

## 圣巴克提-拉沙卡-思里达拉导师的显示日

19-10-2003, 印度, 高瓦丹山

圣巴克提伟丹塔-拿拉亚那导师



3-11-2007 是圣巴克提-拉沙卡-思里达拉导师的显示日。

1946 我初次认识圣巴克提-拉沙卡-思里达拉导师, 那时候, 他没有任何门徒。自 1942 年起, 他与我的灵性导师圣巴克提-帕坚那-肯沙瓦导师一起。当古鲁玛哈拉佳 在 1942 年建立高迪亚伟丹塔-沙密提时, 他离开了采塔尼亚-高迪亚庙来与古鲁玛哈拉佳一起。当时, 圣巴克提诗丹塔-沙拉思瓦提-帕布帕德的一百多个门徒都来和我的灵性导师一起。他在圣地拿瓦维帕建造神殿。尽管我们的灵性导师比圣巴克提-拉沙卡-思里达拉导师长辈, 但他请他当会长, 并常去那里与他见面。古鲁玛哈拉佳在 1915 年进庙托庇于圣帕布帕德。圣巴克提-拉沙卡-思里达拉导师在 1926 加

圣拿拉亚那导师请里拉-苏卡帕布和圣巴克提-拉沙卡-思里达拉导师的其他门徒荣耀他们的灵性导师。

入, 因此, 他比我的古鲁玛哈拉佳晚辈。因为我的灵性导师是长辈伟士那瓦, 所以, 圣巴克提-拉沙卡-思里达拉导师给他最高的尊重。

圣巴克提-拉沙卡-思里达拉导师的僧守生名叫拉玛南达。之前, 他进入了客尔客特的法律学院。有一天, 碰巧来到拿瓦维帕的高迪亚庙, 当时, 圣帕布帕德居住在那里。当他来到那里时, 他看到一个僧守生坐在椅子上, 他穿着白色的衣服, 拿着手杖。很多僧守生, 甚至沙尼亚诗都来向他顶拜, 并向他询问些什么的。那个僧守生把他的双脚放在桌子上, 摇摆着, 他回答那些沙尼亚诗和僧守生的问题, 他们会再次向他顶拜。僧守生拉玛南达觉得奇怪: “这位穿着白色衣服, 手里拿着手杖, 穿着美丽的衣服和披肩, 坐在椅子上的人是谁? 他很年轻, 可是所有长辈奉献者都向他顶拜, 为什么? 他是谁?” 他问了旁边的人, 他告诉他: “你不知道, 他是维奴达-达。” ‘达’表示‘大哥’ 圣巴克提-拉沙卡-思里达拉导师问: “为什么所有人都这么尊敬他?” 那个人回答: “他建造了这个神殿。他把穆斯林的坟墓移走扔进恒河里, 他把墓地变成美丽的花园, 他在这个地区也控制着穆斯林。最初, 当这里的僧守生外出收集施舍时, 穆斯林会说讽刺的话, 当他来了之后, 他建立了圣帕布帕德的高迪庙的荣耀, 奉献者现在也受到尊重。”

圣巴克提-拉沙卡-思里达拉导师走近古鲁玛哈拉佳, 他把他带给圣帕布帕德, 他在那里听了非常深奥和强劲的哈利主题。他当天就决定放弃学业和所有物质的事务, 加入了高迪亚庙。圣帕布帕德告诉他: “他最好是先完成他法律学业, 然后再加入。” 但是, 圣巴克提-拉沙卡-思里达拉导师决定不再继续他的学习。他离开他的家并加入了高迪亚协会。

圣巴克提-拉沙卡-思里达拉导师和我们的古鲁玛哈拉佳一样是非常优秀的哲学家。古鲁玛哈拉佳知道所有伟士那瓦传系的哲学, 如尚卡拉, 玛达瓦, 拉玛奴佳, 维思奴思瓦密和宁巴迪提亚。他知道所有的哲学, 好象一切都写在他的手上似的。圣巴克提-拉沙卡-思里达拉导师也是伟大的哲学家, 他是最好的哲学家。

