

82.12.19.B

Śrīla Śrīdhara Mahārāja: The officers are generally - stamp is but the - rank is but the guinea stamp, man is the gold for that. So, some officers, military generals, or police officers, the stamp is given that he's police superintendent, he's the district magistrate. But the man to whom that stamp is given, that should also be considered. So sometimes all persons that get the stamp - I'm not talking of the trader guru. With mundane purpose they're going on with the business of guru-ism, not that. But sincere persons, if his capacity is not very high, but he gets some impression, that he gets license, he gets from upper world, he may go on doing discharging his duty but he's fallible. Under adverse circumstances he cannot maintain his own position, he may be lost - in lower type.

But in the higher type if that license comes they're strong enough to carry so many. And the lower type of guru, it is mentioned that they must not do all these things, they must move cautiously, in this way. So the higher type of Guru is quite safe, who are already settled firmly in their positions, nothing can deviate them from that consciousness. And that is well and good.

And why, in the lower type, he finds that this is very sweet, extending it to others. "This medicine has cured me from such disease." He's recommending that medicine to that man. "I'm in the curing process. I used this pill. I think I'm in the curing process. Disease is going away." Then if he's a sincere giver, he may give that pill to others. "You use it." In that lower position he may come down also sometimes.

But they're strongly rooted, no question of falling away.

Devotee: Mahārāja, is it not the duty of a lower Guru to take a disciple to a higher Guru?

Śrīla Śrīdhara Mahārāja: Yes. It is written in the scripture that one, in another phase it is written that a *śūdra* may initiate in his own cast, but he'll never go to initiate higher cast. In this way it is mentioned. He will take rather to the guru of that cast. In this colour it is mentioned.

So always, when seed of higher quality is available to sow into the soil, our sincere attempt will always be to that direction. The good seed is available for the soil. At that time if I neglect that good seed, and the lower class of seed I sow in the soil, then the product will be less. And the man who is manipulating in this way he'll be responsible for that.

So when higher Guru is available, the lower persons should always think that he may be connected, *vartma-pradarśaka*, show the way, go there. That will be our sincere dealing. But sometimes in the relative position they think that to continue the line of my Gurudeva, I may hold lower position, lower capacity, but to continue the line of my Gurudeva I must accept disciple. That is also a sort of tendency in the *śiṣya*. But they will have to meet their own fate. If he does not deserve then he'll have to fall and die. But if with all his might he tries to keep up that faithfully then he may be safe. The risk is there.

Vidagdha Mādhava: Guru Mahārāja, in *Nectar of Devotion*, 'the waning moon of attachment' is described for one who has committed *aparādha*. So if someone sees the symptoms of *aparādha* in his devotional life, how can he correct that *aparādha*? How can he adjust, or mitigate that *aparādha*?

Śrīla Śrīdhara Mahārāja: No other alternative but,

bhūmau-skhalita-pādānām bhūmir evāvalambanam

[*tvayi jātāparādhānām, tvam eva śaraṇam prabho*]

["For those who have stumbled and fallen upon the ground, that very ground is the only support by which they can arise once again. Likewise, for those who have offended You, O Lord, You alone are their only refuge."] [*Skanda-Purāṇa*]

If we slip down and fall onto the ground, with the help of the ground we're to rise again. So where I've committed wrong, I must have to redress the wrong. And with the help of that same place I shall try to rise up. If I've committed offence against any Vaiṣṇava, if I go to the higher, to his Guru, or to God Himself, God will direct, "You've committed offence against that particular Vaiṣṇava, you go to him and pray for forgiveness. And if he forgives you, you're absolved." Do you follow?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Vṛndāvana Dāsa Ṭhākura has given an example. If any thorn enters into a particular place, the thorn must be taken out from that place. _____ [?] He has given. The thorn entered into a sole, and you're trying to take it out from the shoulder. No, go direct to the thorn, to the sole, and try to take out that thorn.

So offence committed to any particular Vaiṣṇava, if you go to higher Gurudeva he'll say 'Oh, go there.'

Mahāprabhu asked that Cāpāla Gopāla, when Mahāprabhu as *sannyāsa* came to this *aparādha-bhañjan-pāṭ*, here Kuliya, Cāpāla Gopāla came and fell at His feet. "I have committed offence against You."

"No, no. Not against Me, against Śrīvāsa Paṇḍita. Go and beg your forgiveness from there." Mahāprabhu directed, "Go there, where you've committed the offence."

Something like that. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

Devotee: Guru Mahārāja, can you ask for forgiveness through your heart?

Śrīla Śrīdhara Mahārāja: What does he say?

