

82.11.16.B_82.11.17.A

Śrīla Śrīdhara Mahārāja: ...*dehi govardhana sthan*. There are two _____ [?], *sthava stotram* composed, one by Rūpa Goswāmī, another by Raghunātha Dāsa Goswāmī.

Nijana katana vasana dehi govardhana sthan [?]

This is written by Raghunātha Dāsa Goswāmī. You might have heard so many songs in praise of Govardhana Girirāja who is both Kṛṣṇa and devotee combined. A wonderful thing. Girirāja is a *bhakta śreṣṭha* and also representation of Kṛṣṇa Himself, two combined. As we find in Mahāprabhu, the outer posing is of devotee, and inner existence is Kṛṣṇa Himself, and outer practices of that of a devotee. So Girirāja is also considered in twofold ways, Kṛṣṇa Himself and also *haridāsa gujya* [?] It has been told that they're one of the principal devotees of Kṛṣṇa, this Girirāja. It has been described like that also. Girirāja.

To the theistic, to the mystic, everything is infinite. Whatever we come in connection we can try to see infinite in the finite. And the atheist they're to see infinite as finite, just opposite. In a point, in a part, one can see the whole in the background. A part may be seen with infinite angle of vision, in consideration of his position with the whole how He's represented. On the whole He can represent Himself in any part any time.

*mayā tatam idam sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitāḥ.*

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] [*Bhagavad-gītā*, 9.4]

In a pillar Nṛsimhadeva came. So He can withdraw and He can present Himself fully in any part.

Pasya titi brahma purna samudro _____ [?]

How can we determine the power of a part without knowing his relative position in the whole? Just as Israel is a small country and the world going to devour it, but only it's backed by a high power, so they can't do. _____ [?]

A small bird _____ [?] he had some eggs on the banks of the sea shore, and the sea waves took them away. And the small bird, what can he do? He went to his higher leader, and then from higher, and then ultimately to Garuḍa. Garuḍa was also bird section and that bird went to Garuḍa and Garuḍa gave a threat to the sea. "If you don't give back and repent for your misdeed then I shall finish you, take you as a drop of mine willingly."

_____ [?] If we want to study an atom we must not eliminate the background. What is the connection with this atom with the infinite world, infinite power? An intelligent man sees a part in reference with the whole. And an ignorant man sees only part, part. So if we get that angle of vision, how to look at, how to study the environment, and also me, ones own self, how, what is the angle of vision by which I must survey myself and the outside world? From this friendly standpoint of infinite angle of vision we shall come to see.

Now, finite means *māyā*. *Māyā* means finite, measured, which comes within measurement, that is *māyā*. Immeasurable. We must look at everything in the line of the immeasurable, because it is not a detached part. It holds a position in the whole, and in some connection, not detached altogether. So in this way we shall remove our screen of ignorance of different thickness, and then gradually we'll come to realise that all beautiful, all good. No misgivings, all over justice as love. Only love, only well meaning, welfare. And what we find to be undesirable that is mere miscalculation, nothing else. *Māyā* means miscalculation, what we see, feel, take, by miscalculation that is *māyā*.

And wholesale calculation that will divulge where we're living, that is beautiful, that is divine love. We shall find we shall enter the reign of Kṛṣṇa, Vṛndāvana, Vraja-rāja, Nanda-nandana. That is given by *Bhāgavatam* and Śrī Caitanyadeva.

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

Dhīra Kṛṣṇa Mahārāja: Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīla Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ... and with more repentance. In this way after some time everything will be pacified. We're to wait for some time, and continue with more repentance and more energy. Because that is eternal company. These are all trifle and temporary. After all they will have to meet defeat. That is eternal and permanent thing.

"They cannot stand against Me for some long time. They'll certainly have to come back."

Cannot continue their fight with Kṛṣṇa. Kṛṣṇa conception, once enters, when such a great hope enters one's heart He's sure to conquer. Others cannot stand there in competition. They have no prospect. But real Kṛṣṇa conception with all His prospect who enters in any market, all other mercantile things to be withdrawn. They cannot compete with Him. It is sure.

