

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.02.22.A

Śrīla Śrīdhara Mahārāja: _____ exhausted _____ [?]

Bhakti Caru Swāmī: Mahārāja is telling that he won't be able to speak much, as it is today he won't be able to speak or give a lecture.

Śrīla Śrīdhara Mahārāja: I feel exhausted. Yesterday I used Disprin, so exhausted, used Disprin tablet, and then also felt giddiness after noon. Anyhow, now a little better but very weak I feel. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: The first thing was that I wanted you to, you quote this verse, and this is the mood of your trying to approach Śrīla Śrīdhara Mahārāja.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

"I want you, I have come here to get you as my assistant in my propaganda, preaching life, your help," but it is suppressed. And externally He's approaching through the channel of the affection which Sārvabhauma naturally had for Him. Sārvabhauma saw Him like a child because Sārvabhauma's father and Jagannātha Mīśra of same time and same rank, and Sārvabhauma's father, and Nilambar Cakravartī, the maternal grandfather, _____ they were classmates.

Sārvabhauma told that, "That in that relationship I look at him with much affection and I want his welfare." He told to Gopīnātha, "But you, some people, a particular section are making much of him and in that way you are going to spoil his future. But he's a gentle, good, and promising child. I shall look after him, just if he can keep up his *sannyāsa*, though it is taken in a very younger age, I shall have to look after his welfare."

In this way Sārvabhauma; and Mahāprabhu also entered in through that channel to conquer his heart. And patiently gave hearing, silent hearing to Sārvabhauma's explanation according to Śāṅkara School, without any opposition.

But when he was asked by Sārvabhauma, "What is this? He's a very bright student and he does not say anything, only silently with much patience he is giving listening, hearing. This is somewhat wonderful, strange." So when he asked, "Whether you understand or not what I say?"

Then Mahāprabhu came out, "Yes. I understand the original *sūtra*, but your explanation I can't follow. This seems rather to be, to cover the real meaning of the *sūtra*."

Then Sārvabhauma was astounded, "What does he say? What I have explained is all wrong, bogus? Then can you explain yourself the *sūtra*?"

"Yes, if you command I can do so."

"Do it."

Then He began to explain and Sārvabhauma was astounded.

"What is this?"

Then anyhow, when the first stage was minimised then Sārvabhauma told, "I have made some explanation about *ātmārāma śloka* of *Śrīmad-Bhāgavatam* [1.7.10]. Do you like to hear that?" To maintain his lost prestige Sārvabhauma told like that.

"Yes. You go on. I shall hear."

Then Sārvabhauma explained in nine different ways, nine meanings Sārvabhauma gave to *ātmārāma śloka*, and thought, “What I have done I have regained my prestige.” With this sort of posing; then, still for some courtesy sake asked, “Can you explain in any more line?”

“Then if you order I can try.” Then Mahāprabhu there explained in eighteen different meanings that *ātmārāma śloka*. And this perplexed Sārvabhauma.

“Gopīnātha told that he is not a human being, and what I now hear it is not possible for any human being to do in this way, *śloka* background,” and perplexed.

Then Mahāprabhu showed him His Godly nature, position.

Sankar cakra gadadhar padam _____ [?] And then *Sita kunjā* _____ [?]

[*pradyumna — cakra-śaṅkha-gadā-padma-dhara / aniruddha — cakra-gadā-śaṅkha-padma-kara*] [??]

[“Pradyumna holds the disc, conch, club and lotus. Aniruddha holds the disc, club, conch and lotus.]
[*Caitanya-caritāmṛta, Madhya-līlā, 20.225*] [??]

_____ [?]

_____ [?]

Then Sārvabhauma was converted. Hare Kṛṣṇa.

Bhakti Caru Swāmī: Mahārāja, Dhīra Kṛṣṇa Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhakti Caru Swāmī: _____ [?]

_____ [?]

I offer my respectful obeisances to the auspicious lotus feet of Tridaṇḍī Jati Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja. In the stormy night that has fallen after the disappearance of the transcendental sun of his divine grace A.C. Bhaktivedānta Swāmī Prabhupāda, he has risen like the new moon to calm the waves of dissension and give guidance.

