

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

81.09.11.C\_81.09.12.A

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Hare Kṛṣṇa.

**Bhāratī Mahārāja:** Mahārāja, this morning you were talking about humility. So what is like the perfection of humility in our practical devotional service? Practically, what is the perfection of humility, for the *kaniṣṭha-adhikārī* ?

**Śrīla Śrīdhara Mahārāja:** Ha, ha. May be of different type in different persons, so he has to think out his own way, the humility. And not to encroach on the rights of others, humility, and also he should not be such as to kill one's own self, humility. It must be natural.

Once when we entered the present Bagh Bazaar Maṭha, there was a festival from the hired house. The Deities came in the chariot, and singing and dancing, then Deities were removed in the temple and then *mahā-prasāda* distributed. At twelve or at one o'clock we went to take, went to bed, and my bed was just nearby the bed of Professor Sanyal. He was very humble.

Then in the morning that Professor says to me, very slowly that, "Last night I felt so much weakness that I thought that I was dying. I thought that I shall rouse you."

I was just on his side.

"Then I thought no! Why should I disturb Vaiṣṇava? He is so tired today, and taking rest, let me wait. And when I waited a little then I got, I gained some strength. And then I did not disturb you. But now also I am very weak."

Very slowly and very sober, he was speaking these things. He was dying and he did not rouse me, only being afraid of disturbing my rest. When I heard in the morning from his lips, of course very gently he put it, but it came to me like thunder.

I at once went to Prabhupāda and informed him that such is the case. "That gentleman was dying last night but he did not disturb me."

They also knew, Prabhupāda and other Vaiṣṇavas they also knew that that man was of such type. So at once they took attention and they called for a doctor, took serious steps.

So sometimes that sort of humility I think it is dangerous. Because his life is a valuable property to Guru Mahārāja, not only of himself, he is not concerned with only his interest, but he should live in the interest of his Gurudeva. So I could not relish that sort of, appreciate that sort of humility. So everything must be of real characteristic, with some connection with reality. I am thirsty. I won't request any Vaiṣṇava, "Please help me with a glass of water." Or something like that. Then my disease may continue and there will be penny wise pound foolish. So common sense should be utilised always. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

**Akṣayānanda Mahārāja:** When our Guru Mahārāja was in Vṛndāvana, Śrīla Prabhupāda, he was lying on the bed, before he left he could not eat anything. Practically not even one glass of water. But I marked anyone who came, any visitor, he would always say, "Give them *prasāda*." Even in that condition, he himself could not eat.

**Śrīla Śrīdhara Mahārāja:** He wanted to travel the whole of Vṛndāvana, *parikramā* in bullock cart. But Kṛṣṇa Dāsa Bābājī Mahārāja's help was sought and he came and anyhow he could stop him from that dangerous campaign in that serious condition of health.

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

Śrīla Śrīdhara Mahārāja: \_\_\_\_\_ [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi.

**Bhāratī Mahārāja:** So Mahārāja, you said that we should always take the humble...

**Śrīla Śrīdhara Mahārāja:** Everything, *bhajan* of different forms, everything is good, *śravaṇa*, *kīrtana*, *smaraṇa*, anything in connection with the Lord. We are not blaming anything. But according to our capacity, our position, what will be most effective, the consideration and discussion only about that. But we must remember that we should not neglect: that will be to, committing offence. 'The *smaraṇa* and other *bhajan*, *pāda-sevanam* they're of lower order.' We must not be, boast proud enough to condemn them in such a way. But still very cautiously and not only to satisfy curiosity, but when necessity will arise, then only we shall have to approach to test the superiority of looking about Śukadeva, about Ambarīṣa, all these things. But we must not venture to take it up as a play. They are all serious things. To take one Vaiṣṇava over another, to consider, that is not a very light thing; very subtle points. They are devotees and to place one above another with our rough necessity, we must not try to do that. It is not an academic thing. As a professor we shall coach the students with some theoretical knowledge of these things. It should not be accepted in that line. The practical side we shall always be conscious of. They are all great. And where am I? And I am going to make decree and dismiss over whom? There should be some limit to our adventurous audacity. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi.

