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**Śrīla Śrīdhara Mahārāja:** ...representing Kṛṣṇa, that cowboy, *indro gavām*, Who is the Master of the keeper of the cows. That sort of mild and soft conception, beautiful God is there. *Prīyān na indro gavām*. And we beg His mercy, His affection, His gracious look on us. That may save us from those inclemencies and frowning of the environment. When we try to put a stop to our former form of life and take our course towards Godhead, Kṛṣṇa consciousness, neglecting the imperative duties that are on us...

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

...we stop the program of our every day life which was ascertained in our previous life, give up all duties and try to march on exclusively towards Kṛṣṇa consciousness, so many difficulties may come, to trouble us, to trap us in our journey. But we must stick to the order of Kṛṣṇa, and He will protect us. *Indro gavām*. The *indro*, the controller of all ordinary activities and tendencies and mental impulse of different type, they may come to attack us. But if we're attentive towards our goal to be the order of Kṛṣṇa, Kṛṣṇa will come to protect us in the shade of His - giving us shelter under the shade of Govardhana. And no Indra can, will be able to touch our hair. He will give us protection. So Girirāja Govardhana, we try to take shelter under Him.

"Give us protection from all the difficulties that may come to attack, because of my leaving, or neglecting the past program of my life."

So many anomalies may be caused, and we'll get protection from Him. *Mahendra-mada-bhit prīyān na indro gavām*. That cowboy, Master of the cows, in His other representation Govardhana, He will save us from all sorts of difficulties on our way. *Sarva-dharmān parityajya*.

Gaura Hari bol. Gaura Hari bol. God works wonders. His ways are unknown. Our revered Swāmī Mahārāja, we could not understand in general that he will do such a marvellous work. Rather, Kṛṣṇa will do through him such a marvellous work, or service. Mahāprabhu. It was beyond our estimation, but suddenly what happened. I was connected with him, associated with him from long time. I found ambition in him, and a great enthusiasm in him to preach. So much so that it seemed to us that it's ambitious imagination.

Sometimes he expressed his will. "Let us go to Gandhi, Jawaharlal [Pandit Nehru], the political leaders. Why they're engaged in such lower type of improvement of the nation, and not accepting Mahāprabhu's program? Why they're not, what basis they've got? If they really want to do good to the people, why they do not take this program of Mahāprabhu, to do real good to the people? These political narrow views, by this they think they're proud that they're doing good to the people." In this way sometimes he told.

And he had some talks about *Bhagavad-gītā* lines, discussing with me. And very brave movement we found in him. And also another thing we found in him, that though financially he was not well established, but he did not care for that at all. His ways were rather princely, though

he was put in poverty. Ambitious movement. Whenever he secures a good partner, he's going to accept his business in a grand way. Not humble beginning and then gradually going, not. At once he used to take up in a big scale. The broad, wide view he had. Sometimes it seemed to be inconsistent with his present position and that ambitious sentiment.

But anyhow we found a miracle in his last days. How, apparently disappointed in his worldly life, he took *sannyāsa*, and then tried to make a big attempt. And the providence came to his help. And making arrangement with some Sumati Morarji or so, who were all known to him, somewhat, in his business life, he went towards America.

Prabhupāda, our Guru Mahārāja, his idea was that. When he took *sannyāsa*, red cloth, generally the *sahajiyā* they remarked, "This red cloth is dishonour to the Vaiṣṇava."

Sanātana Goswāmī mentioned in one place,

*rakta-vastra 'vaiṣṇavera' parite nā yuyāya, [kona pravāsire dimu, ki kāya uhāya?]*

["This saffron cloth is unfit for a Vaiṣṇava to wear; therefore I have no use for it. I shall give it to a stranger."] [*Caitanya-caritāmṛta, Antya-līlā*, 13.61]

*Rakta* means red, blood red. Generally the kapalis [?] the *sakta* section, they use that blood red cloth. So *rakta-vastra* means blood red.

But Mahāprabhu took that mild red *sannyāsa veśa*. And Madhavendra Purī, Īśvara Purī, \_\_\_\_\_ [?]

