

82.11.19.B

Śrīla Śrīdhara Mahārāja: ...I have got my - I'm very happy to hear the song of the birds, and beasts. I feel peace much more and pure in the company of the birds and beasts than the human society." That was his purport of his writing.

Then I heard that he went to Vṛndāvana, then came to me for asking for *sannyāsa*. But I told, considering his family condition, that try for some time for the life of renunciation; then you should take *sannyāsa*. But that did not satisfy him. Then he went to Vṛndāvana and tried to find a place for him for special study. And in Jīva Goswāmī's place, that Rādhā-Dāmodara, a big compound, there he, with the permission, constructed a room and began his study of *Bhāgavatam*, the translation, all these things, and took *sannyāsa* from Keśava Mahārāja. In this way. And already he was familiar with so many business men, of Delhi, etc, anyhow he managed to live there alone, and also could collect funds for the publication of *Gītā* and *Bhāgavatam*, all these things, alone, single handed he did that.

Then we suddenly heard that he had made arrangement with some capitalist and going to the west for preaching. And perhaps came here and saw me once. "That I'm going. I have already asked for the books to be sent to some port on the western India." And he will leave also via Calcutta, Madras, perhaps from Calcutta, he took the ship going to America. And then you know from him that he halted for a day or two in Śrī Laṅkā, and then going on the western coast took delivery of the books and started.

And it is written in his letters that he took great risk and inspiration. And *dainyam*, *ātma-nivedan*, to draw the higher authority to our level, the property is only to improve this *dainyam*, *ātma-nivedan*, *goptrtve*, *śaraṇāgati*. Wonderfully I found that in his letters, how he emptied himself, and fervently praying to Kṛṣṇa to help him for this wonderful campaign. And how empty handed he landed there, and gradually he preached glorious successful life in the propagation of the love divine of Mahāprabhu, Kṛṣṇa *prema*, throughout the world. That is a wonderful tale, more supernatural than humanly.

Then also several times he visited me. I was told that he left in [nineteen] sixty five. And I don't remember what year he first came with Acyutānanda, and perhaps seventy eight or so.

Dhīra Kṛṣṇa Mahārāja: Sixty eight.

Śrīla Śrīdhara Mahārāja: Sixty eight, perhaps, or so, first. And then many a time he visited this Maṭha. And Acyutānanda lived with me nine months. I sent him to Calcutta, requesting Mādhava Mahārāja to give accommodation. And then there he met many gentlemen and started this present Caitanya-candrodaya Matha.

I went there several times, from the beginning of the Maṭha. And after his departure also I visited once or twice. My lecture was, "I used to come here with happy heart. Today I have come with a heavy heart." Then, I was always considered to be a friend of that institution. Gradually difference came, because I could not give up my independent consideration about Mahāprabhu's instructions, preachings. I have got my own mind. Gradually this difference grew.

At present they also tried to get help from me. And I also did not like that I should interfere with them. But dissatisfied members who came to me, according to my own religious conscience I

used to advise them. First in the line of wait and see. Then the next stage I advised them, all the aggrieved parties meet together and ask them about your grievance, to modify, to be liberal. They also came several times. I recommended don't do so harshly, but mildly compromisingly, affectionately. Otherwise the people at large will lose faith in you. You say the appointed Ācārya and member so easily punished, then that will give a loss of faith in you in general. They accepted, partially. But then they thought that what Swāmī Mahārāja advised them, to come to decision and the committee is absolute. I could not accept that. When they came and told that I should support the decision of the committee, I told plainly that I'm not under your committee.

"No, no, no. We don't think like that."

Then I told that really, I'm not one with your committee, and not even am I wholly one with Swāmī Mahārāja. I have got my special consideration and conception about that. They wanted to know how. I told that my object is to go, though it is very difficult and vague, still I have got my aim towards *mādhurya-rasa*. As our Guru Mahārāja also gave me that hint, and in my writings also during his presence, or in Rāya Rāmānanda, and the Guru *paramparā*, and the mantra which he gets from the Guru, they're leading towards *mādhurya-rasa*, it is clear. But at the same time it is not very cheap. It is very, very high. But still that is the aim. I have written it clearly in my own Sanskrit poetry devoted to Bhaktivinoda Ṭhākura. And that was very much appreciated by Guru Mahārāja. All my articles led to that - that the very acme of our attainment is *Rādhā-dāsyā*, the differentiation of the *rasas* of the service of Kṛṣṇa. That is leading to that.

