

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.08.27.A

**Śrīla Śrīdhara Mahārāja:** ...incarnation of Satyabhāmā in Dvāpara-yuga. He [Jagadānanda Paṇḍita] went to Vṛndāvana. Mahāprabhu gave some instruction. “Do this, don't do this. And as long as you remain there you should be under the guidance of Sanātana Goswāmī.” Then he went, and the instructions were like this. *Vṛndāvana jaibe nā rahiha cira-kāla*. “You go to Vṛndāvana but don't remain there for long time.” *Govardhane nā caḍiha dekhite ‘gopāla’*. “To have a look of the Gopāla of Madhavendra Purī don't go up over the Govardhana.”

[*śīghra āsiha, tāhān nā rahiha cira-kāla, govardhane nā caḍiha dekhite ‘gopāla’*]

[“You should remain in Vṛndāvana for only a short time and then return here as soon as possible. Also, do not climb Govardhana Hill to see the Gopāla Deity.”]

[*Caitanya-caritāmṛta, Antya-līlā, 13.39*]

And, *vrajavāsī gan dui haite saman koive* [?] “You should give respect to the *vrajavāsī*.”  
*Tān-sabāra ācāra-ceṣṭā la-ite nāribā*. “But don't imitate their practices. And as long as you stay there, stay under the guidance of Sanātana.” These were the instructions.

[*dūre rahi’ bhakti kariha saṅge nā rahibā, tān-sabāra ācāra-ceṣṭā la-ite nāribā*]

[“Do not mix freely with the residents of Mathurā; show them respect from a distance. Because you are on a different platform of devotional service, you cannot adopt their behaviour and practices.”] [*Caitanya-caritāmṛta, Antya-līlā, 13.37*]

And one day Jagadānanda Paṇḍita found Sanātana Goswāmī came to visit him when he was going just to put the pot for cooking purpose into the oven. At that time Sanātana came to know things are from him. And at that time Sanātana Goswāmī had a red cloth around his neck, like a turban. Jagadānanda Prabhu was much delighted to see that red cloth and asked, “It must be of our Mahāprabhu, the red cloth, have you got from Him?”

“No, no, this I took from one Mukunda Sarasvatī, a *sannyāsī* of this part.”

“Oh, you have put his garment, his cloth on your head, and you are the leading disciple, follower of Mahāprabhu.” He could not tolerate, and with that cooking pot he went to strike on his head.

Then Sanātana Goswāmī with folded palms, “Yes, Paṇḍita Ji, what I wanted to see, your exclusive love towards Mahāprabhu, what I wanted to see by the grace of God, Mahāprabhu, I have seen it now. I have seen with my own eyes the intensity, exclusive love of Mahāprabhu. My life is fulfilled. I am very fortunate that I have got such an exclusive and intense love towards Mahāprabhu.”

Then by this time Jagadānanda could realise, Prabhu could realise that his excitement was too abrupt, and awkward. So he felt shy and kept silent. “No, no, no, I mistook. Who can tolerate this? You are one of the main followers of Mahāprabhu and you have got respect for another *sannyāsī*, Māyāvādī, whose red cloth you have put on your head as a turban. I could not tolerate, please forgive me.” In this way the things ended.

Hare Kṛṣṇa. Hare Kṛṣṇa. Ha, ha, ha.

Touchy. Just as some of us, of our section, cannot tolerate that you say 'Prabhupāda' to your Guru Mahārāja. There is a section within us. Though they cannot tolerate, their sentiment does not allow. Because Prabhupāda gave such respect to Bhaktivinoda Ṭhākura, he could not tolerate that anyone have that title of Bhaktivinoda Ṭhākura. One gentleman, Priyonath, some gentleman, Priyonath, his Guru gave him the title of Bhaktivinoda. Prabhupāda could not tolerate that, and wrote articles against him. "He is so and so, he is so and so, he's Bhaktivinoda." In this way!

So this question of sentiment may be some time, some places; impatience. Although we find that Prabhupāda, an ordinary title for Gurudeva, Prabhupāda Atula Kṛṣṇa, Prabhupāda Pran Gopāla Goswāmī, that is the practice here. The *śiṣya* and the public in general also they say, 'Prabhupāda Atula Kṛṣṇa Goswāmī, Prabhupāda Pran Gopāla Goswāmī, Prabhupāda \_\_\_\_\_ Goswāmī, that Prabhupāda title is almost given to all the respectable Ācāryas of the Gauḍīya Vaiṣṇava School, Prabhupāda. And we also called Prabhupāda, but other followers of Prabhupāda they did not take this title, following the sentiment of Prabhupāda towards Bhaktivinoda Ṭhākura.

