

82.11.21.B

Śrīla Śrīdhara Mahārāja: ...because with your full attention here, then you'll be able to know to the finish and your march from this point will be sincere and satisfactory. Otherwise the *sahajiyāism* will enter your heart. Within one leap you will go to get the summit of the hill? That is impossible. So you have to march, but march must be sincere, real, satisfactory, real progress, not imitative progress. So that warning is given at every stage of life. "This is the highest for you, give your whole attention to that. Don't be absent-minded and haphazard in your acquisition. Engage yourself fully with this class and the next will come out of its own accord. The next higher will come to you. You attend here, all your energy you invest here and the next will come automatically to you, the higher stage." For that policy it has been told like that.

parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam [karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."] [*Śrīmad-Bhāgavatam*, 11.3.44]

Just as when a professor comes to teach a child he will have to take the mentality of a child to teach the child. "Go so far and not much more." But still he will say: "No, know this. This is the final. Give your whole attention to know this, get by heart this. And when that is finished then come forward." In this way by gradual [progress].

Devotee: I'm very much attracted to those people who are Christians in America, to help them make some progress ...

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura has given his decision that *Bhagavad-gītā* was told to Arjuna and Arjuna engaged himself in fighting again. But had it been Uddhava in the position, in the place of Arjuna after hearing the whole of *Bhagavad-gītā*,

*sarva-dharmān parityajya, [mām ekaṁ śaraṇam vraja,
ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

...he accepted and went away from the war field. Ha, ha. The same *Gītā Upadeśa*, the same advice for Arjuna it acted in one way, and for Uddhava it would have acted in another way. After hearing the whole of *Bhagavad-gītā*, *sarva-dharmān parityajya, mām ekaṁ*, Arjuna also told: *tat kiṁ karmaṇi ghore mām, niyojayasi keśava. vyāmiśreṇeva vākyena, buddhiṁ mohayasīva me.*

*[jyāyasī cet karmaṇas te, matā buddhir janārdana,
tat kiṁ karmaṇi ghore mām, niyojayasi keśava.*

*vyāmiśreṇeva vākyena, buddhiṁ mohayasīva me
tad ekaṁ vada niścītya, yena śreyo 'ham āpnuyām]*

["O Janārdana, O Keśava, if You consider that resolute and determined spiritual intelligence (*vyavasāy- ātmikā-buddhi*) is better than action in goodness and passion, then why do You engage me in the violent activity of warfare?"] ["My intelligence is confused by Your words. They appear to be ambiguous, sometimes supporting action and sometimes supporting knowledge. So please instruct me which of these two paths is most beneficial for me."] [*Bhagavad-gītā*, 3.1-2]

"You say that *jñāna* is better than *karma*. Then why do you want to engage me in this dreadful *karma* in fighting?"

Then Kṛṣṇa told:

*na karmaṇām anārambhān, naiṣkarmaṁ puruṣo 'śnute
[na ca sannyasanād eva, siddhiṁ samadhigacchati]*

["Without performing scripturally enjoined duties, one cannot attain knowledge leading to freedom from action and reaction. How can a person of impure heart obtain perfection by abandoning his prescribed duties?"] [*Bhagavad-gītā*, 3.4]

"Here you have got your capacity in the *karma*. You finish this career and then you can aspire to come in the level of *jñāna*, enquiry into the knowledge. *Na karmaṇām anārambhān, naiṣkarmaṁ*, that *naiṣkarmaṁ* to do above all activity is not a very cheap thing. You finish your course of *karma*, then you'll be lifted to the place of *naiṣkarma*, *jñāna*, and then *bhakti*, in this way. So I say that you engage yourself in this present fight. The fight is not recommended for everyone but for you and men of your section."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: There's one book in the Christian tradition about an unknown Christian *bhakta* who is chanting...

Śrīla Śrīdhara Mahārāja: Ke?

...

Parthamitra: Guru Mahārāja, when one is preaching to the society at large, how does he know how far to recommend the stage of God realisation that a person should follow?

Śrīla Śrīdhara Mahārāja: Who are you?

Bhakti Sudhīra Goswāmī: Parthamitra.

Śrīla Śrīdhara Mahārāja: Parthamitra. What does he say?

Bhakti Sudhira Goswami: He's saying: "So, you're saying that something is meant for one person, something is meant for another person, so when we preach to people in general how shall we know how to preach?"

Śrīla Śrīdhara Mahārāja: That should be preached in a general way and they will come according to their inner response. Some will come to attack, to close the meeting. The communist minded, they will say: "No religious preaching is allowed here. It is all theoretical. You will neglect the concrete world and you make an abstract thing to be everything and the people will suffer. We won't allow it." There is that such also. Beginning from there, there are so many stages. And in a mob you will preach and one who will find response in his inner heart, he will come to you to see. That is, according to the degree of realisation one will come. Birds of the same feather flock together. Inner demand, inner necessity will bring them.

