

85.11.15.B\_85.11.16.A

**Śrīla Śrīdhara Mahārāja:** ...where a little demand, special right, some right. But where there is no right, all right to one person, how it is possible? It is very, such conception of the truth we cannot appreciate, we cannot honour, where the whimsical thing above all. But we must not forget that is perfect and good.

And also the example given to us for understanding. Put food into the stomach and the whole body will be fed. So obey the centre, the whole will be obeyed, organic whole, and there is the centre there. If we can have such consciousness then we can feel that higher harmony is there. This has saved us a great deal. Put food into the stomach, whole body is fed. Put water into the root, whole tree is fed. Put your energy in the central bank, everything will be sustained. This principle helps us a great deal. The centre is Absolute Good. And we all should recklessly try to put everything to the centre, it will be adjusted. And if we deal ourselves then someone will get, someone won't get, not proper adjustment. But proper adjustment means to put whole energy to the centre, then proper adjustment is possible, otherwise not. So,

*yajñārthāt karmaṇo 'nyatra, loko 'yam karma-bandhanaḥ  
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]*

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa- bhakti*)."] [*Bhagavad-gītā*, 3.9]

This is the demand of the Organic Whole, that every part must be faithful wholesale to the centre. And there is no law overruling that law, that is the broadest, widest law, that everything goes to the centre. No law can modify that, then that will be suicidal. That is law of all law, faithful to the centre. And then other law may stay on it relatively, they'll be able to work something. And this is above all law, the most fundamental law, the absolute law, that all the parts must be faithful to the centre in an organic whole, absolute good. This is not unreasonable.

So this is the way, why we should surrender to Him. And we shall get our best benefit, every one of us. The organic is in good health then every atom of every part may be in good health, if the whole organism is in good health. That means including the welfare of all parts. Kṛṣṇa. So,

*tat te 'nukampām susamīkṣamāṇo, [bhujāna evātma-kṛtām vipākam  
hṛd-vāg-vapurahir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [*Śrīmad-Bhāgavatam*, 10.14.8]

That should be the principle by which we shall try to be guided under all circumstances, that whatever coming to me under His sanction, under His eye, so it must, cannot but be good, it is perfect. Only imperfection with me, and I shall spare all my energy to correct me, to do my quota, duty. And in no time, and with least energy and with least time I shall find myself relieved from all troubles. That is the key of the advice of the *Śrīmad-Bhāgavatam*. You are to be blamed, none else. All concern in His part. He'll be looking after that. You only look after yourself. He's all-conscious, all-alert to help you. The environment is not a dead one, a seer is there. Just as a sun, *tad viṣṇo paramaṁ padaṁ*, every action under guardian's eye.

*om tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam  
[tad viprāso vipanyavo jāgrvāṁśāḥ, samindhate viṣṇor yat paramaṁ padaṁ]*

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Rg-Veda*, 1.22.20]

Just as sun spread on our head, so that universal eye like sun is always alert over our head, looking at whatever we're doing or not doing. Guardian's eye, like a sun, *viṣṇo paramaṁ pada*. Thinking this you approach to do any duty. My guardian's eye is always vigilant over me, and seeing everything whatever I'm doing. And whatever coming to me that also there. His vigilant eye can see. So I need not trouble myself for the environment circumstance.

So Kṛṣṇa says, "Don't look after the environment. You do your duty, whole concentration to your own attempt. And in no time, in the shortest time, you'll be relieved of this black box and you'll join the universal flow of dancing and chanting, singing and rejoicing."

It is there. Lilayam pravesa. You'll get admission in that plane, that flow, you'll dance in that flow universal. *Sa vai puṁsām [Śrīmad-Bhāgavatam, 1.2.6]*, that is *bhakti. Ahaituky apratihātā*, causeless and it can never be stopped. Irresistible, cannot be resisted. *Ahaituky apratihātā*, which has no beginning and it can never be resisted. Such flow is going on. That is *lilā* of the Absolute. And you are all suffering from different separate interest plane, and clash and reaction, and good, bad, and sorrow, pain, happiness, pleasure, all these things occurring. But there, all consciousness, all happiness, *lilā*, Bhāgavata *lilā*. Self forgetfulness total, not only self forgetfulness but whole good will of the Lord invited. We shall merge in the flow of the good will of the Lord.

