

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

80.08.18

Conversation of Śrīla Śrīdhara Mahārāja with ISKCON GBC Representatives

**Dhīra Kṛṣṇa Mahārāja:** Recently one of the eleven initiating spiritual masters in ISKCON, Rāmeśvara Swāmī, he has made some changes in the temples in his zone, based upon certain understandings that he has reached by reading Śrīla Prabhupāda's books, on the subject matter of Guru. So he has prepared a fifty page report substantiating the moves which he has done.

**Śrīla Śrīdhara Mahārāja:** (Bengali) regarding Dhīra Kṛṣṇa Mahārāja's English intonation.

**Bhakti Cāru Swāmī:** Mahārāja is saying that he cannot understand everything, so if I say, it will be easier.

**Śrīla Śrīdhara Mahārāja:** (Bengali) re Rāmeśvara Swāmī.

**Bhakti Cāru Swāmī:** Rāmeśvara Mahārāja, he made some changes in the temple regarding the worship of Guru. That is in the temples there were *vyāsāsanas* for the Gurus and now he removed his *vyāsāsana* from the temple. And this is due to some realisation he got from reading Śrīla Prabhupāda's books, how a Guru should accept worship and how a Guru should behave. (Bengali)

**Śrīla Śrīdhara Mahārāja:** There are *āsanas* in the temples?

**Bhakti Cāru Swāmī:** Yes, there are *āsanas* in the altar where the Guru *paramparā* is there. But in the temple there are *vyāsāsanas* for the Gurus.

**Śrīla Śrīdhara Mahārāja:** Does it mean that there are *āsanas* for Gurus and *param* Gurus, everyone?

**Bhakti Cāru Swāmī:** Previously there was only Śrīla Prabhupāda's *vyāsāsana*. Now, besides Prabhupāda's *āsana* there are at least two *āsanas*, one for the zonal Guru and the other one for the visiting Guru.

**Śrīla Śrīdhara Mahārāja:** For the resident Guru and the other one is for the visiting Guru. That means that there are three *āsanas*.

**Bhakti Cāru Swāmī:** In Los Angeles there were eleven other *āsanas* for the eleven Ācāryas so that when all the eleven Gurus come they can sit there. But Rāmeśvara Mahārāja felt that this practice is minimizing Prabhupāda's position. That's why he removed his own *āsana* and other *āsanas* as well. Now only Śrīla Prabhupāda's *āsana* is there. And previously the Guru *pūjā* used to take place simultaneously, that is Śrīla Prabhupāda's Guru *pūjā* and the present Guru's *pūjā* used to take place together. But Rāmeśvara Mahārāja has stopped his Guru *pūjā* and only Prabhupāda's Guru *pūjā* is taking place in the temple.

**Śrīla Śrīdhara Mahārāja:** Then what about the Guru *pūjā* of your Prabhupāda's Gurudeva, our Prabhupāda, and Bhaktivinoda Ṭhākura?

**Bhakti Cāru Swāmī:** That Guru *pūjā* is taking place through Śrīla Prabhupāda's Guru *pūjā*. Their *āsanas* and pictures are there in the altar.

**Śrīla Śrīdhara Mahārāja:** So this Guru *pūjā* is taking place separately.

**Bhakti Cāru Swāmī:** I think in Gauḍīya Maṭh this practice was not prevalent.

**Śrīla Śrīdhara Mahārāja:** No, we used to have just pictures in the altar. So this is one question?

**Bhakti Cāru Swāmī:** No, the question is coming.

**Śrīla Śrīdhara Mahārāja:** (Pointing to Dhīra Kṛṣṇa Mahārāja) Whose disciple is he?

**Bhakti Cāru Swāmī:** He is Śrīla Prabhupāda's disciple. (Then there is a question by Dhīra Kṛṣṇa Mahārāja which has been translated by Bhakti Cāru Swāmī.)

**Dhīra Kṛṣṇa Mahārāja:** So you explained what he did. I'll just get to the basic questions first, and the details.

**Śrīla Śrīdhara Mahārāja:** (Bengali with Bhakti Cāru Swāmī)

**Dhīra Kṛṣṇa Mahārāja:** These changes, the details of the changes we can discuss later. This has brought a question about the whole position of the spiritual master. Different questions have arisen.

**Bhakti Cāru Swāmī:** (Bengali)

**Dhīra Kṛṣṇa Mahārāja:** Now, when we read...

(Bengali)

**Śrīla Śrīdhara Mahārāja:** In whose zone does Dhīra Kṛṣṇa Mahārāja stay?

**Bhakti Cāru Swāmī:** He works under Rāmeśvara Mahārāja in his zone in Los Angeles. (Then Rāmeśvara Mahārāja's zone was described.)

**Śrīla Śrīdhara Mahārāja:** Is he in his zone all the time or was that Haṁsadūta Mahārāja's zone beforehand?

**Bhakti Cāru Swāmī:** No, he is working with Rāmeśvara Mahārāja all along. And Rāmeśvara Mahārāja is also looking after Haṁsadūta Mahārāja's zone.

**Śrīla Śrīdhara Mahārāja:** Is Rāmeśvara Mahārāja initiating there also?

**Bhakti Cāru Swāmī:** No, I don't think he is initiating there.

**Śrīla Śrīdhara Mahārāja:** Has Haṁsadūta Mahārāja been removed from that temporary or permanently?

**Bhakti Cāru Swāmī:** Mahārāja asks if the removal of Haṁsadūta Mahārāja is temporary or permanently?

**Dhīra Kṛṣṇa Mahārāja:** Of the zone? It's permanent.

**Bhakti Cāru Swāmī:** Permanent.

**Śrīla Śrīdhara Mahārāja:** Permanent. Tamal Kṛṣṇa was permanently removed?

**Dhīra Kṛṣṇa Mahārāja:** From America.

**Bhakti Cāru Swāmī:** Permanently removed.

**Śrīla Śrīdhara Mahārāja:** Permanently removed.

**Dhīra Kṛṣṇa Mahārāja:** So when we read Prabhupāda's books...

**Śrīla Śrīdhara Mahārāja:** (Bengali) regarding vote being unanimous, majority or what?

**Dhīra Kṛṣṇa Mahārāja:** Finally it was unanimous, there were some previous votes but finally it was unanimous.

**Śrīla Śrīdhara Mahārāja:** Unanimous verdict or majority?

**Bhakti Cāru Swāmī:** Finally it was unanimous.

**Śrīla Śrīdhara Mahārāja:** (Bengali)

**Dhīra Kṛṣṇa Mahārāja:** But it's been, officially they say until Māyāpur, and they will discuss further.

**Bhakti Cāru Swāmī:** That's what I was...

**Dhīra Kṛṣṇa Mahārāja:** But I'm telling what was unofficial.

**Śrīla Śrīdhara Mahārāja:** (Bengali) \_\_\_\_\_ serious step \_\_\_\_\_ death blow \_\_\_\_\_ (Bengali)  
This has been a very serious mistake. It can be considered to be a death blow. The position that was established by Swāmī Mahārāja on the strength of majority, to dismiss it just in one or two years, this has been a very bold step. This has been an interference into the *śrauta-panthā*. I think that such bold step should not have been taken, to challenge the decision of the spiritual master and give a verdict against his will. Do you follow?

**Dhīra Kṛṣṇa Mahārāja:** I think I got the gist. He said it was a very bold step that they took.

**Śrīla Śrīdhara Mahārāja:** It has been, to remove the nominated Ācāryas of Swāmī Mahārāja so soon; it has become very deliberate and is almost suicidal, almost suicidal step. It has challenged the very nomination of Swāmī Mahārāja.

**Dhīra Kṛṣṇa Mahārāja:** That's one of the questions. In Prabhupāda's books he never says that one is Guru by appointment but he says one is Guru by qualification.

**Śrīla Śrīdhara Mahārāja:** By?

**Dhīra Kṛṣṇa Mahārāja:** Qualification, not by appointment.

**Śrīla Śrīdhara Mahārāja:** Qualification and considering the qualification he gave recognition to the Ācāryas, is it not? Independent of qualification, whimsically he appointed did he? Did he do so?

**Bhakti Cāru Swāmī:** Actually, one of the questions is that whether Prabhupāda really appointed them as Guru. Because so far we didn't find enough proof to confirm that.

**Śrīla Śrīdhara Mahārāja:** What is the basis of the Ācāryas?

**Bhakti Cāru Swāmī:** That is Prabhupāda said that they can be *ṛtviks*.

**Śrīla Śrīdhara Mahārāja:** They can be?

**Bhakti Cāru Swāmī:** *Ṛtvik*.

**Śrīla Śrīdhara Mahārāja:** *Ṛtvik*.

**Bhakti Cāru Swāmī:** Yes, on behalf of Prabhupāda they can initiate.

**Śrīla Śrīdhara Mahārāja:** During his lifetime. During his lifetime these eleven were appointed as his assistant. They could also initiate during his lifetime?

**Bhakti Cāru Swāmī:** No, not during his lifetime. During his lifetime they can initiate on behalf of Prabhupāda. But after Prabhupāda left, who will initiate Prabhupāda did not clearly mention. This doubt is coming up now.

**Śrīla Śrīdhara Mahārāja:** At least that is to be surmised that persons that were allowed during his stay occupied the position of *ṛtvik* or mediator they should have some recognition thereby and previous, they must get the nomination of the Ācāryas *ṛtvik*, but there must be grave reason to remove. It is, of course, removable but not so easily, so easily. Once this has been accepted by the GBC that they have got nomination from Gurudeva in any way or other, they should not be removed so easily, not be removed. There must be grave causes to deal, then they can sit to deal against them and it has been mentioned in the scripture that with the advice of a higher with the help of a higher Vaiṣṇava, with the advice of a higher realised soul, the position of Guru should be challenged. And that is the most deplorable thing in the world, in the life of any man, to change the Guru or to see that his Guru is changed or dismissed or dishonoured. Of course, it is not, can never be permanent, only in the case of Vaiṣṇava *aparādha*, that is the most detrimental thing on this path, without that, any small defects that can be seen in our eyes or felt by our ordinary conception that is not sufficient cause to remove one from the position of Ācārya who has already been selected by Guru Mahārāja. To disbelieve the Guru Mahārāja is going up to such a degree, not an easy matter to play with. Hare Kṛṣṇa. Hare Kṛṣṇa.

