

82.08.22.B

Śrīla Śrīdhara Mahārāja: The question of justice cannot appear there. It is so full, and so sweet, and so all comprehensive. *Jñāna*. Knowledge is unnecessary. What do you say? Knowledge, the justice, the basis of justice, knowledge, that is unnecessary there. Spontaneous movement for the flow of love, it is for love. Such life is desirable. A spontaneous, unconscious way of life, best form of life in Vṛndāvana, no harm. What harm is shown there, all like show, it is all show. The Pūtanā, the Agha *asura*, all these things, only to support the *līlā* that's going on.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna udañcati]

[“Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa.”]
[*Ujjvala-nīlamanī*]

Just as serpent goes by crooked way, serpent does not go straight but in a curved way. So the spontaneous flow of devotion should be considered like that. So *māna*, *māna*, *abhimāna*. Kṛṣṇa is doing wrong to Rādhārāṇī. Rādhārāṇī's doing. Kṛṣṇa is doing wrong by thieving to Yaśodā. Yaśodā is going with the whip to punish Him. All these, no defect, not anything wrong. In fact by that natural flow like the crooked movement of the serpent it is such, and enhancing. It will enhance the flow of the love, it is necessary, so it is such. Just as in a drama playing. None is killed in a drama, hero, heroine, the sweeper, the killed, the killer, all may enjoy, but without killing and without being killed.

Gaura Sundara. Gaura Sundara. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Vidagdha-Mādhava: Guru Mahārāja. One last time. I want to express the peculiar nature of the substance that we're dealing with. This LSD produces a very um? Actually the experience that some have received from taking this substance is, they think, they experience the *sat* feature, eternity, the Brahman feature of the Absolute. A very vivid experience. It appears that that experience is brought on by this chemical.

Śrīla Śrīdhara Mahārāja: What does he say?

Badrinārāyaṇa: He says that, “When one takes this chemical he may experience Brahman, *brahmajyoti*. He may have some experience of the *brahmajyoti*.”

Śrīla Śrīdhara Mahārāja: There are so many, a class of *sādhu*, they show *brahmajyoti* by pressing the eyes.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Giving pressure on the eye, “Are you seeing something light?” “Yes.” “I say you'll be able to see that.” In this way _____ [?] Ha, ha, a very cheap *brahmajyoti*, ha, ha. _____ [?]

Vidagdha-Mādhava: Perhaps I did not explain it very properly. Listen. Guru Mahārāja, not the light of the *brahmajyoti* but the eternity of not only of the material energy also.

Śrīla Śrīdhara Mahārāja: Only God can give God, and none else. You can't have comprehension of this?

Vidagdha-Mādhava: No, I, as far as...

Śrīla Śrīdhara Mahārāja: He can give Him.

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: He can give Him. No other agent in the whole world can give Him. *Sādhu*, because they're empowered, delegated by Him. If He delegates that intoxication all ego will be *bhakti*. Then what you can do?

Badrinārāyaṇa: See, Mahārāja, many...

Śrīla Śrīdhara Mahārāja: Just as *prasādam*, that is inner, rather than material in our sight. But anyhow you may take *prasādam*, real *prasādam*, Vaiṣṇava *ucchiṣṭha*, something I take, that can give devotion to me. That has some connection, and ostentatiously it is a material thing, but it has the power _____ [?]

Mahāprabhu taking the *prasādam* of Jagannātha to Sārvabhauma. Sārvabhauma anyhow in the morning he woke with some *mantram*. And then watching his faith Mahāprabhu had taken it to Sārvabhauma, Mahāprabhu began to dance. "Sārvabhauma has got faith in *mahā-prasādam*."

So it can do, but that *prasāda*, Jagannātha's *prasāda*, not a material thing. So no material thing. Which has connection with the Supreme, that can be delegated to distribute devotion. And that's not disputable.

Suppose Balarāma He drinks wine. Some wine has been offered to Balarāma, and I may take a drop, that wine as *prasāda* of Balarāma. It will enhance the devotion. That is not wine, but that is *prasāda* of Balarāma. I may not be mad, so only a drop I have taken to my utmost capacity to digest so much wine. But I take one drop of wine and to touch it to my tongue because it is offered to Balarāma. With this idea, then it may be *bhakti*. But it is not the wine, but *prasāda*, in this way.

What is within? There is the sandal of a devotee. I took it and touched my head, the *paduka*, the *paduka* of a devotee I took it. The feet dust of a devotee is a material thing, I put on my head. That is devotee. That is material energy. But what connection? Connection with the divinity, not otherwise.

