridāsa Ṭhākura by the feet, and anyhow took Him up.

Then Mahāprabhu told, "Don't tell Advaita Ācārya that You have taken Me up from the Ganges. I shall hide in the compound of Nandan Ācārya. And You announce that I have entered Ganges."

Advaita Prabhu was informed accordingly, and He began fasting. Three days almost past, and information going to Mahāprabhu. "Advaita is fasting, and crying, wailing."

Then Mahāprabhu after three days perhaps He came away, came out of the Nandan Ācārya, from His hiding place, and met Advaita Ācārya, and told Him that, "The higher officer of a king, by whose order, so many men are hanged, even king has the power to hang that very officer." Ha, ha. "Who is the master, who is the dictator of allotting hanging, the highest capital punishment to all the subjects, even he may be allotted capital punishment by the king. So Kṛṣṇa is autocrat, and we're to mind that we're to abide by the decision of such autocratic order. Must be prepared. _____ [?] Ācārya. So you should not think otherwise. Give up Your old prejudices and come out."

So divine dispensation may be very cruel, even to the high officer. They're nominated Ācārya of Swāmī Mahārāja, but they have also to undergo such severe punishment from the high. We shall try to adjust ourselves accordingly. *Amāninā mānadena*. We have come to deal with infinite autocracy, so always careful about our position. No pride may enter into our heart.

trṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtaniyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

Ultimately we must have that sort of ideal in our mind, whatever we do, in whatever field, in whatever engagement we are at present. The highest trial is always awaiting me, so we should not

be allowed to be pumped up, in any way, at any position. At the same time we're to maintain that our Guru's position is not like that, they're still up. The Ācārya may be banished, but the mob, the lowest class event with the disciples. They came to their full, whole-hearted faith in one place, and now they're being robbed like so many properties _____ [?] That is more painful. So many articles, so many things. The men with his spiritual regard is being treated like that, so rashly, roughly, just be troublesome. How the faith is being... Of course those that are connected with false relationship their misfortune must be _____ [?] there, otherwise it _____ [?] But still it's painful scenery.

One country is defeated by another country, one nation by another nation. But the after effect when the victorious party come to loot the defeated that is a very painful scenery. When fighting mood they're fighting with one another, that does not matter. But innocent persons are sometimes...

But if we see, look at to the extreme, then of course nothing is bad. *Tat te 'nukampām susamīkṣamāṇo*. The test comes to give us promotion. Examination only for next promotion, we're to take like that. That sort of encouragement is with us, examination means promotion in the background.

*tat te 'nukampām susamīkṣamāṇo, bhuñjāna evātma-kṛtam vipākam
hṛd-vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk*

["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]

No error on the other side, with the highest authority. Highest authority is not erroneous, no faults, it is all perfect. We're to adjust with such an environment, and that will be very near to the highest plane, Vṛndāvana _____ [?] All cruelty that is shown, including whipping of the Lord Kṛṣṇa that is also service. Whipping of Yaśodā to Kṛṣṇa that is also service. Very peculiar thing. And that is Vṛndāvana.

Gaura Hari bol. So let us consider there must be some greater good on the back. Apparently it may be deplorable, it is all for the best. We're to adjust ourselves with that principle. That will be good for everyone.

Madhyama adhikāra, uttama adhikāra. We can't maintain our position in the plane of *uttama adhikāra*, highest position. But we shall always try to have our highest regard, and with that help we shall try to minimise our pains in the *madhyama adhikāra*. *Para-duḥkha duḥkhī*. There is one stage in the lower *uttama adhikāra*, they have got no pain for themselves, but they cannot tolerate the pain of others. There is such a stage in the soul. They do not care for their own pain, but they cannot but care for the pain of the others. That is a stage. After that *madhyama adhikārī*, after that they're above all feeling of pain of any type. It is all good. The depth of their vision is so much, that things which are very far is seen to them very near. So they cannot see any reaction, their deeper vision. And we cannot see, the length of our vision is small, so we cannot see the highest and the longest end, so we deplore.

Mother punishing the boy, in an abrupt vision mother is very cruel, but if the vision, the sight is little extended, 'O, to correct the boy then it's all right.' Something like that. All harmonising. Harmony is to be understood, to be read, and to be at ones nature earned, *sundar, sundaram. Satyam, śivam, sundaram*. Nothing bad can come from Absolute Good. *Sundaram*. To that extent our vision must be extended, must go. *Sundaram*. All harmony, all good, all love.

.....