That is, all right, no more. Gaura Hari bol. Gaura Hari bol. We shall try as much as we can as much as possible. This our guardians say, "Do this." And according to our capacity we shall try to do that. And so much benefit we shall get as much as we shall be able to obey that instruction, accept for me. From *Bhāgavatam, Gītā, Veda, Upaniṣad*, they're helping me in that way. And so many agents also appointed from there, they also come to help us wholesale. Different stages of separate conscious living, and they're trying to take us all, and to throw us in that wholesale play, movement, *lilā*. Kṛṣṇa *lilā*, everything is there. This is all but reflection, and originally everything is there, all types. All types of services is there only in reality, and this is only perverted reflection.

We won't lose anything. Leaving this diverse variegated appearance of the world we should merge in some non consciousness. "What it is? It is something we shall lose our separate consciousness, our ego, then we won't be able to feel any pleasure and pain." No.

Our real ego is there, and this is enemy ego we're undergoing, enemy ego. Real ego is there. So all possible experiences we can find there, and that is beautiful we find there. Wholesale, full fledged theism. Kṛṣṇa consciousness means full fledged theism, up to consorhood, more than that. So all conception of necessity to help us, to please us, is really found there in its pure and desirable position. And this is only some shadow or some black imitation we're in contact with. Hare Kṛṣṇa. Full fledged theism, Kṛṣṇa consciousness, where the Infinite embraces the whole finite, comes down to welcome, to embrace the finite wholesale. That is Vṛndāvana. So full fledged theism. One negligent part of the Infinite - negligent part of finite, may find the bliss of embrace of the whole infinite. Not a corner is left out. Every sand, every creeper is well represented there, with personality, well represented. Here a particle of sand, so many things, they're nowhere, ignored. But there everything is well attended, no interest of anything ignored there. Full fledged theism. *Vṛndāraṇyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ.*

*[barhāpīḍaṁ naṭa-vara-vapuḥ kaṇṇayoḥ kaṇṇikāraṁ  
bibhrad vāsaḥ kanaka-kapiśaṁ vajjayantīm ca mālām  
randhrān veṇor adhara-sudhayāpūrayan gopa-vṛndair  
vṛndāraṇyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ]*

["While the *gopīs* were describing the sweet vibration of Kṛṣṇa's flute, they also remembered their pastimes with Him; thus their minds became enchanted, and they were unable to describe completely the beautiful vibrations. While discussing the transcendental vibration, they remembered also how Kṛṣṇa dressed, decorated with a peacock feather on His head, just like a dancing actor, and with blue flowers pushed over His ear. His garment glowed yellow-gold, and He was garlanded with a *vajjayantī* garland made of *tulasī*, *kuṇḍa*, *mandāra*, *parijāta*, and lotus flowers. Dressed in such an attractive way, Kṛṣṇa filled up the holes of His flute with the nectar emanating from His lips. So they remembered Him, entering the forest of Vṛndāvana, whose soil experiences the pleasure of consorhood upon being embraced by the touch of Kṛṣṇa's lotus feet."] [*Śrīmad-Bhāgavatam*, 10.21.5]

When Kṛṣṇa is entering the forest, Śukadeva describes, *vṛndāraṇyaṁ sva-pada-ramaṇaṁ*. By the touch of the sole of Kṛṣṇa, the Sweet Absolute, the earth of Vṛndāvana feeling the pleasure of the embrace of the Sweet Absolute. *Sva-pada-ramaṇaṁ*, as consorhood. The sand, the earth, feeling the pleasure of consorhood by the touch of the feet of Kṛṣṇa. *Sva-pada-ramaṇaṁ*. By the touch of His feet the earth feels the pleasure of consorhood touch. *Sva-pada-ramaṇaṁ. Prāviśad gīta-kīrtiḥ*. Glorified by the songs of the friends He's entering the forest of Vṛndāvana, and the earth and forest, everything, they're feeling the pleasure very higher and closer sense experience to the happiest degree. The earth feeling the mood of the consorhood, *sva-pada-ramaṇaṁ*.

So Brahmā he told, "How can we understand my Lord? I know something about my Lord Nārāyaṇa Who is near to me, Who has got my direct connection for my official duty. But You come within my circle and I can't understand You. What is this?"