**Bhakti Cāru Swāmī:** Now that it has been done...

**Śrīla Śrīdhara Mahārāja:** Now that may be compensated, it is temporary and then to reinstate, to remove the foolishness of the body. Of course, if there is sufficient cause, sufficient cause, including a sort of dishonour to Guru and Vaiṣṇava, not ordinary differences in the policy of propaganda or preaching. The policy and the process of preaching may vary, that does not matter much, but offence against a Guru and Vaiṣṇava that should be considered as the serious point to remove one Ācārya. Or gross negligence about moral life, something like that, very heavy loss of moral life, that is also not sufficient. That may be a strong cause, but the offence to the Guru *paramparā*, descent line of the divinity, that is generally considered to be the cause of the removal of the Ācārya. Kṛṣṇa.

**Dhīra Kṛṣṇa Mahārāja:** There are some devotees, they feel that Śrīla Prabhupāda, he is being offended. That, in their estimation the greatest Vaiṣṇava is being offended.

**Śrīla Śrīdhara Mahārāja:** (Bengali)

**Bhakti Cāru Swāmī:** (Bengali)

**Dhīra Kṛṣṇa Mahārāja:** By the, for example the *vyāsāsanas*, we are talking in general, of having *vyāsāsanas* right next to Prabhupāda.

**Śrīla Śrīdhara Mahārāja:** According to my consideration as I hear, that the grandeur of the Ācāryas, of the *pūjā* of the present Ācāryas, that is undesirable and too much. It's too much and undesirable and that will create some difficulty. It should be modified. The way in which the Ācārya *pūjā* has been established that should be modified to suit the circumstances and adjustment with the God-brothers. A protocol, a spiritual protocol should be evolved which may not be very harmful to the body, to the association, organisation, ISKCON. Because it is a very difficult thing in tackling the fine point of sentiment divine, so very carefully the adjustment in the spiritual protocol should be observed. Not only adjustment with the sentiment of the God-brothers of the Ācāryas, but also the disciples of the Ācāryas amongst themselves, this difficulty will continue. So a very sober and well thought out conception should be evolved by the help of the scripture and the statements of the Vaiṣṇava and their experience considering all these things. Adjustment may help the mission to grow. Adjustment may not be detrimental to the missionary activity. It is a very difficult thing.

**Dhīra Kṛṣṇa Mahārāja:** In the *śāstras*, we see examples when there is an assembly of great devotees that one of them is elevated to the *vyāsāsana*. We haven't seen any examples of where there are two *vyāsāsanas*. We see Śukadeva Goswāmī is occupying the *vyāsāsana*, or Sūta Goswāmī, and all the other sages who are great exalted Vaiṣṇavas, they are sitting below. So Rāmeśvara Mahārāja wanted to know if there is some example where there can be these two *vyāsāsanas* like that?

**Bhakti Cāru Swāmī:** (Bengali)

**Śrīla Śrīdhara Mahārāja:** General honour should be given to the nominated Ācāryas, then ordinary disciples. Then suppose the birthday ceremony of a particular Ācārya, if others come there then that Ācārya whose birth ceremony is being celebrated, he should be given preference. (Bengali) There is a saying, "On the day of one's marriage, *bara āsana*, that he gets the highest position. His father, his uncle, they also take ordinary seats," but...

**Dhīra Kṛṣṇa Mahārāja:** But can the seat be taken in the presence of Śrīla Prabhupāda, who is sitting in every one of our temples on the *vyāsāsana*, or should it be done separately?

**Śrīla Śrīdhara Mahārāja:** Then that Ācārya, he first, all of them first worship his Guru and others, together, and then he will show some respect to the God-brothers, Ācāryas and others. Then he will take the seat of his own for the necessity, to serve the necessity of the day, special, it is a special ceremony, special occasion. And the Ācāryas, the GBC members, the principal persons, they will also show some honour to that gentleman, to the Ācārya, with some garland or something like that. Then they will take their seat. Then the disciples will begin Ācārya *pūjā*. And after Ācārya *pūjā*, they will also show some respect to all others, God-brothers of the Gurudeva. In this way, some sort of distribution of honours, in this way. It is also mentioned in the scripture that when many Vaiṣṇavas are in one place and the Gurudeva is also there, a disciple will bow down, show honour to his Guru in one case, including all *sapaṛśada*, *sapaṛśada* Guru. In this way he will show the respect, the Guru with his *paṛśada*, with his friends *paricaraka sahitam* [?]. It is mentioned not, it is difficult that the hierarchy, first the Gurudeva, then who, then who, then who. To avoid all these difficulties they will say with all, Gurudeva with all his friends and servants.

**Bhakti Cāru Swāmī:** So this worship should not be done every day?

**Śrīla Śrīdhara Mahārāja:** Every day as I hear that every day the Ācāryas come and the disciples come to worship them, this is, this seems to be too much.

**Dhīra Kṛṣṇa Mahārāja:** But what about the principle that a disciple must worship his Guru daily?

**Śrīla Śrīdhara Mahārāja:** Show some respect, of course, does not mean that whenever you meet, show some respect, but *pūjā* in a gorgeous way whenever an Ācārya will come, that gorgeous *pūjā* that will create havoc and disembarkment in the Mission, so much grandeur.

**Bhakti Cāru Swāmī:** What do you think of the *āsanas* they have in the temple?

**Dhīra Kṛṣṇa Mahārāja:** *Vyāsāsanas*. Prabhupāda is sitting on the *vyāsāsana* in the *Mūrti* form in every ISKCON temple, either *Mūrti* or picture, and now the standard is...

**Śrīla Śrīdhara Mahārāja:** The fixed Ācārya Prabhupāda's *āsana* will be everywhere, and the Ācārya of the zone he will also have a permanent seat there and all other attending Ācāryas occasionally they may have one respectable *āsana*. There, they will take their seat.

**Bhakti Cāru Swāmī:** But I see that in your temple you don't have an *āsana* for yourself.

**Śrīla Śrīdhara Mahārāja:** Myself? No, it is, as we saw that Bhaktivinoda Ṭhākura is doing, Prabhupāda, Gaura Kīśora dās Bābājī, it is going on like that.

**Bhakti Cāru Swāmī:** Yeah, that is *āsana* on the altar, but what we have in our temple is something *āsana*.

**Śrīla Śrīdhara Mahārāja:** A permanent *āsana*. I suppose Swāmī Mahārāja introduced such thing perhaps.

**Bhakti Cāru Swāmī:** Yeah, but a, but is it, say for Prabhupāda we can have an *āsana*, fixed *āsana*, in the temple, but for everyone to have an *āsana*, all to have? Is it good? Lots of people are criticising us for that. Like even in Los Angeles, some Muslims are criticising us, they, the other day they asked Dhīra Kṛṣṇa that...

**Dhīra Kṛṣṇa Mahārāja:** Sometimes there are eleven *vyāsāsanas* in the temple.

**Śrīla Śrīdhara Mahārāja:** And the next generation, there will be hundreds (laughing), and then the *āsanas* will go on from the mountain to the sea. (laughing)

**Dhīra Kṛṣṇa Mahārāja:** Bhagavān Mahārāja and Rāmeśvara Mahārāja, they said after, when they die that they can take it out, fifty or sixty years from now.

**Śrīla Śrīdhara Mahārāja:** Ah, Oh.

**Dhīra Kṛṣṇa Mahārāja:** Some devotees feel that there should be, Prabhupāda's *vyāsāsana* is there, he is sitting there in his *Mūrti*, and when the Gurus come before him they are as disciple, they are in the mood of a disciple. So Ramesvara Mahārāja...

**Śrīla Śrīdhara Mahārāja:** We may be given two things to consider. One thing is that he was Jagat Guru. Jagat Guru, he has some special inspiration, *śaktyāveśa* Avatāra as I like to tell about him. He was *śaktyāveśa* Avatāra, the abode of some special potency of the Lord. Otherwise with whose work would not have been possible, by any ordinary Ācārya, *śaktyāveśa*. So a special consideration for him, it is good. And now another thing in the opposite, *Mat guru si jagat guru* [?], a newcomer, he should be given such understanding that my Guru is not less in capacity of divinity.

*ācāryaṁ mām vijānīyān, nāvamanyeta karhicit / na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ*

[“One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”]

[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta*, Ādi-līlā, 1.46]

*Śāstra* has got no mean *mantra* for a small Guru and a big *mantra* for a big Guru. Do you see?

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** Guru should be looked at by the disciple with maximum reverence. And to draw the maximum reverence or *śraddhā*, faith, from the disciple, it is not a very easy thing. The maximum faith must be drawn from the disciple so the Guru should not be shown of dwarfed position. *Mat guru si jagat guru. Ācāryaṁ mām vijānīyān*. The *mantram* also same, *śāstric* process of honour given also same, so two things should be considered and an intermediate process should be evolved.

**Dhīra Kṛṣṇa Mahārāja:** Yes, now in Prabhupāda’s books he describes Guru, a bona fide spiritual master, as being on the topmost platform of devotional service, *uttama-adhikārī*.