Vidagdha Mādhava: Can you ask forgiveness through the heart, towards another Vaiṣṇava? Rather than going to him personally and beg forgiveness...

Śrīla Śrīdhara Mahārāja: If you commit offence internally, then you may beg forgiveness internally. But if externally, you'll have to go through the same road, you'll have to beg forgiveness externally. In the assembly if you've insulted anyone, in the assembly you must beg forgiveness. If internally you thought wrong about anyone, internally you may beg forgiveness. The similar way. I committed offence in an assembly, in a public meeting, and internally I'm begging forgiveness, that is hypocrisy.

Devotee: Mahārāja, I've heard it said that because this is Kali-yuga that whatever offence we make internally, if we think something bad, because we cannot control our mind so much because it is Kali-yuga, then we're not so much responsible. Because it is Kali-yuga and we cannot control our mind so much.

Śrīla Śrīdhara Mahārāja: Some concession may be attached for that. But you're a good boy, but with the company of the bad boys, you've committed particular offence, you may get some concession for that. You may know that you're innocent man, but either by under threatening, or by wine, or any other way, you've committed. Just as a madman if he kills another man, then some concession, the madman might have committed murder, he may not be hanged. In this way some concession, but that must be calculated concession.

Devotee: Mahārāja, but are offences of the mind, are they tolerated in the age of Kali-yuga?

Śrīla Śrīdhara Mahārāja: Tolerated. Kali-yuga, that has special grant, may have some sanction. But that does not mean that anything in Kali-yuga will go in the name of purity. It does not mean that. Some concession is granted for Kali-yuga. The environment is, the atmosphere is polluted, and then he's got some disease. He may be removed from this place and he'll be cured. So Kali-yuga, means mostly are, the majority is, generally, mostly everything is impure. So a good, healthy man may come here and feel some sort of uneasiness. Otherwise he's a healthy man. Some sort of medicine he'll get, and some special benefit also of treatment. He's sick, he gets the facility of the hospital, in this way, our free medicine. Just as during the famine, gets some grant. During that pestilence when everything polluted, some free treatment. In this way. In Kali-yuga everything polluted, something like, so government has arranged for free treatment, free diet. That sort of facility we may get.

...

...service is not necessary, you cannot do. Only you shout slogan, and we shall prefer you.

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

You're unfit for other services, give slogan for Kṛṣṇa, in favour of Kṛṣṇa. That is also a kind of service for the country, mere slogan. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Give, and you'll get some benefit. But do it sincerely, not hypocritically. _____ [?] A spy also may superficially give slogan, but that won't be to their benefit. Spy given slogan won't get any benefit. But sincere we must have to be. That slogan will also be considered to be service of the country and you'll be _____ [?] for that.

Gaura Hari. Gaura Hari, Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari.
Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Any other question? That new girl has come, has she got any question?

Devotee: Mahārāja, when is someone finally free from the laws of *karma*?

Śrīla Śrīdhara Mahārāja: When he's got no charm for this world, then, first liberation begins, and the previous debts to be cleared. And when that previous debt is cleared he becomes practically free. The injured may come out of the dangerous zone, but the worms may be within the dangerous zone. The injured has already come, that liberation began. And then the worms will also have to come beyond the dangerous zone. So our past prejudice are there. Only I could understand that this is good, this is bad. I may not do anything wrong from that time. But I did many things, the reaction I shall have to suffer. To every action there's equal and opposite reaction. I became a saint. I don't do any harm to others. But in my past life I did, and they will come to take their revenge. I must have to tolerate. Do you follow?

Devotee: Yes. We have to tolerate _____ [?]

Śrīla Śrīdhara Mahārāja: So freedom of the free choice, free will, and wholesale freedom when the past actions, the reactions are finished, then I can get wholesale freedom. So freedom may be thought as two kinds. The free choice has come out of the filthy atmosphere, and my past deeds I'm to suffer for, the reaction. And that is free, then I'm free. And also my entrance into, the free enters a very highly powerful zone, and that can come to meet, to react with my reactions. It is also possible. Kṛṣṇa and His men can come in my favour to fight with my enemies. That is also not impossible in particular cases. So many prejudices, just as, *jñānāgniḥ sarva-karmāṇi, bhasmasāt kurute 'rjuna*.