每当我们的古鲁玛哈拉佳和圣巴克提-拉沙卡-思里达拉导师在讨论哲学主题时，他们常常驳倒彼此的论点，并确定他们各自的看法。古鲁玛哈拉佳会由上至下地驳倒圣巴克提-拉沙卡-思里达拉导师的论点，再确定他的论点。然后是圣巴克提-拉沙卡-思里达拉导师驳倒古鲁玛哈拉佳的所有论点，并确定他自己的看法。这样，通过他们的讨论，那些在场的沙尼亚诗和婆拉玛查里都学到了很多知识。



我和古鲁玛哈拉佳每年都去与圣巴克提-拉沙卡-思里达拉导师见面，我看到这些神兄弟们对彼此的爱心和关怀。他们永远彼此相互尊敬，我从他们身上学到了这些礼节。我永远尊敬我的长辈。在我的奉爱生活中，我尊敬圣垂维克拉玛导师和圣瓦玛那导师，他们也彼此尊敬，也尊敬我。你们必须学习这些伟士那瓦的礼节。

圣巴克提-拉沙卡-思里达拉导师是一位伟大的巴克塔-瓦沙拉，圣拿拉亚那导师给圣巴克提-拉沙卡-思里达拉导师做爱心崇拜即，他有雅量和仁慈。尽管我不应该说这些，但我得说出来，否则你们不能够理解他的仁慈。甚至他的一个门徒做错了，他住在神庙里很多年后，又再有色欲，他结婚了，甚至另一个门徒是一个大贼，偷走了很多钱，圣巴克提-拉沙卡-思里达拉导师很礼貌，有雅量和仁慈地对待他。他甚至把一个门徒从他的居士生活中叫回来，再次地给他沙尼亚诗启迪。我不会说出这个门徒的名字，但我相信你们都知道他是谁。这已经是一种公开的秘密。我看到很多类似的事情。他的确是巴克塔-瓦沙里亚。

我听到他的佩玛达玛-叠瓦-思托赞和他的帕布帕德-帕玛-斯塔瓦卡：

sujanarbuda-radhita-pada-yugam  
yuga-dharma-dhurandhara-patra-varam  
varadabhya-dayaka-pujya-padam  
pranamami sada prabhupada-padam

["噢思里拉-帕布帕达，您的美丽莲花足是成千上万个纯粹和最有资格的奉献者的希望，您这个时代传播认可的奉爱方法的最有能力人格。你的神圣莲花足最受崇拜，它们公然地赐给所有生物体无畏和最高的利益。我永远向思里拉-巴克提诗丹塔-沙拉思瓦提-塔库拉-帕布帕达的灿烂莲花脚指尖的迷人光辉呈上我的敬意。"]

在他庙里生活的开始，他编写了这首帕布帕德-阿斯塔康，至今高迪亚庙的所有分机构都唱这首诗歌。这首诗歌非常漂亮和极有修饰："Sujanarbuda radhita pada yugam, yuga dharma dhurandhara patra varam"，它包含着很多语言修饰。除了这首阿斯塔康，他还编写了很多梵语诗歌和诗节。

他的佩玛达玛-叠瓦-思托赞是题献给主采塔尼亚-玛哈帕布，它是非凡无比的。只有我们的六大导师，圣维思瓦那塔-查克拉瓦提导师和类似他们的圣者能够写出这样非凡的诗歌，我的古鲁玛哈拉佳也写了崇高的诗歌：

radha-cinta-nivesena yasya kantir vilopita  
sri-krsna-caranam vande radhalingita-vigraham

[我崇拜主奎师那的形象，当祂完全陶醉在与斯丽玛缇-拉迪卡的分离情感中（主拉姐正处于超然的爱情嫉妒中）。主奎师那自己的黑肤色消失了，只呈现她的金黄肤色。或者说，我崇拜被主拉姐拥抱着的的主奎师那的莲花足。（主拉姐已不嫉妒）"（斯利-拉姐-维奴达-毕哈利-塔特瓦思塔康，诗节一）]