**Bhakti Cāru Swāmī:** (Explains in Bengali)

**Dhīra Kṛṣṇa Mahārāja:** *Uttama-adhikārī*, one hundred percent engaged in devotional service, fully Kṛṣṇa conscious, fully conversant in the science of Kṛṣṇa. So he gives so many references in that way. In one place in his sixty volumes of books we find a reference where he says that, “A neophyte Vaiṣṇava or a Vaiṣṇava situated on the intermediate level (*madhyama-adhikārī*) may accept disciples, but it should be understood that those disciples must be on his level and that they cannot advance very well toward the ultimate goal of life under his insufficient guidance.”

**Śrīla Śrīdhara Mahārāja:** (Bengali)

**Bhakti Cāru Swāmī:** (Bengali translation of *Nectar of Instruction* purport) “One should not become a spiritual master unless he has attained the platform of *uttama-adhikārī*, etc. Therefore a disciple should be careful to accept an *uttama-adhikārī* as a spiritual master.”

**Dhīra Kṛṣṇa Mahārāja:** And in a letter...

**Śrīla Śrīdhara Mahārāja:** (Bengali) “At one point he is saying that a *madhyama-adhikārī* can become a Guru.” So this is relative. But in the absolute position, so in the absolute consideration what is he saying? But did he ever mention that if there is some fault in the Guru then some action should be taken? Did he say what should be done?

**Bhakti Cāru Swāmī:** Is there any mention of a, Prabhupāda, if a *madhyama-adhikārī* Guru initiates and if there is some fault in him then what should be done?

**Śrīla Śrīdhara Mahārāja:** He should be abandoned and new acceptance?

**Dhīra Kṛṣṇa Mahārāja:** This is one of our questions. We have another reference where Prabhupāda says, he says about a person, “He is not a liberated person and therefore he cannot initiate any person to Kṛṣṇa consciousness. It requires special spiritual benediction from higher authorities.”

**Bhakti Cāru Swāmī:** (Bengali then English)

**Śrīla Śrīdhara Mahārāja:** *Kaniṣṭha-adhikārī* is unfit to conduct the work of Guru. It is final. Only from the *madhyama-adhikārī*, or middle stage, intermediate stage, that is only fit to for discharging the duty of the Ācārya.

When *uttama-adhikārī* comes to take the position of the Ācārya, he has also to come down to the position of *madhyama*, *uttama-adhikārī*. Inspired by the order by the Lord, *uttama-adhikārī* comes down to the position of *madhyama-adhikārī* and then he makes disciples. Because in the *uttama-adhikārī* proper, there is feeling, universal angle of vision that everything is adjusted with the Supreme Absolute. He does not see that a part is revolting. The revolting portion is not seen in his eyes. That everything is perfectly adjusted, this is *uttama-adhikārī*.

And the *madhyama-adhikārī* sees that this is proper adjustment and this is maladjustment, and from the maladjustment they should be taken to proper adjustment. This is *madhyama-adhikārī*. So Guru is always *madhyama-adhikārī*. Whether he comes down from *uttama-adhikārī* or is a bona fide *madhyama-adhikārī*. But it is the duty of the *madhyama-adhikārī* because he sees two things: divinity and non divinity. This is *madhyama-adhikārī*. So the work of Guru is the work of the *madhyama-adhikārī*. Now the *madhyama-adhikārī* also may be of different stages.

We have been told the three classes of Guru. One, from *madhyama-adhikārī*, he is looking at the *uttama-adhikārī* and trying to take from down to up, helping men go from down to up, but he is in, suppose, in the higher stage of mundane plane, but he is fully experiencing the divine plane and he is taking so many from this plane to the higher plane which he can see clearly. And there is another class, one leg is here, another leg is there, both planes occupied, and taking men from here to there. And there is another class, higher class, highest class, he is there one leg and he has given one leg here and taking men from there to there. Do you follow?

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** *Uttama-adhikārī*, from there he puts one leg in this plane and takes men from here to that plane. And the middle class, from here, he is here, but one leg he has put there and taking to that plane.

**Dhīra Kṛṣṇa Mahārāja:** And what was the other?

**Śrīla Śrīdhara Mahārāja:** And the lowest class, both the legs here, but he is clearly seeing the highest plane and taking with him the whole to that place. Three kinds of Gurus, roughly, three classes of Guru we may conceive.

**Dhīra Kṛṣṇa Mahārāja:** Generally speaking though, Prabhupāda says the spiritual master comes from the group of the eternal associates of the Lord, but anyone who follows the principles...

**Bhakti Cāru Swāmī:** Prabhupāda *bolchen*, “The statements of Bhaktivinoda Ṭhākura are as good as scriptures because he is liberated person. Generally the spiritual master comes from the group of such eternal associates of the Lord. But anyone who follows the principles of such ever liberated persons is as good as one in the above mentioned group. The Gurus from natures study...

**Śrīla Śrīdhara Mahārāja:** And follows cent percent.

**Bhakti Cāru Swāmī:** “A person who is liberated Ācārya and Guru cannot commit any mistake. But there are persons who are less qualified or not liberated but still can act as Guru and Ācārya by strictly following the disciplic succession.” So the main thing is, with the disciplic succession, as long as he is linked to the disciplic succession...

**Śrīla Śrīdhara Mahārāja:** Link of faith. If that is unchallengeable and permanent then it is a bona fide. The faith, the link is in faith, *śraddhā*, and unflinching *śraddhā*, that is the qualification. The link, the faith, firm faith in his Guru: that is the qualification of becoming a Guru.

**Dhīra Kṛṣṇa Mahārāja:** But if one deviates doesn't that mean that he doesn't have faith?

**Bhakti Cāru Swāmī:** If somebody deviates from the strict disciplic succession that means...

**Dhīra Kṛṣṇa Mahārāja:** His Guru and the predecessor Ācāryas...

**Śrīla Śrīdhara Mahārāja:** Yes, deviation in the particular case can be overlooked to some degree, some degree, but he may again recoup. It may be possible. That this is deviation in whose sight? That will be the first thing, whether it is deviation or not? Any change in the policy, may not be deviation.

**Dhīra Kṛṣṇa Mahārāja:** Let me give you an example. One of the requirements to be an initiated disciple is to chant sixteen rounds of *mahā-mantra* daily.

**Bhakti Cāru Swāmī:** (Bengali) repeats Dhīra Kṛṣṇa Mahārāja's question that it's a deviation.

**Dhīra Kṛṣṇa Mahārāja:** Prabhupāda said that this was the most important instruction of the spiritual master.

**Śrīla Śrīdhara Mahārāja:** (Bengali translated): Mahārāja is telling that say for instance Caitanya Mahāprabhu, He said that at least one should chant sixty four rounds, right? But if somebody due to his other activities, engagements and other service cannot chant that many rounds that can be tolerated. Like so, it has to be understood.

**Śrīla Śrīdhara Mahārāja:** If he is busily engaged in other services, we should not hurry, we should not hurry.

**Bhakti Cāru Swāmī:** But Mahārāja, Prabhupāda gave us sixteen rounds as a minimum. Like he said that we must, everybody in this line... (Bengali)

**Śrīla Śrīdhara Mahārāja:** Mahārāja insists on knowing whether it's the only deviation? Is there any further deviation than that? This deviation is not sufficient criteria to be considered a deviation. Mahāprabhu has advised all of us to chant at least sixty four rounds. Even better than a *lākh* is three *lākh* Names, but that is not possible because of overwhelming practical devotional service; it's not possible. So the question that I am asking is why has he reduced the number of rounds? Is it because of negligence or apathy? Maybe he has turned his attention more towards other practical services. But the consideration of the other service is with what depth of sincerity and intensity that is being executed. That must be measured. We simply cannot judge by saying that he has deviated. All these

have to be taken into consideration. Mahāprabhu said that, “Until and unless a devotee chants a minimum of sixty four rounds I shall not accept any *prasādam* from his hands.”

**Bhakti Cāru Swāmī:** Śrīla Prabhupāda being a devoted servant and servitor of Lord Caitanya is more merciful than Lord Caitanya Himself and so he recommends only sixteen rounds.

**Śrīla Śrīdhara Mahārāja:** But at the same time, He said that it is better to chant one *lākh* Names. But generally it is seen that it is not possible for missionaries to complete that many number of rounds. (Actually, Śrīdhara Mahārāja said that it is three *lākh* Names which is better according to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura but for missionaries it might not always be possible.) At least four rounds minimum should be chanted so that we see that the *mālā* does not get starved.

**Bhakti Cāru Swāmī:** But if this is a case of negligence?

**Śrīla Śrīdhara Mahārāja:** Negligence? If it is a clear example of negligence not due to other engagement of service then we may wait for some time to see the next future stage. May be slothful for some time and again he may have redoubled energy to do the thing. It may be possible.

**Dhīra Kṛṣṇa Mahārāja:** But Bali Mahārāja did not wait when he was dealing with Śukrācārya. He immediately rejected him.

**Bhakti Cāru Swāmī:** (Translates to Śrīla Śrīdhara Mahārāja)

**Śrīla Śrīdhara Mahārāja:** Because the chance is going off forever. He must do or die. Do or refuse.

**Bhakti Cāru Swāmī:** So in our society also, Mahārāja, there has been some very drastic changes in the mood of some of the Gurus. We can say like for instance these three, the actual meaning of Guru *tattva*, that Guru *tattva* being Kṛṣṇa and whoever is representing Kṛṣṇa, he should be given that respect. Instead of taking it in that way they were thinking that now we have become Guru, we have become perfect. And so whatever we do is perfect. So this mood actually led them to a very great degradation in spiritual life.

**Dhīra Kṛṣṇa Mahārāja:** Prabhupāda says in the *Upadeśāmṛta*, in his explanations, that if you imitate the behaviour of an *uttama-adhikārī* you become degraded.

**Bhakti Cāru Swāmī:** Repeats, then - Actually, this Guru was telling everybody, even his God-brothers that everybody will have to accept him as the absolute authority because now he is the Guru. Now this...