Seemingly material, but really they're conscious. It does not mean that matter, that the feet dust, it does not matter, that is giving *bhakti* to me, but the feet dust of my Gurudeva, everything to me. Devotion can come everywhere, but none can capture devotion, the main tenor, the main measure. What is devotion, what is God, what is non-God? Non-God cannot give God. But God can come in by every instrument to me. He's transcendental. He can come through anything and everything. That does not mean anything and everything is He. We're to differentiate there. God and non-God.

Gopeśvara: Tīrtha Mahārāja says that this LSD, he calls it sacrament.

Vidagdha-Mādhava: Something sacred.

Śrīla Śrīdhara Mahārāja: He offers to the Lord?

Gopeśvara: He calls it sacrament. When he gives it to his disciple he says, "I'm giving you the Lord's sacrament." And this is what they call it, sacrament.

Śrīla Śrīdhara Mahārāja: Then, if one has got a whim to give a person meat, 'Oh, this is sacrament.' The meat, anything one may offer. 'This is sacrament.' Generally which is not allowed in the scripture, or in the ways of the *sādhu*, if anyone comes and offers something, apparently wrong things, apparently objectionable things in the scripture, 'this is sacrament.' But who should go to take such risk, because if a man says, giving wine, 'this is sacrament, and I shall take that.' There are previous scriptures, and previous *mahā-janas*, *ṛṣi*, devotees, there.

There are so many, the *bābājī* class, they also, this sexual connection. Connecting with Kṛṣṇa, Vṛndāvana *līlā*, they go on using sexual connection, men and women. In this way, everyone is offering pleasing things in the name of God. Then everyone will indulge, what is _____ [?] we're fallen in the world of such bad habitual charm. We want to get out of that.

The tantric is also of such opinion in a more scientific way. ‘That we shall use the sexual things, the wine, what are generally thought to be harmful to us, we shall use that in such a way that they will give us liberation.’ That is the principle of the so-called tantric. The women, the wine, the well-prepared meat, they use all these things of our temptation they use with the colour of Godliness, apparent Godliness. In a scientific way that is a group of people.

But Mahāprabhu did not take, Vaiṣṇavas did not take. The safe course they take, this *ahimsā*, the vegetable, the *sattvic* way, not that *tamasic*. This *sattvic* things they accept apparently purer things that is told by the scriptures, that Viṣṇu.

And they go to Kālī, Śiva, and they can use in that way, there are so many. Their *śāstra* is also there, practices. And sometimes they kill boys also, human also they kill for the satisfaction of Kālī _____ [?] All these things are done. ‘We’re utilising, done in the colour of Godliness, so-called Godliness. Then, we’re to embrace them? Not only this ganga, this Śivaite, they, ganga, *siddhi*, all this they use, the Śivaite. The Śakta, they use all these things of temptation, giving some colour of Godliness. But should we go to that place, we can become a Śakta, a Śivaite? That section, they use it profusely, this ganga, the *siddhi*, the intoxication of different types, and women, and many other things, nude, everything connected with God.

Ramakrishna Mission says there is no connection with food and God. It is independent of food and habit, we can go on God cultivation. Should we go to that path, is it that, broad and wide?

But we can’t tolerate all these things, to be religious. Even sacrificing human bodies, Narahai. Narahari’s also accepted in the tantric scripture. So according to our tendency we may go that side, so many are there.

Hare Kṛṣṇa. In the name of God with that colour indulge in debauchery. An organised party, and they have got their scriptures well arranged, the tantric, Śiva tantra and this, so many things. But the *Bhāgavata* shows a broad way. This *karma*, the *jñāna*, and then the *prema*. *Nirmat-sarānām satām* [*Śrīmad-Bhāgavatam*, 1.1.2] And there will be liberation. Liberation. They do not like Kṛṣṇa. They like Śiva. Their object is somewhere in the midway, they will go there. *Yo yac chraddhaḥ sa eva saḥ* [*Bhagavad-gītā*, 17.3] According to ones *śraddhā* he will be led to the particular position of his goal, his goal is _____ [?]

Vidagdha-Mādhava: Also, Guru Mahārāja, you mentioned one time that this intoxication destroys *śraddhā*. You mentioned before, previous *darśana*, that this intoxication it destroys the faith.

