

82.11.23.B\_82.11.24.A

**Śrīla Śrīdhara Mahārāja:** ...reconnection with Kṛṣṇa. I shall embrace that. Mahāprabhu says,

*sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāiye,  
[deha-tyāge kṛṣṇa nā pāi, pāiye bhajane / kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine]*

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."] ["You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him."]

[*Caitanya-caritāmṛta, Antya-līlā, 4.55-56*]

"Sanātana, if by giving up this body one can get Kṛṣṇa, then in a second I'm ready to die *crores* of times in a second. But not through that foolish sacrifice. It has got its own way, *śravaṇa, kīrtana, sādhu-saṅga, Vaiṣṇava sevā*."

Not by sacrificing, that is a *kṣatriya* or a *bhuta* tendency that, "I give, I kill my own body. I am a very big man, a big person." No. It is all foolish attempt. It may puzzle the worldly man, but in Kṛṣṇa consciousness they have not got such a hero, a world hero has got no value.

So to stop cow killing, that may be the duty of a particular plane, life of a particular plane. But if anyone comes, I come in connection with some, "Oh don't kill" so much I may say. But I shall not go to fight and die to kill my person whose time is so valuable as to attain Kṛṣṇa consciousness. I can't waste my time in this material struggle.

His interest is so great that some, Abraham or who? He was going to kill his son Ishmael.

**Devotee:** Sacrifice his son.

**Śrīla Śrīdhara Mahārāja:** His son Ishmael. And he heard that Allah wanted that "You must sacrifice your son for Me." And he was ready for that. To satisfy the sweet will of Kṛṣṇa, not Kṛṣṇa but some conception of theistic Lord, he was required to kill his son and he was up to that test. "Yes, I'm ready."

So Kṛṣṇa-*kathā* is so high, in its competition to save the body of a cow or this thing, that cannot come in our concern. It is a very lower propensity. It is of so high. Everything can be sacrificed for it is so valuable. Nothing can be compared to it. It is so valuable, so urgent, so necessary, so pure. So this should not be cheating, we should not cheat ourselves. If we have, we feel, that we are engaged in Kṛṣṇa-*kathā*, we can do service to Kṛṣṇa, then it is so high, so valuable.

A man of ordinary level in the *māyic* good or bad, *satya, raja, tama*, he will try for cow keeping and all these things, *brāhmaṇas*, cows, they should be, because their life is more valuable here to promote the Kṛṣṇa-*kathā*. The *brāhmaṇas*, they are generally performing some *yajña*, sacrifice to the Lord from far away. Some sort of lower Kṛṣṇa consciousness, very lower consciousness. And the cow is considered to supply the materials, this ghee, this *dhud*, this cow dung is also considered pure for the sacrifice. We're told that the birth of cow is the last birth of all the beasts and animals,

the last birth is the cow. And after the cow birth is finished then the soul gets another chance what to do. He may come to human birth. The vegetable birth, then the animal birth, and there are subconscious births, that is finished in the cow birth. They give to the society more and they take very much less. And even in connection with the holy sacrifice they can contribute many things connected with *yajña*. So the highest birth amongst the beasts is the cow, cow species, and they're helpful for the material sacrifice. So some more attention should be given to them.

Just as human birth, human birth also valuable animal birth. Humans are also something like animals when engaged in animal transactions. From human birth he can get the free choice not to do this thing, not to do that thing, come in contact with *sādhu*, and then work for your eternal emancipation, a very valuable position.

Just as in the playground if the football goes near the goal and that chance is missed then many come to repent, "Oh, we got the chance mature and that is finished." So, that is valuable chance. Ordinary football is moving here and there no repentance, but going near the goal if it is missed then they...

So this human birth, this cow birth, they have got some such value. They're revolving, suffering or enjoying their previous *karma* and comes to human birth, if they get, utilising which, that human birth he can effect his salvation from this vicious circle. And the cow, that is the last birth of the animal. All the debts of reaction finished and he's getting a chance of another position in balance where from he can get a free choice. In this way they're considered important. And their killing, that is to do away with that higher chance possibility, that will be more criminal. The valuable chance has been set aside and been crushed, destroyed, so greater sin.