**Śrīla Śrīdhara Mahārāja:** We have to also see disciple or God-brothers?

**Bhakti Cāru Swāmī:** Even *sannyāsa* God-brothers, everyone. He was even telling that they cannot worship Śrīla Prabhupāda, that, he was telling that they have to worship Śrīla Prabhupāda through him. In other words, they have to worship him instead of Prabhupāda.

**Śrīla Śrīdhara Mahārāja:** Why? Did your Prabhupāda, did Swāmī Mahārāja declare, give declaration that this devotee was the principal Ācārya?

**Bhakti Cāru Swāmī:** No, never.

**Śrīla Śrīdhara Mahārāja:** Then why...

**Bhakti Cāru Swāmī:** This is the thing, like instead of realising...

**Śrīla Śrīdhara Mahārāja:** I was told that this devotee demanded that he possessed some special favour of his Gurudeva.

**Bhakti Cāru Swāmī:** And that special favour led to think...

**Śrīla Śrīdhara Mahārāja:** So much so as to become the Guru of the Ācāryas?

**Bhakti Cāru Swāmī:** Yes, that is the way he was feeling.

**Śrīla Śrīdhara Mahārāja:** Really?

**Bhakti Cāru Swāmī:** He was telling that he is the way, like Jesus Christ. That he was telling, that I mean, his basic mood of preaching was that now that he has become the Guru he is on the absolute platform.

**Śrīla Śrīdhara Mahārāja:** Not only he, on the other side also become the Guru, they also become the same position like him, what he will say?

**Dhīra Kṛṣṇa Mahārāja:** They gave an example that they are all like mangos, but he is the fully ripened mango.

**Bhakti Cāru Swāmī:** Prabhupāda sometimes used to give the example that anybody who is on the path of this perfected path of disciplic succession, one who is following this bona fide Guru *paramparā*, he is on the perfected path. He might not be perfect right now but sooner or later he will become perfect. Like mango, mango may be green now but in due course of time the mango will become ripe. The same mango, now it is green but tomorrow it will become ripe; so in the same way he was telling that.

**Dhīra Kṛṣṇa Mahārāja:** I don't want to speak about him, personally.

**Śrīla Śrīdhara Mahārāja:** That I have, I have reached the stage of a ripe mango in its full position and they are all green mango; that is the claim of (name)?

**Dhīra Kṛṣṇa Mahārāja:** Previously.

**Śrīla Śrīdhara Mahārāja:** Something like that. But what are the signs by which he claimed that he's ripe? What signs did he show? That you are such and such, you are unripe green and I am such and such, so I am ripe mango. What is that thing? What that is? The question of faith, *śraddhā*? The symptom of ripe mango and the symptom of green mango, did he say anything about that?

Of course, Swāmī Mahārāja once here he told me when (name) was asked to deliver lecture, he asked me to give attention to his lecture very minutely, "He is amongst all, he has got the knowledge of the Gauḍīya *siddhānta*, more. So please hear attentively what he says."

He asked me and I gave attention. When he took seat, Swāmī Mahārāja asked me, "How did you hear?"

I told him, "I shall say later on."

Another man, he also spoke, "Later on I shall say."

And I heard that what you are saying is all right, only one mistake. That is a history mistake. He mentioned that Tapana Mīśra in Benares, he was, no, Candraśekhara in Benares, he took him for

Candraśekhara the maternal uncle of Mahāprabhu. Navadvīpa, he mistook, he mentioned Candraśekhara the maternal uncle of Mahāprabhu. This Candraśekhara and that Candraśekhara are separate. This mistake he committed, (name), otherwise what he told, that was quite right. I saw.

But Swāmī Mahārāja told, "Amongst others, he is the most proficient in the Gauḍīya Vaiṣṇava *siddhānta*." He told me, I was there.

**Bhakti Cāru Swāmī:** Which year was that?

**Śrīla Śrīdhara Mahārāja:** I can't remember.

**Dhīra Kṛṣṇa Mahārāja:** 1974, 73?

**Bhakti Cāru Swāmī:** That must have been early seventies.

**Śrīla Śrīdhara Mahārāja:** That place, the buildings have been constructed and I was invited there, and perhaps Bhāvānanda has already come. Bhāvānanda took me in the motorcar, and Acyutānanda accompanied that time. Some special consideration for (name) I saw in him, so much I can say in his favour. But that does not mean that he will be the Guru of all the Ācāryas. So much is not possible. In that case (name) would have been the single Ācārya of the whole, that is, that was not the, his conception at least. Not only, he was not declared president of the Ācārya Board, (name) was not even declared the President of the Ācārya Board. Why, he should not claim like that. But he may guide, he may try to draw attention towards his understanding, and some criterion. If I am to give opinion then I must have some materials that (name) says this and the others all told this. Then if I say (name) is right then I can something in favour of (name) or any one I shall have to see their particular example. They differ and who is the right man? I may try to see that. Otherwise, I can't say so.

**Bhakti Cāru Swāmī:** Now, Mahārāja, there is a doubt in many devotees that a, whether Prabhupāda really appointed them as Ācāryas. Because, should I read this?

These are the final instructions of Śrīla Prabhupāda. In this he said, when asked, "Who would succeed him as the leader of the Kṛṣṇa consciousness movement?"

Śrīla Prabhupāda replied, "All my disciples will take the legacy. If you want, you can also take it. Sacrifice everything. I may soon pass away but they are hundreds and this movement will increase. It is not that I'll give an order, 'Here is the next leader.' Anyone who follows the previous leadership is a leader. I don't make any distinction between Indian and European. All my disciples are leaders as much as they follow purely. If you want to follow you can also lead."

**Śrīla Śrīdhara Mahārāja:** History will stand witness to it. (Bengali) In other words, in the material form, the history will prove. (laughing) From the material standpoint they will see *itihāsa saki*, who is right, who is wrong.

**Bhakti Cāru Swāmī:** (Bengali) You want to show that other thing also, Prabhupāda's discussion with Satsvarūpa Mahārāja? This is also...

**Śrīla Śrīdhara Mahārāja:** (Bengali) I would like you to refer to Bhaktivinoda Ṭhākura's *Hari-Nāma-cintāmaṇi*. In that book the *tattva* on Guru, Ācārya, has been dealt with very extensively. In *Caitanya-caritāmṛta* we find Caitanya Mahāprabhu asking questions to Rāmānanda Rāya and Rāmānanda Rāya answering. But here in this book we find Caitanya Mahāprabhu asks Haridāsa

Ṭhākura about the efficacy and the transcendental position of the Holy Name of the Lord. He has dealt with the question of Ācārya very scrutinisingly in this particular book.

So the point of accepting a Guru under what conditions, once you have accepted a Guru there is no question of rejecting. This point has been discussed very subtly. And also the point where a disciple accepts a Guru and under very peculiar conditions is forced to ultimately reject him has also been discussed in this book.

It is actually a misfortune for that disciple to have to reject his Guru once he has accepted him. One must be very careful and judge everything according to *śāstra* before he accepts a Guru. Precaution should be taken before one actually accepts a Guru. After considering who the actual Guru is, then one places his head at his lotus feet, and once he has placed it at his lotus feet it is very difficult to take it away again. All the symptoms of a bona fide Guru should be scrutinisingly judged before accepting as a Guru.

Here in India before the marriage, before the negotiations, everybody can judge the qualities of the bride and groom. But once the marriage has been completed then it is a point of no return.

**Bhakti Cāru Swāmī:** Mahārāja is telling that Bhaktivinoda Ṭhākura in a book called the *Hari-Nāma-cintāmaṇi* has explained everything about Ācārya...

**Śrīla Śrīdhara Mahārāja:** *Nirbhajan* and regular relationship, you'll find it there very elaborately in *Hari-Nāma-cintāmaṇi*.

**Bhakti Cāru Swāmī:** When you get married, before getting married those people will look at the bride and groom and select and make negotiations. At that time all kinds of testing can go on, but once you are married then it is done.

**Śrīla Śrīdhara Mahārāja:** In that spirit, none should be easily accepted and dismissed. That should never be in the spiritual life. It is a great disturbance. So before we go to take initiation we should try our utmost and we shall invoke divine mercy to guide me. In all ways I shall try to see that I am not giving my head to any place and every place.

**Dhīra Kṛṣṇa Mahārāja:** But a newcomer, due to inexperience and lack of knowledge, may be erroneous in his choice.

**Śrīla Śrīdhara Mahārāja:** Ignorance is no excuse.

**Bhakti Cāru Swāmī:** Sometimes devotees are forced to take initiation also. Like Dhīra Kṛṣṇa Mahārāja was telling me just this morning that...

**Śrīla Śrīdhara Mahārāja:** Then that must have reaction. It will pay its own coin.

**Bhakti Cāru Swāmī:** So this is a discussion. Satsvarūpa Mahārāja is asking some questions to Śrīla Prabhupāda on behalf of the GBC and Tamal Kṛṣṇa Mahārāja is also there. So I'll just read from here.

**Satsvarūpa Mahārāja** is asking, "Then our next question concerns initiations in the future particularly at that time when you are no longer with us. We want to know how first and second initiation would be conducted."

**Śrīla Prabhupāda:** "Yes. I shall recommend some of you. After this is settled up, I shall recommend some of you to act as officiating Ācārya."

**Tamal Kṛṣṇa Swāmī:** "Is that called *rtvik* Ācārya?"

**Śrīla Prabhupāda:** “*Ṛtvik*, yes.”

**Satsvarūpa Mahārāja:** “What is the relationship of that person who gives the initiation and the...”

**Śrīla Prabhupāda:** “He's Guru. He's Guru.”

**Satsvarūpa Mahārāja:** “But he does it on your behalf.”

**Śrīla Prabhupāda:** “That is formality, because in my presence one should not become Guru. So on my behalf, on my order, *āmāra ājñāya guru hañā*, he is actually Guru, but by my order.”