*jāta-śraddho mat kathāsu, nirviṇṇaḥ sarva-karmasu
veda-duḥkhātmakān kāmān, parityāge 'py anīśvaraḥ*

["He who has imbibed heart's faith in the tidings of My Name, nature and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learned that all forms of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions - such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc they wreak - and he serves Me with love: When his object is pure and sincere, I give him My mercy."]

[*Śrīmad-Bhāgavatam*, 11.20.27]

Understand that this is all reactionary, will reproduce misery in its turn, but still he can't help, sometimes succumb. But again he will rise up and begin to work. In this way after some time he'll think that everything is pacified. That is the way. Not that by the touch of a magic wand it will be cured in a moment. He'll have to struggle for some time, and then he'll find that they're all gone.

And Kṛṣṇa consciousness is standing. All other futile consciousness are forced to retire. But it will take some time, according to the particular condition.

Bhāgava: Should I see it as a test from Kṛṣṇa, examination?

Śrīla Śrīdhara Mahārāja: Yes. Standing, and earnestly pleading. "Please protect me from this brutal tendency. Please purify me. I can't tolerate this brutal attack. I'm Yours. Accept me, and they must have to retire. Please accept me." In this way fervent and more fervent the fire will be burned within and they'll be burned into ashes.

*tato bhajeta mām prītaḥ śraddhātur dṛḍha-nīscayaḥ
juṣamāṇaś ca tān kāmān duḥkhodarkāṁś ca garhayan*

["Such a devotee should worship Me with affection, faith, determination and conviction, even while engaging in sense gratification, knowing that such sense gratification leads to misery, and all the while hating his attachments to material pleasures. In this way, sincerely lamenting his attachments to material pleasures, he should go on worshipping Me with affection and conviction, and gradually his material attachments will disappear."] [*Śrīmad-Bhāgavatam*, 11.20.28]

*prokṭena bhakti-yogena bhajato mā 'sakṛṇ muneh
kāmā hṛdayā naśyanti sarve mayi hṛdi sthite*

["With accelerated motion, his intensity towards Me grows. In this way, the introspective devotee unceasingly absorbs himself in all the practices of devotional service as enunciated by Me. Then, by My appearance, all his internal and external discrepancies are gradually destroyed and evaporated. When by such an approach he reaches My Domain, or rather, I come down, extending My existence to his heart - then everything else disappears. I, who am situated in the heart of My devotee, strike at the root of all the material urges that infect his heart, reducing them to oblivion."] [*Śrīmad-Bhāgavatam*, 11.20.29]

They'll all be pacified, the *kāma*, when he'll find Kṛṣṇa within and without. They'll have to retire finally.

Bhāgava: You give me some hope.

Śrīla Śrīdhara Mahārāja: Yes. The hope is given by Kṛṣṇa Himself. It is His own version in the eleventh canto of *Bhāgavat*.

Dhīra Kṛṣṇa Mahārāja: This *jāta-śraddho mat kathāsu?*

Śrīla Śrīdhara Mahārāja: *Mat kathāsu, nirviṇṇaḥ.*

Dhīra Kṛṣṇa Mahārāja: Eleventh canto of *Bhāgavatam?*

Śrīla Śrīdhara Mahārāja: Yes. I can't remember - forgot. The eleventh canto of *Bhāgavat*. *Jāta-śraddho mat kathāsu, nirviṇṇaḥ sarva-karmasu.* You can ask Nimāi. That reference he will tell there. The *śloka* which is there from the index the *śloka* will be found. And also

Bhāgavatārka-marīci-mālā, and many places it is mentioned. *Caitanya-caritāmṛta* perhaps also it is mentioned, and there the reference you have got.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhāgava: The second question I have is very serious. When my Guru Mahārāja, when he left, and then I saw the way the new gurus were acting, had become very hard hearted.