**Aranya Mahārāja:** When [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāja was in the west he preached very vigorously, especially in regards to the, because it is Christian country, the law "Thou shalt not kill" in order to protect the cows.

**Śrīla Śrīdhara Mahārāja:** And also, cow has some reverence, that Kṛṣṇa loved the cows there, and some perverted reflection here. So cow killing, that is hateful to us. To the *sādhu* it will cause some bad sentiment, undesirable sentiment. Cow is favourite of Kṛṣṇa. Though that cow is not this cow, still some perverted reflection, cow killing. That is something minimum.

Just as one told, one beggar went to beg something from a householder and the housewife was told: "Give some alms,"

"I shall give you ass."

"Yes give me that."

Then, "Are you ridiculing, casting jokes with me? Will you accept this ass."

"Yes. I shall accept ass."

"Why?"

"The first thing is that you begin this habit that a beggar should be given something. Practice it. By giving, extending your hand to the beggar with the ass, you may think you may have the chance of practising to give something. That effect. Another is that the ass can also be utilised in the service of Kṛṣṇa by cleansing His utensils, I shall utilise that and you will get some benefit out of that. So give me ass. I'm standing for that, not to cut a joke with you."

So, come with your cautious and benevolent spirit, and not to kill the cow. Then, don't kill the elephant, the dog, all these things. Killing means that 'he will kill you.' If you kill the cow, the most valuable chance in the animal world, then you will meet with the same disaster. To every action there is the equal and opposite reaction. He has come just to the verge of the animal kingdom, and next birth he will attain that of a human being. And by killing that, he could clear off his debt if he could live more time. But you have given opposition to that, for his clearance of his past debt, you are being responsible for disturbing her to clear off her debt and coming away. So as valuable a life you are destroying, you will have to suffer the reaction of that type. So don't do that. There is gradation in our disturbance in the animal and vegetable kingdom. Always there is gradation in our activity. In the service of Vaiṣṇava also. If we get the chance of serving a Vaiṣṇava of higher type then we get some higher benefit. Everywhere, the gradation is there.

**Aranya Mahārāja:** It's said in the *Bhāgavatam* that by killing the cows the quality of mercy is destroyed.

**Śrīla Śrīdhara Mahārāja:** Mercy. Amongst the cow also there are also different types. There may be one cow who has acquired that *sukṛti* of devotion.

**Aranya Mahārāja:** Like the ones here.

**Śrīla Śrīdhara Mahārāja:** Yes. In the cow, in the vegetable kingdom, everywhere, *ajñāta-sukṛti*, and disturbance to him, that will affect some disturbance in my plane of that line.

**Aranya Mahārāja:** We understand that the cows here, they are the topmost of the cows, because they are serving the topmost of the Vaiṣṇavas.

**Śrīla Śrīdhara Mahārāja:** There may be a devotee cow. Suppose a cow who has got chance in this life to supply her milk to the Deity, to kill that cow is to cause more disturbance, and he will have to reap the result accordingly. The interest of the devotee and the Lord is also disturbed thereby. So that cow killing and ordinary cow killing will be different, and so also everywhere. The dog who is watching the temple compound, to kill that, that goes to the higher plane, and the damage will be accordingly charged. This subtle calculation will always be there. The flowers that are in the compound, they're destined to be offered to the Deity, some thief came and stole them, so he will be more punished, heinously. And even the man who is here who does not care for that, they will curse them: "We are meant, we are living here, we have got the chance of coming here, my production will go to the Lord of my heart and you are neglecting me. And the others have taken me and took me to the prostitute, and you can't oppose that." So many subtle things to be calculated.

When we had a lecture hall in Madras, constructed by their money, a Madras gentleman, then, some people came, it was a good, big hall, built in a new style. Then some marriage party came, "Please allow us to use this hall for our marriage ceremony. It will be very suitable to us."

"No, no. It is not meant for that."

“You have constructed this hall from the money of this country and it is our necessity, a social activity. We also have devotion towards God, and this marriage function will have some God consciousness. Why do you not allow?”

Then one: “No. It is not meant, it is only for Kṛṣṇa’s pleasure, not anyone else.”

Another party came who had much recognition for Subrahmanya, Kārttikeya. They believed that Kārttikeya is also very high order of God. “We want to have a function here for the Subrahmanya.”

