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**Śrīla Śrīdhara Mahārāja:** Just as *prasāda*, one is taking *prasādam* according as a slave of the tongue or the belly. Another is honouring the *prasādam*. "Oh, Jagannātha, or Kṛṣṇa has taken this. How fortunate I am, I'm tasting this *prasādam*." To take, to honour *prasādam* is not to eat, to devour, to swallow, but the main thing there, "Oh, how fortunate I am getting this *prasādam* which is already taken by Kṛṣṇa, Jagannātha, this taste that."

And automatically the physical side is going on. When a devotee honours the *prasādam*, his main aspect is he's honouring what is already taken by the Lord. His mind is concentrated there, not in the physical appeared thing. For ordinary people he's taking physical taste. The difference between, everywhere such difference. One looking at the satisfaction of Kṛṣṇa, another searching for the satisfaction of his own sense. The physical activity is one and the same in both the cases.

One has come to look at the Deities, "How very beautiful the Kṛṣṇa, the Rādhārāṇī, Mahāprabhu, He came to grace the people in this way." Another man has come with the mal purpose. "Oh, so many ornaments there, I shall come in night and I shall take this golden crown and these ornaments." He's also looking at the Deity. So everything, the internal estimation is the most valuable thing, the angle of vision. Only physical activity has not got much value. Approach, whatever we do, the plane of our approach, that is to be considered for the valuation of the activity.

*rāga-dveṣa-vimuktais tu, viṣayān indriyaiś caran  
ātma-vaśyair vidheyātmā, prasādam adhigacchati*

["However, a true devotee on the path of renunciation in devotion (*yukta-vairāgya*) acts exclusively for My transcendental satisfaction. Abandoning attachment and envy, although accepting sense objects with his controlled senses, he attains full contentment of heart."] [*Bhagavad-gītā*, 2.64]

Not under the control of the guidance of the senses, one is accepting, connecting, making connection with the external things. But he's not a prey for any affection or this disaffection, not a prey to that, this is the negative side. And the positive side is that everything meant for the satisfaction of Kṛṣṇa, he's doing, that is the positive side. And if I get out of the negative side we do not care for any pleasure or any pain when we approach anything outside that cannot tie me down with this material world. In *Gītā* it has been dealt in details. The physical activity is not to be blamed, but how do you approach, that is the valuable thing. Do anything and everything but don't be a slave to that purpose of what you're doing. Only attend everything as your duty come to you and you are to deal with that. But don't be a slave to the result, the consequence. The pleasure and pain that duty will produce, don't be a slave to that *karma-phala*. If you can do with that spirit one can demolish the whole universe but he does not do anything, he's not responsible for doing anything.

*[yasya nāhanṛto bhāvo, buddhir yasya na lipyate]  
hatvāpi sa imāṁ lokān, na hanti na nibadhyate*

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) - even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

He does not kill neither he will have any reaction for that. Who? Who has got no charm for any loss or gain of his activities. In other words, he's working and standing on the plane of the universal wave. He's only mere instrumental; he has not got his own selfish end, purpose. Then he's working, he's got no selfish tendency, so he's working on the universal wave is dancing, making him dance and he's an instrument to that. So he's not responsible for the consequence of his activity, it is so. Withdrawal from the negative side, and then participation in the positive side, to do anything for the satisfaction of Kṛṣṇa consciously, that will be more laudable.

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

**Devotee:** In the *śāstras* chastity for a woman is very important, to be very loyal to her husband. And in devotee life if the husband is not as strong in some ways as the wife, is the wife ever justified to leave the husband, or should she try to stay...

**Śrīla Śrīdhara Mahārāja:** Yes, if husband is seen not in the way of the devotion towards Kṛṣṇa realisation, then she may leave husband.

