

83.01.12.C

Śrīla Śrīdhara Mahārāja: I was told, one gentleman he had insomnia, no sleep.

Then someone asked him, "Go to Swāmī Mahārāja, join *kīrtana* party."

He came and the Hare Kṛṣṇa movement, the chanting was going on. Then anyhow some sleeping tendency came in him. And he was very much satisfied and also he gave good contribution, he was a rich man. Because he fainted, ha, ha.

As Swāmī Mahārāja told to Acyutānanda Prabhu, "What talk I had with Śrīdhara Mahārāja if I give it to you you'll faint."

So Hare Kṛṣṇa is such that he can't tolerate the least of it. The enemy force takes him away unconsciously. Ha, ha, ha. And your answer, na caidui nai gune sesa phala phalday [?]

Sometimes the real aim of Hare Kṛṣṇa movement is towards the land of Kṛṣṇa. But there may be a little slip, it may not be properly done. Whatever little defect here and there, that gives some benefit of this material world. It's proper aim towards Kṛṣṇa. But due to defect within us when we engage ourselves in that sort of realisation some internal defects appear. And in connection with that Hare Kṛṣṇa these worldly achievements come very easily, though we do not want it sometimes. In it's retinue from the negative side it appears, we are told. But that is not the object of pure devotion. Still, because there is some defect in that sort of realisation due to defective tendency, some unwanted auxiliary things are produced, sometimes. *Nāma-aparādha*, the offences to the Name, that sometimes contributes these worldly achievements, and not pure Name.

Vidagdha Mādhava: These are like weeds? These are what are called the weeds of chanting offensively? It's a watering process, and these weeds grow?

Śrīla Śrīdhara Mahārāja: Yes, that may be something like that.

Devotee: But sometimes Mahārāja a person may only be interested in getting material things. A person may...

Śrīla Śrīdhara Mahārāja: They also do, that *sakāma-upāsanā*, that is not pure devotion. There are so many who are worshipping and getting.

*kāmais tais hr̥ta-jñānāḥ, prapadyante 'nya-devatāḥ
[tam tam niyamam āsthāya, prakṛtyā niyatāḥ svayā]*

["Persons whose good intelligence has been spoiled by illicit desires for exploitation and renunciation or other duplicitous pursuits, worship other godly personalities such as the Sun-god and the many demigods. Being enslaved by their instinct, they adopt the corresponding rules and regulations of fasting and other tenets accordingly."] [*Bhagavad-gītā*, 7.20]

And commits offence also. So many process of worship where they file a petition. "I want this, this, these things also. I'm *saṅkalpa*. I worship You. Please give me these things." And by that prayerful mood sometimes the gift comes.

krsna bhali ami bhaje magie visay shuk, amrta chadi vismagia sei bara mukha [?]

Sometimes He protects His devotee from such side issues, and sometimes He avoids. More *bhakti*, *śuddha-bhakti*, that means Kṛṣṇa to give Himself up to that person, the worshipper. *Śuddha-bhakti* means he wants to attract Kṛṣṇa Himself. But when Kṛṣṇa likes to avoid him He gives some other thing, and comes away. There is some intrinsic disability or impurity in the worshipper when Kṛṣṇa He deals in such a way, deceives him. The worshipper is formal but not very sincere, in that case it comes to happen like that.

Gaura Hari.

Devotee: In the *Bhāgavatam*, the appearance of Lord Buddha is given and His mission is given. But why did the Lord throw out the whole Vedic system?

Śrīla Śrīdhara Mahārāja: Not one Buddha, there are different Buddhas. *Budhā* means wise, from *buddhi budhā*, wise man. So Buddha is not one, there are different Buddhas. Different Kapilas, Kapilas are not one, one Kapila, Godless, one Buddha Godless, another Buddha incarnation of God.

Devotee: Godless Buddha, why did he come and throw out whole *Vedas*? Instead of coming as reformer, using the *Vedas*...

Śrīla Śrīdhara Mahārāja: So many came reformer, not only Buddha, Buddha, there are so many persons, stalwarts, they come to preach their own doctrine, mostly atheistic.

Devotee: But if the Buddha was incarnation, Avatāra...

Śrīla Śrīdhara Mahārāja: That, he's another, what recognition in *Bhāgavatam*, Daśa-Avatāra Buddha, that is another Buddha. And this Buddha is another, *nasthika* Buddha, atheistic Buddha. Buddha does not believe in the existence of soul even, not only God but *jīva* soul does not exist. But only he believes in transmigration of soul. He believes in the mental system and transmigration.

The Cārvāka, like a peculiar things, with the dissolution of this body nothing remains. But Buddha says with the dissolution of this body the mental system remains, and when the mental system is dissolved nothing remains. That is the atheist Buddha.