He tried his best to test Him by removing the cow boys and the calves also. Then when he found, "O, I have removed, they're there, but no harm, the *līlā* is completely going on, so He's infinite. Even my interference could not affect anything in His will power. By such will power He's conducting this *līlā* that my interference could not affect in any way. I took something away, but no, everything is there."

Then Brahmā came and falling, "O, I could not understand, that humanly cow boy. You are that Supreme-most and higher than Nārāyaṇa is embodied in a cow boy. I could not understand so much my Lord. Now I have come to my senses, please forgive me."

In this way, how, what a particle of our intelligence, how much it can measure.

So Mahāprabhu cancelled. "Don't try to apply your brain. It is not a unit for measurement in that plane. It is cancelled. Only try to measure it by feeling, by taste, by heart. And brain will be your enemy, it will always direct you for measurement, and that will disturb you in your progress. Leave it."

Faith. You tiny soul, how much you can contain in your faith? What your faith is, how wide, broad? What can it catch within it, faith? You are a tiny soul, your faith is also tiny. How much it can go? And that is Infinite, and you are very much afraid. "O, I shall say something wrong. I shall believe wrongly. I'll be deceived." But your training will be by your tiny heart, how much faith can contain? Only from analogy of the sky, or the ocean, you may take to understand about Infinite. "What is that?" You'll find, nothing. So faith, otherwise nothing can reach that plane, only faith.

Only electric connection can reach the moon or the sun, not the hand, and not your bamboo stick. If you want to connect with moon or sun then such medium is necessary. So to go to connect with the highest, your faith only that is the most spacious, and that is also very meagre in consideration with the high thing that you'd like to connect. The Cause of all Causes, *yato vā*, where from everything coming, where everything is entering. And that all comprehensive, all permeating, all controlling, all attracting, all feeling. So many things.

Gaura Hari. No more. Nitāi Gaura Hari bol. I shall be troubled.

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

*Tat te 'nukampām susamikṣamāṇo*. Everything is all right, only I'm to correct me, adjust me, conclusion. Try to adjust yourself. Everything is all right. You're not to be judged here with any outside management. He's there, leave everything to Him, and conduct you, guide yourself, that will be.

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

Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.

...

...Hari Mohan [?], he was a big pleader there, in his house and in many other places. At that time Tapasvi Mahārāja took me to Swāmī Mahārāja, Abhay Caran De. He was under Kartik Bose \_\_\_\_\_ [?] the Bengal chemical company, as an agent of them he was selling the medicine, prepared in India, Calcutta. As an agent he was selling there.

Father, Gaur Mohan, he was also there. And *Bhāgavata* class was arranged there on the roof of his house. And his father Gaur Mohan, he came in the line of the *sahajiyā*. Yati Goswāmī *śiṣya*. So in the beginning he did not, could not take us in a very good gesture. But after hearing the *Bhāgavata* explanation he was very much impressed. And very smilingly and sometimes laughingly

mixed with us and took *prasādam*. We cooked there and offered *bhogam* and then distribution of *prasādam* on the roof and we all took together.

I was in white dress at that time. That was the connection of Swāmī Mahārāja with Gauḍīya Maṭh here.

And he told at that time, once he saw Guru Mahārāja in Ulṭā Ḍāṅgā Junction Road, rented house Maṭh, with one of his friends, the name perhaps Maren Malick [?] or so. And hearing our Guru Mahārāja he had his remark to his friend that, "After such a long time the Mahāprabhu's preaching has come to a proper man." And he wrote that the thing will be really pushed to the educated section of the world, he told. So far, stopped there.

Then Tapasvi Mahārāja used to visit him now and then. Then after about perhaps [nineteen] thirty three when after circumambulation of Vṛndāvana Vraja Maṅḍala for a month we all came back to Allahabad. At that time there was arrangement with the Governor to lay the foundation of the lecture hall of Rūpa Gauḍīya Maṭh in the newly acquired place where it is found now. The junction of Calin [?] Street and this High Road. At that time Swāmī Mahārāja came closer and he took initiation from Guru Mahārāja. Then I was a *sannyāsī*, thirty three. Nineteen thirty perhaps last part of September I got *sannyāsa*. And thirty three I was a *sannyāsī* then.

