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Jagadisa: Mahārāja. May I ask you a question? I must say I'm very young, initiated only two years, but I have some experience.

Śrīla Śrīdhara Mahārāja: Who is he?

Devotee: He's my disciple Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: What is his name?

Devotee: Jagadisa.

Śrīla Śrīdhara Mahārāja: Jagadisa. What do you say?

Jagadisa: Yes, my experience before being initiated and to be dedicated to service I was a psychologist. I made a lot of research about cultural shock and management development etc. I saw that many case in some experience the problems that the Hare Kṛṣṇa movement is doing it doesn't follow very scientifically a relative aspect. In other words sometimes they're very empirical, and sometimes they follow what Śrīla Prabhupāda did for certain time, place, and circumstance. But they're not attached to the new condition...

Śrīla Śrīdhara Mahārāja: So you come nearer. What does he say?

Devotee: What he wants to say Guru Mahārāja is that, these big American and western companies, when they go to some place, like for example in south America, they want to introduce a new product. So they make a big study of the place, the ethnic type of people and everything, and then they do the propaganda. And they're very successful in changing peoples minds. So what he wants to say is that we should also utilise these techniques and things and try to bring people Kṛṣṇa consciousness, and try to introduce Kṛṣṇa consciousness, utilising these modern methods, the way these big companies study the character of the people. And they more or less like they manage the situation.

Śrīla Śrīdhara Mahārāja: There should be some limits, how much we shall indulge to create favourable environment, how much money we should spare to create the favourable environment of the business. If I spare whole of the money to create the favourable environment then no capital to take the things for the sale. So *ānukūlyasya saṅkalpa*, we should create favourable circumstances. But there should be proportion in the energy that how much we can spare for creating favourable environment, and how much for dealing with the articles. *Ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam* [*Caitanya-caritāmṛta, Madhya-līlā, 22.100*]

Do you understand?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So it is also that a boy may be given some sweetmeat to get his sympathy and then to make him hear. As Haridāsa Ṭhākura he used to distribute some sweetmeat to the boy and then he asked him "Chant Hare Kṛṣṇa, Hare Kṛṣṇa."

But some are of opinion that some intoxication may be dealt, and we should also take some intoxication, because the people they love intoxication. So if we go in that much in that way then we'll be finished.

Am I clear, no?

Devotee: Yes, for me it's clear.

Śrīla Śrīdhara Mahārāja: Then you make him understand. That what will be favourable, that is a proportion. So much we go in advance for the creation of the field, and then energy must be saved for dealing with the articles, the proportion. But if whole energy is spent only to create the ground and nothing to purchase the thing and to sell there then I'm bankrupt.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Always try to keep connection with me by letters.

Christian missionaries, they're also taking that sort of temperament. They're going and they're attending the people, making hospital, then education institution, and helping in many ways. Then attracting their mind and then they say, "Come to worship Jesus."

Ramakrishna Mission is also of similar type. They also do some service to the people and attract their mind and sympathy, and then what they have got to say they say, like that.

But we're generally concerned as much as possible to utilise our energy for the real cause. And we're to spend as less as possible to create the environment.

With the simple - when Swāmī Mahārāja approached first in America, what energy he had to create a field favourable to him? Nothing. Empty handed. His own posture, gesture, nature, simplicity, and a few books. He began his work with *karatālas* in a park - "Gaura-Nityānanda, Hare Kṛṣṇa," with *karatālas* he began his life and a few books by his side.

Acyutānanda told me, "We were the first batch to approach him. Then we took him as one of so many hippies, he's also a hippy. He's sounding *karatālas* and Hare Kṛṣṇa and doing. And that *śikhā*, and the *tilaka*, and simple dress, a kind of hippy has come. Then when we approached a little closely then he gave one book to me, the *Bhagavad-gītā*. I saw, 'Oh, he's not a hippy. This is his book.'" Acyutānanda told, "My father he was fond of reading *Gītā*, but that *Gītā* was of Śāṅkara school. I was not much satisfied. But here in his *Gītā* I find that Lord is personal. That attracted me." Acyutānanda he told me. "Then I connected some friends, "He's not a hippy, he's a learned man. You see his books. He has got some deep purpose for which he has come. With some friends I connected and came to him and put ourselves at his disposal. He told 'he has come for such and such purpose.' Then we tried to help him. We rented some room, and took him there. In this way that was begun."