**Bhāratī Mahārāja:** Sarvabhavana Prabhu was relating last night that you had said once that humility is accepting no position. Humility is also seen in not being willing to accept position.

**Śrīla Śrīdhara Mahārāja:** Yes. Then?

**Bhāratī Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** That is all right. What do you say now? I am still sticking there, no position, because a servant has got no independent position. His position is always under the command of the master. His position is of infinite possibility, humility. He is most humble to his master, not to the *guṇḍās*. His main position is humility, humility must be towards whom? I am humble, I am lower than the lowest, to whom? Towards my master, towards his own, Vaiṣṇava, I am humble there.

So Hanumānji when it is necessary to burn \_\_\_\_\_ Laṅkā his humility is not disturbed. He is as humble as anyone in carrying out the order, the interest of Rāmacandra. Wholly given, wholly surrendered. Humility in other words is surrendering. Humble, otherwise no opposition to the instruction, to the command of the master. He's related to Vaikuntha, to the upper section. Humility: not to the ordinary street drone or tiger and serpent. Humility does not mean, does not drag them into relativity, the serpent, the tiger, the jackal. But relativity to the Vaiṣṇava, that is the real plane where he takes his stand. So he's concerned with them. And humble means he does not resist. Whatever comes he only goes to carry out the order. He's humble. He possesses humility, without opposition he knows to carry out, *sunīcatā*.

No prejudice, not sitting on a seat of prejudice; humility. Generally we think humility to the outside world, but the meaning is not that. To the standard thinking person, they are misconceived, they are mad. Not humility in the standard of madness, to the mad people, the

mad man has got no standard of his own. These are all misconceived to be mad. So humility means, has got a standard, and standard we must have from a standard world. Do you follow? No?

**Bhāratī Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** Prabhupāda has interpreted humility. The humility is absent where there is enjoyment, the spirit of enjoyment, aggression. Enjoyment, exploitation means aggression. There cannot be humility. Do you follow? Only cent percent service: there is humility. There is no humility when there is exploitation and renunciation. These two are in opposition with the normal nature of the world. These are all misconceived. They are enemy. They are a challenging element to the normal reality. Do you follow?

**Bhāratī Mahārāja:** Yes. That brings another – we understand that line...

**Śrīla Śrīdhara Mahārāja:** And the spirit of exploitation and spirit of renunciation, both of them are revolt against the proper, smooth working of the truth. So they are all misconceived. And real humility must be in relativity with the truth, full aspect, and not with the misconceived world, the standard not of the misconceived, the madman. Follow?

**Bhāratī Mahārāja:** Yes. What about spiritual aggression, for competition? There is a competitive spirit amongst two persons who are doing the same thing, then where is the place for humility there?

**Śrīla Śrīdhara Mahārāja:** There is humility if it is really service: because its object is the centre and inspiration, cooperation, direction from there. As he feels he does so. He is connected with the Absolute Centre. So they can be arranged by Yogamāyā. He is not responsible. The necessity from the centre, as he told in the morning: fashion, not necessity.

*aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna udañcati]*

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."] [*Ujjvala-nīlamanī*]

It seems to be crooked. But it is not crooked. It is very nature. It is necessary only for the variegatedness of the services of Kṛṣṇa. From there: designed from up. They are not responsible for that.

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

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Hare Kṛṣṇa. Hare Kṛṣṇa.

**Bhāratī Mahārāja:** So we must not infringe on the property of others. There may be competition but we should not infringe on the property of others.

**Śrīla Śrīdhara Mahārāja:** Our duty will always be to dedicate ourselves more and more intensely

and as we shall be interfered with the higher agency we shall do. We must keep ourselves ready always for that. The handling from the upper house we shall obey cent percent. No; without any hesitation. That is our duty. Whatever will be asked of us to do we shall do.