Anyhow Sanātana Goswāmī, out of great humility, he did not take the position of a *sannyāsī*. Because their descent, questions of their family was of suspicious type. Sanātana Goswāmī, Rūpa Goswāmī, they were very closely connected with the Muslims. So the Hindu society could not take them as Ācārya.

In Purī also when they visited Mahāprabhu they used to live with Haridāsa Ṭhākura. And they generally did not use the ordinary road. If any *brāhmaṇa pūjārī* worshipping in the temple, they will have a touch, and they will show some hate. So previously they were very careful about that.

When Mahāprabhu came to touch him, "No, no, I am, by my lineage, by my own nature, in all respects I'm untouchable. I'm untouchable, don't touch me, my Lord!"

But Mahāprabhu's vision was otherwise. "You can purify the whole world by your touch. I'm touching you to purify Me. Such Kṛṣṇa *bhakti* which can purify wonderfully everything, you hold that within your heart."

*prabhu kahe, - "tomā sparśī ātma pavitrite, [bhakti-bale pāra tumi brahmāṇḍa śodhite]*

[The Lord replied, "I am touching you just to purify Myself because by the force of your devotional service you can purify the whole universe."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.56]

But Sanātana Goswāmī out of his unlimited humility, he always took care that, "I am - none can seek any word against me in connection with my lineage that I had contamination with the Muslims, *yavanas*, eater of the cow. So anyone may cast that sort of blame on us, so we should not give any opportunity to our enemy to say against us that we are encroaching." That sort of humility

he had. And he told, *rakta-vastra 'vaiṣṇavera' parite*. "We are nothing, nothing of the nothing. But we're ordered to do these things, so we're doing." In this way.

But Prabhupāda, our Guru Mahārāja, when he went to Vṛndāvana with red cloth, and two of his attendants they were clad in European style, not even white cloth, but European coat and pants.

The people remarked, "What is this? This man has come in the garb of a *sannyāsī*, red cloth, which is not acceptable to the Goswāmī Sanātana, and has taken his two disciples dressed in European style."

So such was the beginning of the preaching life of our Guru Mahārāja. And he was very different from the current *sahajiyā* section.

"That they're misrepresenting Rūpa, Sanātana, and Mahāprabhu. Misrepresenting. So Mahāprabhu's *sampradāya* must be protected from this imitation contamination." From the beginning he had his heart in that. "And they're all charmed by the European civilisation. But European civilisation must be crushed. That must be taken under our feet, then these fools will automatically come. Something like, it is. The European civilisation, they're attracting all the stalwarts of this world, mostly." In this way, he posed himself in that way.

Then when he found the opportunity he sent a party to preach in England. Anyhow, some movement was created. Mahārāja \_\_\_\_\_ [?] he had some influence in the British official area, royal area also. Mahārāja \_\_\_\_\_ [?] was his title.

He remarked, "Who is the man so courageous that he has sent the banner of Mahāprabhu to Europe and this England? *Prema-dhāma*, divine love, the news of divine love. So courageous he wants to preach that principle of divine love in this Europe, out-and-out materialistic civilisation. And you want to influence the civilisation by the love given by Mahāprabhu, divine love. Who is that bold man?" He remarked like that. "Impossible, it is impossible."

But Prabhupāda had the courage to do so, and he felt it necessary. Otherwise these people cannot be convinced so well. Then during his lifetime he could not send to America, but he has written in *Gauḍīya, Mārkine-loka*. Before he sent his party to England he consulted with Rabindranath Tagore. He was already well known in the world, he got Nobel prize.

Rabindranath requested him to, "Send preachers in Germany. Not England because they're always proud, and that they're the king and we're the subject. India is under them, so generally the British people they have this conceit that we're the king-nation and they're the subject nation. So they won't give due attention to our words. And America has been polluted by so many other Indian preachers of yoga and other things."

Rabindranath also he had not much regard for Vivekānanda, Ramakrishna Mission. "And at that time one Yogyadar he went to America and he used to show many yoga practice, that is many *mudras*, especially amongst the women. And a bad name came, was created for the Indians at that time."