*gurur na sa syāt sva jano na sa syāt, pitā na sa syāj jananī na sā syāt  
daivam na tat syān na patiś ca sa syān, na mocayed yaḥ samupeta mrtyum*

[Rṣabhadeva says: "Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once."] [*Śrīmad-Bhāgavatam*, 5.5.18]

So he's not in the way of my highest welfare, friendship with him, that will damage me, I must avoid such company. My main interest is to march towards Kṛṣṇa. Who will help me I shall mix with him. I shall take his help and give help to him. By mutual cooperation we shall go towards Kṛṣṇa. But if one drags me down towards another direction than Kṛṣṇa, then I must have to give up that company and to go alone towards Kṛṣṇa. He may be son, he may be a father, he may be a husband, he may be a wife, he may be anyone, he may even be a Guru. Anyhow accepted a Guru but it is shown that he's *utpatha-prathipannasya, parityāgo vidhīyate*.

*[guror apy avaliptasya, kāryākāryam ajānataḥ  
utpatha-prathipannasya, parityāgo vidhīyate]*

["A Guru who is addicted to sensual pleasure and polluted by vice, who is ignorant and who has no power to discriminate between right and wrong, or who is not on the path of *śuddha-bhakti* must be abandoned."] [*Mahābhārata, Ūdyoga-parva*, 179.25]

I shall have to go to the absolute goal, and anyone helping he's my friend, and anyone trying to deviate me, to draw me from that path, I shall have to leave his company respectfully. My main absolute way, absolute end, absolute call, I shall attend. And to do that whatever is favourable I

shall accept, and unfavourable I shall have to reject. Otherwise I can't give up the main gain of my life. *Gurur na sa syāt sva jano na sa syāt*. Balirāja, Vibhīṣana, Prahlāda, Bharata, Khatvagarāja, and *yajña patnis*, they disregarded their objects of affection and went straight towards the Absolute Truth. My universal interest is there, the whole interest is there. So my ways will be fixed in such a way. Whoever will come to help me in that absolute way, he's my friend, and who will try to deviate me, he's my foe. The general instruction is such.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja  
[aham 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]

*Dharma* means religious duty. We're bound when we come in this world, we're bound by our birth to certain duties. Action, reaction, give and take, in the family, in the society, with the king, all these. But all sorts of duties should be cast off in consideration of the call of the duty of the Absolute. *Sarva-dharmān parityajya*. "I represent absolute truth, absolute good. So giving up everything; all phases of duty ignore and come straight to Me." That is the last conclusive advice of *Bhagavad-gītā*, the call, the absolute call.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.

**Devotee:** Mahārāja, in *Mahābhārata* where Kṛṣṇa gives His own army to Duryodhana, and Arjuna chooses Him, even though He will not fight, to drive his chariot. Why did Kṛṣṇa choose not to fight in the battle, only to drive the chariot?

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha. Generally He tried His best to be neutral in the fight because Baladeva was in favour of Duryodhana's party, His elder brother. And when the fight began Baladeva went away for *tīrtha-yatra* so that He may not have to support Duryodhana, His own disciple. Duryodhana was disciple in this gadad yujya [?] from Baladeva, and favourite.

And because Kṛṣṇa saw that, "My brother He left His favourite party and went on in pilgrimage, and I should also not participate wholly."

But He cannot leave the really truthful party, He had sympathy. And to keep the balance He gave the soldiers towards Duryodhana's party, and Himself most empty handed went to help the Pāṇḍava Arjuna. But you know that the physical force is not all, the guidance is everything. So His guidance as a charioteer, His advice in all affairs, that was all important, and not fighting.

In this way He tried to show that, "The least I tried to avoid this wholesale murder of the *kṣatriyas* in this battle of the whole of India, but it was unavoidable. I shall have to do, but most reluctantly, tried My best for peace."

Only five, Yudhiṣṭhira was the real owner, his father was king, but because his father died they're all minors, the other party manipulated in such a way that they're usurped, usurper.

But still He tried His best. "Only five villages give to these five brothers."