*[yathaidhāmsi samiddho 'gnir, bhasmasāt kurute 'rjuna
jñānāgniḥ sarva-karmāṇi, bhasmasāt kurute tathā]*

["As a blazing fire reduces the wood and everything else within it to ashes, O Arjuna, so also does the fire of knowledge burn up all action."] [*Bhagavad-gītā*, 4.37]

A bonfire, a spark can finish a mass of woods and straw and other things. That darkness, a room is dark, or cave is dark for a long time, but whenever the light is there the whole darkness goes away. Something is also possible by the special grace of God, Lord. All the previous *karma*, that prejudice, may be finished by His grace. But that is not the general case. We can gradually work out our relief, is the general case, but there are special cases also. According to our *sukṛti* we may have association of such powerful substance of things, a help, that I may not know the troubles of my past action. Immediately that may be destroyed. It is possible, by the grace, *kṛpā*. *Kṛpā siddha, sālōkya siddha*, four kinds of liberation is mentioned. *Sālōkya siddha, sālōkya dhyāna, kṛpā siddha*, and another two. One generally in two kinds, acquired, and another from grace, outside. That generally depends upon *sukṛti*, our previous noble actions in the course of our mundane activity. Some way, anyhow I have collected some noble result, that will come to my help suddenly.

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

Vidagdha Mādhava: Guru Mahārāja, can you say something about the importance of formally accepting initiation, as opposed to accepting the cure, apart from initiating, becoming initiated by a bona fide Spiritual Master? You were describing initiation as like accepting a good doctor, to cure the disease.

Śrīla Śrīdhara Mahārāja: Yes. So that example will teach you that doctor may affect the disease also. It depends upon the choice of the doctor. Instead of taking to the curing facts, he may spoil the patient also. It depends upon the doctor. He may take away from the real path here, and enter to the jungle.

Vidagdha Mādhava: But, for example, one may accept the cure from a distance, but he may not take formal initiation. He may accept in his heart the cure...

Śrīla Śrīdhara Mahārāja: That is *śraddhā*, our regard for any good faith, for any good ideal, from anywhere, to come nearer to that substance, far off.

Vidagdha Mādhava: But it is still important to take initiation?

Śrīla Śrīdhara Mahārāja: Influenced by some ideal, their sympathy for a thing takes us mentally nearer to the person. Suppose someone read the books of Lenin, and he's attracted towards him, and gradually becoming communist. So from far off also, if someone's reading *Bhāgavata*, or *Caitanya-caritāmṛta*, Swāmī Mahārāja's books he may be reading, and they're being transformed. Their heart and mind is being transformed and trying to seek some company of Swāmī Mahārāja, in this way. The activity begins there, good or bad, from far off. Our mental zone is more spacious than the physical body. Generally we get the mental touch first, and then the body follows.

Devotee: Can the same goal be achieved if someone accepts initiation, or just accepts Guru in his heart?

Śrīla Śrīdhara Mahārāja: What does he say?

Vidagdha Mādhava: Can the same result be achieved if one simply accepts Guru in his heart, and not external initiation?

Śrīla Śrīdhara Mahārāja: If available, if physical connection is possible, then to keep the distance, what should be the reason? It will depend upon the circumstances.

Suppose, he's got, reading the book he wants to take initiation, but he's got no money, he can't go to the Guru. But from there he's trying his best to follow his directions, he'll make some progress surely in the life.

But when one, out of negligence he does not like to go there, or some other reason, that formality he may not accept. In heart he may have some regard, but he's unable to accept the formality, he thinks that the society is abusing, then it will be something different.

The sincere approach must be towards the truth, with thought, deed, and words, wholesale. And we shall get the benefit of wholesale, otherwise partial benefit we shall get. But in special cases it may also happen that far off I want to surrender myself wholly, but external circumstances not favourable.

Perhaps he may get initiation in dream also, and that may be effective.

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

One English lady, after the departure of Swāmī Mahārāja, came here, half mad. She was a daughter of a high police officer in India, in Calcutta and also Allahabad.

She told that, "I heard that Swāmī Mahārāja has come from London, and so many devotees. I got his books. I want to see him. I heard that he's left England. Then after making some arrangement I came to India, and I was a little late, and I heard that he has departed."

She came to Navadvīpa, came here, half mad.

"My life is unfulfilled. I could not get his company, connection."

I don't know where she is, neither I remember her name. But at that time I found her very, very disappointed. She was the daughter of a police officer of high rank in India, for long time. She knew Hindi, good, well. Bengali a little. Almost dressed as widow, widow's dress she came, no luxury. Hare Kṛṣṇa. Hanking after that contact. No physical connection, but internally she's hanking for.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Devotee: Guru Mahārāja, should a disciple..

Śrīla Śrīdhara Mahārāja: Do you know about that Aniruddha's mother? What is her name? Arundati, in America, she came here several times with Swāmī Mahārāja. Wife of Pradyumna. Her name is Arundati, and his boy is Aniruddha, father Pradyumna, and Arundati, mother's name.