Śrīla Śrīdhara Mahārāja: The second guru, you got both _____ [?]

Bhāgava: From Prabhupāda. No. I'm saying when Guru died, went into *samādhi*, Prabhupāda, then I had crisis of faith. I asked myself why did Prabhupāda choose such hard hearted materialistic men to take such high position, such responsible position for other souls?

Śrīla Śrīdhara Mahārāja: You are sure that they're nominated by Prabhupāda? Yaśodā-nandana has got that objection only that, "Prabhupāda did not appoint anyone to do the function of Ācārya. They're all self made. And why Śrīdhara Mahārāja has accepted them as so?" So, he does not like me. I'm told that is his grievance against me, that Yaśodā-nandana.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And many others also say that, "They're all self made Ācāryas, and Prabhupāda did not give any clear direction that these will be Ācārya." I'm told by so many. I did not hear from Swāmī Mahārāja that 'I have appointed them as Ācārya.' I did not hear that, direct. No direct information I have got. Generally, there must, to continue this, some Ācārya must be appointed. I had that inclination and so I took it he must have appointed Ācārya, but whom, I do not know anything of that. But naturally some successor should be left.

Dhīra Kṛṣṇa Mahārāja: Their objection, they say, "You cannot appoint an Ācārya. He must be self effulgent and self manifesting."

Śrīla Śrīdhara Mahārāja: Yes. It is all right, it is there, but still some sort of suggestion, recommendation, 'that they may work after me.' It may not be clear, but Kṛṣṇa is there, it is His business, He's all in all. Still, some sort of recommendation, then he'll come in his own pristine glory. That is also inspired by Kṛṣṇa he had to come. But they do not want to take the whole responsibility.

As regards your own Guru, Swāmī Mahārāja, our Guru Mahārāja did not give any direct appointment to him for the preaching in the west. But felt that within him. A general direction he had, Guru Mahārāja had desire to preach in the west, and he attempted also in that line, but not satisfactorily in his time. Anyhow that was caught after long time after the departure of Guru Mahārāja. He felt within him the urge of preaching to the west. A slight spark perhaps might have got in any time during Guru Mahārāja's early stage.

That in Bombay Maṭha, I was present, Guru Mahārāja told that, "All of us we shall have to try to preach in the west." And Swāmī Mahārāja was also, that Abhay Charaṇ Bhaktivedānta. "We shall all -

you will also have to go to the west. Prepare yourself." Swāmī Mahārāja said. But I - it might have taken place, but I did not give particular attention to that word, because his general talk was like that.

So much so that a man who's engaged in the cultivation, he also thought that, 'I shall have to go to the west to cultivate there the coffee [?] and all these things.' So he began to study English.

One *sannyāsī* told, "Why are you wasting your time in studying English? You mind your own duties. Go on cultivating them."

"No. I shall have to go to the west."

Such impression was at that time within the Mission. "Yes, we shall all go there. And there we shall begin cultivation of farming also. And we'll have to go to take different duties." In general.

But Swāmī Mahārāja took it in particular that he will have to go. Prabhupāda is saying to him. And he said that, "Just before you Prabhupāda told me in Bombay Maṭha." But I do not remember particularly.

And at the same time I think that it is possible that Prabhupāda he was at that time giving lectures for his preaching towards the western lands. From the beginning he was meant like that. After taking *sannyāsa* he took two of his disciples to Vṛndāvana clad in European dress.

And the *sahajiyā* section began to pass bad remarks against him, that, "He has taken red cloth, which is forbidden. And he then took two *brahmacārī* disciples and clad in European dress. What is the fun of going to Vṛndāvana in this way?"

Then Prabhupāda, his preparation was to capture the cultured people of the west whom the easterners are trying to imitate. The attention of the easterners captured by the glamour of the present civilisation of the westerners. So if westerners can be taken into the fold then the easterners will automatically come to appreciate. They have to study with attention what is Mahāprabhu's divine love. Now they're mad to imitate the western people, dazzled by their present civilisation. So the materially civilised section they should be captured. That was his idea.