They didn't. Then the war was inevitable and He took this attitude, and there almost the whole *kṣatriya* power was smashed in that, crushed in that war, finished. So such a dreadful war He was not ready to be party, as much as possible He avoided, but still it was inevitable. And He only

advised them, guidance that is all important thing and all these physical forces this is nothing. The policy, the guidance that is all important. And specially Baladeva Who was in favour of Duryodhana was His favour, He also withdrew and He also should withdraw from the other party. So the fighting They gave up and only as a charioteer going. But His high intelligence, guidance, that was everything, that facility the Pāṇḍavas got.

One day he went to fight against Kṛṣṇa with some weapon, but that was other thing. Bhīṣma stopped the fighting and with folded palms began to pray to Him in praise. "Oh You Lord, You are Kṛṣṇa, You are Nārāyaṇa. You can destroy everything at Your glance. Casting a glance You can destroy the whole creation. And to keep my promise You have broken Your promise that You won't take any weapon. You have taken weapon and You're running to kill me. You have broken Your promise to keep my promise that I made. Yesterday I promised that I shall force You to take weapon. You have kept my promise and You've broken Your promise. You're so generous, You're so big, so high." In this way Bhīṣma began to speak.

*[droṇam ca bhīṣmam ca jayadratham ca, karṇam tathānyān api yodha-vīrān]  
mayā hatāms tvam jahi mā vyathiṣṭhā, yuddhasva jetāsi raṇe sapatnān*

[Kṛṣṇa tells Arjuna: "Slay (again) Droṇācārya, Bhīṣma, Jayadratha, Karṇa, and the many great warriors, all of whom have already been killed by Me. Do not hesitate - fight! Without any doubt, you will be able to conquer the enemies."] [*Bhagavad-gītā*, 11.34]

"It is I Who am doing this, this great war, this sacrifice of man killing, it is I. So Arjuna you become merely instrumental to that. It is inevitable, the world forces, the fate of the world is coming to its doom, in this way."

Apparently it is as if He's showing that He's got no, He does not want to help such a great man killing *yajñā*, but it is inevitable.

"As much as possible I'm withdrawing as you see as a man in Me, but still it can't be avoided."

Only five villages to be given to the other party but Duryodhana was not willing, he told, sukagra sudhi ne na vidyate yata me dini [?] "The earth in the point of a pin, I won't give it to the Pāṇḍavas without war, without fighting." Duryodhana told. "Now what to speak of five villages to five brothers, only not a point of earth which can be contained in the point of a needle, I won't give it up."

The other party was so much obstinate, and that's why war was inevitable. And yato dharma satoja [?]

Pāṇḍavas are religious, and Kṛṣṇa is bound to side with the religious. And they're demonic, they must be on the opposite side. But Baladeva, He had some encouragement of the other party. He was Guru of Śiva, the opposition party leader. All these fights. Sometimes it is necessary that one is following and asking his own person: "Go and help with sympathy the other party." It is diplomacy, to take part in one side, and to use another of his intimate men to participate on the other side, opposite party. It is diplomacy we find in the political world. And wholesale, the whole universe is like that, direct, indirect, with the help of the both the world is going on.

So any important question? I shall close.

**Vidagdha Mādhava:** One last question in this connection. How could Duryodhana who was demoniac be the favourite disciple of Baladeva? He was the favourite disciple of Balarāma. How could that be as he was wicked minded and would not allow the Pāṇḍavas their rightful...

**Śrīla Śrīdhara Mahārāja:** That I answered here, that it is a policy in the creation, the positive and negative together going, marching on. So Mahādeva is the leader of the opposition party, still he's a devotee, His own, Mahādeva, Śiva, he's indulging, seen to indulge the demonic power.

So I told Baladeva is the Guru of Śiva, Baladeva is the bifurcation from Kṛṣṇa. That is to, *līlā* means both and many parties are necessary by gradation. So He Himself extends Himself in such a way that to support so many parties as if against Him, really not, He's all inclusive. But still, some power must emanate from Him and supply the basis as if something is different from Him. Baladeva is the basis of so many which is not Kṛṣṇa at present. He's the basis of that, of different *rasa*.