The capital is not always positive in the sense of this material world. But some other spiritual capital there may be, and when that comes to our help then of course a big success we can get.

Still, in ordinary sense we're to spend something to create favourable environment, and then to go on with our business. But there must be a proportion, how much we shall advance.

Generally an educated man when he's coaching a child he'll have to come down to the level of the child and then to speak with him, then gradually he'll take him up. So in this way we're to do something, but there will be some limit.

Jayatīrtha Mahārāja, one of the disciples of Jayatīrtha Mahārāja, from where he has written, quoted a *śloka* from *Bhagavad-gītā*?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

*[saktāḥ karmany avidvāṁso, yathā kurvanti bhārata]
kuryād vidvāṁs 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]

Loka-saṅgraha, that is to capture the attention of the ordinary people, a man should imitate some of his activity. And then he may be allowed to mix with them freely and then he can draw them up. *Karmany avidvāṁso. Cikīrṣur loka-saṅgraham*. Some disciple of Jayatīrtha Mahārāja he has given that. "We're publishing *Bhagavad-gītā* and this *śloka* supports us. The people are intoxicated so we also take intoxication and mix with them, get facility, and then we draw them up." That is his argument.

So, in *Bhagavad-gītā*, in other places it is given, *chāstram pramāṇam te* [*Bhagavad-gītā*, 16.24]. What the specialists of the scriptures they have given the standard, how much we should approach to the negative side to take them, to draw them towards positive. There is some limit.

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]

And *Śrīmad-Bhāgavatā* and many other *śāstra* it is said that never you lower your standard by mixing with those intoxication, this *kalisthan*, *dyūtarṁ pānam striyaḥ sūnā* [*Śrīmad-Bhāgavatam*, 1.17.38-41]. This gambling, *pānam*, this intoxication, and unlawful connection with the men and women, and *sūnā*, and slaughtering, killing of animals. We must keep ourselves aloof from four such commitments.

So do you think that it's going to answer his question?

Devotee: Yes.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: All right, a proportion there should be, that how much capital I have got, and how much I can go down to take one. One is drowning in the water. I should like to take him up. But how much I shall take risk to take him my mission may be successful. If carelessly I also jump and both will die, drown. But that is not laudable. Making my position safe if I can take the risk and take him up then I'm also saved and he'll also be saved, otherwise both will have to drown.

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

Generally that depends upon the personality, how much risk one can take, the rescuer, his power, his intelligence, his capacity, it depends on him.

Haridāsa Ṭhākura was there, Mahāprabhu's *parṣada*, he was in a secluded place, he was chanting the Name. Then one *zamīndār* of a very villeint [?], he anyhow wanted to dissuade Haridāsa Ṭhākura.

"That he's a Mohammedan born man, and he has become so much *sādhu*, all-taking His Name, and showing devotion to Him." He could not tolerate, he designed that his character must be spoiled. So he sent some prostitute and he told the prostitute, "I shall reward you, give you immense money if you can entice that man."

So that beautiful lady she approached Haridāsa Ṭhākura and tried to draw his attention towards her.

Haridāsa Ṭhākura, he was a man of such high type, she did not disturb him. "Yes, I shall fulfil your request, you stay here. I'm engaged in taking the Name of the Lord for one *crore* every month, so few remaining. When I shall finish it then I shall fulfil your object. You stay and hear."

The lady went back when day came, and the *zamīndār* he asked her, "How far you have made progress?"

"He has said that only three days remaining to fulfil his Hari *Nāma* and then he will attend me."

"All right, try."

Then the next night also she went and the whole night she heard the Hari *Nāma*.

Then in the morning also he had to tell, "I'm not yet finished. I thought it would be finished today but not yet finished. It will be finished tomorrow. You come."