And the Avatāra Buddha, incarnation Buddha, He also came to preach against the *yajñā*, the *karma-kāṇḍīyas*. "Who will take, to kill the animals, leave them, it is reactionary. You rather take the holy path towards the realisation. You are making too much of the sacrifices of the beasts in the name of the Lord." He came with that object. When the sacrifice of the beasts was increased to its highest degree, then as a reaction to that Buddha came to preach. "Don't, in the name of the Lord, don't kill so many beasts in the world. Take some *sattvika* course."

There was a case in Buddha Gayā between the Buddhist and the Śāṅkara school. Śāṅkara school accepts Buddha as incarnation of God. And the atheist Buddhists they demanded that Buddha Gayā, that that must come to our administration. But the Śāṅkara school they put a suit into the court, brought a suit, "That this is not their Buddha, it is our Buddha. He's Avatāra, He's not atheist." And I was told that the Śāṅkara school they gained the case.

Vidagdha Mādhava: Guru Mahārāja, are they dealing with the same personality or two different persons entirely?

Śrīla Śrīdhara Mahārāja: Two different persons.

Vidagdha Mādhava: They appeared at the same time?

Śrīla Śrīdhara Mahārāja: No.

Vidagdha Mādhava: Then when did the atheist Buddha appear?

Śrīla Śrīdhara Mahārāja: That's not very particularly known. In *Bhāgavatam* it is mentioned, *buddho nāmnāñjana-sutaḥ, añjanā-sutaḥ buddha, kīkaṭeṣu bhaviṣyati*.

*[tataḥ kalau sampravṛtte, sammohāya sura-dviṣām
buddho nāmnāñjana-sutaḥ, kīkaṭeṣu bhaviṣyati]*

["Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Añjanā, in the province of Gayā, just for the purpose of deluding those who are envious of the faithful theist."] [*Śrīmad-Bhāgavatam*, 1.3.24]

And this Buddha's mother was Mahā-Māyā, not Añjanā. In *Bhāgavatam* it is mentioned that Añjanā was the mother of Buddha, *buddho nāmnāñjana-sutaḥ*. Mother's name was Mahā-Māyā.

Devotee: Yes, He appeared in Nepal.

Śrīla Śrīdhara Mahārāja: In Nepal. And that Buddha appeared in Gayā, Bihar.

Vidagdha Mādhava: In the incarnation Buddha He also preached non-violence.

Śrīla Śrīdhara Mahārāja: Yes, sauddhi niscat [?] He also preached non-violence against the comprehensive sacrifice of so many beasts ruthlessly. He stood against that.

Vidagdha Mādhava: Sometime ago you quoted one verse where Mahāprabhu was telling that people are so fallen in this Kali-yuga that some will imitate this chanting and dancing and simply go to hell. Could you explain how can someone chant the Holy Name and go to hell?

Śrīla Śrīdhara Mahārāja: That only imitation. Though the taking the Name is so generous and so much effective to give out the highest thing, but it is deplorable that in spite of such a great gracious provision, there are some people who will imitate it and take advantage of this and do so much mischievous activity. That outwardly doing, imitating all these things, they will have ultimately to vanish. There is a saying.

kali kale loksa sankir sankir korive nasiya gaya sesh nara kiti yaidesh [?]

Where it is I don't remember. Maybe in *Caitanya-marigala* or somewhere. Mahāprabhu is addressing Nityānanda Prabhu. "We are trying Our hardest to give so maximum thing to the lowest section, unqualified. We are giving things very liberally. With least energy they will achieve the greatest gain. But still a reactionary school will come and they will spoil this movement by filthy imitation."

Vidagdha Mādhava: Meaning they won't follow principles?

Śrīla Śrīdhara Mahārāja: Won't mark the very substance. But they will try to take advantage of the outer cover. They will try to utilise this good thing for very mean purpose. Just as the *sahajiyā* section, they're connecting sense pleasure, mixing with so much high things. In spite of the strong statement of the Ācārya, that,

[ataeva kāma-preme bahuta antara] kāma--andhatamaḥ, prema--nirmmala bhāskara

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."]

[Caitanya-caritāmṛta, Ādi-līlā, 4.171]

One is the dense darkness and another is the glowing sun, but still they mix together. Āula, Bāula, Karttābhajā, Neḍā, Daraveśa, Sāñi, all these things, *sahajiyā, sakhībhekī*. They will imitate these things, the spirit is eliminated and mere imitation, physical imitation. As Jayatīrtha Mahārāja is supposed to be doing, mixing with intoxication. Through intoxication making experiments that with addition of intoxication he will quickly go to Goloka, to Kṛṣṇa, very quickly. The material thing will help him to go to the spiritual world very, very quickly. A mania, a mean mania has caught him, captured him.