"So in America they will easily take something, try to appreciate, but now the position is not favourable there. That a few gentlemen have come from India, and misrepresented Indian culture and there is a bad name in America. So you should not go. I don't recommend you to go there. And the French people also, very easily take something, and divorce, give up that thing. That is also. Rather if you ask my opinion, I shall say to send your men to Germany, because they are considerate people, they have general appreciation for ancient Indian culture. And what they accept once, they do not reject it very easily. Stability is in that nationality." So he recommended.

But anyhow Prabhupāda managed to send men to England. Two parties were sent. When he had a wish to send preachers in America, but he could not do so.

Swāmī Mahārāja says, I do not remember it very clearly, that in Bombay when he was, Swāmī Mahārāja and myself and Prabhupāda at that time his party is preaching in London.

His feeling was that, "We shall all have to go to attempt preaching in the western world civilisation. And you must be ready, you'll have to go." Swāmī Mahārāja said that, "In your presence Prabhupāda asked me, that be ready, you'll have to go there. And with that order I thought that Prabhupāda wanted me to go." And he had in his mind that, and anyhow managed to go.

And this wonderful success, that so many of you have come to come here to study *prema-dhāma*, what is love divine. What is the topmost conception of the Vedic culture, the ancient theistic revealed scripture, *Ṛg- Veda*, it is admitted on all hands that *Ṛg-Veda* is the most ancient of revealed scriptures. And from other *Vedas*, and the very purpose of the *Veda* is in *Bhāgavatam*, and what is that preached by Mahāprabhu, that love divine. That should be the goal of all animation. That is our home, how to go back there? And that was so extensively taken. Just as we heard that Nityānanda Prabhu, from door to door He wandered and requested, "Accept Mahāprabhu, Śrī Caitanyadeva."

*bhaja gaurāṅga, kaha gaurāṅga [laha gauranger nāma, yei jana gaurāṅga bhaje sei amāra prāna]*

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

So Swāmī Mahārāja went from door to door in America, as if, from park to park, with his simple dress and that *karatālas*, he chanted the Name of Mahāprabhu and Kṛṣṇa consciousness. And came with flying colours. First he came with two followers here, Acyutānanda and Rāmānuja, and he was given to stay in that blue house. And that reception by the Municipality. And anyhow gradually this perhaps happened, you all know from his life and teachings.

So today is the day of the disappearance of that great soul, great Ācārya. And the disappearance of the great personages from our view is the most undesirable and deplorable and unfortunate time for us, we consider. When they come, we rejoice in union, and we feel helpless when they withdraw from us. From amongst all the separation, the separation of the devotee and the Gurudeva, that is the highest. In the *Rāmānanda-saṁvāda* we find what is the greatest painfulness in the devotee.

*['duḥkha-madhye kona duḥkha haya gurutara?]' 'kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para'*

[Śrī Caitanya Mahāprabhu asked, "Of all kinds of distress, what is the most painful?" Śrī Rāmānanda Rāya replied, "Apart from separation from the devotee of Kṛṣṇa, I know of no unbearable unhappiness."]

[*Caitanya-caritāmṛta, Madhya-līlā, 8.248*]

The great sorrow is in separation with Vaiṣṇava. When we're in the company of the Vaiṣṇava we're in the midst of the company of the Lord. By their separation, just as if radio is removed we're cut off from the world information. Through radio we get information of the world. So the divine

world information we get from the Vaiṣṇava. If they're removed, then we're disconnected, we're cut off. *'Kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para'*. Of all the miseries and torments, the separation of a Vaiṣṇava, that is the most disappointing thing. And it has reached the acme when we find in the dealings of Dāsa Goswāmī. *Vyāghra-tuṅḍāyate kuṅḍaṁ. Girindro 'jagarāyate.*

*[śūnyāyate mahā-goṣṭhaṁ, girindro 'jagarāyate / vyāghra-tuṅḍāyate kuṅḍaṁ, jīvātu-rahitasya me]*

["Now that I no longer have the sustainer of my life, the land of Vraja has become empty and desolate, Govardhana Hill has become like a great python, and Rādhā-kuṅḍa has become like the gaping mouth of a ferocious tiger."] [*Śrī Prārthanāśraya-caturdaśaka*, Fourteen Prayers For Shelter, 11]

This is inconceivable to us, what is the realisation of Dāsa Goswāmī. *Vyāghra-tuṅḍāyate*. The most favourite place of Dāsa Goswāmī was Rādhā-Kuṅḍa. From beginning to end he accepted that position in the bank of Rādhā-Kuṅḍa he will think about the Rādhā-Govinda *līlā*.