In a war field if the general asks a particular battery to go in the first battle, they say, “Why not the second one should be ordered, commanded to go, why should we go first? We shall die and the last battle they will rejoice the victory. Why should we go first?”

What do you say?

**Bhakti Caru Swāmī:** That is not dedication.

**Śrīla Śrīdhara Mahārāja:** The military will shoot you then and there. Ha, ha, ha. That is my consideration of the above, decision from the above. And it is not left on you, battalion number one, two, or three, or four who will go, it is not... Only the highest brain, they have the command. The complaint against that highest command, that means to die, to be done away with immediately.

**Bhakti Caru Swāmī:** So Mahārāja, then when the Pañca Pāṇḍavas were on the *mahāprasthāna* Arjuna had followed the instructions of Kṛṣṇa ditto, whenever Kṛṣṇa said shoot, he shot, whatever instructions he received. But we have seen in one case Yudhiṣṭhira did not follow the instructions ditto of Lord Kṛṣṇa. But all these people fell before Yudhiṣṭhira. Why did Arjuna have to actually fall down?

**Śrīla Śrīdhara Mahārāja:** That is not the criteria of the highest devotion. Yudhiṣṭhira’s achievement that was for another thing; and the devotion proper is not connected there. That is some *sattva-guṇa* mundane affairs. The Yāmarāja, the dog went on, but Arjuna had to fall, Bhīma had to fall. The test was something else, connected with mundane world. And they went to Sarga, what is that, not the highest thing of achievement. That is only a show of the outer case of the Pāṇḍava. But real Pāṇḍava as *sakhā* to Kṛṣṇa, that is separate. They already saw there Duryodhana and others they’re there. What are they? After death they are all having their good position, honoured position there; they met. Yudhiṣṭhira went with his own body and found what, that *sattva-guṇa deho*.

To die in the battlefield for a *kṣatriya* he is rewarded by heavenly life, and they were there. And Yudhiṣṭhira went to that place keeping his body, and others could not, already reached. But the plane was *sattva-guṇa*, somewhat like that, Sarga, and not Vaikuṅṭha, nor Goloka, nor Dvārakā, nor that Mathurā etc. That is *aprākṛta*, not, it is *sattva-guṇa*.

Double, that Keśava Avatāra, the white and the black hair of Brahmā he gave it, “This will go and save you from the horrors of the sinfulness you are suffering from.”

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But Kṛṣṇa and Balarāma came. They took up those two robes but they are only... *Bhuvalankar* Avatāra not Svayaṁ-Bhagavān Avatāra of Vṛndāvana, that is another thing.

So also it has been seen in many cases, the outer case is something else, and the inner man is another thing. He also absorbs the lower personality. Just as when the viceroy comes, the *rasapati* comes to Calcutta, then the *rajuphal’s* function absorbed in him, if he likes. When the king comes to visit the colony, all the officers, their power really vanishes in him. Whatever he wants done that will be done, by everyone, their own respective personality dead. So when higher power descends in the lower case, the lower case has got no value. Then when retires the

lower case has been left, and the higher case goes up. Ke?

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

...

**Śrīla Śrīdhara Mahārāja:** Nitāi... Vanquished; ha, ha, ha.

**Bhāratī Mahārāja:** Ha, ha, ha, ha. Mahārāja, sometimes you speak very sweetly and then other times it seems very cutting.

**Śrīla Śrīdhara Mahārāja:** Very harshly, sweetly and harshly, enraged.

**Bhakti Caru Swāmī:** As soft as a rose petal and as hard as a thunderbolt.

**Śrīla Śrīdhara Mahārāja:**

*vajrād api kaṭhorāṇi, mṛdūni kusumād api / lokottarāṇām cetāṁsi, ko nu vijñātum īśvaraḥ*

["The hearts of those above common behaviour are sometimes harder than a thunderbolt and sometimes softer than a flower. How can one accommodate such contradictions in great personalities?"] [*Caitanya-caritāmṛta, Madhya-līlā, 7.73*]

It is of course mentioned, harshly, when some attack is on the person of a Vaiṣṇava, some injustice on them, temper may be hot. And I am also being a party to that. I am entangled. Committing some offence against them, so easily irritated. Why should I not stop in the beginning? I am carried so far as to disturb their honour. That is the cause of irritation. Hare Kṛṣṇa. Hare Kṛṣṇa. And the responsibility is mine and I am dragging you up to that distance.