And Swāmī Mahārāja did it at last, and most successfully. We appreciate.

Bhāgava: We could trust Prabhupāda because he was a *bhakta*, pure in heart. I was photographer for *Back to Godhead* magazine, so I'm propaganda, advertising man, so I could propagate for Prabhupāda as Guru. But when he died I could not...

Śrīla Śrīdhara Mahārāja: Don't use the word die.

Bhāgava: *Samādhi*.

Śrīla Śrīdhara Mahārāja: Disappeared.

Bhāgava: When he disappeared I could not...

Śrīla Śrīdhara Mahārāja: Death and disappearance are not one and the same. He's there, he's living, but he's not here, he has gone to some other place, performing some other duty. And by death we may be sent anywhere and everywhere without our consent, without dignity. We may be with the lower creation also. A man in next birth may be a dog, may be a worm, anywhere he may go, dead man. But man who disappears his position is considerable, high, and he retains his former

temperament also. He can detect, present environment can keep. And by death, dissolution, transformation. And disappearance does not mean transformation in the next life, from one thing to another thing.

Bhāgava: I'm having difficulty understanding...

Śrīla Śrīdhara Mahārāja: Transferred, he's being transferred. Transfer of a service and dismiss, not one and the same.

Bhāgava: I'm having difficulty in my mind reconciling what is...

Śrīla Śrīdhara Mahārāja: Every sincere man, not only you. You are openly saying, there are some that do not talk much about that. But mostly when they come to accept mainly they will have to suffer this, some such troubles. But those that have come sincerely really they won't leave this search of Kṛṣṇa, but on the way for some time they will feel some trouble. And then if they continue with earnest prayer to Him, and to the Vaiṣṇava, Guru, Bhagavān, then gradually it will all subside.

Bhāgava: That is why I came to you.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. And I have also told what is recommended in the *śāstra*. When one is troubled, in this way it is written in the *Bhāgavatam*.

And Raghunātha Dāsa Goswāmī he has also written a *śloka*. *Pasa pati braji kahi* [?] When one is searching, progressing, walking on the way to Kṛṣṇa, there are so many *pasa pati*, that falls, the dacoits that fall, attacked on the way, what is the technical word? Plunderers. That attack on the way?

Dhīra Kṛṣṇa Mahārāja: Highway robbery.

Śrīla Śrīdhara Mahārāja: Highway robbers. So *pasa pati braji kahi* [?] The *kāma*, *krodha*, the anger, the lust, they're _____ [?] and who falls to attack the travellers on the way.

And we shall cry aloud for the help from the Vaiṣṇava. "Oh road keeper, please come and rescue me. I'm attacked by the dacoits on the way." The Vaiṣṇava. _____ [?] With all his might he will cry aloud. "Oh my protectors of the way who are entrusted with the guard the travellers. I'm attacked by the dacoits on the road of travelling." In this way, this is the natural way, and not to take the help of any drug or any artificial means.

The *naga sannyāsīns* are there, a particular section, they in the beginning handle with the penis in such a way that it loses its capacity, can't be excited, can't do. But in the mind that must be there. So that artificial means won't help us. The natural, the help must come from above.

[viṣayā vinivartante, nirāhārasya dehinaḥ / rasa-varjam] raso 'py asya, param dṛṣtvā nivartate

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth."] [*Bhagavad-gītā*, 2.59]

The higher superior taste of the higher juice, that will exhaustively eliminate our hankering for the lower material juice which is produced from the material contact with the senses. This is a class of enjoyment, sense pleasure. But the higher pleasure of the soul and Supersoul, especially Kṛṣṇa consciousness, that will drive away forever that lower taste. No taste for the lower pleasure. Perfectly and eternally conquered the senses.

Bhāgava: I do not know how to see my Prabhupāda, Bhaktivedānta Swāmī. Sometimes I'm thinking he was ordinary man who took to this path and tried to please Kṛṣṇa and his Guru. And that was his glory, that he came from ordinary position to do great work.