Śrīla Śrīdhara Mahārāja: Maybe. The intoxication destroys *śraddhā*, always. What is intoxication, *śraddhā* has got nothing to do with intoxication. Intoxication is never chosen by any devotee to be conducive to his path of realisation. All the divine devotees, Prahlāda, Hanumān, all these, did they take, resort to any intoxication? They rather discarded, discouraged all these things. This Kali, *Bhāgavata* has discarded this Kali. *Dyūtam pānam striyaḥ sūnā*.

*[abhyarthitas tadā tasmai, sthānāni kalaye dadau
dyūtam pānam striyaḥ sūnā, yatrādharmas catur-vidhaḥ
punaś ca yācamānāya, jāta-rūpam adāt prabhuḥ
tato ‘nṛtam madam kāmam, rajo vairam ca pañcamam
amūni pañca sthānāni, hy adharma-prabhavaḥ kalih
auttareyeṇa dattāni, nyavasat tan-nideśa-kṛt
athaitāni na seveta, bubhūsuḥ puruṣaḥ kvacit
viśeṣato dharma-śīlo, rājā loka-patir guruḥ]*

[“Mahārāja Parīkṣit, having thus been petitioned by Kali, sin personified, gave him permission to reside wherever gambling, drinking, prostitution, and animal slaughter are performed. - The personality of Kali asked for something more, and because of his begging, the King gave him permission to live where there is gold, because wherever there is gold there is also falsity, intoxication, lust, envy, and enmity. - Thus the personality of Kali, by the directions of Mahārāja Parīkṣit, the son of Uttara, was allowed to live in those five places. - Therefore, whoever desires progressive well-being, especially kings, religionists, public

leaders, *brāhmaṇas*, and *sannyāsīs*, should never come in contact with the four above-mentioned irreligious principles.”] [*Śrīmad-Bhāgavatam*, 1.17.38-41]

The *himsā*, then this diplomacy, then the illicit connection with the women, and then this drinking, that is intoxication. An ordinary good man, a man of the leading type, should avoid such environment. This is Kali. Kali is there, that sin. A general knowledge cannot, will come to help us, always, by artificial means I shall control Kṛṣṇa? This artificial policy, I shall use one drug and drug will give me Kṛṣṇa? It's a foolish idea. Hearing so much, so high description about Kṛṣṇa then I shall come to this conclusion, if I take this intoxication Kṛṣṇa will come?

Service, nothing else. *Bhakti* means service. Service means dedication, and dedication opposite to enjoyment. No enjoyment, no exploitation, no renunciation. The third plane, of service, die, die to live. Dedication, dissolution of ones ego, whatever he wants, the ego, he's hankering after so many things. Wholesale that ego will be put into fire. Then the internal, golden ego will come to work in the plane of Kṛṣṇa.

Gopeśvara: One disciple of Tīrtha told me that, he said, “That actually, we're on the platform of renunciation, but that he and Tīrtha Mahārāja were on the platform of dedication. Because they were so dedicated that they could use these things, for Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Dedication is welcome always, but dedication created by a medicine, we're not ready to call that mentality as dedication. That may be worldly emotion, but not dedication.

Generally, the hard drunkard, they seem to be very simple, and open hearted, drunkard. They're not crooked at the time when they're highly drunk. He generally speaks truth, cannot conceal, he cannot have any diplomatic mentality. He may be so, open hearted, but that does not mean he has become really simple and pure. He has lost his control over his diplomatic mentality. When hard drunk, one may utilise him, getting the clues, the secrets. It is easy to get out the secret things from a drunkard. But that does not mean that he's purified, simplified, he's liberated from all these crooked policies.

Badrinārāyaṇa: He loses his power of discrimination.

Śrīla Śrīdhara Mahārāja: Discrimination, yes, what is right what is wrong. He forgets about the environment and do anything and everything. In a drunken state one can kill his son, kill his father, without being intimately connected forgets everything. A drunkard may do anything and everything, most heinous thing. If it's necessary to perform a heinous thing, one will drink hard and then go to do that cruel thing, what ordinary man cannot do. So that is devotion of Satan which can be produced by intoxication. Satan is next to God. The next power is next to God, is admitted in Christianity as well as Islam. The next qualified to God is Satan.

“So *māyā* is powerful, infinitely, than a speck of consciousness that is *jīva*. So *mama māyā duratyayā* [*Bhagavad-gītā*, 7.14] You cannot cross easily this *māyā*, this illusion. But if you get, if you can secure My help, then only *māyā* will leave you. Not by your own attempt.”