*[yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa  
kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei thāñi 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*]

**Satsvarūpa Mahārāja:** “So they may also be considered your disciples?”

**Śrīla Prabhupāda:** “Yes, their disciples, but consider who...”

**Tamal Kṛṣṇa Swāmī:** “No, he is asking that these *ṛtvik* Ācāryas, they are officiating, giving *dīkṣā*. The people who they give *dīkṣā* to, whose disciples are they?”

**Śrīla Prabhupāda:** “They are his disciple.”

**Tamal Kṛṣṇa Mahārāja:** “They are his disciple.”

**Śrīla Prabhupāda:** “Who is initiating, his grand disciple.”

**Satsvarūpa Mahārāja:** “Then we have a question concerning...”

**Śrīla Prabhupāda:** “When I order you become Guru, he becomes regular Guru, that's all? He becomes disciple of my disciple, just see.”

**Dhīra Kṛṣṇa Mahārāja:** So it appears in this conversation that Prabhupāda is saying that they are Gurus even in his presence and the people they initiated are their disciples and are his grand disciples. Is that possible?

(Bengali)

This point has to be gone over once more. This question about grand disciple has to be clarified. The *ṛtvik* Ācāryas, when they initiate, their disciples become grand disciples of Śrīla Prabhupāda. This is a question to clarify what Bhakti Cāru Mahārāja was reading. And if the first initiation is done by the *ṛtvik* Ācāryas and they come to Śrīla Prabhupāda for the second initiation then whose actual disciples are they? This is Śrīla Śrīdhara Mahārāja's question. Here Śrīla Śrīdhara Mahārāja wants to clarify the point whether Śrīla Prabhupāda is not available for the second initiation. And if the

second initiation is also performed by the *ṛtvik* Ācāryas then whose disciples do they become? Do these points manifest themselves in this particular conversation? They certainly are Śrīla Prabhupāda's grand disciples, but the question is what has Śrīla Prabhupāda done in his lifetime? Has Śrīla Prabhupāda allowed in his presence others to initiate the Hari *Nāma*, the Hari *Nāma dīkṣā*?

**Bhakti Cāru Swāmī:** (Bengali) Yes, during Śrīla Prabhupāda's presence some of the *ṛtvik* Ācāryas actually initiated Hari *Nāma*. Here it sounds like Prabhupāda is saying that actually they are Prabhupāda's disciples. Who is initiating? Who is actually initiating? Prabhupāda is initiating. So his grand disciple because Prabhupāda is giving the order *āmāra ājñāya guru hañā*.

**Dhīra Kṛṣṇa Mahārāja:** He says, "When I order, 'You become Guru,' he is regular Guru."

**Śrīla Śrīdhara Mahārāja:** (Bengali) re grand disciples. When he is *prakat*, he's here in appearance, then he's delegated someone to give Hari *Nāma*. And he took Hari *Nāma* from his delegate, his delegated power, man. Then he comes to him, he comes to see Swāmī Mahārāja, whether he will take initiation from Swāmī Mahārāja or he will go back to take initiation from the delegated person? Any such thing occurred during Swāmī Mahārāja...

**Bhakti Cāru Swāmī:** No.

**Śrīla Śrīdhara Mahārāja:** No such event.

**Bhakti Cāru Swāmī:** (explaining to Dhīra Kṛṣṇa Mahārāja) So Prabhupāda was there but he could not initiate so somebody as Prabhupāda's representative is initiating. Now when they, say later on if they have to take second initiation, will they take it from Prabhupāda or will they take it from the *ṛtvik*?

**Dhīra Kṛṣṇa Mahārāja:** In the other conversation, Prabhupāda first he gives them the right to do first initiation and then he says, "Let me think about second," and then he says, "Yes for second also."

**Śrīla Śrīdhara Mahārāja:** (Bengali) Did the *ṛtvik* Ācāryas during Prabhupāda's time actually initiate or give Hari *Nāma*? And did Prabhupāda interfere in that particular context with second *dīkṣā*?

**Bhakti Cāru Swāmī:** (explaining to Dhīra Kṛṣṇa Mahārāja) Do you know, Dhīra Kṛṣṇa Mahārāja, once a *ṛtvik* gives Hari *Nāma* initiation then did Śrīla Prabhupāda ever interfere? Like for the second initiation.

**Dhīra Kṛṣṇa Mahārāja:** No. In this conversation he gives them the right to give second initiation also.

**Śrīla Śrīdhara Mahārāja:** Second initiation, whom? Prabhupāda?

**Dhīra Kṛṣṇa Mahārāja:** The *ṛtviks*.

**Bhakti Cāru Swāmī:** Prabhupāda first gave them the order that, "You give the first initiation."

**Dhīra Kṛṣṇa Mahārāja:** At the same time, he thought a little bit and he said, "Both."

**Bhakti Cāru Swāmī:** Then after awhile, after a short time (two minutes), he said, "You can give second initiation also."

**Śrīla Śrīdhara Mahārāja:** He ordered, but he did not interfere, he did not give initiation himself. But we heard, we heard, we saw that some of the disciples of Prabhupāda [Bhaktisiddhānta] they went away for some time almost leaving Prabhupāda, and there they got some disciples and again joined the Mission. And those disciples were taken to Prabhupāda and Prabhupāda gave them initiation.

**Bhakti Cāru Swāmī:** That did not happen in our society because Śrīla Prabhupāda appointed the *ṛtvik*.

**Śrīla Śrīdhara Mahārāja:** *Ṛtvik*, and that is final order then. When he has once appointed any *ṛtvik* and the *ṛtvik* has given initiation during his lifetime, initiation to any person, and when that person has again come to your Prabhupāda, hmm, and he ordered the same person who gave Hari *Nāma*, that give second initiation, and he did not take them personally, this is the case? Then the position of the *ṛtvik*, it gets as good as an Ācārya?

**Dhīra Kṛṣṇa Mahārāja:** Right. That is what he is saying. Right, that they were Guru then.

**Bhakti Cāru Swāmī:** He is saying that the position of the *ṛtviks* is as good as the Ācārya's.

**Dhīra Kṛṣṇa Mahārāja:** Right; and the people they initiated were their disciples, and Śrīla Prabhupāda's grand disciples.

**Śrīla Śrīdhara Mahārāja:** Not only he gave order but in his presence he wanted them to do that function?

**Dhīra Kṛṣṇa Mahārāja:** Yes, this is another point. Knowing that he was doing that, making them regular Gurus, he did not say, "You need *vyāsāsana*, you need this kind of worship." He didn't make any special arrangements. Everything went on; there wasn't any special fanfare at that time.

**Bhakti Cāru Swāmī:** Now he is questioning that although Śrīla Prabhupāda appointed them as Ācāryas, Śrīla Prabhupāda did not say that now you need, now that you have become Ācārya, you need *vyāsāsana*, you need the Guru, this, all this fanfare for the Guru, Śrīla Prabhupāda did not say anything of that sort.

**Śrīla Śrīdhara Mahārāja:** The *vyāsāsana* question, that is on the question of protocol that should be changed and adjusted according to the policy. For the time being it should be adjusted amongst them, anyhow. Guru, it is very difficult. It is easy for those who have already adjusted things within their minds. But the newcomers should be given the highest attraction, the chance of attraction physically. I am not clear?

**Bhakti Cāru Swāmī:** Yes, it is clear. The neophyte, the newcomers you know, they should be...

**Śrīla Śrīdhara Mahārāja:** Adjust things mentally.

**Bhakti Cāru Swāmī:** That their Guru is...

**Śrīla Śrīdhara Mahārāja:** To draw their maximum faith. His Guru should be given the fullest advantage. Otherwise he will think that my Guru is of lower quality.

**Dhīra Kṛṣṇa Mahārāja:** What happens when the God-brothers do not have faith in their Guru-God-brothers as a bona fide spiritual master?

**Śrīla Śrīdhara Mahārāja:** That respect should come voluntarily from the Ācāryas. The Ācārya *sabhā*, they must prepare rules and regulations to guide themselves so that the newcomers may not be disturbed. They...

**Dhīra Kṛṣṇa Mahārāja:** See, even some newcomers have recognised what they feel are deviations in the instructions of these Gurus.

**Bhakti Cāru Swāmī:** So he is saying that even the newcomers, they notice some deviation in their Guru.

**Śrīla Śrīdhara Mahārāja:** Of their Guru, in respect of the behaviour of the other Ācāryas.

**Dhīra Kṛṣṇa Mahārāja:** Or in their own Guru, disciples they see what they feel are philosophical discrepancies with Śrīla Prabhupāda and the predecessor Ācāryas.

**Bhakti Cāru Swāmī:** Even the disciples, they notice some discrepancies in the philosophy of Śrīla Prabhupāda and...

**Dhīra Kṛṣṇa Mahārāja:** And in the *Ādi-līlā* of *Caitanya-caritāmṛta* when there is discussion of Advaita Ācārya and his sons, when they had a difference of opinion with Advaita Ācārya they became *asara*, or useless, and Śrīla Prabhupāda says that is the beginning of schism. You can mention Advaita Ācārya?

**Bhakti Cāru Swāmī:** (explains) Śrīla Prabhupāda says that this is the beginning of a schism, this is the beginning of a separation. That when there is difference of opinion, that when they are not following...

**Śrīla Śrīdhara Mahārāja:** One thing, sons and disciples are not of equal status. The son of Viṣṇu-Vallabha Narakāsura became *āsura*, son of Viṣṇu. So what should be the main point of consideration? The cultural descents and the physical descents, if we call it such...