I asked Swāmī Mahārāja here, the boy has imbibed pure devotion very well. I asked Swāmī Mahārāja, has he got this tendency from his mother or father?

Swāmī Mahārāja told, "He got it from his mother, and not father."

The boy's name, Aniruddha, and the father was Pradyumna. He's gone astray, that Pradyumna, for some time, we heard. But Arundati's all right. She's in some temple perhaps in America, where I don't know.

Another lady Swāmī Mahārāja introduced to me. "I picked her from the sea shore of Australia. She was such and such, now she's giving very useful services for the Maṭha."

Another lady came from Iran, and she engaged herself in the service of Madan's mother, Pishima, Swāmī Mahārāja's youngest sister, Madhan's mother. Her youngest child was Madan. She paid for the publication of *Prapanna-jīvanāmṛtam* to me. She came to take initiation from me, but at that time I did not begin to give initiation to anyone, no inspiration. So I sent her to Goswāmī Mahārāja and she took initiation there. But she had much respect for me. And she paid for the printing cost of that *Ambrosia*, that *Prapanna-jīvanāmṛtam*, back in forty three or so. So long ago. For her service that Iranian girl was engaged with her. That girl came here several times.

Another lady, when about a hundred and fifty came here along with Swāmī Mahārāja, and took *prasādam* here. They're delivering lectures, I asked if any lady wants to speak something she's at

liberty to say. Then one lady spoke, and her lecture was very impressive, at least to me. She explained why she came.

She told that, "When I heard that we can live with God as if in a family, as family member we can serve Him, we can have Him within our midst, this attracted me most. About God we heard so many things before, but that is transcendental, abstract, imaginary, all these. But if it is possible that God as Kṛṣṇa, He may accept us within His family staff, and allow us to serve Him and His servitors, it touched my heart, deepest."

And I was captured there by that girl, very satisfactory.

"I'm here. That family life with God attracted me most _____ [?]"

Very touching lecture she delivered here.

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

...

Varnasya vimastva varṇam [?]

In Kurukṣetra the *gopīs* gave such statement. "We're not *yogīs*, we're not *karmīs*. The *karmīs* also worship God for the elevation of this mundane life. The *jñānīs* they use up their, they want liberation from, by His help, liberation, abstract thinking. But we do not belong to neither to these two groups. We're family persons, and half jungle persons, girls. We know only family life. We want You, to serve as family servants, maidservants. And if You're gracious, kind to us, please come in our cottage to accept our services as family members. We're meant only for that. We have no other capacity. A little affection of heart if You have got, with that we can serve, render Your service. Please be kind to us for that."

Kṛṣṇa told in answer. "The whole world, by their attraction towards Me, they get their necessary relief. And that person alone, I'm caught by your affection. Your affection is so pure and simple and sincere, that I think it's My fortune that I've got your affection. So I'm always with you."

_____ [?]

Gaura Hari.
Nitāi Gaura Hari bol. Dayal Nitāi. Dayal Nitāi. Nitāi. Nitāi. What was your question?

Vidagdha Mādhava: I was wondering if you wanted to stop the *darśana* here?

Śrīla Śrīdhara Mahārāja: No. Little more time. Ke?

...

Vidagdha Mādhava: ...the difference between Mahāmāyā and *karma*? As the effect of *śikṣā* in his struggle to become free, the different actions of *karma* and Mahāmāyā.

Śrīla Śrīdhara Mahārāja: I don't follow what you say. Mahāmāyā and *karma*.

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: These two words, and the help, the relation between them you want to know?

Vidagdha Mādhava: The relationship, the influence they're having on one devotee who...

Śrīla Śrīdhara Mahārāja: *Karma* means our movement under the influence of Mahāmāyā means misconception, misunderstood activity, cannot give desired result, normal result. Mahāmāyā means misconception. The movement, the energy that is used under misconception, that will misdirect, cannot give us the desired result. The misconception may be intense or be light. So *satya-guṇa* is light misconception, *raja-guṇa* is a little stronger, and *tama-guṇa* very deep misconception. The misconception is misguiding, so any movement under the influence of Mahāmāyā, that is misguiding. So what result it will bring for you? This knowledge of misconception, some sort of, some form of misconception, light or deep.

Vidagdha Mādhava: The *karmīs* say, "Experience is the best teacher." They have a saying, "Experience is the best teacher." So that cannot be...

Śrīla Śrīdhara Mahārāja: Experience in the broadest sense, that experience if it takes us to the agents of the truth. If within our experience we can have connection with the agents of the truth, then that experience may be fruitful. Or involving from infinite without concern of a real agent of the revealed area...

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