The fundamental difference, no material thing can give spiritual thing. Kṛṣṇa can give Himself, He alone He Himself can give Himself. And His own agents also can direct us to take us towards Him. That is also He. He can only give Him, none else. He's Absolute. What is Absolute? The Absolute if He kindly condescends to accept us then we may be accepted. Otherwise other foreign things will deal with Kṛṣṇa like a market commodity, it is an absurd foolishness. *Bhaktyā sañjātayā bhaktyā. Bhakti* is its own origin. Nothing can produce *bhakti*. No other thing can produce *bhakti*. *Bhakti* is the most elemental, the highest elemental security is there.

*[smarantaḥ smārayantaś ca, mitho 'ghaughā-haram harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulkām tanum]*

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, which can only be obtained from those who have it for *bhakti* alone can cause *bhakti*. Thus, even within this world, their spiritual bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."]
[Śrīmad-Bhāgavatam, 11.3.31]

Devotee: There is one theory that our *karma* and our spiritual realisations, they are programmed into our genes, within the body. And that at a certain point automatically they release, and such drugs sometimes speeds up. That is a theory.

Śrīla Śrīdhara Mahārāja: What does he say?

Vidagdha Mādhava: There's one theory that in the genetic code, in the genes, past *karma* is stored up. Also some spiritual *karma*, spiritual realisation unfolds from these genes. This is some theory. I don't know. And Bhargava Prabhu says the drugs, some say, speed up the process of the release of this realisation. It is pretty far out.

Śrīla Śrīdhara Mahārāja: Ha, ha. You defeat yourself in the argument.

Devotee: But actually I'm asking is *karma* in the genes?

Śrīla Śrīdhara Mahārāja: You try to understand. You think that everything within the gene. Then what's the Absolute? Every gene is an Absolute?

Devotee: Not Absolute. But basically, actually what I was asking, is the *karma*..

Śrīla Śrīdhara Mahārāja: You try to think what is the position of the Absolute. By Absolute what does He mean?

Devotee: He has complete power.

Śrīla Śrīdhara Mahārāja: Wholesale. Against Him nothing can be done. Nothing can be done without His pleasure. The Absolute accommodates the whole within Him. The whole. Positive and negative way, conditioned unconditioned, and they're both controlled by the Absolute. The negative side and the positive side. The negative, this *māyā* negative, what is other than absolute. So what gene, gene are innumerable, and you say the Absolute is innumerable? Gene contains everything within it? And the gene can evolve Absolute within him? What do you think?

Devotee: Maybe not completely. But they're saying some realisation can come, some, partial.

Śrīla Śrīdhara Mahārāja: Ah. That is *avidyā*, that is misconception, some sort of misconception ____ [?]

Absolute has reserved all the rights of being known to any other place. It is reserved in His own hand, then He's Absolute. If against His will anyone can capture Him or any part of Him, He's not Absolute. Not a second thing can control the Absolute. If it can then He's not Absolute. *Yam evaiṣa vṛnute tena labhyas*. Whom He will favour to attract, he will know, not others.

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūm svām]*

["One cannot understand the substance of the Paramātmā, the Supersoul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity

begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him.”] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

The *yogīs, jñānis*, so many, *Vedāntists*, none - *yam evaiṣa vṛnute* - Absolute accepts whom? He will know Him as much as He will unfold to him. That is the Absolute.

Devotee: So it is coming from without, not from within?

Śrīla Śrīdhara Mahārāja: It is His. It must have to come down from Him, to be accepted. If He wants him to know, to anyone, he will know. If He does not want, none can know Him. That is the characteristic of Absolute. We cannot make Him subject of our consciousness, never. Our consciousness is gross, filthy, of lower materials. It cannot reach there. He can come down to us and show, 'I'm such and such.' If He withdraws, we're helpless, we're nowhere.

Vidagdha Mādhava: As you said the other day, spirit cannot come from matter, but spirit can go everywhere.

Śrīla Śrīdhara Mahārāja: Yes. The ether can go everywhere, within every atom. But every atom, this sand dust cannot enter into ether. That is most fine thing. That is all pervasive. But the sand dust is not all pervasive. X-ray can pass through the wall, but that does not mean that wall can pass through x-ray.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Force Him to do anything? None without Him can interfere anything about which is His. He's Absolute. Intoxication can give us God? To think this is to invite sin. *Bhaktyā sañjātayā bhaktyā*. Only God consciousness can produce God consciousness, nothing else. Only Kṛṣṇa consciousness can give us Kṛṣṇa consciousness, and no other thing, no other substance. What do you say?

Vidagdha Mādhava: Some say this intoxication brings one close to death. And because a person is close to death, dying...