[Śrīla A.C. Bhaktivedanta] Swāmī Mahārāja went there and so many came. How? They are not this Gauḍīya Vaiṣṇava. But from inner tendency while wandering in this world everyone is gathering some new experience, new taste. Rather, the taste for this outside world is vanishing and inner taste is awakened, and awakened to the degree of, according to the degree of awakening one will come to respond to a preacher. In his own layer he will find, "Oh, after so long, what little urge I found in my heart, I see there is possibility of outlet. There is a plane of that sort to satisfy that ambition and aspiration of mine. There is a chance in the outside so I must connect with him and I shall enquire of that land of my dreams." In this way they will come. _____
[?] Birds of the same feather flock together. According to the inner taste they will come together and they will go on with their duty in that plane, that place, 'how from there they can go further, higher position?' In this way. Sometimes after rebirth it takes place, and sometimes in the same life one may change his creed and go higher somewhere else.

Parthamitra: So when one preaches, if the quality that he's preaching is too high he may discourage...

Śrīla Śrīdhara Mahārāja: May be too high for one, and may be too near for another, but not too high for all. Then why this conversion is possible? How? So many going to be Mohammedan, Islam. So many going to be Christian. So many going to be Hindu. You, at present not born, all not born Christian. When Christianity first came no one was a Christian before. How the people were attracted to become Christian? There was in their heart the hankering for Christianity.

So, it is there, *brahmāṇḍa brhamite*. When Acyutānanda went to my birth place, one headmaster he asked him: "From so near we cannot appreciate the teachings of Śrī Caitanya. How from so far have you come to realise it? You have come from a country so far off to sacrifice your life for the service of Śrī Caitanyadeva, but we are so near but we can't appreciate that."

Acyutānanda answered,

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]

We are to acquire this capacity during the course of our wandering through different positions in the whole of this creation. We are wandering from this land, that land, this species, that species, and in course of that we gather some *sukṛti*. Unknown *sukṛti* - *ajñāta-sukṛti*, then *jñāta-sukṛti*. Unknowingly, unconsciously also our energy is spent, utilised for a particular cause, and the reaction comes in me. In this way that *sukṛti*. And *sukṛti* developed - *jñāta-sukṛti*, and then *śraddhā*. On the surface the attraction comes to me for a particular truth, of the universal truth. In this way it comes, anywhere. A beast may feel the tendency to serve Kṛṣṇa. In Vṛndāvana it is so. So many trees, beasts, water, everything in the material posing but they have while they're there, they are, they have consciously acquired that position. Or they are eternally holding that position in different poses for the service of Kṛṣṇa.

Devotee: There's one book about a Christian *bhakta*. He chants *mālā*, he chants the name of Jesus.

Śrīla Śrīdhara Mahārāja: Yes. Catholics also use the beads, we know.

Devotee: Yes, rosary.

Śrīla Śrīdhara Mahārāja: They may take the name of Christ. Yes, they may do.

Devotee: Yes, in Russian Orthodox Church this man was chanting the name of Jesus.

Śrīla Śrīdhara Mahārāja: Yes. He will attain the position of Jesus, at most.

Devotee: But his heart was growing very soft and he was feeling some ecstasy, and he was feeling great love for Jesus.

Śrīla Śrīdhara Mahārāja: Jesus. That may be. It also may be so that in his perfect growth he may be finished there. Eternal paraphernalia of Jesus, he may remain there, with fullest satisfaction, he's fated to be there.

Devotee: So not every Christian we can come to and attract...

Śrīla Śrīdhara Mahārāja: Again by his, when from Brahmaloaka it is also possible. It will be difficult because his highest attention, purest attention, he thinks he has attained it. So to remove him a forceful *sādhu* is necessary. It is also possible, not impossible. Even from Brahmaloaka where everything is non-differentiated, by the will of God and the powerful will of the devotee, high devotee, they may be raised from the slumber and taken into action. It is possible. Nothing is impossible. But generally he may pass long, long ages there, satisfied. So far, no further. In the space of infinite time, nothing is so much great, so much spacious. Long, long, he may remain holding that position. So many dissolutions and creations will come and go. Any time his slumber may be broken, possibility. From time immemorial this created world is and so many going up, down, up, down. It is infinite, and even from the midst of that some are coming out, a question of infinite.

Suppose the question of Jesus. His position may be considered as eternal. And some time may come when Jesus himself may be converted into Vaiṣṇavaism. It is not impossible.

Devotee: Do you not think that Jesus had awareness of Kṛṣṇa, as a person, as the Personality of Godhead?