Śrīla Śrīdhara Mahārāja: Sanskrit _____ ke?

Bhakti Caru Swāmī & Śrīla Śrīdhara Mahārāja: 12:34 - *Bhaktivedānta namake* _____ 15:12

Bhakti Caru Swāmī: Mahārāja is telling that it’s very nice and it’s correct also, but whether it will be beneficial or whether it will be good for the movement, for the society...

Bhakti Sudhīra Goswāmī: But that’s not the idea. I just wanted...

Śrīla Śrīdhara Mahārāja: The publicity may disturb the mentality of some, a portion.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ But part of the ISKCON may be so. But still, to give it publicity may not be very judicious.

Bhakti Sudhīra Goswāmī: Yes. I understand that.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: So back to the _____ So today is the appearance day of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, and, you can mention how, maybe you can, I think this will be the best thing, if you can just translate this... Prabhupāda once...

Bhakti Caru Swāmī: Prabhupāda _____ [?]
Even among our God-brothers we have misunderstanding, but none of us is astray from the service of Kṛṣṇa. Guru Mahārāja ordered us...

Śrīla Śrīdhara Mahārāja: I can't follow. The sound is there.

Bhakti Caru Swāmī: Prabhupāda bolchen. Even amongst our God-brothers we have misunderstanding, but none of us is astray from the service of Kṛṣṇa. My Guru Mahārāja ordered us to execute his Mission combined. Unfortunately we are now separated but none of us have stopped preaching Kṛṣṇa consciousness. Even if there was misunderstanding amongst the God-brothers of my Guru Mahārāja, none of them deviated from the transcendental loving service of Kṛṣṇa. The idea is that provocation and misunderstanding may remain between one man and another, but our staunch faith in Kṛṣṇa consciousness may not allow any material disruption. Please therefore try to be sympathetic with any person even if they differ. The only qualification we have to scrutinise is if one is acting in Kṛṣṇa consciousness as far as one is able to do it.

Śrīla Śrīdhara Mahārāja: Good.

Bhakti Sudhīra Goswāmī: So, and then Śrīla Prabhupāda said that among Vaiṣṇavas there may be some difference of opinion due to everyone's personal identity _____ [?]

Bhakti Caru Swāmī: Among Vaiṣṇavas there may be some difference of opinion due to everyone's personal identity, but despite all personal differences the cult of Kṛṣṇa consciousness must go on.

Śrīla Śrīdhara Mahārāja: That's very good. But there may be gradation. All may not preach from the same rank, same plane. Some from a little superior, some from a little inferior plane, but they're working to spread Kṛṣṇa consciousness, so it is justified. But all are not of equal level. It should be conceived in this way. Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: So then read this, and just read up to here. He wrote this in ex purporting the Advaita Ācārya in *Ādi-līlā*, Advaita Ācārya and his sons.

Bhakti Caru Swāmī: There are many disciples of Bhaktisiddhānta Saraswatī Ṭhākura, but to judge who is actually his disciple, to divide the useful from the useless, one must measure the activities of such disciples in executing the will of the spiritual master.

[21:10 - 22:33, Bhakti Caru Swāmī and Śrīla Śrīdhara Mahārāja speak in Bengali]

Bhakti Caru Swāmī: Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura wanted to print as many books as possible and distribute them all over the world.

Śrīla Śrīdhara Mahārāja: Yes. It's good.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: Mahārāja is telling that, "Yes, that's true. And the sign of a disciple is in how much he's been able to grasp the teachings of his spiritual master and act upon those given instructions.

Śrīla Śrīdhara Mahārāja: To understand and to practice.

Bhakti Sudhīra Goswāmī: Yes. So now the point is that, so first Śrīla Prabhupāda is saying there are differences of opinion, but he's distilled as an essential instruction the publishing and distribution of books.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: *Bṛhat-mṛdaṅga*, no objection.

Bhakti Sudhīra Goswāmī: So now in our society the God-brothers, initiating or non initiating, they may have some different ideas about how to execute Prabhupāda's orders.

Bhakti Caru Swāmī: [24:52 - 25:33, Bengali ?]