Sometimes Bon Mahārāja, for some days he used to take that title Prabhupāda from his disciples. So there was a voice of protest raised against him. Sakhī Caran, Bhakti Vijaya, who constructed the big temple at Yoga-pīṭha, and many things he did, he told me, "Bon Mahārāja has become Prabhupāda nowadays." Ha, ha, ha. In a taunting tone he remarked it before me.

And that is an ordinary title. And every Ācārya they use this. But though we are practised in a particular way but we cannot ignore the outside environment totally. Maybe that does not matter. That Guru, Oṃ Viṣṇu Pāda, all these things, Goswāmī, all these things have been applied in the case of the Ācārya. In the beginning it was a terrible thing to enter into initiation for us, after Prabhupāda. Then though anyone ventured to initiate, the others said, "He won't be, he should not use Oṃ Viṣṇu Pāda." They came to me that, "He's using Oṃ Viṣṇu Pāda."

I said this is *śāstra*. What you are to do? Before one takes the name of his Gurudeva, he should use Oṃ Viṣṇu Pāda before that. It is the *śāstra*. So they are doing according to *śāstra*. You can't prohibit that, protest that. If he's a Guru then the disciple must have such respect. Then gradually everyone, daily, more and more, the number increased and everyone allowed his disciples to use this title and to give *jaya*. But in the beginning it was a horrible thing for the disciples to hear.

Once after giving initiation Yājñavara Mahārāja came to a place where myself, this Hayagrīva Prabhu, that is Mādhava Mahārāja, and other senior God-brothers, who were senior to Yājñavara Mahārāja, and whom Yājñavara Mahārāja respected, they are leaving. I proposed, with disciples, I proposed that Yājñavara Mahārāja should be given a respectable position amongst us because he has taken his disciples with him. So there was one, in that room, there was one *chokie* [?] and I proposed Yājñavara Mahārāja should be given his bed on that *katiya chokie* [?] and we shall all lie down on the floor.

But Hayagrīva Prabhu, that Mādhava Mahārāja, he was then Hayagrīva Brahmācārī, he told, "No. That never be allowed. That one who will make disciples he should consider himself as a servant of all other senior Vaiṣṇavas. In this way he can only..."

That is not possible, there is his disciple. Disciple, they are newcomers. Their sentiments towards their Gurudeva that is our duty to nurture them. That may not be disturbed. So we should give respect to his Gurudeva though he is a colleague and junior to many, still to help the

disciples in their devotion we shall try to do that.

And that was done. But Mādhava Mahārāja protested, then Hayagrīva Brahmācārī. Then after, Hayagrīva Prabhu he was pressing me to take the position of Ācārya but I denied. 'No, I am not going to take position, I am not going to give initiation, as long as I do not find an internal urge for that.'

Then Hayagrīva Prabhu he himself began to make disciples. He was Mādhava Mahārāja, before he goes to take *sannyāsa* from Vaikhānasa Mahārāja he came to me, fell flat, I was in the hut there, and begged permission. "I had a mind to take *sannyāsa* from you Mahārāja, but I can't leave Māyāpur, Caitanya Maṭha. And you are so much against Kuñja Bābu. So I can't take *sannyāsa* from you. But you may help to select my name of *sannyāsa*."

I suggested two names. Bhakti Dayita I like; Dayita is mentioned in the name of Prabhupāda, so Dayita, Bhakti Dayita. And either Dāmodara or Mādhava, that you ask your *sannyāsa* Guru, he may select any of them. Then he went away, took *sannyāsa* and then began to make disciples.

Then one day I went to, Hydrapur, where he was living and I found that a very big *āsana* he has prepared for himself to take his seat and he is going on with his *tilaka*. And when we visited that place, we don't find any space to take our seat. Then I asked, what is the matter? I told that Yājñavara Mahārāja should be given a preferable position and you refused. Now, what is the matter? You have taken the major portion, you have occupied of the floor with this gigantic *āsana* and we don't find any space to take our seat anyhow. Ha, ha, ha, ha.