**Bhakti Cāru Swāmī:** But how about the disciples, those who are deviating from their spiritual master's instructions?

**Dhīra Kṛṣṇa Mahārāja:** What is their; Śrīla Prabhupāda says they have no standing in Kṛṣṇa consciousness.

**Śrīla Śrīdhara Mahārāja:** That is a very...

**Dhīra Kṛṣṇa Mahārāja:** He says that if you have an opinion different than the opinion of your Guru then you are not Guru, you are rascal.

**Śrīla Śrīdhara Mahārāja:** It is a very risky thing; two or three Vaiṣṇavas together living and disciples of every person should give the maximum respect to his own Guru. But if he sees that Guru one, he seems to be higher, and his Guru is lower, his regard will decrease. But it is a very perplexing and a very difficult thing. The criterion will be of such nature. Suppose one Guru is more educated, another Guru is less educated. But the disciple who appreciates education much, he'll see my Guru is not educated, his Guru is educated; so he disregards his own Guru.

But education and the physical beauty and the other things should not be taken into consideration. The question of faith, faith and service, only that point should be considered. *Śraddhā*, *bhakti*, *prema*, that thing is to be considered and if in that case, if *śraddhā* is real, then by

education, or by figure, or by delivering lecture, or any other acts - that should not be considered at all: the question of faith, in regard.

And even if a *śikṣā* Guru is allowed, *dīkṣā* Guru should not be dismissed very easily. But one may take *śikṣā* Guru and he may have respect for *śikṣā* Guru, but *dīkṣā* Guru should not be dismissed if he is in faith, normal faith in the Guru *paramparā*, in Kṛṣṇa, in Gaurāṅga, in Gurudeva. The faith should be considered first thing, *śraddhā*, and not other garments like education, like good physical body, like delivering lectures, like social temperamental, these things are immaterial. The main thing is *śraddhā*.

Haridāsa Ṭhākura was not much educated; Rūpa, Sanātana, highly educated. So a disciple of Haridāsa Ṭhākura, they will run to Rūpa, Sanātana?

They may take, demand education, but the Guru may not be removed. This sort of adjustment should be done. The Guru without education, or without external grandeur, but if he has got strong faith, perhaps greater than that educated man, and he will, he will be doomed disciple?

**Dhīra Kṛṣṇa Mahārāja:** That is when that faith is there. But we were saying before, if there is deviation, how can you say there is faith? Deviation comes as a result of lack of faith.

**Śrīla Śrīdhara Mahārāja:** Deviation is a very difficult word, deviation in what standpoint? And who is to judge deviation?

**Bhakti Cāru Swāmī:** If it becomes obvious...

**Śrīla Śrīdhara Mahārāja:** Just as we say that this order, that sixteen times counting, that may not be the highest criterion for discharging a Guru.

**Bhakti Cāru Swāmī:** Not that, but Mahārāja, if it is seen, that a Guru or whoever he is...

**Śrīla Śrīdhara Mahārāja:** Because that varies, the first thing is whether he is deviated in *śraddhā*, *śraddhā* in his Guru, in Mahāprabhu, and in Kṛṣṇa. And what are the signs to show, to prove that his *śraddhā* has been, has dwindled? We have to prove that his *śraddhā* has been dwindled. Higher proof is necessary, not only formal habit or this or that.

**Bhakti Cāru Swāmī:** If it is seen that he is more attached to matter than the spiritual endeavour, if he is directly manifesting his attachment to matter more than spirit, then what? I mean this is a direct sign of deviation.

**Śrīla Śrīdhara Mahārāja:** Then the disciples may wait for some time to study very closely and very steadily. And if he finds that it is real attachment, real attachment and deviation, and he is losing his attraction on the other side, of course then he may be aloof for some time, wait, and then, not that he will do anything abruptly, and when he will be quite confident, he will pray to the Lord, "Please save me from such a disaster." And then he will perhaps get light and he will do according to his own divine consciousness, spiritual conscience or conscience. Not very hurriedly or rapidly, will he do anything, but patiently he will see and study and when he is quite confident that his Guru was, that he has deviated, his *śraddhā* dwindled, and he's more attached to the worldly life than to the spiritual, then of course he will be indifferent for some time and pray to the Lord fervently, "Save me from such disastrous teacher and show me the right way." And he must be sincere to his own conscience and do accordingly. Not very hurriedly and roughly, very patiently, and he will consult with the Vaiṣṇava whom he can regard, and with their help, he will try to get from these clutches and to enter into some other place. But it should not be a very hurried thing, unconsidered thing. In *Hari-Nāma-cintāmaṇi* you will find like that.

**Bhakti Cāru Swāmī:** Now the question comes, now that Rāmeśvara Mahārāja has removed his *vyāsāsana* from the temple, what should he do?

**Śrīla Śrīdhara Mahārāja:** Who, Rāmeśvara Mahārāja? I appreciate this to a certain extent that it has become too much so to; as a reaction to that extreme gorgeousness he has taken this path. But Guru's special position, *āsana*, that should be there. Not so very splendidly but somewhat respectfully.

**Dhīra Kṛṣṇa Mahārāja:** He has one; he has a respectable seat.

**Śrīla Śrīdhara Mahārāja:** Some respectful position must be given to Guru, some respectful...

**Dhīra Kṛṣṇa Mahārāja:** Yes, he is taking that.

**Śrīla Śrīdhara Mahārāja:** But not too much gorgeous. Too much of everything is to break...

**Dhīra Kṛṣṇa Mahārāja:** But how are the disciples to view the discrimination? They see here is Śrīla Prabhupāda in a very gorgeous setting and here is their Guru in a very...

**Śrīla Śrīdhara Mahārāja:** You see, my mother is most affectionate to me, not my grandmother. This is nature.

So one should show maximum respect to his own Guru and a little less to his grand Guru, *param* Guru. More respect to own Guru than *param* Guru. My Guru we see form in that link. I shall see my Guru link. The link will be in this way. My Guru is sure to hold his Guru's feet fast. If I hold him, his feet fast, then I am safe. That is the underlying meaning. It is my duty to hold fast the feet of my Guru that I may not fall down and it is; I fully know that my Gurudeva has held the feet of his Guru fast, so the chain is unbroken. It is not my lookout to see how my Gurudeva is dealing with him. I am confident that my Guru is holding fast. The chain comes in this way. All my power should be engaged to see, to hold my Guru's feet fast, but if that is vulnerable and that particular chain is vulnerable, breaks down, then I shall fall. So in that case, if it is clear that the chain which I have held is vulnerable then of course I shall have to think and to hold any other chain so that I cannot be disconnected from the link coming from upward to this world.

**Dhīra Kṛṣṇa Mahārāja:** Now in our Kṛṣṇa consciousness movement all of the members are reading the books of Śrīla Prabhupāda. So we personally did not read the books of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, only maybe the *Brahma-saṁhitā*. But in our movement, everyone, even the disciples of these Gurus, they are reading Śrīla Prabhupāda's books. So is he in the position of their *śikṣā* Guru?

**Śrīla Śrīdhara Mahārāja:** You have to hold your Prabhupāda very fastly and there is no question there.

**Dhīra Kṛṣṇa Mahārāja:** What about the new disciples?

**Śrīla Śrīdhara Mahārāja:** But of the new disciples, if they see, they will also hold the feet of their Guru, that will be the first consideration. But this, if that unhappy circumstance appears to become fact by his great misfortune, it is of course none to be blamed. He has come to a wrong Guru. That is also his fate or *karma*, his *sukṛti*. He is responsible for that, to come to a false Guru - his, not any other, not anyone else. So anyhow, if by the grace of the Vaiṣṇava he comes to find that he has done wrong in selection of his Guru then he will deviate, he will be indifferent for some time and consult

with other Vaiṣṇavas, and then he will think of changing his Guru. If his clear spiritual conscience urges him, he must accept his inner voice.

**Dhīra Kṛṣṇa Mahārāja:** What if someone says, “I want to wait for an *uttama-adhikārī* Guru?”

**Bhakti Cāru Swāmī:** (Explains in Bengali)

**Dhīra Kṛṣṇa Mahārāja:** They read in Śrīla Prabhupāda’s books what the position of the spiritual master is and they feel that these men do not meet that standard.

**Śrīla Śrīdhara Mahārāja:** Of course, if he feels in his heart, that he should wait for an *uttama-adhikārī* Guru, wait for some time in his selection, but selection is agreed and final. So it does not, when it will take some time, it may not be discouraged, but if he, when he will select, he must select it well. So time he may take if his conscience asks, says, his inner voice asks him to wait, they may wait for some time and see, finish all his inquiries, then he will surrender to a particular personage as his Guru. The *śāstra* will guide. *Sādhu* and *śāstra*, *śāstra*, by *śāstra* select a Guru, and a Vaiṣṇava helps us understand the meaning of the *śāstra*. Both inter helping; *śāstra* and the *sādhu* help one another. *Śāstra* helps to understand who is *sādhu* and *sādhu* helps what is the meaning of the *śāstra*, both interdependent and inter helper.

**Dhīra Kṛṣṇa Mahārāja:** Now, Rāmeśvara Swāmī is saying that, “I am somewhere between a neophyte and intermediate level devotee.” So one point that Rāmeśvara Swāmī is making in this paper, he is saying that, “I am like the *madhyama-adhikārī* Guru but I'm giving my disciples the *uttama-adhikārī* Guru of Śrīla Prabhupāda as *śikṣā* Guru by reading his books and hearing his lectures. So they have the *uttama* connection.”

**Śrīla Śrīdhara Mahārāja:** Oh, He says that, “I recommend my disciples to go to other Ācārya?”

**Bhakti Cāru Swāmī:** Śrīla Prabhupāda. “I am a second class Guru, *madhyama-adhikārī* Guru, but I am taking my disciples, I am giving my disciples the *uttama-adhikārī* Guru; that is Śrīla Prabhupāda, through Prabhupāda’s books and Prabhupāda’s instructions.” So he is trying to link his disciples with Śrīla Prabhupāda.