And Swāmī Mahārāja what he gave you all, that is general devotion, not so much about the above realisation. In this way everything, difference grew. And I asked those who came to me, then you consult together and form a party and go on in your own way. Charu Swāmī and others used to come. They tolerated that so much, in theory. But when practically it was done they formed another party who were not satisfied with the present ISKCON government. Independently to reach your goal, and I may help you with my understanding, my experience, I may help. I can't tolerate much very big concern. I'm constitutionally unfit to mix myself with big affairs. So I may stand aloof, but you may combine and go on with your work as you can conceive, and with my experience I shall try to help you. In this way it has come to this present position.

Our friend, this Goswāmī Mahārāja, who had some appreciation of my talk about Mahāprabhu and these spiritual things. Charu Mahārāja went with some news to the west concerning me, but when he returned he told that Dhīra Kṛṣṇa Mahārāja he has already begun. He has collected some tapes of the ISKCON during Swāmī Mahārāja's appearance, collected and brought here. And so many gentlemen used to come to me and they asked so many questions and I used to answer them as I know. And they were taped and these things were pushed there somewhat independently by our Dhīra Kṛṣṇa Prabhu. I heard, I got the information from Charu Swāmī. And perhaps he, and Bhāvānanda Mahārāja, and another gentleman, went to deal with Hamsadūta Mahārāja, to bring him in the peaceful connection with ISKCON. At that time _____ [?] told this.

And a little before, that Pradyumna Prabhu, he came to me with eighteen points of difference with the ISKCON. And I sent it to Tamāla Kṛṣṇa Mahārāja. But he told that he's very busy in his present propaganda. When he will come to Navadvīpa, during Gaura Pūrṇimā Utsav, the birthday of Mahāprabhu, he will meet me. But he came and went away, did not care to meet me.

Then those who were dejected, they were indifferent to ISKCON and went away. At that time also many came, and I asked them, wait and see, and you combine yourself and put a petition to the body. And if they do not care in any way then you can form a committee of your own. And according to your conscience you go on with the instructions you could understand from your Guru Mahārāja. You should not leave the mission altogether and go back to your private life, but remain in your spiritual life and try to continue with this propaganda, and of same conception. You persons of same, similar conception, you meet together and form a party and go on with it. That was my _____ [?] Hare Kṛṣṇa. Gaura Hari bol. Hare Kṛṣṇa.

Once, while in America, Swāmī Mahārāja was very much ill, sick, and apprehending that he'll have to go away. He wrote a letter to me, "That I feel that I won't live long. What do you want? Should I go back to India and die there? Or here I shall live and go on with my work up till my death?"

I of course, he told me, though unpleasant, I consider by the success of your activity there, that that land has been attached to you by Guru Mahārāja for your field of action. And Mahāprabhu told that *prabhu-datta-deśa rūpa sanātana*. To Rūpa, Sanātana, He has particularly given the field of Vṛndāvana. So I think you are given that land for your propaganda, and you go on living there up to your last breath. At the same time, my request, after your departure your *samādhi* will be in India. This arrangement should be like that, you'll be brought here and some *samādhi*.

Anyhow, that unpleasant circumstance passed away, by the divine will of God hopefully. And he got sufficient time to preach there more. And at last he came here. He left this globe in Vṛndāvana, little higher place. Hare Kṛṣṇa. And this _____ [?] departure circumstance also was very happy. I heard from Kṛṣṇadāsa Bābājī and Charu Swāmī who told that he attended his last bed, he was taking the Name.