Then the third night also she came and she was waiting, hearing the Name. And at the end her mind was changed. "What have I done? I have come to mislead this real *sādhu*." Hearing the Name of the Lord, wholesale change came in her mind.

And Haridāsa Ṭhākura told, "My number is finished. Now I'm free to satisfy. What do you want?"

"I want to become your disciple. I want to get Hari *Nāma* from you. You are my Gurudeva."

Haridāsa Ṭhākura told, "Yes, take Hari *Nāma*. And I knew that you'll be converted within three days, so I asked you to attend, that when my *Nāma yajña* will be finished I shall fulfil your desire. I could guess that three nights if you attend your heart will be changed, and I shall fulfil your desire, I'm keeping my promise. I'm giving Hari *Nāma* to you. Otherwise I would have fled the first day, when you approached me I would have fled from here. But I did not do, I could guess that after three nights hearing you'll be converted and you'll beg fulfilment of your spiritual life. So I stayed here for three nights. And now get yourself prepared."

So that prostitute became a good devotee. So much so, so many persons used to come to her. "Oh, how the prostitute is converted within three nights by that great *mahātmā*."

And Haridāsa Ṭhākura fled from that place. "That now the people will come to know how I converted that notable prostitute." So many people will come to flock before him, around him, so he fled from that place. And that cottage was left to that lady. "You take your seat here, and put a *tulasī* on the front, and go on taking the Name of Kṛṣṇa."

So it was possible for Haridāsa Ṭhākura to stay there three nights and to convert her. But if ordinary man goes to take such risk he'll be finished. So according to the capacity what will be favourable or unfavourable that needs to be decided. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi. Nitāi.

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Nitāi Gaura Hari bol.

...

...right or wrong, because it is the most natural fundamental flow. For Itself, For Himself. Only He has right, the real right He has got, over anything and everything. The widest circle ever known to the world. Ha, ha. Beauty, charm, does not care for any, even may not care for justice, what to say to other things. It is unthinkable that anything fair can exist over justice, unthinkable, inconceivable. "That justice can be condemned, what is this? It is impossible. Justice is justice. How can that be challenged?"

But there is a plane of challenge. Justice becomes thief to enter into that domain, justice. Two parties, where justice you need two parties, a question of right and wrong, and a law book you must have. Administration, book of law, two or more parties, then you can have your chair.

But no, no room for those things here. Autocracy the Beauty, Autocracy is Absolute Good, what to speak. You have come to occupy the chair of justice, do you know what is Absolute Good? What is Absolute Good which is applicable everywhere? Not dependent on the decision of your tiny brain. *Jñāna śūnya bhakti*. Really it is a very wonderful thing, and that is Kṛṣṇa, Kṛṣṇaloka, Kṛṣṇa consciousness is that. Despotism, that is beauty. Ha, ha, ha, ha. Absolute Good is such that its despotism is all good. How to be in connection with that thing, that plane, where also the cruelty is also love. Cruelty, love, all of same level, *viraha, milan*, justice, injustice, equal there. _____ [?] What is in Bengali _____ [?] to chastise, stricture, that is also desirable. One desire, let him give some stricture to me. Very sweet.

_____ [?] Such is the position.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: The domain is such, if any loving, affectionate devotee, speaks something evil against him, Kṛṣṇa is so much satisfied the hymn in the scriptures cannot come nearby. Such is the domain, inconceivable, where speech means song, movement means dancing. The land means touchstone, something like that. Then trees and creepers they're such benevolent dealers, donors. Wherever one will make hostels, whatever one will ask it will come from the tree and creeper. They're to satisfy the guest. The creepers and trees they're also host there, they want to satisfy the guest. It has been described in *Brahma-saṁhitā* [5.56].

Inconceivable, *acintya*, at least let us think like that. To attain that position of course very, very inconceivable. But if we can think that there may be such plane of life, the Vaiṣṇavas of higher type they live there, they do not want anything.