In drunken state one cannot do anything and everything _____ [?] Then, should we think that he's out of *māyā*? He's killing his own son, he's out of *māyā*? Should we think? When the father hard drunk he can kill the son easily. Then, does it mean that he's out of *māyā*? The son affection, should we consider like that? Can you consider like that, out of *māyā*? Temporarily that is like mad.

God can give Himself, nothing else can give Him. That *prasādam*, as I told, but it is connected with God. That is the helping unit, and not that independent particle of rice, or a drop of wine, Baladeva's *prasāda*, not the wine, but the *prasāda* of Baladeva. Only He can give Himself, and none can give Himself. It is a general thing, a common sense. No finite thing can give infinite. Infinite can give Himself. And no finite thing, however greater in magnitude, or length, breadth, if any, he can never give us God. Finite cannot produce infinite. It is infinite that can come to us through finite, not visa versa. With that main

principle we must be awake, always. Must be wakeful to that fact, that He can give Himself, and nothing else can give Him. This will save us from all these anomalies.

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

Vidagdha-Mādhava: Such a powerful illusion, to take a substance and think you can approach God. That is a very powerful illusion, to take some substance and that substance makes you think you can approach God in that way.

Śrīla Śrīdhara Mahārāja: Eh?

Badrinārāyaṇa: He says, what a powerful illusion it is that you can take some intoxication or some substance and approach God.

Vidagdha-Mādhava: Appears, that you can approach God.

Śrīla Śrīdhara Mahārāja: When the enemies of God is killed by Him.

yad arīṇām priyāṇām ca, prāpyam ekam ivoditam
[*tad brahma-kṛṣṇayor aikyāt, kiraṇārkopamā-juṣoḥ*]

[“Where it has been stated that the Lord’s enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun.”]

[*Caitanya-caritāmṛta, Ādi-līlā, 5.36*]

One who’s, the demons that are killed by God, they get God. And those that serve Him, they also get Him. But there is a difference between them, like hell and heaven. He says, you know this from beforehand. *Yad arīṇām priyāṇām ca, prāpyam ekam ivoditam*. In the scriptures it is mentioned, just as both the parties, a demon killed by Him, and His devotees, they reach the same goal. But really it is not so. How? Just as the sun ray and the sun is not one and the same. So demons killed by Him go to Brahmaloaka, that is the ray of the sun. And devotees they enter into the globe of the sun.

Have you not come across this *śloka*, in *Bhakti-rasāmṛta-sindu* [1.2.278]? Hmm?

Vidagdha-Mādhava: No Mahārāja.

Śrīla Śrīdhara Mahārāja: It is written in the scriptures that,

Desad karmad desad bhayad chedyat dayo nipad [?]

In *Bhāgavatam*, the Kamsa by his continued fearfulness about God, then Śīsupāla for his jealousy towards Kṛṣṇa, they also were killed by Kṛṣṇa and got Him. But this getting of a devotee, of a demon and a devotee, is not one and same. It is far away, just as the ray of the sun and the sun himself. So they go to Brahmaloaka, gets out of this flow of *māyā*, illusion, and on the verge of illusion crosses the *māyā*. But it is a very great distance to go in the Vaikuṅṭha, and then enter the globe, then enter a particular group of the servitors. That is another thing. The Brahman means the halo of the Vaikuṅṭha Dhāma, the sphere of Vaikuṅṭha, and halo of that Dhāma is Brahman, so they just go to the verge, the abscissa, not entrance into the positive world. They get the advantage of crossing the whole of the negative side and goes to abscissa, the *tatasthā*, the marginal position. And no entrance, no visa, but passport, they get the passport. The demons killed by God get the passport. They can go to the extremity of the land living, but they cannot get visa to enter into the Vaikuṅṭha and Goloka. There is the difference between them. To cross *māyā* that does not mean to have entrance into Vaikuṅṭha.

Just as the Virajā the Buddhists, they go to *prakṛti-nirvana*, Virajā, the watery conception of the whole universe. And the Śaṅkaraites, a little further, a step further, the illusory, this halo, the lustre substance around the Vaikuṅṭha, around the spiritual cosmos. But both parties cannot enter into the domain of service.

Just as the position of Śiva. Śiva has got enough of intoxication, but he's a middle man there, master of this world. *Māyinaṁ tu maheśvaram*.