圣拿拉亚那导师给圣巴克提-拉沙卡-思里达拉导师献上花环。

多么漂亮的修饰！圣巴克提-拉沙卡-思里达拉导师和我的古鲁玛哈拉佳都是梵语的伟大学者。当我拿他们与自己比较的时候，我知道，我没有梵语的知识。与他们比较，我很无意义和没有资格。圣瓦玛那导师，圣垂维克拉玛导师和我最初都不想接受沙尼亚诗启迪，因为我们认为自己没有资格和无知，特别是我自己。至今我也没有给予任何新的知识。我自己不知道在我的讲课中有什么，但是，全世界的奉献者都来听我讲课。所以，我认为其中必有珍宝，但是，这些讲课都不是来自我，它们来自我的师徒传系。这些课都是我从师徒传系：圣鲁帕导师，圣沙拿塔那导师，圣拉古那塔-达沙导师，圣维思瓦那塔-查克拉瓦提导师，圣奎师那达沙-卡维拉佳导师，圣巴克提维奴达导师，圣帕布帕德，我的灵性导师，圣巴克提-拉沙卡-思里达拉导师，圣巴克提伟丹塔-思瓦密导师和好象他们这样的导师的口中听到的。在我的讲课中，我没有说任何新的知识，只是声音不同而已。

有人说：“您与圣巴克提伟丹塔-思瓦密导师有点不同。”我回答：“是的，我们是不同的，他的个头比我矮些，他上过大学和团体学院，我没有上过学，他有很多资格，我没有资格，我们的用词不同。我们用不同的酒瓶给予同样的酒。酒是一样的，我没有解释任何新的知识。圣思瓦密导师也没有解释任何新的知识，圣巴克提-拉沙卡-思里达拉导师也没有解释任何新的知识。他们都用不同的酒瓶给予相同的酒。他们用不同的词呈现同样的概念。圣巴克提-拉沙卡-思里达拉导师和我的灵性导师都教导圣基瓦导师教导的同样哲学和原理。他们没有给予任何新的知识。

全人类的目标是奉爱主奎师那。你可以用不同的方式传播，但酒必须是相同的。酒瓶可以是不同的颜色，但酒必须是一样的。

圣巴克提-拉沙卡-思里达拉导师与我的灵性导师有很好的朋友关系，与圣巴克提伟丹塔-思瓦密导师也是。圣巴克提-拉沙卡-思里达拉导师必须是非常博爱的人士，因为，学者圣巴克提伟丹塔-思瓦密导师接受他作为他的指导导师。圣巴克提伟丹塔-思瓦密导师在全世界的每个国家里传教。他给世界的崇拜实践带来了巨大的改变，他说他的启迪导师是圣巴克提诗丹塔-沙拉思瓦拉-高思瓦密-帕布帕德，他的指导导师圣巴克提-拉沙卡-思里达拉导师和我的灵性导师圣巴克提-帕坚那-肯沙瓦导师。圣巴克提伟丹塔-思瓦密导师不仅仅接受我的古鲁玛哈拉佳作为他的指导导师，也接受他作为他的沙尼亚沙导师。当圣巴克提伟丹塔-思瓦密导师接受沙尼亚诗的时候，圣巴克提-拉沙卡-思里达拉导师，圣巴克提维拉沙-提塔导师和很多其他的神兄弟都在，但他接受我的灵性导师给他沙尼亚沙启迪。为什么？他觉得：“我要接受与我心志最相似的圣者给我沙尼亚沙启迪。”因此，他来玛度拉接受沙尼亚沙启迪。

圣巴克提-拉沙卡-思里达拉导师和圣思瓦密导师都是非常卓越和博学的人士，他们跟随圣巴克提诗丹塔-沙拉思瓦提导师和圣巴克提维奴塔导师的传线。

我只说了一些看法而已，我无法触及这些伟大人物的荣耀。他们都是超然的，我不是来自灵性世界，我只在这个物质世界里讲述他们。我没有觉悟到超然的含义。因为他们来自超然世界，我无法正确地荣耀他们。

Gaura Premanande Hari Haribol.