Only for the *līlā* purpose it is necessary. Kṛṣṇa and non Kṛṣṇa, and with them and there is another side, *hlādinī, jñāna, bala, krīya ca. Hlādinī, sarṁvīt, and sandhīnī*. Baladeva *sandhīnī*, He extends the basis of the extension of the so many, and so as if they're non Kṛṣṇa, but really they're meant to work for the satisfaction of Kṛṣṇa, those non Kṛṣṇa. So that deviation is necessary, and that is supported by Baladeva. And Baladeva's facsimile is Mahādeva, He's also encouraging so many demons, and so the creation is going on in different ways. This is by thesis, antithesis, synthesis, in Hegelian philosophy. Thesis, then antithesis, and harmonising both is synthesis. In this way we find the pastimes is going on of the Absolute, thesis, antithesis, synthesis. Nitāi Gaura Hari bol.

**Devotee:** Mahārāja, can I ask one more question about Duryodhana? When he was king for a while, when Duryodhana had power while the Pāṇḍavas were in exile...

**Śrīla Śrīdhara Mahārāja:** I can't follow the name, Duryodhana, yes.

**Devotee:** When he had some power they say he was a very good king. The people were happy under him and he ruled well.

**Śrīla Śrīdhara Mahārāja:** That is by the help of morality he wanted to fight the real owner. But good management of others property cannot be a plea of his ownership. The property belongs to Yudhiṣṭhira and Duryodhana usurped it, and he gave good management for the subjects. That does not mean that the property belongs to him. That was against the existing law of the country. Yudhiṣṭhira's father was the king, and Yudhiṣṭhira and his brothers were minors. In that plea, taking advantage of that circumstance with the help of Dhṛtarāṣṭra, their elder uncle, Duryodhana dispossessed the Pāṇḍavas of their own property, because they're fatherless and they're minor, usurped their property.

The good management of others property, A's property, B is managing very smoothly, then B will be the owner of the property? That is one thing. Another thing, the demons they depend on good law. But the *deva*, who're the real party, the [demi]gods, their characteristic is allegiance to the Absolute, to the Supreme Power. Generally this distinction we find. The demons may be more moral, and the gods they're more allegiant, faithful, towards the highest authority, the Absolute. Do you follow, no? The absolute allegiance to the Absolute Authority - that is more theistic life. And to depend on the moral, that is democracy, opinions of the so many, they're anti God. Can you understand, no?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** Yes, why do you say yes? Do you understand it?

**Devotee:** Yes, I can understand.

**Śrīla Śrīdhara Mahārāja:** The opinion of the many, to satisfy so many subjects, that is one thing. That is to satisfy the plurality or to satisfy one, the division in two ways. To try to satisfy the one Absolute Autocrat, the owner. And another, morality, that is to satisfy so many, plurality. That is theistic, and this is anti theistic. Vox populi is not vox dei, vox dei should be vox populi.

The Abraham in your country, he told, "The government of the people, government by the people, government for the people." That is democracy, the basis of democracy, that is anti God.

We say, "The government of the people, it is all right. Government for the people is also all right. But government by the Absolute Law." Not by the people, mass is ignorant, mass is ignorant, so that cannot be the highest standard. The mass conception of justice cannot be the highest. The highest justice is above with the Absolute. And the mass should be guided to the standard of that Absolute Justice. They should be considered as student and not they're masters, the mass. So vox populi is not vox God, vox dei. But if the people they can be subservient to God they will be happy, that will be their benefit.

I'm not clear? What do you say? We must show our allegiance to the highest authority and to satisfy so many plurality that is not theism. They're all under *māyā*, they do not know what is good to them. The guardian knows what is the good of so many minor children. So to satisfy the child's mind that is not the high standard. To satisfy the mind of the guardian, that is high standard. We must search for the guidance of the Absolute Truth, Absolute, and not to satisfy by so many masses. To satisfy the masses that is demonic, and to be allegiant to the highest power, that is godly. *Deva-śakti*, *daivi-sampada* and *aśura-sampada*, in *Gītā* [16.3 & 4 & 5], property of two classes. *Daivi-sampada* is allegiance to the highest power, and *aśura-sampada* which is based on the popular opinion of the so many ignorant persons.