Then after, I had to meet some gentleman who was very much displeased and angry with Gauḍīya Maṭh for its invitation of the Governor to lay the foundation. Because that time the National Movement headed by Gandhi was in extreme condition, and the repression was going on from the side of the Government towards the general public. So high tension. And at that time religious moral support to Governor that was looked at very angrily. Then I had to meet many stalwarts of the place and to try to make them understand that this is above politics. This is all over people, even all creation, for this Kṛṣṇa consciousness. And it should not be seen with any political angle of vision. That would be to disregard and to see it from lower level. I succeeded, I could convince the President of The Bengali Association, one Bengali Judge. He appreciated me and he gave a circular for the public, and then the condition of the Maṭh was better.

Then I was again perhaps went to Madras. From there I was taken back, called back to Bombay Maṭh, just after the departure of the first party, headed by Bon Mahārāja, to England. A Maṭh was established and myself and Hayagrīva Brahmācārī, that Mādhava Mahārāja, both were left there in charge, to maintain the Maṭh and to push the preaching of Mahāprabhu there. Then I found that Swāmī Mahārāja was also there. He had left his Calcutta, Allahabad campaign, and independently he had started his business in Bombay, with family he's living there. Then we came in connection.

After some time, Bon Mahārāja with two German gentlemen came back. And also we met them, received them. I went to the ship to receive them. And they lived there for some time and going to Calcutta Maṭh. Swāmī Mahārāja was also there. And Bon Mahārāja was seen in a disfigured way, dressed not as a *sannyāsī* but something else. So I gave objection, and Bon Mahārāja also tried to support him. There was a hot discussion and Bon Mahārāja could not answer all my questions, became silent. And Swāmī Mahārāja told, "Here Europe is defeated by Asia." In that meeting. Then we came to Calcutta and Bon Mahārāja was given reception here.

Then again I had to go here and there. Swāmī Mahārāja remained there. Again I was in Bombay. Swāmī Mahārāja was there at that time, we had much connection. After that Prabhupāda disappeared and there was a crisis after within the Maṭh. By that time Swāmī Mahārāja withdrew from Bombay to Calcutta, there nearby Vraja [?] Maṭh, Sitakanta Banerjee Lane, or something. And anyhow our men, that Āśrama Mahārāja and Nṛsimhānanda, he secured a rented quarter just by the side of Swāmī Mahārāja. Swāmī Mahārāja in a two storied building perhaps, two or three storied, and adjacent building two storied. And below Swāmī Mahārāja's medicine preparing place. What is that?

**Sāgara Mahārāja:** Laboratory.

**Śrīla Śrīdhara Mahārāja:** Laboratory. Four rooms of second floor, first floor we occupied and lived for long time there. At that time Swāmī Mahārāja and myself had close connection. That *Back To Godhead* was published from there. I published *Prapanna-jīvanāmṛtam* from there, and *Bhakti-rasāmṛta-sindhu* first from there. Swāmī Mahārāja's *Back To Godhead*, and the *Gītā* translation he began there. And he used to - he had all through some preaching enthusiasm. Every now and then, he was going on in a business life, that was only a background. But his real life was how to preach the doctrine of Mahāprabhu.

In the midst of the business life sometimes he used to come to me with proposal. "We must go and catch Gandhi, catch Jawaharlal [President Nehru]. Why they're using their energy in such a way? They must come under the flag of Mahāprabhu and help us to carry the teachings of Mahāprabhu to the world. This is the only good work we can do."

All these things, and very much enthusiastic in this. And began that *Back To Godhead* there. Then, and going on with his business in a secondary way. At that time his eldest son he lost his temper, his brain, and went away. But he was not seen very affected by that.

At that time I was independent, I had a Maṭh here, and also one centre by his side, at Calcutta. Only two places begun at that time. I was a mediator in the causal of our Maṭh management and effected a compromise between the two parties.

After that Swāmī Mahārāja suddenly came to me one day and proposed that, "I want *sannyāsa*."

I thought that his failure in business, total failure perhaps has puzzled him. So I told that you stay for some time in the Maṭh, leaving association of the family life. And if they come to you, and what is the final effect, after that you'll take *sannyāsa*.