Śrīla Śrīdhara Mahārāja: Yes. If most closely detected then we're bound to say that there is some possibility of getting Kṛṣṇa in the life of his infinite way. Ha, ha, ha, ha, ha.

Devotees: Ha, ha, ha, ha.

Devotee: I didn't understand.

Śrīla Śrīdhara Mahārāja: Jesus is stagnant or progressive? Is he stagnant?

Devotees: No.

Śrīla Śrīdhara Mahārāja: Where he has reached, is that finished forever, or he's dynamic?

Devotee: The Christians say he has full knowledge.

Śrīla Śrīdhara Mahārāja: So he's stagnant there, finally fixed? Jesus' position. The bishops, who says his position is final, or progressive life? Dynamic or static? Final? That position he holds or he can make further progress. And Jesus only barred from making any progress? What do you say? Ha, ha, ha, ha, ha. Is he a member in the dynamic world or stagnant? So infinite is such. The infinite, we're going to deal with infinite, it is ludicrous for us that we want to deal with infinite. Hare Kṛṣṇa.

Devotee: What form of Kṛṣṇa was Christ...

Śrīla Śrīdhara Mahārāja: Why Kṛṣṇa is considered to be absolute? You are to enquire about that in a scientific way, step by step, step by step. You go on reading, what I told, *Śrī Kṛṣṇa-saṁhita* and *Bṛhat-Bhāgavatāmṛta*, it is already translated. Very minutely you try to follow the advice that is given, instructions, given in *Bṛhat-Bhāgavatāmṛta*. The development in theism, the theism as in dynamic character.

Devotee: One question he's asking: "Is there a method to preach the presence of the soul in the lower species?"

Śrīla Śrīdhara Mahārāja: I don't follow.

Bhakti Sudhīra Goswāmī: The Christians, they do not accept, generally, they do not accept that there is soul in animals and lower species, so how to preach about that?

Śrīla Śrīdhara Mahārāja: He did not care to bring them within that program to embarrass those persons. They cannot do but eating on vegetables and the animal species. So, at this point, they're not to be embarrassed by all these questions. Let them begin the theistic life eliminating those possibilities of reaction. Then again when they will feel about them they will be given that sort of

instalment. But there is also life and not less qualified than the human position, but in course of this evolutionary movement they're thrown into such condition as a result of their own *karma*. *Tamasar bahu rupena vestitar karma hetuna* [?]

Wherever there is life, the soul is there within. It is a common thing. But Jesus thought it would be, the ideal of Jesus thought it would be impossible for them to adjust to such a degree with the environment. "Let them begin the culture of theism." Then gradually it will be, if such instruction will be given that, "You must adjust with your neighbour with generosity, liberally."

There is also not only *ātmā*, soul, but God is also there, everywhere. They are feeling pain and pleasure, happiness. In an animal it is of course quite clear that when they're killed they feel pain. So there is life, that vibration of pain there. Consciousness is there and soul is a unit of consciousness, pure.

To whom they preached, they're not so much qualified as to extend their knowledge so far. They're not prepared for so much sacrifice in their practices. So those who are not prepared to such extent, Christianity given by him. Everything ordained from the same common centre. So Christianity has got also its necessity. Islam has got also its necessity, because it has got some room in this universe. Not unnecessary, but relative position, not absolute.

And what is the question, the position of the Absolute Truth when we are to enquire, then we come to India where they have dealt very extensively with all possible conceptions of religion. And then ultimately come to the conclusion by which *Śrīmad-Bhāgavatam* has been given. So many variegated natures of theological conceptions found in India. A part of that is not present anywhere in the world, as much as theological culture was in India of different shades of life. But ultimately *Śrīmad-Bhāgavatam* has been given to be the highest. How? That we are to understand, to follow. Very minutely you are to follow that *Bṛhat-Bhāgavatāmṛta*, and more in a present modern form in *Śrī Kṛṣṇa-saṁhita* by Bhaktivinoda Ṭhākura and *Caitanya Śikṣāmṛtam*. *Bhāgavatāmṛta* is already translated into English I know, from Māyāpur perhaps, *Bṛhat-Bhāgavatāmṛta*.

Devotee: I read that.

Śrīla Śrīdhara Mahārāja: You read that, but you read more closely, more scrutinisingly you read that until and unless you find satisfaction to answer all your enquiries. So repeat, repeat, repeat. Read, read and read it. The gradation is there of *sambhanda-jñāna*, how one is from a particular position, how he's forced to make his progress in a particular direction. Hare Kṛṣṇa.

Devotee: I asked one question the other day but I did not fully understand the answer. It was about the soul going into animal species. And if there is no recollection of why he is suffering then how can he benefit? Say he has robbed someone, hurt someone, then he is punished but he does not remember why he is being punished, all he knows is he is suffering.