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抄录：苏拉塔-达施

编辑：霞玛拉妮-达施

打字：阿妮塔-达施

中译：雅淑姐娜-达施

## The Appearance Day of Srila Bhakti-Raksaka Sridhara Gosvami Maharaja

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Govardhana, India October 19, 2003  
Tridandisvami Sri Srimad Bhaktivedanta  
Narayana Maharaja

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[Today, November 6, 2004, is the auspicious appearance day of Srila Bhakti-Raksaka Sridhara Gosvami Maharaja. The day was marked in Vrindaban by kirtan, glorification by five of Srila Sridhara Maharaja's disciples, and a discourse by Srila Narayana Maharaja.

Afterward, there was arati and puspanjali for Srila Sridhara Maharaja led by Srila Narayana Maharaja, followed by a sumptuous feast for the 600 vraja mandala parikrama devotees. The following is the discourse given by Srila Narayana Maharaja on this occasion last year. The photos were taken today.]

Srila Maharaja requested Lila-Sukha prabhu and other disciples of Srila Sridhara Maharaja to speak in glorification of their spiritual master.

I met Prapujyacarana Srila Sridhara Maharaja in 1946, at which time he did not have any disciples. He was with my Gurudeva, Srila Bhakti Prajnana Kesava Gosvami Maharaja, from 1942. He left the Sri Caitanya Gaudiya Matha

and came with Guru Maharaja when Guru Maharaja established the Sri Gaudiya Vedanta Samiti in 1942. At that time over one hundred disciples of Srila Bhaktisiddhanta Sarasvati Prabhupada were with Gurudeva. He established a Matha in Navadvipa, he requested Pujoyapada Srila Sridhara Maharaja, though our Guru Maharaja was senior to him, to be president, and he used to go there to meet with him. Srila Gurudeva joined the Matha in 1915 and he took shelter of Srila Prabhupada. Srila Sridhara Maharaja joined later, perhaps in 1926, and he was therefore junior to my Guru Maharaja. Because he was a senior Vaisnava, Srila Sridhara Maharaja used to hold him in very high regard.

Srila Sridhara Maharaja, whose brahmacari name was Ramananda Brahmacari, had previously been admitted into law-college in Calcutta. One day he came by chance to the Gaudiya Matha in Navadvipa where Srila Prabhupada was residing. When he reached there he saw a brahmacari sitting on a chair, in white dress, and holding a cane. Many brahmacaris and even sannyasis were coming to that devotee, offering him sastang dandavat pranamas, and inquiring from him. Keeping his feet on the table and moving his feet, he would reply to those sannyasis and brahmacaris, and again they would offer pranama to him. Ramananda brahmacari wondered, "Who is this person in white clothing, a cane in his hand and wearing a very beautiful dhoti and chaddar, sitting on a chair? He is so young in age and yet all the senior devotees are offering pranama to him. Why? Who is he?" He asked someone nearby this question and that person replied, "Do you not know? He is Vinoda Da." "Da" means "elder brother." Srila Sridhar Maharaja asked, "Why are all respecting him?" That person replied, "He established this matha. He has taken out all the Muslim graves and thrown them in the Ganges, and in one day he changed a graveyard into beautiful gardens. He also controlled all Muslims in the area. At first, when the brahmacaris and sannyasis used to go out for begging, the Muslims would make sarcastic comments, but when he came he established the glories of the Gaudiya math Srila Prabhupada and now the devotees are respected."

Srila Sridhara Maharaja then approached Guru Maharaja, who took him to Srila Prabhupada, and there he heard very deep and powerful hari-katha. He decided on that same day to give up studying and all other worldly engagements, and join the Gaudiya matha. Srila Prabhupada told him, "It will be better if you complete your study of law and then come," but Srila Sridhara Maharaja decided not to. He left his house and joined the Gaudiya mission.