But he was not satisfied with that, he went away. And then I heard that he wrote a letter from Allahabad, for few days perhaps he stayed there alone. In nearby Allahabad Maṭh he stayed for some days alone there and wrote a letter \_\_\_\_\_ [?] very impressive. "I'm disgusted with human society. I'm enjoying here the talk of the birds. I appreciate very much in the early morning the birds they're talking, as if they're making praise to the Almighty. All these things. But the human society I'm very much disgusted with."

Then he went to Mathurā and took *sannyāsa* from Keśava Mahārāja. And he was already acquainted with the business class men, so easily he collected some funds. And he stayed in Rādhā-Dāmodara, constructing perhaps a room. I've not seen. After that time I did not visit

Vṛndāvana. I'm told he constructed a room within the compound of Rādhā-Dāmodara of Jīva Goswāmī Prabhu, and there he began his *Bhāgavata* translation. So far I hear.

Then suddenly I heard that he has proposed to go to the foreign country to preach. When we were in Bombay Prabhupāda was talking to us, encouraging about foreign propaganda of Mahāprabhu's Name, he was there also. Prabhupāda told that, "You all be prepared, you'll have to go to the foreigners for the propaganda of Mahāprabhu's teachings." Swāmī Mahārāja was present there, and he also took it that Prabhupāda has ordered him also. "You will all have to go to the foreign countries to preach the teachings of Mahāprabhu. Be ready for that." And he took it, as in a responsible way, and he made arrangement with, I heard, from some lady Morarji.

**Sāgara Mahārāja:** Sumati.

**Śrīla Śrīdhara Mahārāja:** Sumati Morarji, and went to - and afterwards I have that book. It has touched my heart very much. The description of his journey towards America and the beginning of his propaganda there. And in a very touching way he has represented.

And then of course he came again with Acyutānanda, sent Acyutānanda and Rāmānuja \_\_\_\_\_ [?] here, and after some time he came himself and he took his... Before that he wrote several letters to Govinda Mahārāja and then came himself. I made some arrangement for civic address here, and also meetings. So such a great service he has done for the Mission, it must be appreciated.

And Acyutānanda and Rāmānuja they were here, then gradually Acyutānanda he wanted to do some service. I could trace that and requested Mādhava Mahārāja to accommodate him in his Maṭh, Calcutta. And asked Acyutānanda, "Calcutta is your proper field. English knowing gentlemen you'll find there. And you'll try to start a Maṭh with the permission of Swāmī Mahārāja on the other side where it is located, between Dāmodara Mahārāja and Goswāmī Mahārāja. That land will be very much suitable for your Maṭh. Try to acquire some. And Mādhava Mahārāja by my request he gave, accommodated him there. And he began to meet many educated persons and he was successful to secure a gentleman who came to purchase the plot for him.

By that time I'm told that Jayapatāka Mahārāja also came here and helped him in that way. In the beginning they were living with Dāmodara Mahārāja, and there are many tales. Then gradually in that place was secured and centre began. Swāmī Mahārāja also came. Construction began. He invited me several times to there. Bhāvānanda, Jayapatāka, Acyutānanda, they used to come here always and to get some instruction.

In the meantime Acyutānanda, hearing from himself question, he wrote an article in *Back To Godhead*, published from America. Some article, that was very much appreciated they say. Then there also the foundation was laid. Swāmī Mahārāja took me there, and when instillation of the Deity also I was taken there. In many ways many meetings. And Paramahansa Mahārāja, Kṛṣṇadāsa Bābāji, and many others they also went with me there. And in this way the Maṭh grew. I'm coming and going. Hare Kṛṣṇa.

And he advised them wherever necessary to come to consult with me and go on with work. And showed much respect to me as senior Godbrother. And also he thought that he has got to

consult me about some ontological and formal affairs. He has accepted me as his real friend. And even more position he gave me in his letters, that, "Prabhupāda is not here, Guru Mahārāja. And whom should I consult in time of need but you." This way much respect he has shown to me. Now you know what is the present position.

Anyhow, what Swāmī Mahārāja did, or what Mahāprabhu did, Guru Mahārāja did through him that is a tremendous, successful and spiritual campaign in Mahāprabhu's line. We have specially eliminating all conception of the high theosophical realisation come to the conclusion of *Bhāgavatam* to be the highest conception of the theism and...

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