He absolved himself from any offence what he thought he might have committed against the Godbrothers, for his remarks against many. "For the necessity of the preaching activity I might have abused my Godbrothers. I beg forgiveness for that."

This *dainyam*, humility. And while taking the Name of Kṛṣṇa, I heard from Charu Swāmī, that he was taking silently the Name of Kṛṣṇa, lying on his back. Then the very last moment, "Hare Hare Kṛṣṇa." In this way two hands went up, then the hands fell, finished, departed, happy departure.

Hare Kṛṣṇa. Gaura Hari bol.

*vāñchā-kalpatarubhyaś ca kṛpā-sinhubhya 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.]

And he requested, the last time when he came here in this Maṭha, two hours at noon he took rest in that room, on the roof. After coming he told me, "A very good room." But I thought at that time, one who has got the experience of so many big high buildings of New York, London, etc, and this small room he's relishing so much. It is wonderful. That came to my mind. What is this? That is from another standard, standpoint.

And at that time the two thirds of the roof of this Nat Mandir was not finished. He saw it, so he asked, the last time, "That if that is not finished - Nat Mandir of Śrīdhara Mahārāja, you try to finish it. And also, try to have constructed Nat Mandir in Yoga-pīṭha, Mahāprabhu's temple _____ [?] lecture hall there.

And a Trust - old, holy places, for restoration he created a Trust Fund, I was told.

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

He had extraordinary appreciation for Guru Mahārāja, Bhaktisiddhānta Saraswatī, for his tendency and endeavour to preach the teachings of Mahāprabhu to the present civilised section. First, when they met, he noted that and he expressed, "That after so long a time the responsibility of the preaching of the doctrine of Mahāprabhu has come to a proper place."

And at the last position, in the last life also, he showed the same thing, he carried out that at the latter part of his work, he began. Bhaktivinoda Ṭhākura conceived, Bhaktisiddhānta Saraswatī Ṭhākura began, and he has done with a great success - Swāmī Mahārāja. The propaganda, the preaching of the doctrine of Mahāprabhu in the civilised western world.

And as a result of that you have come. So much so that I was conceived to be sent to the west, but I could not. But overflowing flow of the propaganda of Swāmī Mahārāja has brought you all here to me. He was so intensely and sincerely he took up to finish the latter part, after part of the preaching community of his Guru Mahārāja. Overflowed, and he came. And I'm also given a chance. He was lent first, and in the last stage also he's being utilised in an inundation, charming.

And Guru Mahārāja once told, when this Bhakti Vijaya Bhavan was built by the management of Kuñja Bābu, [Bhakti Vilās] Tīrtha Mahārāja later on, and near the gate of the Maṭha.

In some *Vyāsa-pūjā* address Prabhupāda remarked, "That my Śrī Vighraha, my favourite incarnate, he has given me a position on the gate of the Maṭha. What is this?"

He began his life inside. Maybe this old building was near Rādhā-kuṇḍa. This Govardhana considered - the elevated land of Caitanya Maṭha as Govardhana. And with little tank named Rādhā-kuṇḍa. And building his own simple two storied building he used to stay there in his *bhajan* life.

"That I'm sitting near Rādhā-kuṇḍa, Govardhana. _____ [?]"

But his new building was constructed just near the gate of Caitanya Maṭha.

With a little touch of deploration he told, "What is this? Why am I placed near the gate? It is the custom of the Rāmānuja *sampradāya*. That Garuḍa *stambha*, just far away, and outside the gate the Garuḍa *stambha* is built and there from far off they see, have a look at their master. But Mahāprabhu has demolished all these things. He has given the servitors their place, shown from *Bhāgavatam*, that that is on the lap, on the shoulder, on the breast, on the head. Kṛṣṇa as being the supreme entity is so gracious that He has accepted His servitors on His lap, on His breast, on His head, on His shoulder. So thick is the affectionate connection. And then how I am posted near the gate like Rāmānuja *sampradāya*?" He deplored.

In this sort of theism as given by Mahāprabhu that gives the place of the servitors very near, very closer, the closest to the entity of love. The servant may be so much affectionate, so much old, so much favourite, sometimes, He Himself wants to serve His servants so, and in permanent thing.