Śrīla Śrīdhara Mahārāja: [25:33 - 25:45, Bengali ?]

Caitanya-caritāmṛta praṇāma mantra _____ *saha-gaṇa-lalitā-śrī-viśākhānvitāms ca*.
_____ [?]

*vande 'ham śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāms ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāms ca]*

["I offer my respectful obeisances unto the lotus feet of my spiritual master and to all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī, and all the *gopīs*, headed by Lalitā and Viśākhā."]

[26:15 - 26:42, Bengali ?] *vaiṣṇavāms ca, śrī-rūpaṁ sāgrajātaṁ saha-gaṇa*.

[26:45 - 26:54, Bengali ?] *sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ*. _____ *lalitā-śrī-viśākhā*.

[27:05 - 27:42, Bengali ?] That is the goal, the destination.

[27:45 - 30:52, Bengali ?]

Came through the books, that is of permanent character, it is in black and white, in *śāstra*, the *kaladini* [?] that personal attempt that is local and temporary, but the preaching through *śāstra*, *śāstra* means through books, writing method, the preaching is more permanent and definite. *satam badi madika* [?]

In our speaking we may be a little slack, but when writing something we must be more accurate. The accurate representation and permanent representation of a thing, that is found in the writing things of the scriptures. So to extend, try to extend the scope of the scripture. That is laudable service no doubt.

Bhakti Sudhīra Goswāmī: I should continue? So in the *Bhakti-rasāmṛta-sindu*...

Śrīla Śrīdhara Mahārāja: In the first stage when there was no script it came from mouth to ear, *śruti*, in the first stage. From heart to heart, *tene brahma hṛdā ya ādi-kavaye* [*Śrīmad-Bhāgavatam*, 1.1.1], the first vibration came from heart to heart. Then from Brahmā's mouth to the ear of the disciples, then came the writing, to make it permanent, and to spread through the agent also. The book one can carry, who may not be a Vaiṣṇava, may not know anything, but he may carry the advice from one country to another country, it may be extended for preaching purposes, it is more suitable and helpful. Hare Kṛṣṇa. But still, that will be one thing; it is according to the Supreme Will, the division of labour, the choice of the Supreme. He may choose some for *śāstric* purpose and some for oral purpose. So the superiority may not be decided in this respect, in this matter. The one who is dealing with the *śāstra*, he must be superior to the man who is not preaching through *śāstra*. According to His will He wanted one to do in a particular way and wanted some other to do in a particular way. This sort of thinking we must have. Do you follow?

Bhakti Sudhīra Goswāmī: Yes. Is that like...

Śrīla Śrīdhara Mahārāja: His choice, the choice of the Absolute.

Bhakti Sudhīra Goswāmī: Like Haridāsa Ṭhākura? He's chanting...

Śrīla Śrīdhara Mahārāja: Haridāsa Ṭhākura did not write any book, but his oral preaching, that is also not of less value.

Bhakti Sudhīra Goswāmī: So, in the *Bhakti-rasāmṛta-sindu*...

Śrīla Śrīdhara Mahārāja: Nityānanda Prabhu, He did not write much, but oral, but His attempt may not be depreciated, the advent of Nityānanda Prabhu, the direct preacher of Mahāprabhu. *bhaja gaurāṅga, kaha gaurāṅga* [Worship Gaurāṅga, speak of Gaurāṅga], the first rank by oral attempt, and the next, Rūpa Sanātana, through scripture, next stage. Kṛṣṇa.

Bhakti Sudhīra Goswāmī: So, in the *Bhakti-rasāmṛta-sindu*, Rūpa Goswāmī mentions this general principle of accepting Ācārya, but he doesn't choose to mention the details because they may vary...

Śrīla Śrīdhara Mahārāja: Who?

Bhakti Sudhīra Goswāmī: ...from one Ācārya to another.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhakti Caru Swāmī: Rūpa Goswāmī, *Bhakti-rasāmṛta-sindu* _____ [?] Repeat that.