Śrīla Śrīdhara Mahārāja: In what stage to make him unconscious necessary for the doctors? When a doctor deals with the patient, when does he feel that the patient should be made unconscious?

Devotee: When it is too painful for the patient.

Śrīla Śrīdhara Mahārāja: So there is a necessity of unconsciousness in one's benefit of life, a necessity of being unconsciousness. So a man, a dacoit is imprisoned and put under chain when his movements will be detrimental to him. Then his position is confined in the cell and chained. So to take out the independence of voluntary action, sometimes it is necessary. The voluntary action should be taken away from him and by suffering his previous reactions may be relieved, then again given the voluntary action. Voluntary will has occurred so much misdeed and reaction for him that for the time being it is necessary that voluntary will, will be stopped. And he will be allowed to suffer his previous actions of his previous sins. Then again some freedom will be given to him so that he may take the real course, the course which is peaceful for him. As long as a drunkard when he's expected to do some mischief to the environment he should be confined, and when that madness of drinking gone then he will be left again for free action. Do you follow?

Devotee: I think the expression is 'sleeping it off.'

Śrīla Śrīdhara Mahārāja: That 'Why confined?' The possibility of free action is taken away forcibly. Ignorance given, ignorance given, and he's to suffer the consequence of his previous action, and when that's finished, then again work. A man is making business in a black way, then he's put under lock and key, and some punishment. And then after he suffers the punishment he's again allowed to begin his business. For his previous disservice in the society he's punished and his business stopped. Then again after some suffering then he may be expected to learn that he was doing wrong, then he's allowed again to start his business. He's punished and business stopped for his previous mal business. I'm not clear? Do you understand what I want to say? Why the knowledge taken away and ignorance given to the party? The offending party, his last punishment is to take away his freedom, because thereby his freedom he will go in the wrong way, wrong way, to take out the freedom from him because he's moving towards the wrong direction.

Devotee: But he cannot remember.

Śrīla Śrīdhara Mahārāja: That is one side. Another side is that he will have to suffer the consequence of his past action so his progress should be stopped and he must suffer the consequence of his past action and then he will be again let free. A man, a dacoit is doing wrong so he must be kept in custody and all his movement stopped. Then when by punishment he's supposed to have some knowledge, then he will again be let free. This is quite reasonable.

Bhakti Sudhīra Goswāmī: _____ [?]

Devotee: Also, the point is that Kṛṣṇa doesn't forget.

Śrīla Śrīdhara Mahārāja: His zone of action is snatched away. Freedom is being misused so that is taken away.

Bhakti Sudhīra Goswāmī: Sometimes in the *Bhāgavatam* of Kapila, and I think you quoted Jīva Goswāmī, he says sometimes, rarely, in the womb of the mother the soul may have the recollection of his past one hundred births.

Śrīla Śrīdhara Mahārāja: Jīva Goswāmī has cleared that, that not all the time in the womb, but the particular child who is conscious of God in the womb, when he comes out, with this link he may go on further.

Bhakti Sudhīra Goswāmī: But there is some recollection there of his one hundred births.

Śrīla Śrīdhara Mahārāja: That is not universal, but particular case. That is particular case.

Bhakti Sudhīra Goswāmī: I'm just giving the example where in a case one may remember his past births.

Śrīla Śrīdhara Mahārāja: Yes. One hundred births, and he prays to the Lord: "I have done many things wrong. If I come in connection with the world this time I shall try my best to make progress towards You." These things. In a diseased man, a man living, sometimes he finds God consciousness very pure in him, and sometimes filthy conceptions comes in him. Not continuous pure mentality we can find in ourselves that is found in the higher level. In the general human being, average human being, sometimes they think themselves pure in the mind, and sometimes think of the filthy things in the mind, coming, *satya*, *raja*, *tama*. In *Bhagavad-gītā* also when *satya-guṇa* is increasing he finds himself in some way. Then *tamo-guṇa* feels this to be lazy, and *nidra*, a sleep. And *raja-guṇa*, he feels that much energy in him, then *raja-guṇa* is predominating in him. And *satya-guṇa*, a peaceful nature for enquiry of the truth. In our present life there are so many moments which may connect with *satya-guṇa*, sometimes *raja-guṇa*, and sometimes *tamo-guṇa*. *Nidra-vasya*, this is *tamo-guṇa*. And to find too much energy for a particular programme, that is *raja-guṇa*. And sometimes a peaceful mind wants to enquire about the creation, and sober things, that is *satya-guṇa*.

Hare Kṛṣṇa. Nitāi Gaura Hari bol! Ha, ha, ha. Gaura Hari. Gaura Hari.

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