“No. We can’t allow that.”

“Why not? Our country, our contribution, everything ours. You all want to worship God with Kṛṣṇa, we are also worship Subrahmanya. That is also God. We have high respect for him. Why his function can never be allowed here?”

Then I had to give another example. Suppose you have your wife. The whole of her service is meant for you, and will you allow her to serve confidentially another gentleman?”

“No, no. That is not possible. And it is so.”

“This hall is given for the service of Kṛṣṇa, Mahāprabhu. And we find it is not a material thing, it is all conscious, *cinmaya*, and it won’t like to serve any other god, whoever he may be. He’s meant for this, for Kṛṣṇa, *cetan*. So for her chastity we can’t allow you, then she will curse us. She’s meant only for Kṛṣṇa consciousness and not any other thing. There many be so many different consciousness of God.”

Then, what he will say? He went away.

In what connection this example came?

**Aranya Mahārāja:** The connection of the cows and everything belonging to...

**Śrīla Śrīdhara Mahārāja:** Ah, the flowers born here meant for Kṛṣṇa and if anyone takes that is most deplorable for her, for the plant. In plant life also so much consideration that the connection of Kṛṣṇa consciousness has universal measurement, standard. Gaura Hari bol!

...

**Śrīla Śrīdhara Mahārāja:** ...that means Kṛṣṇa He got promotion. Ha, ha, ha. He was a calf keeper, from today He became a cow keeper, got promotion. And we find near Nandagram the local *pāṇḍās* they collect many cows nearby Kadumkandi in a meadow, and there they feed them well, the cows, in commemoration of that service of Kṛṣṇa towards the cows. Cows are represented as innocent of all the animals, *satya-guṇa pradhāna*, peaceful nature, of all the animals they’re considered to be peaceful nature. They’re all devotees of *śanta-rasa*. Many souls aspire after the cow birth in Vṛndāvana, that is, *śanta-rasa bhakta*.

Bhaktivinoda Ṭhākura says: *carāobi mādhaba jāmuna-tīre vaṁśī bājāoto ḍākobi dhīre*.

[“O Mādhaba, I see You leading Your herds to pasture on the banks of the Yamunā. You call to them by gently playing on Your flute.”] [*Avaśya Rakṣibe Kṛṣṇa — Viśvāsa, Pālana*. Faith in Kṛṣṇa as Protector]

“We will engage ourselves in grazing on the banks of the Yamunā, and sometimes by playing on Your flute You will guide me, call me, guide us, call us.”

So, *go-dhana*, *śanta-rasa* devotees of Vṛndāvana, *go-dhana*, the cow. Cow-natured devotees like to be handled by Kṛṣṇa. Everything is conscious there. We should not forget that as the fundamental. Consciousness, plus, the important serving attitude, that is all important. Without that, no entrance into that plane. Exploitation and renunciation left outside. And the calculative service is also in the lower position. Spontaneous serving attitude in any form or other, that can reach the plane of Vṛndāvana, *Vraja-dhāma*.

Then, our Guru Mahārāja, Bhaktisiddhānta Saraswatī, to save the people from committing offences against... [25:15 - 25:40, ?] Generally we commit offence by imitation. Our nature is to show progress to the people at large. That means... [26:00 - 26:21, ?] Imitation, to imitate Rūpa and Sanātana, to imitate the other pure devotees of higher level \_\_\_\_\_ [?] that means *pratiṣṭhā*, imitation means, presupposes, our name and fame. So we must learn, we must be sincere to our own self. We must not indulge in imitation, only to get the name and fame of a devotee, overnight. That will be self-deception.

To save us from that, our Guru Mahārāja, he came with a plan of service of the Vaiṣṇavas. Generally, Vaiṣṇavas that live single life, they do not allow anybody to serve them. So Vaiṣṇava *sevā* is very rarely found. But Guru Mahārāja has arranged in such a way that one is serving another and engaged in and helping in that. In this way, everyone gets advantage of serving a Vaiṣṇava, as well as Viṣṇu, Guru. So the missionary life, organised life of an exclusive service holder in the Maṭh, one gets that advantage of serving under the direction of the higher Vaiṣṇava, the Vaiṣṇava service, everything they have.