Bhakti Sudhīra Goswāmī: That he says that one should accept the Ācārya, and Prabhupāda mentions that he doesn't go into the details because there may be differences between one Ācārya and the other so he doesn't choose to mention the details but the general principle that one must accept an Ācārya.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: Vital points _____ Details non important _____ practised *sambandha* a little difference there may be, but in the main points they will be one and the same, common. What is the *śloka* of Rūpa Goswāmī in *Bhakti-rasāmṛta-sindu*? What is that *śloka*?

Bhakti Sudhīra Goswāmī: I don't know the Sanskrit.

Śrīla Śrīdhara Mahārāja: Because already there's so many groups, *śanta*, *dāsya*, *vātsalya*, *mādhurya*, and there also any mistake? You say, Caru Swāmī. *Vātsalya rasa* and *mādhurya rasa*, they're antagonistic, so they're all pure, and genuine, and natural, and they have got real necessity and position. So even antagonistic preaching has got its room there, ha, ha.

Bhakti Sudhīra Goswāmī: Ha, ha, ha. Yes, but in one place Prabhupāda mentions...

Śrīla Śrīdhara Mahārāja: And there are so many branches, in *vātsalya rasa* also different kinds of branches, not only stale or one thing; in *mādhurya rasa* so many branches and variegatedness, all serving towards, to Kṛṣṇa, but variegatedness. Just as in the cooked food, the pungent, the salt, the combination of different types.

Devotee: _____ [?]

Bhakti Sudhīra Goswāmī: So Prabhupāda mentions that a disciple, he must execute the order of the spiritual master but not offend other Vaiṣṇavas.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: As much as possible. Sometimes he may also, just as the elder brother may punish the younger. But the good sense must be there, sincerity. He wants the good of the junior and he may chastise the younger brother. "Don't do in that way. Do it in this way." That sort of position, there should be room for that sort of...

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes, if well-meaning, then no harm if he punishes some younger, junior. *Na hi kalyāṇa-kṛt kaścid durgatim tāta gacchati* [*Bhagavad-gītā*, 6.40] That is rather a form of affection; punishment is also a form of affection. In *vātsalya rasa* it is used usually, even Kṛṣṇa is not exempted. Ha, ha, ha.

Devotees: Ha, ha, ha.

Bhakti Sudhira Goswāmī: But sometimes in our society we have the younger brothers who want to chastise the older brothers. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: _____ [?]

Bhakti Sudhira Goswāmī: So, then, see, knowing that there is variety and there will be difference in preaching we have to accept that. But in our society, in the practical sense of how to remain unified with the difference, that has become a problem. To allow for difference and at the same time remain unified.

Bhakti Caru Swāmī: _____ [?]
In spite of these differences, how to remain united?

Śrīla Śrīdhara Mahārāja: *Trṇād api...*

Bhakti Sudhira Goswāmī: English.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: The spirit of toleration; that should be spread amongst us. If we want to work in a group, in *saṅkīrtana*, then this sort of qualification is...

Bhakti Caru Swāmī: Essential.

Śrīla Śrīdhara Mahārāja: Essential and inevitable.

trṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, [kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."]

[*Śikṣāṣṭakam*, 3]

This sort of characteristic should be maintained and given more attention if we want to work in a group. The toleration and humility, humility and toleration, otherwise combined we cannot take up any work, big work, and *amāninā mānadena*, these four qualifications are necessary if we want to go on with *saṅkīrtana*. *Bahubhir militvā yat kīrtanam tad eva saṅkīrtanam*, Jīva Goswāmī's explanation of *saṅkīrtana*. What is *saṅkīrtana*? *Bahubhir militvā yat kīrtanam tad eva saṅkīrtanam*; that if you want to go on in that process then these qualifications should be encouraged within the organisation. The spirit of toleration, humility, and the tendency to give honour to others and not to seek honour for himself; especially *pratiṣṭhā*, the hitch is there in *pratiṣṭhā*, in fame, and to maintain one's own position. By attempting to maintain our own position we cannot give position. These sort of things should be educated among the organisation. By seeking position we may not attain position. Sometimes by not seeking but by giving position to others we can get position. So *amāninā mānadena*; the hitch, the main hitch is there, and with toleration and also humility, first humility, then toleration, then giving position to others, and not want for himself. Then we can go together and that has been given more stress...

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