Śrīla Śrīdhara Mahārāja: Close to? Death? Dying and poison, that also the faith must be there. That is controlling, poison, intoxication, many things can give end to this body of clay. Overfeeding may also give, the gas, heart failing, all these things, so many. Why intoxication? Intoxication, poison, many things can destroy this body of flesh and blood.

Devotee: Mahārāja, I've met many people who smoke ganja in order to try to imitate activities of Lord Śīva. Is there any place in the scriptures where...

Śrīla Śrīdhara Mahārāja: Just as in war time some ____ [?] was invented, for food. So the persons who were fond of renunciation they lived in the jungle, in the forest. With no sufficient dress, clothing available, they take some drugs, so that if it helps them from too much cold, as well as too much heat. Just like clothing, clothing also the cotton clothing, and also the wool clothing saves us more from the cold, more effective. In that way some sort of food may keep up the warmth in the

body, preserve the heat in the body. But all meant for this body. A little comfort, we take some help of some wool. And they with this medicine they are in this cool atmosphere. Sometimes in the sun also helps this body to remain comfortable. But that has got no connection that they will help them to get God near them, not that. Only bodily comfort, and they may render, in heat and cold, and sometimes also from hunger. If we use this bilavatra [?] some leaf, the hunger is lessened. Like medicine so many things may be used like medicine purpose to protect this body. Then, to have connection with the Absolute, these things cannot help any way. They can give the body, just as food and medicine, something like that.

Vidagdha Mādhava: Is there some scripture mentioning Lord Śiva smoking ganja?

Śrīla Śrīdhara Mahārāja: Yes, maybe, there may be, he did?

Devotee: These intoxicating mushrooms are very popular in the West. One man wrote a book and he was using his reference from the *Vedas*. He was saying what they call *soma-rasa* was actually coming from the mushroom.

Śrīla Śrīdhara Mahārāja: *Soma rasa*, that is a kind of wine that was generally taken by the gods here. That does not mean that *soma rasa* can give, force the Absolute, the God, to come, to appear.

Any second thing cannot force the Absolute to come here. This very simple thing you can't follow. Then He's not Absolute, Absolute is He against whose will nothing can be done, then He's Absolute. That is the meaning of Absolute. Absolute if He's dependant on some other thing then He may not be Absolute.

Vidagdha Mādhava: Even *soma rasa* that is simply meant for some mundane effect?

Śrīla Śrīdhara Mahārāja: Yes, social mundane, intoxication means social mundane. What is there, *soma rasa*? This must have that as *prasādam*, can help us to approach towards Kṛṣṇa, it has connection with Kṛṣṇa, so. Otherwise not connection with Kṛṣṇa some material thing, however that pure it may be considered, it cannot do anything. No contribution for there. Only Kṛṣṇa, His relationship, His connection can contribute Kṛṣṇa, our energy can be taken to Kṛṣṇa. His connection. Nothing which has not got His connection can help us approach towards Him, then He's not Absolute.

*nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
[yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

In *Upaniṣad*, this *ātmā*, this great spiritual substance, can never be attained, *pravacanena*, by hard discussion, *na medhayā*, by sharp memory, *na bahunā śrutena*, vast learnedness. Nothing can produce Him, force Him to come. But *yam evaiṣa vṛnute, na bahunā śrutena*, the vast learning of

the revealed scripture also cannot give Him. Vastly learned in all the revealed scripture, but that also won't help him to give God. *Yam evaiṣa vṛnute*. The very spirit of the thing is this, that He will come to accept whom he will get. The only way, that He must come for acceptance. That is sweet will. Nothing can force Him. His sweet will will come to welcome Him he will get Him, no other course. Not a second or third thing can help even very little, *crores*, or millions parts of a hair can never help, impossible. He can give Himself, nothing else.

Hare Kṛṣṇa. Gaura Hari bol. By nature He's such. It is so high, so strong, so subtle, so powerful, so autocrat, so independent, that nothing can tackle Him. He can only tackle Him, He's self-sufficient. Against His will nothing can be done. Even the intoxication is giving some sort of effects to a man, if He likes He can withdraw. You may take intoxication a thousand times more, but if His will comes in touch, no effects can be produced. He has got such power over everything. He can take away the power, the attributes, from everything. What to speak of these drugs, and change it in another way. He can design and He can destine. Everything is designed and destined by Him. He can take away their own nature and give another nature to that. The ice may loose its coolness if He wills. Prahlāda was thrown into fire but fire could not burn him. When Prahlāda was applied poison, poison had no effect on him for His interference, His touch. The Master, His power is unbridled everywhere. Such must be His conception. Not exclusive from us and other society with some paramount power, may be big power, is it not, everywhere? He can stop everything, He can dissolve the whole thing into ashes in less than a second. His will is law. His will is unchangeable and un- opposable. No opposition may be effective there. He's such.

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