Jesus showed, before his crucifixion, he washed the feet of his followers. "That the emblem, that I take out all the filth, dirt, that may be supposed to exist in your lowest part. I cleanse you wholesale, of all the nasty dirt included in you."

And Guru, "I'm preparing you to be accepted by my Lord. I'm cleansing you to the utmost. I think it is my duty to clean up the disciple from all his conceptions of meanest dirt, meanest things of him. To purify, to be acceptable by my Lord." The duty of Guru is the duty of a servant. Our Guru Mahārāja, whenever he was shown any honour - *dāso smi* - that was his reply every time, *dāso smi*. "I am your servant." That was his, voice came always, that was the fashion. Whenever anyone is lying prostrated before him, *dāso smi*. "I want to purify you to be acceptable to my Lord. That is my duty." He says.

And the purification is extreme, not only ending there, but purification of such a degree that it can climb up to the realm of affection, so intense, that one can climb the - in *sākhya-rasa*, on the shoulder, and the lap. Sukadeva Goswāmī,

*nandaḥ kim akarod brahman, śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, papau yasyāḥ stanam hariḥ*

["Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Goswāmī: O learned *brāhmaṇa*, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?"] [*Śrīmad-Bhāgavatam*, 10.8.46]

"What sort of peculiar wonderful *sādhana* is there, by which that Parabrahman, the highest entity, can be attained in such a most intimate position, intimately we can have? We can play with Him. We can climb on His shoulder. Many things. And Yaśodā can whip, Nanda's shoes also He can bear on His head. So close connection theism."

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai*

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[*Śrīmad-Bhāgavatam*, 11.29.34]

"He enters into Me. And what does it mean properly? Me means that I am Brahman and he enters and disappears? It is not that. Me means My family. I have got My eternal family. And he's accepted to give service there, and so impossibly intimate service."

So connect with that sort of highest prospect of our life through so many, that is not a very easy thing. And to accept that sort of expedition, to begin and to continue and to attain success of that, it is not a very easy thing. It is the highest fortune one can expect to have, hope to have.

So today is the day of departure of Swāmī Mahārāja. We show our highest honour to him, who has fulfilled the high, internal desire of our Guru Mahārāja, common good, Guru Mahārāja,

Bhaktisiddhānta Saraswatī, Bhaktivinoda Ṭhākura, Mahāprabhu. And given both Mahāprabhu *līlā*, Guru *līlā*, and Kṛṣṇa *līlā* in Vṛndāvana, Navadvīpa *līlā*. Gaura Hari bol. Nitāi. Nitāi Gaura Hari bol. Ke? Who is there?

Dhīra Kṛṣṇa Mahārāja: That's Kṛṣṇa Kiṅkarā.

Śrīla Śrīdhara Mahārāja: Then has that Cidānanda Prabhu come?

Dhīra Kṛṣṇa Mahārāja: Cidānanda, he's physically weak. But Parthamitra Prabhu, he will go.

Śrīla Śrīdhara Mahārāja: When?

Dhīra Kṛṣṇa Mahārāja: Soon.

Śrīla Śrīdhara Mahārāja: All right. Has he taken something, here, *prasādam*?

Dhīra Kṛṣṇa Mahārāja: We're going to fast, until noontime.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. _____ [?]

Dhīra Kṛṣṇa Mahārāja: Mahārāja, once you gave this example, that the *śiṣya* is like a lotus, and the Guru is like water, and Kṛṣṇa is like the sun. Where is that example from?

Śrīla Śrīdhara Mahārāja: I do not know the origin. I heard it from one of my Godbrothers, [Bhakti Gaurava] Vaikanash Mahārāja. He was a scholar _____ [?] I heard from him, it's so beautiful, but I forgot. _____ [?]

Perhaps not in Gauḍīya Vaiṣṇava literature, it may come from Rāmānuja section, or any other section _____ [?] I've not seen in any book, but I heard from Vaikanash Mahārāja's lips.

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