So this is *abhimāna*, Ācārya *abhimāna*. Ācārya - relative consideration makes us to adopt in a particular way, Ācārya *abhimāna*, the *abhimāna* of a disciple, the relative posing, that is necessary to fulfil our purpose. It is also allowed both in the *śāstra* as well as in the social custom. The *śruti śāstra* also says *pita mata maha guru*, not the grandfather, grandmother; the nearest obligation that should be considered to be the highest. Kṛṣṇa. Hare Kṛṣṇa.

A difficult thing to adjust properly with relative and absolute position: consideration; absolute consideration and relative. Generally we shall accept the relative position but keeping at the background the consciousness of the absolute calculation. Absolute calculation is always superior. But that is risky. Relative position generally helps us not to get down. *Sva dharme nidhanam śreyah, para-dharmo bhayāvahaḥ* [*Bhagavad-gītā*, 3.35] this is the type of relative position.

*yataḥ pravṛttir bhūtānām, yena sarvvaṁ idaṁ tatam  
svakarmaṇā tam abhyarccya, siddhiṁ vindati mānavaḥ*

["A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all.)"]

[*Bhagavad-gītā*, 18.46]

Wait and see. Don't go forward, don't go forward. Keep up your own position. Just in the battlefield, keep your own position, strongly, mind it. But when you get chance to make any progress you should not lose that. But you must be sure. Otherwise, leaving the former position you are going to take a new position, that is risky. But progress is necessary. It is indispensable that you must make progress. So risk you must take, but the risk you take in such a way that you

don't lose your former position.

*śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt  
sva dharme nidhanaṁ śreyah, para-dharmo bhayāvahaḥ*

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

For defensive necessity occupy the former position, that is helpful. But still we must have our tendency to make progress. So:

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

That is our goal. That absolute consideration is our goal. And the relative position, that is for our safety. So, progress is necessary, but very carefully we must go ahead, so that I may not lose my former. When *śikṣā* Guru. Our Guru Mahārāja's movement was rather revolutionary, more than defensive in character. Bhaktivinoda Ṭhākura's writings mainly very sober and slow progress, but slow and steady. What we find in his books that is not any bold step to be taken. That is not recommended there. So *grhastha āśrama*, *grhastha āśrama* he has recommended mostly. The *āśrama* of the *tyāgi*, that is risky. Bhaktivinoda Ṭhākura's tone through all his books, it runs like that. But our Guru Mahārāja's, that is revolutionary. Take and accept anyone who has got the least attraction for Kṛṣṇa or Mahāprabhu and give help. So this mission, *sādhu-saṅga* was arranged in so many centres. The *sādhu-saṅga* is the only most valuable thing that can help us in our progress. So he arranged for *sādhu-saṅga*, opened different centres, they can live and cooperate between them and go on, march on \_\_\_\_\_? *Sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja*. And Swāmī Mahārāja also more risky and revolutionary.

...

...used this colour, purchased from market. Do not take any trouble of rubbing that red stone and get the colour desired. Hare Kṛṣṇa. I am more of conservative nature. Only, Mahāprabhu took me out from that great ideal.

**Bhakti Caru Swāmī:** What do you think of us?

**Śrīla Śrīdhara Mahārāja:** The lofty ideal of Mahāprabhu has taken me out from my conservative nature. On the strict He has taken me, strict. Many new things had to absorb. But still I think that I have come in the forefront of the liberals.

*Astradristi - vedai pasyanti pandita.* One must have the eye of scripture. Ordinary people, it is perhaps in Manu or somewhere else,

*Pasu pasyati gandhena* [?]

The animals they see by their nose, by the scent.

*Vede pasyanti pandita* [?]

The Vedic scholars, spiritual scholars, they will see through the eye of scripture.

*Raja pasyati karnadbhya* [?]

The king sees things through his ears. Ears means through the detectives, the informers. The king sees things not by his eyes but through his ears, that is by his detectives, his informers. And,

*Chakra van tari jana* [?]

Ordinary people see things by their eyes.

So, *Vedai pasyanti pandita* [?] the *paṇḍit*: *Panda vedu jara budhi* [?]

