

82.07.26.A_82.07.27.B

Devotee [Nārada Muni?]: Mahārāja, there are numerous reasons why I have left.

Śrīla Śrīdhara Mahārāja: Have you seen Swāmī Mahārāja? Did you see?

Devotee: Prabhupāda.

Devotee: No, I have not.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: I came from San Jose, California with Bhakti Sudhīra Mahārāja.

Śrīla Śrīdhara Mahārāja: You're coming now?

Devotee: Just now, yes.

Śrīla Śrīdhara Mahārāja: That was the zone of Tamāla Kṛṣṇa?

Devotee: I was in Austin, Texas, Mahārāja.

...

Cornelius: Does that mean that we have to give up material life at once, and become...[?]

Śrīla Śrīdhara Mahārāja: Not at once: gradually, according to one's own particular case. Who has got much affinity towards worldly life, suddenly, if he leaves that, he may not keep up, he may again go down. So, according to personal question, individual question, that is to be. But we should have our eagerness always to give up everything and to devote us exclusively for the highest duty. That sort of. And who will have courage enough, he'll jump into the unknown. "Kṛṣṇa will protect me. I'm jumping in the name of God. He's everywhere. He will take me on His lap." With this idea he may jump, who has got such eagerness for the truth.

Cornelius: For ten years, I've tried to come into this process for ten years. In ten years I keep from eating the meat, and fish, and eggs. I don't want all the outward material things, I have no attraction for them. I have leave this all behind. But there's only one thing what is, I want to give it up, and also, I don't want to give it up! This is...

Śrīla Śrīdhara Mahārāja: What does he say?

Vidagdha-Mādhava: He's saying that he has been trying to enter purely this process of devotion, and he has been able to give up everything except for one attachment, one thing, and that is he smokes ganja, and he likes the effect of that.

Cornelius: And I've also tried not to smoke that.

Śrīla Śrīdhara Mahārāja: That is a small thing. The real difficulty is women for the men. And the second, money, and the third, good name, fame. If classified, then these three things are our enemy. And this ganja, intoxication, that is a small thing, anyone can give it up easily. But these three things are fundamental aspiration of every animal, whether a tree, whether a bird, whether a man, whether god, these three are everywhere. But this intoxication, and other fleeting habits, they're very negligible thing, and they can be conquered very easily, gradually, it is a gradual process, it will go in gradual process.

Cornelius: But I can't... for ten years I...

Śrīla Śrīdhara Mahārāja: As you have come, and you have entered in gradually, so you are to come out gradually, and not suddenly.

In the time after War, that Goering, Goering was a great intoxicating man. But when put into jail, no intoxication is supplied, as a law. Then he got sick, and the treatment went on, but no intoxication was supplied for the prisoner. You know it well, I have seen it from the newspaper that Goering, he was habituated to take much intoxication, Hitler's air general. But when he was put into jail, he was not supplied with any intoxication, so he was sick, and the treatment went on, and he was cured, that disease was cured by the medicine.

So with this opium, we have seen with our own eyes, so many opium eaters also came in the Maṭha, and they left it gradually. Generally these ordinary *sādhus*, they use this ganja. Ganja helps concentration, but that is material mind, concerned with material mind, and disturbs the faith, the enemy to the faith. Only faith can take us there, *śraddhā*, and not any material intoxication. But the misguided souls, they think that ganja, *siddhi*, *charas*, so many things helps in our meditation. It may do something, but that is limited, that will frustrate in time of need, and cannot rise up very high, cannot help.

Cornelius: I know, but I cannot keep from the ganja. I keep from the tobacco, the coffee, alcohol, opium,...

Śrīla Śrīdhara Mahārāja: Yes, coffee, this tea, the betel, everything, this tea also, tea, coffee, betel nut, all these things, that is Kali. *Śrīmad-Bhāgavatam* advises us that these five things should be rejected, should be renounced.