So the environment is lavishly praying for them, "No, receive something. You are my guest, you take something."

"No, no, no. We do not want anything. I'm already satisfied."

So they compete there in such way. "No, no. You'll have to take."

"No, no. Forgive me. I don't want anything. I'm charmed with the very look, very touch of the land. All my thirst removed. What atmosphere I have come within?" In this way.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. All illusion, so we have nothing to lose. Let us at least have good dream. It is not waste of time and energy to think of such high ideal. What are we engaged in? What is reality with us? The reality in our present stage of knowledge, what value does it carry?

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Gaurāṅga came with such news, such prospect to us, approached. "Oh you soul you have got such prospect in your life." Nityānanda Prabhu begged from door to door with appeal. Appealing earnestly. "Your prospect is so high."

This is Navadvīpa Dhāma. Only we're to pierce through the surface and to dive deep within the inner Navadvīpa, the Navadvīpa of Gaura-Nitāi. Externally we may find Jagāi-Mādhāi, and Kṛṣṇa-nanda, so many, Chānd Kāzī, etc. But if we dive a little deep we shall find what is there, what is here. The gift of this Navadvīpa Dhāma, take to the market and all mercantile will be of less value, charming, no charm. All will be like trash, in comparison everything will seem to be trash. The gift of Navadvīpa is so high level. Even Vṛndāvana won't be able to stand in competition. But we're preaching about Vṛndāvana, but Vṛndāvana plus something. If we close the door then what valuation you'll have?

Nityānanda Prabhu He's dragging Baladeva from the throne. Śacī Devī had the dream. "I had a dream that Kṛṣṇa and Balarāma on the throne, and Nityānanda He's catching hold of Balarāma He's drawing Him. 'Your age is finished. Now the age of My Lord Gaurāṅga has come. You must come out, come down from the throne.'"

"In this age of Kali, if no canvasser, then what is the value of the property? A canvasser to so many. You are all confined in a room and You are eating lavishly. Confined in Vṛndāvana, and Our Vṛndāvana We're throwing the length and breadth of the world." That Vṛndāvana dāsa says. "And there, Rādhā-Govinda separate, and here combined, more power. Ha, ha, ha. Combined. And They have made Their mind to loot. Take as much wealth as you can. Combined We're giving it to you all here, combined. Impossible."

_____ [?] Prabodhānanda Sarasvatī.

*kaivalyaṁ narakāyate tridaśapūrākāśa-puṣpāyate
durddāntendriya-kāla-sarpa-paṭali protkhāta-damṣṭrāyate
viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādīś ca kīṭāyate
yat kāruṇya-kaṭākṣa-vaibhavatām taṁ gauram eva stumaḥ*

["The *yogīs*' most worshippable goal of merging with the Absolute appears as hell; the religious sense- pleasure-seekers' sought-after reward of entrance to heaven is seen as an imaginary insignificant flower in the sky; the senses, which are indomitable for the whimsical sense-enjoyers, appear as a de-fanged black cobra; the entire universe is perceived as the embodiment of the ecstasy of Kṛṣṇa; and even the exalted post of Lord Brahmā, Lord Indra, etc, fervently sought after by the most elevated of the demigods, is seen as comparable to the position of an insect - for those devotees who have been blessed with the supreme fortune of receiving the merciful glance of the Supreme Lord Śrī Caitanya Mahāprabhu. Ever do I sing the infinite glories of that Supreme Lord Śrī Gaurasundara."] [*Caitanya-candrāmṛta*, 5]

Kaivalyaṁ narakāyate. If one can get the taste of the gift of the dish that is distributed in Navadwīpa, one can have a slight taste of that dish, then *kaivalyaṁ narakāyate*, that permanent liberation, emancipation, that will seem to him just like hell. *Kaivalyaṁ*, which has been so much praised, admired in so many *śāstra*, that *kaivalya mukti*, eternal emancipation from this exploiting world - world of exploitation. Trouble is the tendency to exploit, that is the trouble found out by the experts of those tastes. What is the trouble? The exploiting tendency, that forces us to connect with the environment, and we're to suffer severely from the reaction. So how to successfully get out of the action reaction problem? That is *the* problem of the whole scholars of the previous age.