But after the separation of Rūpa and Sanātana he says, "That very *kuṅḍa* like a big mouth of a tiger, is coming to devour me. By whose connection Rādhā-Kuṅḍa was so sweet, so bright, so divine, and that is coming to devour me. Such position. And *girindro 'jagarāyate*, this Govardhana, who is conceived to be representation of Kṛṣṇa Himself, that seems to be like a big python"

We cannot conceive that such position may be in truth. So a dear and so near, all, only by the absence of Guru and Vaiṣṇava can become so apathetic, it is inconceivable to us. But we cannot dismiss the feeling of Dāsa Goswāmī, who is so great in other respects we feel. So we shudder to think how the separation of a Guru will be, who is a real Vaiṣṇava.

And also in *Rāmānanda-saṁvāda*, *'kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para'*. We are always in different position than the Supreme Lord. We cannot be in His very close connection. But we can come in very close connection with the Vaiṣṇava. They are agent, bona side agent, that is true to us, that is real to us. And that is the Lord is rather coming, a vague conception. From imagination-like thing, cannot be infinite, cannot be contained, have any connection, very feasible. But Vaiṣṇava, His agent, that is a concrete thing to us, a reality. So when that connection disappears we're in the greatest of loss, in greatest mourning. If we can feel that, then we can attain the real position of a servant of Vaiṣṇava. Otherwise we're also in imaginary world, moving here and there endlessly. If regular temperament of a Vaiṣṇava we're to appreciate, we're to achieve, then such conceptions also we must feel. *'Kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para'*.

And the Guru he's the king of the Vaiṣṇava so by his separation we must mourn to leave. The general, normal disciple must observe a great mourning in many ways. And in other words his cultivation of his, we can come in his connection when we're engaged in culture of his ways and thoughts and what he came here to give to us, our adherence, loyalty, our hearty loyalty to that, that can take us near to him, to his holy feet. And thereby we can appeal wherever he is, he's not so. He has got a spacious aspect, he's all-seeing, all-knowing. And our sincerity what he came for us to take us up, if he sees that we're continuing in that plane of life what he wanted us to do, he'll be satisfied. In this way we can satisfy him.

*yasya prasādād bhagavat-prasādo, [yasyāprasādān na gatiḥ kuto 'pi*

*dhyāyan stuvamś tasya yaśas tri sandhyam, vande guroḥ śrī-caraṇāravindam]*

["By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master."] [*Śrī Gurvaṣṭakam*, 8]

By satisfying him, we can satisfy the Supreme Entity. In this way we shall try to pass our days.

So today is the day of disappearance of Swāmī Mahārāja, whose action, whose preaching, whose last life was so bright that all the Gauḍīya Vaiṣṇava, they cannot but be indebted to that great personage who in such a broad way, wide way, preached in the Name of Gaura-Nityānanda in the west.

With our obeisance to him today, I close here.

...

**Mahānanda** [?]: Conception of difference in attitude between offering to Nṛsiṃhadeva, to Kṛṣṇa, and to Caitanya Mahāprabhu in that way, and Lord Jagannātha?

**Śrīla Śrīdhara Mahārāja**: What do *you* think?

**Mahānanda**: I'm slightly unclear in that they are all Kṛṣṇa, but yet we're offering to different predominant mood of Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja**: Different representation of Kṛṣṇa for different function, and They're full in Themselves. And They've got Their separate taste Who is. And we're to adjust ourselves accordingly when we approach the particular representation of Kṛṣṇa.