Srila Sridhara Maharaja was a very good philosopher ø like our Guru Maharaja. Guru Maharaja knew the philosophy of all the Vaisnava Sampradayas, like Sankara, Madhava, Ramanuja, Visnusvami and Nimbadiya. He knew all philosophy; it was as though everything was written on his

hand. Pujyapada Srila Sridhara Maharaja was also a very great philosopher  
ø he was the best of philosophers.

When my Guru Maharaja and Pujapada Sridhara Maharaja used to discuss philosophical topics, they would defeat each other's arguments and establish their own point of view. Guru Maharaja would defeat all of Srila Sridhara Maharaja's arguments, from top to bottom, and then establish his view. Then Pujyapada Sridhara Maharaja would defeat all of Guru Maharaja's arguments and established his own view. Thus, by their discussions all the sannyasis and brahmacaris present would learn so much.



Each year I would go and take darsana with Guru Maharaja of Srila Sridhara Maharaja, and Srila Maharaja offering I witnessed how much love and affection these arati to Srila Sridhara godbrothers had for each other. They always Maharaja respected each other. A devotee may have been aged, but if he was sincere they gave him the appropriate respect; and I have learned something about this from both of them. I always give respect to my superiors. Throughout my devotional life I have given respect to Srila Trivikrama Maharaja, and Srila Vamana Maharaja, and they also gave respect to each other and to me. You should try to learn all the principles of Vaisnava etiquette.

Srila Sridhar Maharaja was a great "bhakta-vatsala", that is, he was so generous and kind. Though this is something that should not be told I am bound to tell it ø otherwise you will not be able to realize his kindness. Even if one of his disciples did wrong, even if he was lusty and after having spent many years in the matha he married, even if a disciple was a great thief and stole vast amounts of money, still Sridhar Maharaja was very polite, generous, and merciful towards him. He even dragged a disciple from his household life and again established him in sannyasa. I will not tell the name of this disciple, but I think that you all know who he is. It is an open secret. I have seen so many such incidences. He was truly bhakta vatsalya.

I have heard his Sri Premadhama Deva Stotram, as well as his Sri Prabhupada-Padma-Stavakah:

sujanarbuda-radhita-pada-yugam  
yuga-dharma-dhurandhara-patra-varam

varadabhya-dayaka-pujya-padam  
pranamami sada prabhupada-padam

[“O Srila Prabhupada, your beautiful lotus feet are cherished by millions and millions of the purest and most qualified devotees, and you are the most competent personality to preach the recognized process for this era. Your sacred lotus feet are adorable, as they openly grant fearlessness and bestow the highest benediction to all living entities. I eternally offer my respects unto that charming effulgence that shines forth from the radiant lotus toe-tips of Srila Bhaktisiddhanta Sarasvati Thakura Prabhupada.”]

He composed this Prabhupada-astakam at the beginning of his life in the matha, and it still is sung in all branches of the Gaudiya Matha. This kirtana is extremely beautiful and ornamental: “Sujanarbuda radhita pada yugam, yuga dharma dhurandhara patra varam”. It contains many alankara (ornaments of language) Besides this astakam he has composed many Sanskrit kirtanas and verses.

His Premadhama Deva Stotram is dedicated to Sri Caitanya Mahaprabhu. It is marvelous & extraordinary & it has no comparison. Only our six Gosvamis, Srila Visvanatha Cakravarti Thakura and others like them used to write like this, and our Guru Maharaja has also written in this magnificent manner:



radha-cinta-nivesena yasya kantir vilopita  
sri-krsna-caranam vande  
radhalingita-vigraham

Srila Maharaja offering a  
garland to Srila Sridhara  
Maharaja

[“I worship the lotus feet of that form of Sri Krsna when, due to being thoroughly immersed in separation from Srimati Radhika (who is displaying mana, Her mood of jealous anger), His own dark complexion vanishes and He assumes Her bright, golden luster; or I worship the lotus feet of Sri Krsna as He is embraced by Srimati Radhika (after Her mana has broken).” (Sri-Radha-Vinoda-Vihari-Tattvastakam, verse 1)]