*[abhyarthitas tadā tasmai, sthānāni kalaye dadau
dyūtām pānam striyaḥ sūnā, yatrādharmas catur-vidhaḥ]*

[Sūta Gosvāmī said: Mahārāja Parīkṣit, thus being petitioned by the personality of Kali, gave him permission to reside in places where gambling, drinking, prostitution and animal slaughter were performed.]
[*Śrīmad-Bhāgavatam*, 1.17.38]

Dyūtām, gambling, that is diplomacy. *Pānam*, this intoxication. *Dyūtām pānam*. *Striyaḥ*, this unlawful, illegal woman-love, *striyaḥ*. *Sūnā*, then this butchering. And the transaction of the gold. Trade in gold, that is also very apathetic to ones progress in the line of faith. Very tempting towards them. What to speak of this mania that intoxication will help me in my meditation about the transcendental, Devaṛṣi Nārada says,

*yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ
[mukunda-sevayā yadvat, tathāddhātmā na śāmyati]*

["The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Lord, Mukunda. It can never be likewise checked or pacified by practising the eight-fold yogic discipline, which is generally based on sensual and mental repression (*yama*, *niyama*, etc)."] [*Śrīmad-Bhāgavatam*, 1.6.35]

Even by *prāṇāyāma*, by meditation, what we acquire, that is for the time being, no permanent effect. Only *śraddhā*, in *bhakti mārga*, in *śuddha bhakti*, the basis is only faith and *sādhu saṅga*. The association with the saint, and the good scripture, and the faith, and no other help, that is all material calibre. Even mental meditation, that is also not to be relied on, what to speak of physical things, material things, even mental things, that *prāṇāyāma*, *pratyāhāra*, all these things, *dhyāna*. This is all empirical, ascending method. But ascending method cannot give us that. Descending method to be adopted. He can come down, we cannot go up. This basic principle should be understood. He can come down to my plane and take me up, but I cannot go by the dint of my own abilities of different kinds. Can't even touch His domain. So subtle, and so great, so noble. This is the basic position of both the parties. He can connect, but I cannot connect. Only I shall hanker, "You please come." He's positive, I'm negative. So, I should encourage my quality of negativity that I'm the most wretched. I'm the most desirable fallen soul, that needs the best help, best

attention of You. So wretched, there is no other. Please come down to help me, to deliver me from this lowest position. This is progress.

Even Mahāprabhu Śrī Caitanya Deva says that, “I’m shedding tears so much in the Name, taking the Name of Kṛṣṇa...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] But it began with some other thing. That is acquired fortune, *bhāgyavān jīva, sukṛti*.

[*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*]

When we are wandering in this universe unconsciously we come in contact with so many saints, and anyhow we collect some spiritual tendency from them. And that is accumulated, to be as *śraddhā*, and then when *śraddhā* is awakened, one can come to the saint proper, and surrender to him. *Ajñāta-sukṛti, jñāta-sukṛti*, then *śraddhā, ādau śraddhā tataḥ sādhu-saṅgo*’.

*ādau śraddhā tataḥ sādhu-saṅgo’ tha bhajana-kriyā
tato’ nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhhyudañcati
sādhakānām ayam 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*]

That maybe come anywhere and everywhere. Now he’s in America, perhaps in previous life he was in India, or in some other place, or he gathered some *sukṛti*. *Sukṛti* means energy. Unconsciously one’s energy is utilised by the saint, and as a reaction some *sukṛti* comes there. One’s energy. Suppose one has built a garden, some *sādhu* came and took the flower and offered to the Deity. The energy of the man who created that garden, he gets something in return, because by his energy the flower has been produced and flower is offered to the Lord. And then the reaction, whose property, that flower, he gets. Or one has dug a tank, and one saint comes and takes bath there, and also with the water, he offers to the Lord. Man who has built that tank, he gets something in return. In this way, unconsciously. In this way, *sukṛti* is gathered, and when accumulated to a certain degree, then it produces what is known as *śraddhā*. Then when that *śraddhā* he gets, *śraddhā* guides him. *Śraddhā* means faith. Faith guides him towards a proper person, and then the transaction begins, his spiritual life begins there.

The scientist, Jagadish Bose here, and another gentleman far away perhaps in America or England, both at the same time came to invent that electric wireless. Wireless was discovered by Jagadish Bose, here, and far away, perhaps in England or anywhere from another gentleman. They both combined, in the same time, far away, but they came in consciousness of electric power. Some Faraday or someone.

