

85.12.17.B

[This transcript is also within 85.12.10.B_85.12.11.A]

Devotee: So Guru Mahārāja. It does not matter where the money comes from? If it gets used in a proper way for Kṛṣṇa consciousness?

Śrīla Śrīdhara Mahārāja: Eh? Ha, ha. I can't follow.

Devotee: He said, "It does not matter, it does not make any difference where the money comes from?"

Śrīla Śrīdhara Mahārāja: I don't follow.

Devotee: He says, his question is that, "If we're collecting money for the service of Kṛṣṇa, is it important what is the source or method by which that money is collected?"

Śrīla Śrīdhara Mahārāja: How that should be collected? That depends upon the collector.

Devotee: No. He wants to know if it's important whether the method by which money is collected should be fair or not fair. What kind of source?

Śrīla Śrīdhara Mahārāja: Generally fair. And it depends upon the collector, upon the capacity of the collector. One can take risk of using unfair means, so-called, but nothing is unfair if it is in Kṛṣṇa's connection. If one is convinced in that way, living in that plane, he can do anything and everything for Kṛṣṇa consciousness. How much degree Kṛṣṇa consciousness in the agent? It will depend on that. How much real Kṛṣṇa consciousness is there, sincere hankering for Kṛṣṇa to utilise him - it will depend on that.

Because real Kṛṣṇa connection is the only purest thing. Unfair can become fair by proper Kṛṣṇa connection. Kṛṣṇa connection is independent thing, and any way Kṛṣṇa connection make everything fair. Other day I told that a touchstone - whatever touches it becomes gold. So, the collector, how far he's Kṛṣṇa conscious. If he can bring Kṛṣṇa in the connection, the unfair will be fair, fairest, above all fairness in the consideration of this world. So it depends upon the collector. Generally, one should try in a fair way, but, according to his own position, he may apply diplomacy and ultimately everything, if he's fully Kṛṣṇa conscious. He may try in any way. Even his killing will be highest good to the man who is killed. Kṛṣṇa connection is such. Ha, ha, ha. To such a degree, if he finishes him, totally, then he'll be saved. He'll be saved. The guarantee is there, if the Kṛṣṇa connection is there. So the touchstone - whatever will come in connection, that will be gold. But that must be the touchstone, not other stone - any mixture. So it depends upon the collector, whatever, how far he's connected to Kṛṣṇa consciousness. If Kṛṣṇa consciousness is the absolute agent of the absolute master. Absolute Autocrat but Absolute Good. Not only autocrat, but at the same time absolute good. So if it is absolute good, his dealings with anything cannot but be good. Do you follow?

Devotees: Yes Mahārāja, very clear.

Śrīla Śrīdhara Mahārāja: No. Difficult to follow?

Devotees: Very nice and clear.

Śrīla Śrīdhara Mahārāja: Clear. So Kṛṣṇa consciousness is such because everything for Him - whatever used for Him, that is normal and must be used for Him, that is the all important thing. Whatever we'll do, that is justified if it's for Him - then the man will be saved. Everything, every point will be saved if a disconnected thing comes in that connection - gets that connection, he will be saved. Not killing, that is of outward cruelty - but really if he gets the life back there, normal life back, his utility in the service of Kṛṣṇa. That is For Himself.

Devotee: Mahārāja. But we don't have the courage to do Mahārāja.

Śrīla Śrīdhara Mahārāja: So, your self-hesitating, how far? You're not fully convinced that Kṛṣṇa - what is utilised for the service of Kṛṣṇa, that is the highest realisation, highest good of everything else.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Here I stop today. You think what is Kṛṣṇa consciousness. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. So think what is Kṛṣṇa consciousness. Cruelty, the utmost cruelty to this world that may be life giving to one. Kṛṣṇa consciousness. Die to live. Here the Hegel comes to save you. Die to live deals death to make arrangement for his real life. Hare Kṛṣṇa. Hare Kṛṣṇa.

The mother came to take the child back. The parent came to take the child back and give it to his parents. "You are a *sannyāsī*, you are supposed to be a religious man. My son you will give back to me and you're not able to do that? But that is your religious conception?"

"Yes, I'm seeing that one boy is in the ocean, in the sea, he's diving and plodding in trouble in the sea. Now he has come to the seashore and going home, I shall drive him back, push him back into the sea, the boy. That is my understanding. How can I say, You say he's my son, and I say that yes, a *jīva* has come to you for some time. But he's suffering from death and birth, death and birth. And the only way to help him is with the association of the *sādhus*, he will go back to home, and back to God. My transaction is that. Snatching from the affection of the parents, the child, and to utilise him in the service of Kṛṣṇa. Apparently it is cruel, but justification is from other side, so everything is like that. This is a weapon - a minor boy having a weapon, snatch away the weapon. He will cut your own head, or somewhere - you boy, you do not know. To take away the money from him, a soul in bondage, the money will be utilised for your own injury. So take the money and utilise for Kṛṣṇa, he'll be saved. Die to live means to help a man to die his present life and to get the death and to come to Kṛṣṇa. Through death come to Kṛṣṇa. Question of life and death. So many lives and deaths from eternal time, suffering from birth and death. Suffering from birth he has got such conviction, such a plane and serious conception to save one from birth and death. What to speak of his collected energy, money, and this or that. This is in the possession of the

enemy. The soul is in possession of the enemy, this matter. Anyhow to snatch him from that position towards his own soil - that is necessary."

So according to the degree of realisation of the preacher, he will preach that way.

There was one fable in *Bible* or somewhere. The man, Christ, or someone, he became a guest at a particular house, and where he was received well, welcomed, and he was dealt with in a good way, he stole some utensils from there. And he went to a miserly man, and there he left all those utensils. Then, another man received him, welcomed him to his utmost degree, and only son, he killed him and went away.

Have you heard this tale, fable, perhaps in *Bible* or somewhere?

Devotees: No.

Śrīla Śrīdhara Mahārāja: The man who served him utmost, his only son was killed. The justification has been given that the miser who did not, who generally does not give shelter to any guest, utensils are given to them. And for the temptation of that he will further give shelter to other guests also. And the highest thing, that one who had the only son, and he was welcomed very cordially, his only son was killed and he fled. Because that son was the centre of his all affection, that is gone, whole affection will come to God. That is the justification given there. So the stranger, if he's of that type, he can kill the man of the host to give him, to help him towards God. Only son was killed by the guest. The only son of the host was killed by the guest because his attention, affection, that was spent for the only son, that will go wholesale towards Kṛṣṇa, towards God. So an ordinary guest cannot do that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Today I dissolve here.

*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.]

Devotee: Jaya Om Viṣṇu-Pāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Śrīpad Bhaktivedānta Swāmī Mahārāja kī jaya!

Sannyāsī vṛnda kī jaya!

Bhakta-vṛnda kī jaya!

Hari Nāma Saṅkīrtana kī jaya!

Chaitanya Sāraswat Maṭh kī jaya!

Navadvīpa Dhāma kī jaya!

Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsādi Gaura-bhakta-vṛnda.

Gaura Hari bol. Nitāi Gaura Hari bol.

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