Śrīla Śrīdhara Mahārāja: Externally it may be seen he was a business man, married, children, all these things. But when you'll be awakened you'll be able to see another side. That the eternal aspect of him is as pure as anything. And these external activities have got nothing to do it, they can't pollute his eternal aspect, soul aspect.

Just as if we find any filthy thing in your dress. You are wearing a dress what was filthy in part, but when you have left it, to come to it again that coat was filthy that is redundant, unnecessary. That man used a coat and the coat has got some dirt. It is useless, unnecessary, and it will waste ones time being whimsical. No material gain in remembering that. That is our fault that we fall over and see a man we think that he was wearing a coat where there was some dirt. Why that concern will come to me?

Bhāgava: Difficulty understanding how to see him in terms of - some say he was *śaktyāveśā avatāra*.

Śrīla Śrīdhara Mahārāja: I say. I told, that some divine power, when he was in earnest need of spreading Mahāprabhu's teachings to that world, his earnest prayer.

"I have no ability. It is Your work. By the order of my Guru as I received it in time I come with empty hands my Lord. I pray fervently for Your help to obey the order of my Gurudeva."

He has written. "Rādhikā. My Guru is Rādhārāṇī, and I have come to obey Her order. And if You help me Kṛṣṇa my intimate friend, then Rādhārāṇī will be satisfied with You."

He's praying to Kṛṣṇa in such a way. So I detected that he had that *sākhya-rasa*.

"Then again, after finishing this duty I shall join Your *līlā* and play with You and jumping and the cow driving, all these things. But now, for the time being, I have been entrusted by my Gurudeva Rādhārāṇī to do this. And if You help me, my master and friend, in this You can do anything and everything. I'm helpless. And You must come, otherwise I cannot satisfy my Gurudeva. And if You help me this way, Rādhārāṇī will want this I know. Her pleasure is something to me, and I'm going to carry out that. I pray, You must come to me. I have no ability, no capacity, no education, nothing what is necessary for this. You know all these things. You are my only capital. Please come."

And He had to come. His extreme prayer, earnestness, was so sincere that Kṛṣṇa had to come. Otherwise, Kṛṣṇa, or Nityānanda, any phase, the divine power, had to come to relieve him. Otherwise, such a magnitude of such quality instruction is not possible. This is my faith. And that is not a less credit to empty oneself to surrender, *śaraṇāgati*, so as to draw the attention of Kṛṣṇa, or divine power. It is not a less credit, the highest credit.

Bhāgava: It is glorious.

Śrīla Śrīdhara Mahārāja: He emptied himself so much, the negative in him was so much in degree that the positive had to come to help him. So I do not know whether anyone begrudged him, but I declared that he was *śaktyāveśa avatāra*. Otherwise, what he has done it is impossible for human capacity.

Vyāsadeva has given so many writings about the religion and so he's considered *śaktyāveśa*. Paraśurāma *śaktyāveśa*. Nārada, he's also accepted as *śaktyāveśa avatāra*. Where there's concentrated presence of any good thing that is *śaktyāveśa avatāra*.

Bhāgava: Some things still confuse me with my Guru. In his choosing certain men to be administrators, sometimes I'm thinking maybe it is mistake he has made...

Śrīla Śrīdhara Mahārāja: You see, just after our Guru Mahārāja's departure we went to preach in Chitagram [?] There was one astrologer, he declared that, "Bhaktisiddhānta Saraswatī Ṭhākura was a great Vaiṣṇava preacher, but amongst his followers there is no real qualified preacher." That man told.

Then one of our Godbrothers _____ [?] he was there, he put this question to him, and invited - "I've got some influence there." He invited that gentleman to his house, and also us. And Mādhava Mahārāja, Hayagrīva Brahmācārī was with me.

I put him this question. Was Bhaktisiddhānta Saraswatī Ṭhākura a great personage, supernatural?