In Germany some gentleman told, "Mass is ignorance, monarchy is mad, and dictatorship is something."

In this way differentiated between different type of ruling, government. The mass is ignorant. Connotation decreases, denotation increases. So to satisfy the mass that is not a credit. Rather they should be advised to satisfy the one Absolute, and those that do not care for this, plurality, so many.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ 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]

The Absolute Truth they want to satisfy, their position is higher than those who are seeking satisfaction of the plurality who are ignorant. Here I stop.

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca  
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

Jaya Om Viṣṇu-Pāda...

...

**Devotee:** ...temple, I had visited.

**Śrīla Śrīdhara Mahārāja:** You visited?

**Devotee:** Yes, and that Deity has some special magic. Of many *tīrthas* I have been to, something about that Deity, is a very enchanting Deity.

**Śrīla Śrīdhara Mahārāja:** Now, what of that?

**Devotee:** They say that Deity came from Mahā-Viṣṇu Himself, was given...

**Śrīla Śrīdhara Mahārāja:** Mahā-Viṣṇu, what is this? Where is Mahā-Viṣṇu? Where is Mahāprabhu? Very, very high.

**Devotee:** They say it was given to Ikṣvāku, and came down through the solar dynasty and was the Deity of Rāmacandra, and then was given to Vibhīṣaṇa...

**Śrīla Śrīdhara Mahārāja:** London, Jaya Tīrtha Mahārāja centre?

**Devotee:** No, no, no. I was saying the Raṅganātha Deity, Mūrti.

**Śrīla Śrīdhara Mahārāja:** Oh. Śrī Raṅganātha, in the South, on the Kāverī?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** They say that Deity Raṅganātha has come from Mahā-Viṣṇu?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** Raṅganātha is above Mahā-Viṣṇu. Mahā-Viṣṇu, that is at the root of the whole created world. *Puruṣa-Avatāra*, three *Puruṣa-Avatāra*, Kāraṇārṇavaśāyī [a.k.a Kāraṇodakaśāyī] is Mahā-Viṣṇu, then Garbhodakaśāyī and Kṣīrodakaśāyī. Three aspects, and all related to this created world. Mahā-Viṣṇu is in *Brahma-saṁhitā* you will find *māyāvata*, Who is at the support of the whole *māyā*, misconception. He's in charge of the whole misconceived area where the

misguided *jīva* souls by misuse of their free will are wandering. He's in charge of the whole creation, Mahā-Viṣṇu. And Garbhodakaśāyī in charge of particular *brahmāṇḍa*, particular solar system or something. And Kṣīrodakaśāyī Who is present in every heart of every soul, individual. These three stages of *Puruṣa-Avatāra* They're in relativity of this created world. And above that, that *Catur-vyūha*, this Vaikuṅṭha Mūrti, there is in Vaikuṅṭha, Nārāyaṇa and with the twenty-four extended self that is in Vaikuṅṭha. And above, Rāmacandra, Ayodhyā. Superior to that is Dwārakā, then Mathurā, then Vṛndāvana Gokula. This is the way to understand development in the theistic world through *rasa*. Criterion is the *rasa*, ecstasy. The standard of measurement is ecstasy, sweetness, beauty, charm, love. By that standard we're to measure inferiority and superiority of the transcendental substance.