So also devotion, may awakened here, and in America, in Africa, and everywhere. Not only in human species, but even in animals also we can trace that *sukṛti*, or *śraddhā*. It is possible. A dog may have *sukṛti*,

and he will roam, wander about the temple and guard the temple properties. Dog's fortune has taken him to engaging him in the service of the Lord, it is also possible. Trees also, there are so many plants whose flower is dedicated to the Lord, but not all. He has got that birth as a particular flower, and he's serving as a plant, serving the Lord. The milk cow, giving service, that is going, offered to the Lord. In this way, anywhere the *sukṛti* may be gathered, and that produces *śraddhā*. *Śraddhā* means faith, proper faith, and faith takes us to the *sādhu*, then the transaction on the surface begins. Otherwise all underground. So, anything can be utilised, even stealing may be utilised for the service of God.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Cyclic order, Satya, Tretā, Dvāpara, Kali. Satya, Tretā, Dvāpara, Kali. Cyclic order, as a result of the, the consequence of the *karma* of the collective persons. The collective *karma-phala*, the result, the consequence of the *karma*, of the whole. Circumstances is created by the persons, collectively. At the same time it has got its advantage, so much so that even persons who really can understand the gist and substance of the thing and not the cover, they in Satya-yuga they pray for a birth in Kali-yuga. The special grant is in the Kali.

*kṛtādiṣu prajā rājan, kalāv icchanti sambhavam
[kalau khalu bhaviṣyanti, nārāyaṇa-parāyaṇāḥ
kvacit kvacin mahā-rāja, draviḍeṣu ca bhūriśaḥ]*

[“My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa. These devotees will appear in various places but will be especially numerous in South India.”] [*Śrīmad-Bhāgavatam*, 5.38]

They aspire after a birth in Kali-yuga, in this age, this iron age. Everything is unfavourable, but still it has got its advantage, a great advantage. What is that? A special grant of the Lord, for the fallen. Just as at the time of famine, government helps the relief work begin. So, in Kali-yuga also, the Name of the Lord, if it is taken sincerely, it will absolve all difficulties and take him up.

*[kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ]
kīrttanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet*

[Śukadeva Goswāmī tells Parīkṣit Mahārāja: “O King, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord.”] [*Śrīmad-Bhāgavatam*, 12.3.51]

Śukadeva says in the assembly of the great scholars and authorities of the then India in the spiritual line.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Śukadeva says, _____ [?]

Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ. This iron age is full of all disadvantages, but one special advantage it has got. *Kīrttanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet*. If one can chant the Name of Kṛṣṇa, he will be absolved from all sorts of bondage and difficulties, and he will reach the higher plane.

*[dvāparīyair janair viṣṇuḥ pañcarātrais ca kevalam]
kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ*

[“In Dvāpara-yuga, Lord Viṣṇu is exclusively worshipped by the people according to the principles of Deity worship delineated in the *Pañcarātra* scripture, but in Kali-yuga, the Supreme Lord Hari is worshipped only by the chanting of His Holy Name.”] [*Muṇḍakopaniṣad*]

In the *Nārada-Pañcarātra*,

*harer nāma harer nāma, harer nāmaiva kevalam
kalau nāsty eva nāsty eva, nāsty eva gatir anyathā*

[“ ‘In this Age of Kali there is no other means, no other means, no other means for self-realisation than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari.’]

[*Caitanya-caritāmṛta, Ādi-līlā, 17.21*]

_____ [?]
When you go to any place for some mundane purpose for the victory...

[?]

A mortal world achievement, mortal achievement, temporary. Higher, eternal resources, eternal enquiry, eternal truth. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

[?]

Particularly for the whole. If the whole is represented by Nārāyaṇa, Kṛṣṇa, Svayaṁ-Bhagavān, ____ [?]

To the highest centre, absolute centre. We must be submissive and obedient to the absolute centre, absolute God, and not any provincial or any local. _____ [?]

Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: If the medium is true, then anything can be utilised by him for the service of the Lord. Stealing property also, what to speak of by selling, getting money. If I steal something from another’s house and give it to Gurudeva, and if Gurudeva utilises that for the service of the Lord, then my stealing is also justified because whose property I am stealing, he will get benefit from the service of Kṛṣṇa. So, I’m doing no harm to anybody, but I’m doing well. I’m distributing Kṛṣṇa. Because I’m using the energy of someone for the satisfaction of Kṛṣṇa, and as a reaction whose energy he will be benefited. So, if Guru is all right, then under him, whatever we do under his direction then it will fetch some value.