Whose understanding drawn from this scriptural knowledge, they are *paṇḍit*. *Panda vedu jara budhi* [?] The understanding that has been influenced by the learning of the scripture; he - that is *panda*. And who is possessor of that understanding, he is *paṇḍita*. So *Vedai pasyanti pandita*. *Paṇḍita* should see through the scripture, through the spectacle of scripture. So, that devotee also try to see things and to deal with them according to the rules and regulations of the scripture, not by their prepossessed sentiment or old *saṁskāra*.

And Mahāprabhu's ideal impressed me very much. Although born in a very strict *smarta paṇḍita* family, still I could shake off all these things, because my attraction for Mahāprabhu, by His grace, was very intense.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ Translated *Gītā* in Farsi, who is that gentleman?

**Devotee:** \_\_\_\_\_ [?]

**Dhira Kṛṣṇa Mahārāja:** Ravanari did it in Arabic.

**Śrīla Śrīdhara Mahārāja:** I have got a copy here, I was presented. What is his name?

**Bhakti Caru Swāmī:** Ravanari.

**Śrīla Śrīdhara Mahārāja:** Ravanari. Where is he now? Not in Russia?

**Dhira Kṛṣṇa Mahārāja:** Mahārāja, the other day you said something that impressed me very much. You said if we try to thrust something upon higher authorities that that is *karma-kāṇḍa*.

**Śrīla Śrīdhara Mahārāja:** What did I say?

**Bhakti Caru Swāmī:** The other day you said something that impressed him very much.

**Śrīla Śrīdhara Mahārāja:** What is that thing?

**Bhakti Caru Swāmī:** That if we thrust something on the higher authority then that is *karma-*

*kāṇḍa.*

**Śrīla Śrīdhara Mahārāja:** Yes. The origin of the motive must not be the centre within us. That must come from Hari, Guru, Vaiṣṇava. And we must carry out. We should not be the creator of the wave of command, commanding. But we must carry out the news that comes through the wave from higher, Hari, Guru, Vaiṣṇava. We are only to carry out order and not to make any order. And when one has got the license of that centre of carrying out, he can order. While God that sends license from God, “Yes, whatever you think, I will be at your back. I have got constant connection with you and I supply the wave to your centre, permanently.” Instructions of permanent character and from that capital you will be able to transmit wave to others. Am I clear?

**Dhira Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** That must come, the command must come from the centre, from the higher position; and the carrying out of that command from the lowers. The nature of harmony requires this system of control, harmony. The centre is one, to command, *advaya-jñāna*. That is absolute autocrat, *advaya-jñāna*. *Advaya-jñāna* means the dictation from a particular quarter and carrying out according to the degree of capacity by different centres. Then the result connected with the absolute.

So I must not venture to command anything to anybody, but if I have received that sort of command from upper region, then I can transmit them only. I may be a transmitter, but not absolute creator of any desire of any will. My heart may be a sub-centre but not absolute centre. There are so many sub-centres; reliable sub-centres. They have got always the capital there and I can draw from them. Maybe in Gurudeva, Rādhārāṇī and Baladeva they were permanently and at present also there may be recognised centres of command and I can communicate with them and carry out their orders. In that way we can keep our connection with the higher authority, the absolute. We are very eager to keep our connection with the absolute harmony. Then we must be always eager to have direction from the up and do accordingly. The thing by its necessity of harmony requires this sort of conduct within us. A Vaiṣṇava must be of that nature.

Amita vaisnava vivad ji haili amanina habe pratistha saji lila dusay \_\_\_\_\_ [?]

You will have to go down; and to go up, the carrying out of the orders of the higher authority, always that sort of tendency.

Tomar kinkar apane jani sada imam tadi [?]

Setting aside my own sentiment I’ll always look up with earnestness what order I may get from the up. That should be my guide, the guide of anyone in the centre. And that will keep up the harmony and unity of the organisation that’s part of a particular system, to keep up the health of the system; that is necessary always.

**Bhakti Caru Swāmī:** Mahārāja, when a person like, when a very elevated devotee like Bhaktivinoda Ṭhākura speaks like that, what should we think?