**Devotee:** So Mathurā *rasa* is higher than Dwārakā *rasa*, how is it higher? It seems very similar.

**Śrīla Śrīdhara Mahārāja:** Mathurā *rasa* higher than?

**Devotee:** Dwārakā.

**Śrīla Śrīdhara Mahārāja:** Dwārakā? Dwārakā is also *mādhurya rasa* but in a narrow sense, or *sākhya rasa*, *vātsalya rasa*, all in full in Vṛndāvana. *Mādhurya rasa* that is under law and scripture and society, *mādhurya rasa*, everything in their Dwārakā. But in Vṛndāvana above consideration of scripture and society, everything. The relation with Kṛṣṇa unbridled, not restricted by anything else, any scripture, or any social rules, or any other consideration. It is free to the fullest extent. Service does not care for any law or any social consideration. Service in the fullest extent where a servitor can engage herself in the fullest degree unbridled.

Highest intensity of attraction is found there. Kṛṣṇa is attractor, but the intensity of attraction is in its zenith in Vṛndāvana, in *mādhurya rasa*. And there is also gradation there, different camp in *mādhurya rasa* and the highest camp is the camp of Rādhārāṇī.

**Devotee:** Do the other *sampradāyas* that are existing today, do they have some potency for giving entrance into Ayodhyā, or entrance into Vaikuṅṭha?

**Śrīla Śrīdhara Mahārāja:** Yes, the Madhva *sampradāya*, the Rāmānuja *sampradāya*, they conceive, especially the Rāmānuja *sampradāya* conceive that Nārāyaṇa is the highest conception of the Absolute. But *Śrīmad-Bhāgavatam* and other *Purāṇas* we find supports the view of Mahāprabhu what He has given that Svayaṁ Bhagavān, *kṛṣṇas tu bhagavān svayam*, [*Śrīmad-Bhāgavatam*, 1.3.28], the highest conception of the Absolute is found only in the Lord of Vṛndāvana, because in consideration with the *rasa*, ecstasy, the degree of ecstasy. *Akhila rasāmṛta mūrtiḥ*. [*Caitanya-caritāmṛta, Madhya-līlā*, 8.142]

*vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād  
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ  
rādhā-kunḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt  
kuryād asya virājato giri-taṭe sevāṁ vivekī na kaḥ*

["The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of

Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is overflooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?" [Upadeśāmṛta, 9]

Rūpa Goswāmī, according to the direction of Mahāprabhu, Rūpa Goswāmī has given such conception in the development of the theistic absolute.

**Devotee:** I was reading that *Śrī Caitanya-Śikṣāmṛta*, he was talking about *siddha-praṇālī* and once I asked you about it. Is it necessary to take up that *bhajana*?

**Śrīla Śrīdhara Mahārāja:** When you say, you pronounce *siddha-praṇālī*, then you should not find much encouragement to enquire into that. Because you're not *siddha*, so only cursory view, a distant view you may have there, but don't try to enter into. Fools rush in where angels fear to tread. It is *siddha-praṇālī*, not for the *sādhaka*. After one attains fulfilment in his life, then he may talk of all these things in details. Otherwise it will be like drinking poison. Warning is given in *Bhāgavatam*.

*naitat samācarej jātu manasāpi hy anīśvaraḥ  
vinaśyaty ācaran mauḍhyād yathā 'rudro 'dvijaṃ viṣam  
[īśvarāṇāṃ vachaḥ satyaṃ, tathāivacharitaṃ kvachit  
teṣāṃ yat svavacho yuktaṃ buddhimāṃs tat samācharet]*

["One should never imitate the behaviour of great personalities. One who foolishly does so, even mentally, is doomed, just as one who imitates Lord Śiva drinking poison."] ["The instructions of the great personages are always true, but their conduct and their practices may not always be useful to the beginners. So the sober person will accept those practices that are backed by his words, understanding that in his higher stage he may do something which may not be useful to those of a lower stage. He has such spiritual power that what may be seen as a defect in the beginner, cannot harm him in any way. Therefore the fair minded beginners will accept those practices which are in consonance with his instructions, as being useful to their progress."] [*Śrīmad-Bhāgavatam*, 10.33.30-1]

One who is not Mahādeva, Śiva, if he drinks poison...

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