How beautiful and ornamental! Both Srila Sridhara Maharaja and my Guru Maharaja were greatly learned in Sanskrit. When I compare them to myself I see that I have no knowledge and no ability in Sanskrit. In comparison to them I am very insignificant and unqualified. Srila Vamana Maharaja, Srila Trivikrama Maharaja and myself at first decided not to take sannyasa because we considered ourselves unqualified and ignorant & especially myself. Even now I am not giving anything new. Devotees throughout the world come to hear my classes, but I don't understand what is there in

those classes. Then I consider that something is there, but it didn't come from me. It came from my guru-parampara. It came from what I have heard from my guru-parampara  $\emptyset$  Srila Rupa Gosvami, Srila Sanatana Gosvami, Srila Raghunatha dasa Gosvami, Srila Visvanatha Cakravarti Thakura, Srila Krsnadasa Kaviraja Gosvami, Srila Bhaktivinoda Thakura, Srila Prabhupada, my Gurudeva, Parama-pujapada Sridhara Gosvami Maharaja, Prapujyacarana Srila Bhaktivedanta Svami Maharaja and others like them. I never say anything new in my classes Only my voice is different.

Someone may say, "You are somewhat different from Srila Bhaktivedanta Swami Maharaja." I reply, "Yes I am different, because he was somewhat shorter than me, and he went to college and mission schools whereas I never went to such schools. He has so many great qualities whereas I have no such qualities, and there is sometimes a difference in our choice of words. We present the same wine in different bottles. The wine is not different. I am not explaining anything new. Srila Swami Maharaja has also not explained anything new, nor has Pujyapada Sridhara Maharaja. They have also given the same thing in new bottles. They presented the same ideas with different words. Srila Sridhara Maharaja and my Gurudeva have taught the same philosophy and principles as taught by Srila Jiva Gosvami. They have not given anything new.

Krsna-bhakti is the aim and object of all human beings. You can tell it in a different style, but the wine must be the same. The color of the glass may change, but the wine must be the same.

Parama-pujyapada Sridhara Maharaja had a great friendship with my Gurudeva, and also with Srila Bhaktivedanta Swami Maharaja. How learned he must have been that a scholar like Srila Bhaktivedanta Swami Maharaja accepted him like a siksa-guru. Srila Bhaktivedanta Swami Maharaja preached throughout the entire world  $\emptyset$  in every country. He brought about great change in religious practice in the world, and he has said that his diksa-guru is Srila Bhaktisiddhanta Sarasvati Gosvami Prabhupada and his siksa-guru is Srila Bhakti-raksaka Sridhara Maharaja and my Gurudeva Srila Bhakti Prajnana Kesava Gosvami Maharaja. Not only did Srila Bhaktivedanta Swami Maharaja accept my Guru Maharaja like a siksa-guru, but he accepted him as his sannyasa-guru. Parama-pujyapada Srila Sridhara Maharaja, Srila Bhaktivilasa Tirtha Maharaja and many other god-brothers were present when Srila Swami Maharaja wanted to take sannyasa, but he took sannyasa from my Gurudeva. Why? He felt, "I will take sannyasa from he whose heart is the most similar to mine." He thus came to Mathura and took sannyasa.

Both Srila Sridhara Maharaja and Srila Swami Maharaja are very exalted and learned persons, following in the line of philosophy of Bhaktisiddhanta Sarasvati Thakura and Srila Bhaktivinoda Thakura.

I have spoken some points, but I cannot even touch the glories of these great personalities. They were all transcendental, and I am speaking about them from the platform of this material world, not from the transcendental world. I have not realized the meaning of transcendental. Because they are from the transcendental world, I cannot properly glorify them.

Gaura Premanande Hari Haribol.

Editorial advisor: Pujyapada Madhava Maharaja and Sripad Brajanatha dasa

Transcriber: Sulata dasi

Editor: Syamarani dasi

Typist: Anita dasi