**Śrīla Śrīdhara Mahārāja:** (pause) If I am to answer this question, I shall have to say that this is a fair and sincere statement, but a little faulty and weak. He should take risk. Not only he will confirm his faith in his Gurudeva and ask his disciples to carry out his words, but he must dedicate himself totally, taking the risk, what is necessary. Only not to show the *śāstric* meaning and other things, and he should also sacrifice himself, even he will have to give his feet for worship, and it will go to Śrīla Prabhupāda. This sort of risk must be taken.

The *gopīs* they told Nārada...

Kṛṣṇa once in Dvārakā, He told that, “I have got a severe headache, Nārada, and the medicine is the feet dust of the devotee, give feet dust.”

“No, no, no. You are God the Absolute. I shall offer feet dust? Please forgive me, excuse me.”

Then Nārada went to the princesses, Rukmiṇī and others. “Kṛṣṇa is suffering severely from headache and the feet dust of His devotee will cure it. He has sent me; please give something that will...”

“No, no, no. What do you say, Nārada? Do you want to send us to the hell? That I shall offer feet dust to Kṛṣṇa who is God Himself, the Absolute, feet dust? Never, never. You are a devotee; you give your feet dust.”

And Nārada was - then he went to Kṛṣṇa.

“Oh, very severe pain, Nārada, have you got the feet dust?”

“No, none is prepared to give feet dust.”

“Oh, I am feeling very severe pain. Just go and fetch something from Vraja. You go there.”

Then Nārada at once went by *yoga* process, went to Vṛndāvana.

“How is Kṛṣṇa, Nārada, you are coming? How Kṛṣṇa is living?”

“Oh, He is at present under severe pain from headache and He wants some feet dust of the devotee, that will be all the medicine to cure Him.”

“Oh, is that so? Then take feet dust; give your feet dust; take my feet dust.”

Nārada was astonished, astounded. “What is this? Do you know what the result is of giving feet dust to Kṛṣṇa?”

“Yes. We are fully conscious what that is, eternal hell, we are prepared for that.”

So this sort of risk should be taken if one is going to take the position of an Ācārya. He must risk. No risk, no gain.

**Bhakti Cāru Swāmī:** But Mahārāja, at the same time, isn't the Guru going to accept...

**Śrīla Śrīdhara Mahārāja:** False imitation will also kill. It is risking, and the imitation of risking will not save. The real thing within must be there, at the same time.

**Bhakti Cāru Swāmī:** Mahārāja, isn't this the understanding, that the spiritual master is accepting disciples, but he is offering the disciples to his spiritual master?

**Śrīla Śrīdhara Mahārāja:** Yes.

**Bhakti Cāru Swāmī:** That is the mood of Rāmeśvara Mahārāja also. He is accepting disciples but he is feeling unqualified...

**Śrīla Śrīdhara Mahārāja:** At the same time, at the command of his Guru, he will be prepared to give facility to his disciples as he gave. At the same time he must...

**Bhakti Cāru Swāmī:** I am not qualified, but my spiritual master is qualified so let me offer these disciples to his lotus feet.

**Śrīla Śrīdhara Mahārāja:** But still, I am taking this risk. Why? By his order I am taking this risk. And mentally he should be sincere to that path that his spiritual master is all, he is nothing. But by the command of his Guru, he will sacrifice his whole self, mind, body, everything. *Karmana, manasa, vaca*, not only the mind but the words as well as the body.

**Dhīra Kṛṣṇa Mahārāja:** So when Mahāprabhu says, *āmāra ājñāya guru hañā* [*Caitanya-caritāmṛta, Madhya-līlā, 7.128*] become spiritual master, doesn't that mean qualify as spiritual master?

**Bhakti Cāru Swāmī:** Mahāprabhu is instructing that *āmāra ājñāya guru hañā*. Doesn't that *āmāra ājñāya guru hañā* mean that you first become qualified to be a Guru? That is, *vāco vegam manasaḥ krodha-vegam*, etc.?

[*vāco vegam manasaḥ krodha-vegam, jihvā-vegam udaropastha-vegam  
etān vegān yo viśaheta dhīraḥ, sarvām apīmām pṛthivīm sa śiṣyāt*]

[“A sober person who can tolerate the urge to speak, the mind's demands, the action of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world.”]

[*Upadeśāmṛta*, 1]

**Śrīla Śrīdhara Mahārāja:** At first you qualify yourself to be a Guru and then you deliver the conditioned living entities. So it proves that *āmāra ājñāya*, he must have faith in His command, sufficient faith, that will be the first qualification, the faith, the *śraddhā*. Then he will take the risk and do the necessary. Otherwise he will dismiss - Oh, he says and that vanishes in the air and what shall I do?

**Bhakti Cāru Swāmī:** But Mahārāja, isn't this very important in this respect, that he has to have the link with his spiritual master, that very strong link?

**Śrīla Śrīdhara Mahārāja:** He may convert from grandeur to plainness. Plain, plain method he may accept, but that method should be accepted as it is necessary to draw maximum attention of the disciple. That is necessary. Then that method may not be - most gorgeous but plain, but roughly what is necessary for the purpose. That should be allowed, *karmana, vaca*. Not only word but also in mind and also in body. Another important thing to consider in this respect is that ISKCON, Prabhupāda is the Founder-Ācārya of ISKCON.

**Bhakti Cāru Swāmī:** Of course. ISKCON is Prabhupāda's creation.

**Śrīla Śrīdhara Mahārāja:** Yes, so it is very clear, just as Rūpānuga, Narrotama *parivat*, and we are rather inclined to say that we are Bhaktivinoda *paribat*, and you will all say we are Swāmī Mahārāja *parivat*. As the stalwart, just as in the *vaṁśa*, the *gotra*, and the – the *gotra* is coming from the origin, *gotra* means stalwarts among the descending line – so in the line of Mahāprabhu there are principal Ācāryas, just as in our Guru *paramparā*. Śrī Svarūpa Dāmodara, Rūpa, Raghunātha, Jīva, then Kavirāja, in this way Raghunātha, Kavirāja, there, Jīva, Kavirāja, Narrotama, the selected few coming down. So Swāmī Prabhupāda is one of the stalwarts in the *paramparā*, the spiritual generation.

**Bhakti Cāru Swāmī:** The disciplic succession.

**Śrīla Śrīdhara Mahārāja:** One of the stalwarts is he who spread throughout the length and the breadth of this earth.

*pr̥thivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma*

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."] [*Caitanya-Bhāgavata*]

That we are that *paribat*, we are connected with that *paribat*. Special respect for him: that may be there.

**Dhīra Kṛṣṇa Mahārāja:** Rāmeśvara Mahārāja feels that he should not be honoured by his disciples with titles that are equal to those of these stalwart Ācāryas.

**Śrīla Śrīdhara Mahārāja:** It will be to deceive the disciple. He must have such boldness to attract their faith and transfer it to his Gurudeva.

Once in Kathak, in the sea from Gauḍīya, the *vyāsa-pūjā*, that is the birth ceremony of our Guru Mahārāja, was celebrated in Kathak Maṭh. Prabhupāda was given a throne to take his seat, and so many others, big citizens were invited, including the father of Netaji Subhas Candra Bose. Janaki

Bose was a leading pleader at Kathak at that time and many other elites were invited, and they were taking a seat in the ordinary floor. Of course there some carpet, etc.

Then Prabhupāda in his address told that, “I am being given so much honour, garments, then worshipping, sandals, flowers, so many things, and many things are being read in my face. A beast in the zoo, he would also be ashamed to take such worship amongst so many gentlemen; so many elites are here and I am taking the worship. An animal is also ashamed to accept such honour amongst so llid [?] things, and I am not such . . . bashfulness? I am not ashamed to take such honour amongst so many gentlemen? But why am I accepting such honour, such respect? To show that my Guru is deserving this honour. And only on his behalf I am accepting so much honour to me, only to send it to my Guru. This honour is for my Guru. I am nothing without my Guru. I am being worshipped because I have got his words, his advices. I have accepted them so I am being honoured, otherwise not. So on his behalf I am accepting and it is public and though it is a very shameful thing, still, at heart though I am aching, but I am accepting on my behalf to show that my Guru’s position is such.”

**Dhīra Kṛṣṇa Mahārāja:** He is accepting, but for example he won't allow his disciples to call him Prabhupāda because he is reserving that name for his spiritual master.

**Śrīla Śrīdhara Mahārāja:** (laughs) You see...

**Dhīra Kṛṣṇa Mahārāja:** So how to make some adjustment?

**Śrīla Śrīdhara Mahārāja:** Our Prabhupāda passed away then of course the question of successor came out. And some accepted some Ācārya, some another Ācārya, some new Ācārya, in this way. Now came the question whether or not that *Om Viṣṇupāda Prabhupāda*, that should be accepted, that should be given, that title to the present Ācārya or not. That was a burning question at the time.

I told, looking at the scripture, that *Om Viṣṇupāda Prabhupāda* that should be given. It is written in the *śāstra* that a disciple should pronounce the name of his Guru with all these titles, *Om Viṣṇupāda*.

But vehement opposition came from the other persons who were not Gurus.

But I continued that it is in the *śāstra* that a disciple must give all his respect to his Guru, it is written.

Then though protesting in the beginning, when those very persons came to take the position of an Ācārya, they used it freely, only with little difference, that Prabhupāda, and this Ācāryapāda, then Guru Mahārāja.