[*māyāṁ tu prakṛtiṁ vidyān māyinaṁ tu maheśvaram*]

[“Understand that *māyā* is the material energy whereas the Supreme Lord is the Supreme Lord of *māyā*.”]
[Within *Śrīmad-Bhāgavatam*, 11.3.37, purport / from *Śvetāśvatara Upaniṣad*, 4.10]

Māyā and her master, Śiva. He's a *jñānī*, he's a *tapasvī*, he's a seeker after truth, but he's in the marginal position, Śiva. He's got some slight conception of the higher *loka*.

Gopeśvara: Mahārāja, another one of Tīrtha Mahārāja's disciples told me that Tīrthapāda took him to the gates of Vaikuṅṭha. And together they were able to see the gates of Vaikuṅṭha, under the influence of this drug, this medicine. So was he actually seeing Vaikuṅṭha?

Śrīla Śrīdhara Mahārāja: It may be their Vaikuṅṭha, the Vaikuṅṭha of their conception. It is not Vaikuṅṭha of our conception. Vaikuṅṭha means infinite, no *kuṅṭha*, no narrowness, no measurement. Vaikuṅṭha means where there is no measurement, which cannot be measured. That is Vaikuṅṭha. When anything we can make the object of our senses, both physical and internal, that is *māyā*. We are subject, and whatever we're experiencing, the world of our experience is *māyā*, *māyāic* look. Vaikuṅṭha means transcendental, supramental. We cannot see that. He can show Himself in us. So all is foolishness. In dream one can see Vaikuṅṭha. “That I went in Vaikuṅṭha. I saw this thing, that thing, in dream.” In dream we can see a picture, that Nārāyaṇa, all these things. That may be some *sattva guṇa*, that is real.

What was the conception of Swāmī Mahārāja, advice of Swāmī Mahārāja, to give up intoxication, or to take the help of intoxication for realisation? What was his advice, to the disciples?

Vidagdha-Mādhava: He said it is not necessary.

Śrīla Śrīdhara Mahārāja: It is not necessary?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: But, to avoid it is also not necessary?

Vidagdha-Mādhava: Er. No. He has told to avoid all intoxication.

Śrīla Śrīdhara Mahārāja: It is objectionable, he does not say like that?

Devotee: It's strictly prohibited.

Śrīla Śrīdhara Mahārāja: The intoxication is objectionable to devotion?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Not necessary, but if we get it, it may not harm, is it of that type?

Vidagdha-Mādhava: He did not say like that.

Devotee: No.

Śrīla Śrīdhara Mahārāja: Then, it is opposite, intoxication. We shall bow down our head only to one, and everything in His connection. *Bhāgavata dharma*. Smuggler, smuggling, that without the sanction of the government so many other agents can, closing the eye of the government, they can pass this thing, that thing. Without Kṛṣṇa, there's another thing who can give Kṛṣṇa, take me to Kṛṣṇa. The smugglers. The intoxication can take me to the path of Kṛṣṇa, without the consciousness of Kṛṣṇa. Is it? Those are all smugglers. Only Kṛṣṇa can give Himself and His devotees, they're included with Kṛṣṇa.

Sometimes we see that devotees are smoking, that Puṇḍarīka Vidyānidhi, or someone. That is ostentatious, something. That is not necessary thing to contribute to advance in the way of devotion. That side, the dress, sometimes one may think that it will help preaching, as the ISKCON and Gauḍīya Maṭha they're using some sort of things to create position, to create a platform from where they're to speak, and speaking will have some importance. For that purpose.

Rūpa, Sanātana, they did not take any advantage of these gorgeous temples and the garb of a *sannyāsī* or anything else. Plain life they went on by giving directions how _____ [?]

But our Guru Mahārāja he used something. He gave the sacred thread to the devotees. He constructed temples. He took some advantage from the money, and showed to utilise everything for the service of Kṛṣṇa.

We may say that intoxication may also, some service in its own way to Kṛṣṇa. Then we may say other tempting things they may have some contribution for the service of Kṛṣṇa.

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
[rakṣiṣyatīti viśvāso, gopṭṛtve varaṇam tathā.
ātma-nikṣepa kārpanye, ṣaḍ-vidhā śaraṇāgatiḥ
evam paryāyatas cāsminn, 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*]

We must be arranged in two departments. Some helping towards Kṛṣṇa *bhakti* and some taking away from Kṛṣṇa *bhakti*.

_____ [?] Mahāprabhu says,

_____ [?]

Nityānanda, He may visit the prostitutes house, He may visit the wine shopkeeper, but He should not be disregarded, because He's in such a position whenever He goes anywhere...

.....