Mainly two types; Predominating and Predominated. Predominated section there also different representations, with different functions. There also we have to adjust, to satisfy Them differently. Then we're to find our own intrinsic graduation in the whole, and to be adjusted there, to have our adjustment. Where from we're expected to do our duty to Them differently. Different function, everyone of us we may have to watch different sight of the representation of Kṛṣṇa or His potency. According to our adjustment, eternal adjusted position. And as long as we're not reinstated in that permanent position in a general way we're to move according to our progress of realisation.

Suppose we've got our position in the friendly circle of Kṛṣṇa in Vṛndāvana, then we're to deal with Baladeva in a particular way. Subal, Śrīdāmā, there are, Nanda and Yaśodā there are, the *gopīs* there are, our respective response will be accordingly towards them, their demands. We're to serve all, but in different mood and different way. It is everywhere adjustment such. Adjust means to be adjusted in a particular position and from there we may have various functions and duties to do towards different representations of the environment, not all equal. Not all equal, adjustment means that hierarchy. Begin small, important, non-important according to their gradation. The position is all there high or low according to the satisfaction of Kṛṣṇa. Every point trying to satisfy Kṛṣṇa, and according to their nature and their degree of service that is got, we're to adjust ourselves. Adjustment with the environment means various duties towards various representatives of the whole. So Nṛsiṃhadeva we shall be generally looking after that any obstacle in my way to

march towards the service may be removed by His grace, special prayer. In this way according to Their function and the kind of grace They hold, our position, prayer, and our service will be accordingly. Adjustment. Hare Kṛṣṇa. Hare Kṛṣṇa.

The sonhood of Godhead, consortherhood of Godhead, friendship of Godhead, fatherhood of Godhead, different conceptions there are. And there is a gradation. And consortherhood is considered to be the highest conception according to *Bhāgavatam* and Mahāprabhu.

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

Searching our heart we're to find out high and low, the demand, the degree of demand within us. We may classify according to that. So many inner hankering we have got and what is the most intense, according to that the solution will have got the importance, the response. *Hṛdaye nābhya nujñāto. Svarūpa.*

*[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ  
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]  
[Manu-saṁhitā, 2.1]*

Self-determination. Self-determination; where is my fulfilment? Fullest engagement, fullest satisfaction, where I am get, the solution will come accordingly.

*[na tatra sūryo bhāti candra-tāraḥ, nema vidyuto bhānti kūto 'yam agniḥ]  
tam eva bhāntam anubhāti sarvaṁ, tasya bhāsā sarvaṁ idaṁ vibhāti*

["In the transcendental abode of the Lord there is no need of sun, moon, or stars for illumination, nor is there any need of electricity, what to speak of ignited lamps. On the other hand, it is because those planets are self-illuminating that all effulgence has become possible. Whatever there is that is dazzling is due to the reflection of the divine abode of the Lord. The Supreme Godhead is so brilliantly self-luminous that neither the sun, nor the moon, nor stars, nor lightning have any power of illumination in His transcendental abode, and what to speak of fire. It is a fact that all of them get their power of illumination from His effulgence alone. In fact, it is only because of His existence that the whole universe exists."]

*[Muṇḍaka-Upaniṣad, 2.2.10-2] & [Kathā-Upaniṣad, 2.2.25 - part 5, mantra 15]*

What is there, the similar thing is here, corresponding phase. What is in me, the demand, and outside that is also existing.

So I told the other day that the seed of all the revealed scripture is in one word, the Yes, Om̐. Om̐, this sound contains the whole thing. This very seed of Gāyatrī, and from Gāyatrī comes the *Veda*, and from *Veda* three departures. Anyhow, *Vedānta*, *Bhāgavatam*, in this way. The very seed is Om̐. What is Om̐? Om̐ means a great, a grand Yes! What is yes? What you are searching for within, that is. The positive assertion. It is there! The object of your innermost searching, it is. Really it has existence, for which you find your innermost desire, hankering. That is, one word. Then begin searching, what is that? That is Brahman. All-accommodating, that is Paramātmā, that is Bhagavān. Here we'll have the greater satisfaction, *bhajanīya*. The object of your worship, your innermost

adoration is there, what you are searching for. All this comes from within, it is automatic with us. Yes - a positive, direct, positive answer. What you are searching for in your innermost heart, that exists. Be assured, be consoled.

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