And they ask us, "Don't try to go hurriedly to the higher level. Try to remain in the lower. The circumstance, the environment, will help you to go up. Don't be eager to hold the upper position, the environment will do that, and that will be natural progress. Always try rather to keep downwards." That is his instruction. "Purify your inner heart. Don't be eager to purify the outer aspect. Innermost aspect, that is all-important. Try to convert that into Kṛṣṇa consciousness. Do not make yourself busy to keep up a show as a devotee of Kṛṣṇa. But with the heart within, there, give all attention. External show, that is not very injurious, but if the disease is within, when that will come up, come over, that can create havoc. Try to purify the inner most part of your heart of your existence. So, do some service under the guidance of the Vaiṣṇava. You may not understand what is service, what is not service, where is that *pratiṣṭhā*, that fate of renunciation, or crude, subtle exploitation. Cast yourself wholly at the disposal of the Vaiṣṇava proper, and try to be utilised by him. Make your own ego aloof, take it off, and allow a Vaiṣṇava to work in the workshop of your own heart, allow him to handle. So, come to understand what is service proper, sacrifice."

*Nirmat-sarāṇām satām* [Śrīmad-Bhāgavatam, 1.1.2], a *matsara*, who cannot tolerate the high position of another. "Why should I not get the better position?" That is the most dangerous enemy in this campaign. So don't believe your own self, don't trust your own self. Rather, trust the Vaiṣṇava, the Guru, and allow them to handle your own self. You will be benefited thereby, more and more. So, Guru is your proprietor.

Jīva Goswāmī says, giving reference, quotation, *vikrtesu yatha pasu* [?] Just as a purchased animal is used by the proprietor, you take that model, that humble standard. "We're purchased animals to my Lord, my Gurudeva. In anyway he likes he may utilise me, anyway. Die to live. We

can live thereby in the finest plane, unassailable plane where from we can never be disturbed, or never be removed."

Guru Mahārāja laid stress very much on this point. You know what is service proper. What is that plane? Enquire after that highest plane. The spontaneous flow of service towards the Absolute, there is that current, the most underground, most fundamental current of the whole existence is that. Irresistible and causeless. And you are wanted to connect with that plane. Your innermost part of soul only can be a member in that plane. Back to home, back to God. Back to home, back to God, back to home. The Kṛṣṇa conception of Godhead is there in the most fundamental, most subtle, the flow of love, beauty, harmony. There, if you can find yourself, all this gross dress, this coat and cloth may be eliminated. There you are to wake. Back to God, back to home. And that is all-important. Other forms, they take the Name, worshipping the Deity, to hear the class, regular *śravaṇa*, to chant and dance. Everything may be service, every form, but to be service, the connection with that plane is indispensable. Otherwise all these will be like - no bullet but just the sound - a blank form, a blank shot. Otherwise all will be blank shot. Form, but not the life, not the spirit. The spirit is the serving element, the sacrifice, that die to live. As much as you can die, apparently, you'll be able to live so much.

So, today is also the day when in this day in the year Śrīnivāsa Ācārya Prabhu and Dhanañjaya Paṇḍita and Gadādhara Dāsa Prabhu, these three *pārśada* Vaiṣṇavas of Mahāprabhu disappeared, the day of disappearance.

First, Gadādhara Dāsa, rather, Gadādhara Paṇḍita is considered to be the *bhāva*, the internal mood of Rādhārāṇī, internal attitude, serving attitude, serving mood. And the *kānti*, the lustre, the outer part, is said to be represented by Gadādhara Dāsa. He was born in twenty four Padmanābha [Sept-Oct], Endiyadaha, but in his last days he passed time in Katwa, where Mahāprabhu took *sannyāsa*. And he accepted disciple there, and the descent of that disciple, they are now in the management of that Maṭh. Their origin is from Dāsa Gadādhara. Dāsa Gadādhara's tomb is also found there in that compound.

And there is also the tomb of the hairs of Mahāprabhu there. Mahāprabhu had very good curling hair, beautiful. And during the time of *sannyāsa* the barber, he, trying, numbered, closed to shame, and come back. "I won't be able to take off such fine, beautiful figure, beautiful curling hair, I can't shave." He goes to shave by His order, but comes back. "No. I can't." Anyhow he had to obey the order. Those hairs are put there in *samādhi*.