And this thing, because Prabhupāda gave some respect to Bhaktivinoda Ṭhākura, Bhaktivinoda was a title given by his Guru Vipina Goswāmī to Kedarnath Bhaktivinoda, a title. Prabhupāda told then, Bhaktivinoda Ṭhākura, and if any person used that title given by his Guru, Prabhupāda could not tolerate, “That person he's Bhaktivinoda?” He could not tolerate.

So we also did not like that Prabhupāda’s title should be given to any other disciple Guru Ācārya. So Ācāryadeva, Ācārya Mahārāja, Guru Mahārāja, in this way we used.

But when Swāmī Mahārāja took the title of Prabhupāda – once Bon Mahārāja took the title Prabhupāda but vehement opposition, he left it for the time being. I don't know how he is being dealt with now. But about Swāmī Mahārāja, when this question of Prabhupāda came it did not disturb me because from Gopāl Goswāmī, Prabhupāda the Jati Goswāmī, their disciple is using the word Prabhupāda like father. Prabhu-pāda. Prabhu means Vaiṣṇava and Prabhu-pāda, it is less than Viṣṇu-pāda. Guru should be, Guru’s name should be used as Viṣṇupāda. That is higher, but Prabhupāda is less, a *bhakta*.

But there came some opposition, “Why Swāmī Mahārāja is using the word Prabhupāda, he is allowing his disciples to use the word Prabhupāda?”

But it did not disturb me at all. Because it is, it should be. A disciple will call his Gurudeva as Prabhupāda as this is sanctioned by the *śāstra*. It is not much. So Prabhupāda may use the disciple's names, but sometimes it is, *ki bole?* (Bengali) Ācāryapada, Ācāryadeva, Guru Mahārāja, something like that is to be told because it may not give pain to the other disciples. But this is not a much important factor.

**Dhīra Kṛṣṇa Mahārāja:** It's been given a lot of importance in our ISKCON; names.

**Śrīla Śrīdhara Mahārāja:** One day \_\_\_\_\_ Mahārāja told, "In the *śāstra*, big Guru and the small Guru, the *mantra* is always the same in the scripture. This *mantra* is for big Guru, this *mantra* is for small Guru (laughing). It is not classified in this way in the scripture."

So this should be tolerated and adjusted amongst themselves: that it may not disturb the feelings of other God-brothers if we adjust in that way. Without Prabhupāda you say Ācāryapada, it is well and good. It doesn't matter. Hare Kṛṣṇa.

I am getting tired, so next sitting, your Gurudeva, Prabhupāda, Swāmī Mahārāja.

My Guru Mahārāja wanted me to go west for preaching but I modestly, humbly refused, that I don't consider myself a fit person to preach in the West because you see I can't follow your intonation. So (laughing) I must listen clearly, then I shall tell. So in this way I told that if you order I must go, but I don't think that I am fit to preach in the West. Anyhow, it was stopped and Goswāmī Mahārāja was sent to the West.

And your Prabhupāda also told me, "I have taken so many and now it will be your duty to help them." That is also some sort of responsibility. And the last time he told, "They want to build a special building for my living quarters in Māyāpur and I shall ask them to do two compartments, two flats, side by side, one for me and another for you."

Of course, I shall try to help you, not always but occasionally, that I admitted. Sometimes I shall go and stay there with you.

**Bhakti Cāru Swāmī:** Mahārāja, why don't you tell us when you were first going to Māyāpur when Prabhupāda came with the disciples from America and you were going to Māyāpur, how you were feeling at that time.

**Śrīla Śrīdhara Mahārāja:** Māyāpur?

**Bhakti Cāru Swāmī:** Yes, when first Prabhupāda invited you to come to Māyāpur when he came. I remember once you were telling us that, you were telling everybody, "I could not go to..." that your spiritual master Śrīla Prabhupāda wanted you to go to America and the West but you could not go to the West, but now Swāmī Mahārāja has brought the West to your door step. (Laughing)

**Devotee:** Mohammed could not go to the mountain...

**Śrīla Śrīdhara Mahārāja:** (Laughing) The mountain came to Mohammed. Of course, now and then I remember that thing and I say.

And here also Swāmī Mahārāja said, "I have taken them to you, near you, and it will be your duty to cleanse them." In this way of course, he told. "Raw things I have brought, taken to you, and it will be your duty to cleanse them to make them ready." Hare Kṛṣṇa.

I consider him to be *śaktyāveśa* Avatāra, and it is confirmed here, his spiritual, his journey in the ship through the Atlantic and how he landed there and his, the beginning of his, the nature beginning the movement, how he, how much, what was the intense degree of dedication to Kṛṣṇa, dependent, and how much he made himself empty, quite empty to come down, Kṛṣṇa to help him,

that is to be felt in, and it is corroborated that Kṛṣṇa worked on his behalf. He was completely dedicated himself to the purpose, and divine force, power, came down to help him. Otherwise it is impossible. It is not a thing of the ordinary level that anyone will do. The highest thing has been taken down to the lowest position so extensively. It cannot but be the divine power embodied and in a great intensity and magnitude. Hare Kṛṣṇa.

**Bhakti Cāru Swāmī:** (Bengali) The main reason why we came is because there are many devotees, those who are impatiently waiting to hear what you have to say. Now, if you just show us the way. Now this has come to this point and unless some rectification is made, must be done, then they all will get together to do something about this.

**Śrīla Śrīdhara Mahārāja:** (Bengali) If I have to say something formally from outside, then I have to say that among you who enjoy the greatest confidence of all the devotees, through such a man you call for a meeting in America or wherever the field is the most important. And in that meeting, the ones, those who are willing to boldly face the situation, participate, the GBCs, those who you feel are dissatisfied inwardly, call them and call a few Ācāryas like Rāmeśvara Mahārāja who are sympathetic. And then in the meeting you record the feeling of different devotees and then with the strength of that resolution you call for their explanation.

“That what you are doing in the name of Prabhupāda, you are not absolutely infallible. Due to your activities the mass of the disciples of Prabhupāda has become very bewildered. They are becoming very disappointed and they can see that a great loss is going to be incurred by the ISKCON society. The ISKCON society is in danger.”

So now you all reconsider yourselves and appeal to them to readjust themselves and thus this disaster can be saved.

“So many devotees are leaving the movement. So many devotees have become half-dead, and so many devotees have already died. And so many are lamenting and we cannot just sit idly without trying to rectify the situation. We ourselves do not want any position. But what is going on is intolerable. It is that the major portion is going to die. So we want some action to rectify this situation. We want some remedy for this.”

This must be thought out and accepted. So with this idea, you form a committee, make a resolution, and then selectively invite to come. In this way you call for a meeting, pass a resolution and there call for them and ask them, “To readjust their position and reconsider. Otherwise we shall be in painful necessity to make progress independently.”

You can say this in this line. If you are, so many good men, good followers of Swāmī Mahārāja are exhaustibly frustrated then you may do one thing. You may call a mass meeting of the followers and the well-wishers of your Prabhupāda. And there you may discuss the present hopeless situation of the society that, “It is gradually dwindling and dwindling, and it is intolerable to us. We are well-wishers of this mission and it is intolerable, we cannot tolerate any more. So what is the path before us to redress the wrong?”

So invite a general meeting and you also invite some of the GBC members and if possible Ācāryas like Rāmeśvara. And so, and you amongst yourself, consult amongst yourself what to do.

And then give an ultimatum to the Ācārya Board. “Our resolution at the mass meeting of the followers of Prabhupāda is this: that you should readjust your position, or otherwise we shall be under painful necessity to take the line independently, for the welfare of the whole mission. We cannot be a sightseer, that so many are going astray, and so many dying, and so many are going to be killed and these things. It is intolerable - high time. And you must come to...”

In this way you can, if you feel that the mass will be with you, at least a substantial portion will be with you, and those that are gone astray, that Pradyumna and the others, you may also invite them, the dissatisfied. Before mass meeting, you can have a selected meeting also, first, and then after consultation you go on to prepare yourself for a mass meeting.

**Dhīra Kṛṣṇa Mahārāja** [?]: Yes, first selected few meeting.

**Dhīra Kṛṣṇa Mahārāja** [?]: Definitely, at our Māyāpur meeting next year, there will, some, a meeting also of the temple presidents who are also dissatisfied and...

**Śrīla Śrīdhara Mahārāja**: There are many, this first, the stalwarts meet first. And then a mass meeting you arrange. And after the stalwarts meeting, meeting of the handful, leading persons among you, you may give some ultimatum to the Ācārya Board.

“That this is going to happen, and it will be, the publicity will be great and it will be to your discredit. So try to come to our terms, consult, consultation and readjustment. But if you have argument then we will be forced to prepare for a mass meeting of our God-brothers and to do the needful.”

This process you may take. Before that your group, committee resolution, should be intimated to them and last appeal to their good sense.

“The mass revolted against you. We feel we are also sincere workers, we want to sacrifice our life, and our, we think our life is valuable. So seeing that you are going ostensibly, we see that you are leading astray. We cannot remain impartial viewer, or only a visitor. We have got interest in the Mission; you should know this, and not less than you.”

In this way you can do. What do you say?

**Bhakti Cāru Swāmī**: Yes Mahārāja.

**Śrīla Śrīdhara Mahārāja**: Selected meeting and then approach them with a resolution and next mass meeting. If you are prepared for real fighting you can do like that.

**Bhakti Cāru Swāmī**: I think that it is going to be like this.

**Śrīla Śrīdhara Mahārāja**: Personal contact. Those that are going independent, hopeless, disappointed, going off, away from the association, you may meet them personally one by one. “Let us come together.” In this way a stalwart meeting will be first and then the resolution will be given, notice given to them, and then mass meeting. And there it should be mentioned that, “We cannot be sightseer. We have got life interest in the Mission. We come to save. And if we say that in the name of saving, you are all killers, we cannot tolerate that. We have also got fire, the spark from our Guru Mahārāja.”

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