In the Rāmānuja *sampradāya* we find that one Āḷvār, he engaged some dacoits. He first approached some moneyed men for the construction of the temple, Ranganatham, but they refused. Then he organised a party of dacoits, and by committing robbery, collected money and constructed. And at last by one clever man, he destroyed those dacoits also. In _____ it is mentioned. And that man who managed, he was Āḷvār, means of eternal interest, *parśada bhakta*, he came down from up to here. He used in this way.

So, stealing, stolen property also may be utilised for the service of Kṛṣṇa, and no harm because whose property is stolen he will get benefit unconsciously. So, what to ... by the sale of ordinary people, they are addicted to thievery and supplying them and getting money, and money paid to Gurudeva, and Gurudeva will utilise. So, that should not be any cause of leaving spiritual master.

But when spiritual master is engaged not in service, but ulterior motive is seen that he’s not serving the master properly, and he’s committing some *aparādha*, offence against the Lord and His servants, the Vaiṣṇava, then of course we must cut off his association.

Devotee: That is one other thing Mahārāja. When I came back to ISKCON, after being gone for six months, when I left at first, your Divine Grace was considered by all ISKCON devotees as a pure exalted devotee of Kṛṣṇa. And then upon my return, I’m hearing this, “That anyone who is associated with Śrīla Śrīdhara Mahārāja, and anyone who even thinks of him is a wholesale demon.” That I could not understand. So, I cannot, I’ve formulated that this is some kind of offence to a pure devotee of Kṛṣṇa. And in order to save my spiritual life I cannot remain in that place any longer.

Śrīla Śrīdhara Mahārāja: As a policy, they have taken such a step. Because Swāmī Mahārāja gave some recognition about me, and now after he has disappeared, general inclination of the mass that heard about me, their attraction will come naturally towards me. And if it be allowed in such way, then of course their position will be a little lowered. They won't be able to maintain their prestige, their activity, which has got so much respect in the country. That will be at stake. So they are taking some caution.

In the beginning they told, “Śrīdhara Mahārāja is too old, so none should go and see him, that means disturbance. So none should go to disturb him.”

Because they thought that if they come in his connection then they may be attracted by his personality. But when they saw that in this way their motive is not going to be satisfied, then they took more strict measures. That none should go there, because in the meantime many who were living with them, many devotees of Swāmī Mahārāja, came with some complaints to me.

And at one time three Ācārya also they were found criminal to the committee. And I dissuaded them from taking, giving any punishment to them. That will be a great harm to the very institution, the very ISKCON, in general. Anyhow they submitted, they accepted my proposal.

But in the meantime many dissatisfied persons with ISKCON they came to me and complained. I put those complaints towards the committee. But they saw that it is not possible to obey by my request, accept my request. Then, these people being disappointed again and again approached me, and at last I told them, you form a committee and go on with ‘relief work.’ Those that are disappointed, dejected, by the behaviour of ISKCON, collect them together and keep them under the banner of Mahāprabhu and Swāmī Mahārāja. And they began that work. I asked them, don't be aggressive, no competition, but only relief work, with submissive spirit, to save those that are away from ISKCON. In this way many came, and now they have organised them, in some form or other, and going on in their activity.

So your, that Dhīra Kṛṣṇa Mahārāja, that Bhakti Sudhīra Goswāmī, he's one of them. A very strong person, with very deep knowledge in the scriptures. And he found a special interest in my _____ [?] recorded from, tapes from my discussions. And he's preaching that for the benefit of the people.

And many others came. Jayatīrtha Mahārāja, Ācārya of London, he also could not keep his association with the ISKCON, because they told him to stop totally any connection with me, they won't allow them to give my tapes, not even the words of our Guru Mahārāja.

They asked, “You must confine yourself to the books published by Swāmī Mahārāja. And you can't have any association with Śrīdhara Mahārāja or Bhaktisiddhānta Saraswatī.”

But he refused that. “No. I can't.” He told also in a modified way, “That amongst the disciples I shall discuss about Swāmī Mahārāja's work. And for myself, personal interest, I shall go through Śrīdhara Mahārāja, and Bhaktisiddhānta Saraswatī, and others.”

“No.”

Then he replied, “Then I cut off your connection. I can't cut off my connection with Śrīdhara Mahārāja, and Bhaktisiddhānta Saraswatī Ṭhākura, and Bhaktivinoda Ṭhākura.”