So here Prabodhānanda Sarasvatī, a disciple of Mahāprabhu, who came from the south, who was uncle of Gopāla Bhaṭṭa Goswāmī - *Kaivalyaṁ narakāyate*. "Oh, you talk so much of we're *kaivalya*, that we'll never have any possibility of coming into connection with the exploiting tendency, what of reaction. That is like a hell to us, to those that come to Śrī Gaurāṅga Deva's lotus feet.

Tridaśapūrākāśa-puṣpāyate. Sometimes you talk of so much of the heaven. That is just like, *ākāśa-puṣpa* means that...

Devotee: Flower in the air?

Śrīla Śrīdhara Mahārāja: Some illusory conception that flower may be produced by the sky. That is the most negligible type of imagination, concoction, your heaven. Your heaven is just flower in the sky. That is impossible something. *Kaivalyaṁ narakāyate tridaśapūrākāśa-puṣpāyate*.

Durddāntendriya-kāla-sarpa-paṭalī protkhāta-damṣṭrāyate. You feel much difficulty about your senses, that they became master of you, and force you against your will to many misdeeds. *Durddāntendriya-kāla-sarpa-paṭalī*. Like so many serpents that cannot be controlled. So many senses, your senses means so many poisonous, venomous serpents, and they're running here and there. And in reaction the poison is coming and making you to suffer. But don't be afraid. *Protkhāta-damṣṭrāyate*. Their venomous teeth have been taken out. From the serpent, the teeth of their venom has been removed. The *indriya* will play like that, all your senses will play like so many serpents whose teeth of venom has been removed. So no apprehension from them.

*kaivalyaṁ narakāyate tridaśapūrākāśa-puṣpāyate
durddāntendriya-kāla-sarpa-paṭalī protkhāta-damṣṭrāyate*

Viśvaṁ pūrṇa-sukhāyate. Whatever you will see or hear or touch, the whole environment will only carry waves of happiness to you. Every incident will carry some good news to you. All the waves from outside they will carry only good news to you. *Viśvaṁ pūrṇa-sukhāyate.*

Vidhi-mahendrādīś ca kīṭāyate. And are you afraid of the Brahmā the creator, the Mahādeva the wholesale destroyer of the world? Are you afraid of them? They will be to you just like an insect or worm. Their power, their authority against you will not be of any use. Ha, ha. They'll be just like a worm to you. Your position will be unassailable if you get *yat kāruṇya-kaṭākṣa-vaibhava*, if you get *kāruṇya-kaṭākṣa- vaibhava*. Mahāprabhu is very benevolent, magnanimous. His *kaṭākṣa* means His glance, and only a ray of that glance if you get, if you can achieve, a point of ray of the glance of that magnanimous Lord Gaurāṅga, then you'll get such position in the world.

This is described by Prabodhānanda Sarasvatī Prabhu. Gaurāṅga is such, what to speak, no trouble all joy, all ecstatic joy, and no problem. And the *dayā*, His mercy, is of such type. All difficulties will be far, far away, won't be able to touch you, you'll be in the throne of ecstatic joy. No room for any complaint, you're in the normal position. All more or less suffering from abnormal stage, influence of abnormal stage. How can they venture to approach you? You're in the so high degree of normality, normal existence to the extreme you have attained. So more or less all outside is abnormal. How can they venture to approach against you? You're quite in the highest, normal position. You have got full surrendering spirit into Kṛṣṇa consciousness, Rādhā-Govinda, Mahāprabhu. Need not care for anything in this world, no apprehension. Such is the thing we're to conceive and we're to have. And what value, what price we have secured, how much attention we can collect to go? What passage we have collected to go to that land? Only visa means grace of that land. How much grace I have collected from the persons that come from there to here? Collected some grace, favour, their favour, of the agents of the land. *Sādhu kṛpa, sādhu saṅga, bhakta kṛpa*

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