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

...

We want to come to an adjusted position, former position, that if I have committed any offence when dealing with so many subtle things about the great personages, any offences, Nityānanda Prabhu, please take those off and keep me in my normal position as I have got from you all: *aparādha*. *Aparādha naho kama* [?] Perhaps Kavirāja Goswāmī. "I'm dealing so many great things..."

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

**Śrīla Śrīdhara Mahārāja:** To deal with so many, such character of so high type, with so much audacity, we should beg to be excused, to be pardoned to Nityānanda Prabhu, *patita-pāvana*. *Adoṣa-darśī*, He does not take any offence generally. Nitāi. Gaura Hari. Gaura Hari. Fools rush in where angels fear to tread. Where angels fear to tread, like a fool may rush in, in the subtle-most, in the very realm of sentiments of the high order, he's told that to beg to be excused.

The *siddhānta*, *apa-siddhānta*, that hits, that strikes, any *apa-siddhānta* taken to Mahāprabhu He felt much disturbance. So Svarūpa Dāmodara heard first, then he would send it to Mahāprabhu. Otherwise Mahāprabhu was disturbed in a very cruel way. *Apa-siddhānta* hits the final cause of the higher thinking persons.

*Namadati tatas kandi yata bhadati bhadata* [?]

Haridāsa [or Jaḍa Bharata?] told, “I do not feel pain on my shoulder when carrying the palanquin, but you grammatically \_\_\_\_\_ [?] That is striking more. That is more injurious to me; that break in the law of grammar. That is a great shock to me, and not the pain from carrying you on my shoulder. That pain I do not care for.”

So subtle beating is there in the high sphere; in the higher sentiment they may be offended. So this is not curiosity and necessity, and with all humility, with all respects to them we shall try to enter into that plane without disturbing any plant or any person who is roaming in that sphere. Otherwise it will be pure intellectualism and not Hari *kathā*.

*Jaya Om Visnupada Paramahansa...*

[End of 81.09-11.C] [Start of 81.09.12.A]

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**Śrīla Śrīdhara Mahārāja:** So that will be the authentic history of his life, especially the earlier, the major portion of his life. Last days may not be mentioned there. But he came in a big family, famous family, in the *kāyastha* family, Datta, Upadi. And the Vivekānanda also came out of the same family, Hartcolla Datta, Calcutta, famous family of substantial name and fame. But his maternal uncle’s house was at Ula where Lalitā Prasāda has constructed Maṭha, Prabhupāda’s younger brother Lalitā Prasāda.

**Bhārati Mahārāja:** Bir Nagar.

**Śrīla Śrīdhara Mahārāja:** Bir Nagar, near Bir Nagar there was a big village named Ula and the Mustafi were the landlords there. And they were the mother connection of Bhaktivinoda Ṭhākura. His father became poor and he was born and brought up in Ula. And he studied in Kṛṣṇa Nagar College, School, College, in Kṛṣṇa Nagar.

Then, of course he had some exceptional talent. He came in connection with the then educated society amongst the students. And especially there was one Mr. Da, Christian missionary who established Scottish Church College. He remained in his connection. He was encouraging the young Bengalis at the time, attracting most of them towards Christianity. And many, \_\_\_\_\_ [?] and others, they became Christians.

Bhaktivinoda Ṭhākura once, there was some association and some journals were also published from that association. Bhaktivinoda Ṭhākura also contributed one essay, but Da Sahib [?] was displeased with him. He told that, “It is atheistic temperament, so I don’t expect it from a young man of your type. Here we have tried to prove that everything is coming out of blind nature. There is God.”