And there, took Gadādhara Dāsa amongst the contemporary devotees of Mahāprabhu, took the charge of that *tīrtha* place and installed Mahāprabhu's Mūrti temple, and continued the service of the temple there, Gadādhara Dāsa. Today is the day of his disappearance. We shall pray for his grace, that his grace will help us in our attainment of highest love.

Then another, Dhanañjaya Paṇḍita, he was one of the twelve assistance of Nityānanda Prabhu, Dvādaśa Gopāla. Balarāma had His twelve subordinate *gopa* boys in Vṛndāvana. And here also, Nityānanda Prabhu, He represents Balarāma, and He has got His twelve followers. And Dhanañjaya Paṇḍita was one of them. And his birthplace was also very nearby, Sitala-Grama. The Katwa - Burdwan railway line, there is Kaicara station nearby Sitala-Grama. There the memory of Dhanañjaya Paṇḍita is also preserved. When Nityānanda Prabhu, at the request and order of Mahāprabhu, who was in Purī, in Bengal, Nityānanda Prabhu came and began to preach about Kṛṣṇa *līlā* and Gaura *līlā*, the Dhanañjaya Paṇḍita and others helped Him for that purpose.

Then comes Śrīnivāsa Ācārya. Śrīnivāsa Ācārya's father, Padmana Bhaṭṭācārya [a.k.a Gangadhara - and later as Chaitanya Dāsa], he was class friend of Mahāprabhu, of Nimāi Paṇḍita. When his home was on the Nadia district, just on the other side of Agrodi [?] station there. The name of the village is Chakundhi. A *brāhmaṇa* family, *paṇḍita*, and he married in Yajigrama, near Katwa. Mahāprabhu took His *sannyāsa*, and this Padmana Bhaṭṭācārya, from his father-in-laws house, he was just going to his own house, and heard that Nimāi Paṇḍita has come to take *sannyāsa*. He knew Him, a great scholar and charming figure in all respects. He went to see, and the people were mad in that *āśrama* of Keśava Bhāratī, a good Śāṅkara school *sannyāsī*.

And Padmana Bhaṭṭācārya went to see that, "Nimāi Paṇḍita is taking *sannyāsa*? What is this? An unthinkable scholar, and exclusively beautiful figure, all capturing, commanding persons, and He has come to take *sannyāsa*? How? We cannot conceive life without Him. And how His mother and newly married young wife will even be able to live?" With this feeling he went, and he was struck dumb to find what was flowing there.

Two parties, one party under the direction of Mahāprabhu is going to request Bhāratī: "Do the function as early as possible."

Another party there stood, "No. This young boy can never be given such a *sannyāsa* life. You Bhāratī, we won't allow you to give *sannyāsa* to this boy. You have come to spoil our society. It can never occur."

In this way. And Padmana, he's watching what's going on there.

Then after all, Mahāprabhu's will, that got the predominance, and generally, everything subsided and near the afternoon time the *sannyāsa* began and it was done.

Mahāprabhu told Bhāratī that, "I have got this *mantram* of *sannyāsa* in a dream. Please see whether it is the real *mantram* or not." He gave it in the ear of Bhāratī.

Bhāratī said: "Yes. It is all right. This is it. Take it."

In this way. And the name, what name should be given. He was thinking and there was some sound from above — the Kṛṣṇa Caitanya — Bhāratī took that and put. The name was given. Padmana waited, so much, so far. And Mahāprabhu started towards Vṛndāvana, chanting the name of *Bhāgavatam tridaṇḍī-bhikṣu*,

*etāṁ sa āsthāya parātma-niṣṭhām, adhyāsītāṁ pūrvatamair maharṣibhiḥ  
aham tariṣyāmi duranta-[pāram, tamo mukundāṅghri-niṣevayaiva]*

[As a *brāhmaṇa* from Avantī-deśa said: "I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous Ācāryas, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead."]

[*Śrīmad-Bhāgavatam*, 11.23.57] & [*Caitanya-caritāmṛta, Madhya-līlā*, 3.6]

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