So he, and so many others, who lost their faith in present ISKCON, they come and trying to form a committee and going on independently there.

Hare Kṛṣṇa. Nitāi Gaura Hari bol. You are a little sick?

Devotee: Little sick, yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Some stomach troubles?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So you should take some diet, not take anything and everything, but curd, rice, and potato boiled diet only, and _____ [?] powder. Boiled potato, _____ [?] powder, and curd, and rice. No other curries or anything.

Devotee: Jaya Mahārāja.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Nitāi. Nitāi.

Devotee: So, Mahārāja, so after hearing that they were once considering you pure devotee, and then they were blaspheming you. They were calling you demon, and they were calling everyone else demon that has anything to do with you. And so, in order...

Śrīla Śrīdhara Mahārāja: They're outside of ISKCON, and they're under those that differ from ISKCON, they're considered to be demons?

Devotee: Yes. They're saying that, "Unless one is in ISKCON one cannot go back to Godhead."

Śrīla Śrīdhara Mahārāja: Oh. Godhead of their concoction.

Devotee: Ah. So after hearing this blasphemy I could not stay in the association of ISKCON any longer. I had to leave, to save my spiritual life, because where there's blasphemy of a pure devotee I cannot stay. So then I have ran to San Jose to take shelter under your banner.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. How long you are out of ISKCON?

Devotee: Almost three months now Mahārāja.

Śrīla Śrīdhara Mahārāja: Three months. And when you cut off the connection did you meet Tamāla Kṛṣṇa Mahārāja?

Devotee: I sent him one letter.

Śrīla Śrīdhara Mahārāja: Letter, with the purpose?

Devotee: I sent him letter explaining, just to through out a feeler to see how he would react. I suggested, I submitted to him that I have accepted Śrīla Śrīdhara Mahārāja as my *śikṣā* Guru, that I'm asking his blessings on this matter. But I did not get no response, in a personal response, but through one other medium, er, what's his name? Um? He just took, Ācārya?

Devotee: Pañca Dravida Mahārāja.

Devotee: Pañca Dravida Mahārāja, he had called on behalf of one other boy that also left with me. And he had said that, "Tamāla Kṛṣṇa Mahārāja is not concerned about Nārada Muni, but he's wanting his other disciple, Paradoya. That is all he's concerned about." So that was my only response.

Śrīla Śrīdhara Mahārāja: So another gentleman, who is he? He's the disciple of Tamāla Kṛṣṇa or Hamsadūta Mahārāja?

Devotee: Tamāla Kṛṣṇa Mahārāja. His name is Paradoya dāsa. And he is also in San Jose with Bhakti Sudhīra Mahārāja.

Śrīla Śrīdhara Mahārāja: So I hear that you have a mind to stay here for some time more.

Devotee: I have three month visa.

Śrīla Śrīdhara Mahārāja: Three month visa. August, September, October. And you are not required by Dhīra Kṛṣṇa Mahārāja to go back to help him, no?

Devotee: No Mahārāja. He says I could stay as long as necessary.

Śrīla Śrīdhara Mahārāja: Here? Hare Kṛṣṇa. Nitāi Gaura Hari. The class, the *pāt*, that takes place here, you cannot understand. So Vidagdha-Mādhava Prabhu, you hold a class amongst them sometime.

Vidagdha-Mādhava: O.k Mahārāja.

Śrīla Śrīdhara Mahārāja: Sometime, suitably. As Hamsadūta Mahārāja used to take class _____ [?]
So either in this hall, or there in that room, together you take class _____ [?]

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Discussions, questions answered _____ [?]

Devotee: Mahārāja, we've been reading from *The Nectar of Devotion*, together, every night at around five o'clock we had started doing this. That was very enlivening, I found.

Śrīla Śrīdhara Mahārāja: *Nectar of Devotion*, ____ [?] Ambrosia? A book? What is *Nectar of Devotion*?

Vidagdha-Mādhava: *Bhakti-rasāmṛta-sindu*.

Śrīla Śrīdhara Mahārāja: *Bhakti-rasāmṛta-sindu*, as translated by Swāmī Mahārāja?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: That is a science of devotion. In a scientific way that has given us what is *bhakti*, to understand, what is devotion proper, what does it mean? *Bhakti-rasāmṛta-sindu*.

.....