Anyhow, gradually he had close association with the Brahmo Society. They are supposed to be advanced in culture, followers of Ram Mohan Raya. And his first friend was the eldest brother of Rabindranatha, Dajendranatha Tagore was his very intimate friend, in this way.

He had to accept some service for livelihood, and government service he got, and posted in Orissa in the position of SDO, in charge of some sub-divisional officer. And sometimes he was also posted as an inspector of the Purī Jagannātha temple to supervise so that there may not be any corruption, all these things.

At that time he came in connection with *Bhāgavatam* when he was engaged in the service

of the Jagannātha temple. And tried to read it, then he was gradually captured by *Bhāgavatam*, and the life of Śrī Caitanya Deva and *Caitanya-caritāmṛta*, all these things, from Purī, came in connection.

The Brahma Association expected much from him because he was of scholarly character; could write well, argue well. But coming in contact with *Bhāgavatam* when he was serving in Dinājpur he gave his speech on *Bhāgavatam*. There he separated himself completely from the Brahma School and he was seen to side with the Vaiṣṇava School of thinking, Vaiṣṇava, Mahāprabhu. And gradually he read these *śāstras* also and wrote many books of the Vaiṣṇava *śāstras*.

Then after retirement when he wanted to go to Vṛndāvana, to live there, to pass the rest of his life there, he got a dream, and repeatedly, to find out, to discover the proper birth place of Śrī Caitanya Deva. He could not neglect that dream. And again he entered into service in Kṛṣṇa Nagar. And there the records of the local place he used to consult. And then by the help of the records, as well as inspiration, he discovered the birth place at Yoga-pīṭha, Māyāpur. Then, more interested, he visited the whole Navadvīpa Maṇḍal and from the old scriptures also he gave a description of the old and modern of the whole *Dhāma* of Mahāprabhu. And established a *sabhā*, a committee, association, committee, so that the *sevā pūjā* of that place may continue: and lastly he handed it over to our Prabhupāda.

Prabhupāda was his: his first son was one Anada Prasād, the second was Rādhikā Prasād. Anada Prasād by first wife, he had two wives, married twice, Anada Prasād only one son and first wife died. Then by second wife Rādhikā Prasād, then Kamala Prasād, then Bimala Prasād, our Prabhupāda, fourth. Anada Prasād, Rādhikā Prasād, Kamala Prasād, Bimala Prasād. And then Balada Prasād, Lalita Prasād, Virya Prasād, \_\_\_\_\_ Prasād, eight sons and two, three, four daughters, perhaps.

But Bimala Prasād from the beginning had given to the devotion of Mahāprabhu and was of very independent spirit, did not mind to read, continue his study systematically. Went to Sanskrit College, up to Sanskrit College he continued his study, but he had a spirit always to fight in favour of Vaiṣṇavism with anyone and everyone. And that sort of fighting spirit was the cause of leaving his college. And then home study, including *jyotiṣa* also. And whenever any opportunity he had he used to discuss in favour of Vaiṣṇavism with anyone and everyone; could not tolerate if anyone says anything against Vaiṣṇavism, as Gauḍīya Vaiṣṇavism.

So once he challenged Ívara Vidyāsāgar [a famous Sanskrit scholar of the time], then Rabindranātha [Tagore], in papers also, and through writing, and Charan dās Bābājī: in many places.

So, so much so, Bhaktivinoda Ṭhākura felt little disturbance: “What will be your future? You’re aggrandising, do not follow a particular system in your life.”

He answered: “Don’t be anxious for my future. I will manage anyhow.”

Then he went to visit the South, places of pilgrimage in the South, just as Mahāprabhu did, and gathered many ancient Vaiṣṇava information, and in *Anubhāṣyam* [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s commentary on *Śrī Caitanya-caritāmṛta*] he recorded...

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