"Yes, sure."

And what sort of supernatural personality he was, that he came with some mission to give something to this world?

"Yes, he came."

Had he the power in his hand, what he wanted to give to the world he could give it, such power within him?

"Yes."

Then, what he came to give he could not give to a single man? Such supernatural personality he was?

Then he can't say anything, silent.

He was a man of supernatural power and he had the capacity to perform for what he came here. And he came here to give some real devotion to the disciples. And he could not do that, he failed? Even one man he could not believe? In this logical argument he could not comment. And how do you know? Do you know? That:

aprākṛta vastu nahe prākṛta-gocara [veda-purāṇete ei kahe nirantara]

["Spiritual substance is never within the jurisdiction of the material conception. This is always the verdict of the *Vedas* and *Purāṇas*."] [*Caitanya-caritāmṛta, Madhya-līlā*, 9.194]

You are in the worldly astronomical world, and there are so many who have come to his feet and dedicated their whole life to live with him, to serve him. And you can say about him? *Māyā prakṛti sītā, prakṛti rāvaṇa kahi* _____ [?] What is that passage? So you can understand him and his disciples could not understand him? You say you are *mahā-puruṣa* and none else is proper successor? How can you say? That is *aprākṛta* and you are *prākṛta*. These arguments he had stopped totally and fled away. Something like that.

And he came with some mission, and that mission may not stop with him. Anyhow, good or bad, in degree, that depends upon the will of Kṛṣṇa. It has come, may not be so much intense but anyhow the thread may be continued, somehow or other.

"Just as I told it." Kṛṣṇa told it Himself to Brahmā, then by the succession it came.

*imaṁ vivasvate yogam, proktavān aham avyayam
vivasvān manave prāha, manur [ikṣvākave' bravīt]*

*[evaṁ paramparā-prāptam, imaṁ rājarṣayo viduḥ]
sa kāleneha mahatā, yogo naṣṭaḥ [parantapa]*

[The Supreme Lord said: "Previously I instructed the sun-god Sūrya (Vivasvān) in this imperishable scientific knowledge, which is achieved by selfless action. Sūrya, the presiding deity of the sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikṣvāku.]

[O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through divine succession. From the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation. Presently, due to the influence of this material world and the passage of time, the current is damaged, and this teaching appears to be almost completely lost."] [*Bhagavad-gītā*, 4.1-2]

Some modified way it continues and during the - by the course of time, and when again necessary again He comes and gives a fresh push in new colour, and again it continues for some time. In this way it goes on.

Bhāgava: I think you are that push.

Śrīla Śrīdhara Mahārāja: Where? In which? First in which?

Bhāgava: You are pushing again.

Śrīla Śrīdhara Mahārāja: I'm doing in my meagre way. I'm very reluctant to take the charge. And whatever little I have got, comes to me, not much pushing nature I have got.

Prabhupāda accused me, "You are an ease lover. What you know it is all right, but you have no attempt to give it to others. Ease lover." He called me ease lover.

He selected me to go to the west for preaching, and recommended by many gentlemen of his followers of high level. But I was a little reluctant, because I told that I can't follow the intonation of the westerners. This is one defect. Another defect, I have no nature to mix with them very freely and earnestly. So you will spend money and I won't be able to show any worth there. Now if you order me I must go. I'm your servant. Whatever you will order I must try to do. But I see these two disqualifications in me which will oppose my work in process there. Then he left me and sent another gentleman, [Śrīla Bhakti Saranga] Goswāmī Mahārāja was sent. And he told me, "You are ease lover." A few days after, "You are ease lover."

But in the meantime he disappeared. I was here, and that was not less useful for me. When he was going away I was allowed to, as his personal service, in so-called sick bed. And just before his

departure he called for me and gave me the fortune of singing the highest song in the Gauḍīya Vaiṣṇava, to sing before him. That sort of fortune I had. If I would have gone to Europe then I could not have these chances, that to attend in his sick bed, during duty at night also...

.....