\_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** He is setting the example for us. That should be the attitude and he is

also of that attitude, that means always hankering, increasing his hunger to get direction from up at every position. And it is infinite. So every centre is with that hankering. And there is also Ācārya *abhimāna* where some money is already deposited with some condition, spend it for this purpose. Then as if his own money, he is distributing, that is Ācārya *abhimāna*. A direction, a box of direction, so many slips of direction within a box, we may think like that some deposited direction. 'You do this,' then he is going straight forward with those directions. The insinuation, the inspiration at his heart is always coming, 'do this, do this, do this.' Like an aggressor he is going forward and forward, Ācārya *abhimāna*, and by doing that he is internally really carrying out the order of his. So rationally he is moving but internally he is connected with the higher. The assertion in one side and the begging in the other side; ha, ha, begging from the higher power and distribution to the lower section; that should be the duty of every man in the mission, *kīrtana*.

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa  
kabhu nā vādhibe tomāra viśaya-taraṅga, punarapī ei ṭhāñi pābe mora saṅga*

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”] [*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

“If you stick to this business then I will supply the capital to you. You be sincere to your dealings.”

The current is always there, it is a dynamic thing. The current is always, the wares, the dynamo, or all these things, must be healthy, wholesome. No want of current. The mediator must be all right. The current is infinite.

**Bhakti Caru Swāmī:** Mahārāja, sometimes we notice that some devotees they are very friendly with us, but their Kṛṣṇa consciousness is not very developed or very strong, in line. But since they are nice to us we tend to become also nice to them.

**Śrīla Śrīdhara Mahārāja:** They may not be relied upon with work of responsibility but they should be given facility to serve.

**Bhakti Caru Swāmī:** But if that kind of persons are in very high authority? If a person like that, if say one leader or some leaders...

**Śrīla Śrīdhara Mahārāja:** So, unqualified person in a higher post that means there will be injury in the action, harm in the action, activity. Improper man in a high position that is injudicious and they will have to reap the results accordingly. Weak persons with good will but not steady, not strong enough, not firm, they cannot be relied with permanent responsibility. But short period activity, chance of service should be allotted to them, and under vigilant eye. We can do good to them in that way, help them in that way. Always under vigilant eye they should be kept and they should be helped in that particular way. Their good will should be utilised and their flickering-ness should not be encouraged, relied on. That should be the nature of our help to them.

Hare Kṛṣṇa. Hare Kṛṣṇa.

**Bhakti Caru Swāmī:** When we see that some leaders are like that, then to what extent we should try to rectify them, or should we just wait for the time?

**Śrīla Śrīdhara Mahārāja:** Generally we should try give some time, we must wait. But when we shall find that that is doing a practical mischief in the whole system, then we should try to consult with friends of our own nature and try to evolve some way how to deal with that. We must combine of same thinking, similar thinking. And we shall try. Otherwise that infectious disease, that will spread and that will make harm more to the whole system.

So a well-wisher of the system, he, after waiting for some time he must express it to the persons of common thinking, “That this is the matter. Please examine. I may be faulty, but I have got such suspicion or doubt. You please try to see whether it is true or not.”

Then if he says, “Yes, it is true, we are sorry it is true,” then you may consult, or the two may consult, then the three, four, in this way. Then when sufficiently gaining ground he may ask the person, “My brother, you are doing this, but this is producing bad effect in the whole of the system. Be careful.”

And any higher authority in comparison with him it may be taken to his notice that this poison has entered in this particular part of the body and how to deal with that. As a faithful member of the administration of the system I must have some duty of that nature for purifying the whole, my environment. I must be under necessity to try my best, leaving the result to the Lord. If He wills; otherwise then a good man may be eliminated from the whole thing, whole system.

**Bhakti Caru Swāmī:** Mahārāja, sometimes some devotees tend to think that history repeats itself. And whatever has happened to Gauḍīya Maṭha, the same thing might happen to ISKCON.

**Śrīla Śrīdhara Mahārāja:** Maybe. Everyone will die but still we must take the precaution. We call for doctor, we use medicine, that is also not an imagination. That is also reality. If I die, I must die with treatment and taking help I shall die. That does not mean everyone is dying whenever attacked by a disease I shall be idle. That is not the...

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

**Bhakti Caru Swāmī:** At times it so happens that even when one brings the doctor but the patient does not want to take the medicine.

**Śrīla Śrīdhara Mahārāja:** Then the well-wisher will try his best to use the mission, to compel him to take the medicine. And that depends upon the relationship between the two. His nearer persons they cannot, helplessly, only onlooker, that he is neglecting himself, can't tolerate. But a distance related, he may not care. But a closer friend, intimate friends, they won't allow him to die without taking the help of the doctor and the medicine. They can't do so.

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