

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

80.08.19.B

**Bhakti Caru Swāmī:** Dhīra Kṛṣṇa Mahārāja was telling that yesterday...

**Śrīla Śrīdhara Mahārāja:** Yesterday?

**Bhakti Caru Swāmī:** \_\_\_\_\_ [?]  
\_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ he's disconnected.

**Dhīra Kṛṣṇa Mahārāja:** I wanted to say the whole question. Well, that's the introduction to the question.

**Bhakti Caru Swāmī:** Yes. Right.

**Dhīra Kṛṣṇa Mahārāja:** So there are devotees who feel that there's a loss of faith in the *paramparā*. Śrīla Prabhupāda, and as an example, they do not accept Śrīdhara Mahārāja, whose considered to be a representative of the *paramparā* also. We see that there's a lack of knowledge and detachment...

[Śrīla Śrīdhara Mahārāja and devotees speak in Bengali (?) for nearly 7:30 minutes]

**Śrīla Śrīdhara Mahārāja:** Now the substance of the whole teaching will come to this; that who, the other day my Guru Mahārāja recommended, only two or three years after, his attempt is wholesale failure. So I must search my own heart sufficiently before going to discuss and examine their practices. There may not be any fault, any ulterior motive in me; otherwise I will be the greatest culprit. I must be sincere. I must search myself exhaustively whether my conscience is clear, impartial, and motiveless, no ulterior motive when I'm going to judge a man, whether he's fit or unfit, whom the other day my Guru Mahārāja recommended to be fit approximately. The whole burden will fall to my head. So the searching must be a bona fide one, and sincere. The risk is there. Because there is some authority coming down from above, and I'm going to challenge. So am I in that position; getting some divine, transcendental backing, divine push, do I feel within me? So the ideal is all right, but the application should be very careful because in the back, the recommendation of my Gurudeva is there. And the wholesale – one or two may be easily eliminated, may be, but the whole thing has been rotten within two or three years. A very brave vision. So one must be sure of his own platform where he stands, whether it is a real one. It is a very bold action. If it is real it is very laudable, and it is extremely necessary for the welfare of the world. It is a necessity. It is the importance, there's no question about that. The purification, it is also a duty on me, the purification of the teachings of my Lord, no adulteration should enter there. To see that, it is also my duty, as I am one of the meanest servants of my Lord, the responsibility is also on me, that like a dog, I must bark that the danger is ahead. It is my duty, inherent duty. But still, I must be doubly sure, triply sure, that whom I'm going to eliminate, is he really to be eliminated? A very risky campaign; you see?

**Dhīra Kṛṣṇa Mahārāja:** In the Fourth Canto of *Śrīmad-Bhāgavatam*, in the sacrifice of Dakṣa, Satī recognised that her father was expert materially speaking, very successful in sacrifice, but because he insulted Śiva, *vaiṣṇavānām yathā sambhuḥ* [*Śrīmad-Bhāgavatam*, 12.13.16], the greatest devotee...

**Śrīla Śrīdhara Mahārāja:** So, my advice was wait and see. They will dig their own grave, if it such. Swāmī Mahārāja came with a great motive, with great force, and it cannot be conceived that within two or three years the whole thing will be smashed. So wait and see. They will dig their own gawe. And we'll also be disgusted with their misbehaviour. Then it will be easy, and it will be sure, to cleanse the attempt, to cleanse the alien stable.

**Dhīra Kṛṣṇa Mahārāja:** Now, sometimes Prabhupāda would give the comparison of Guru, *mara, vidya*. So if someone feels that my Spiritual Master is being killed by these actions, how can he wait and see, or participate and just pass the knife to those who are cutting the throat of his Spiritual Master?

**Śrīla Śrīdhara Mahārāja:** If one is so clear in his conception that his Guru is going to be killed, of course he cannot tolerate. He may take the risk. If his clear conscience dictates to him that his Guru is at risk, then of course he cannot stop.

**Dhīra Kṛṣṇa Mahārāja:** Or the Mission of his Guru.

**Śrīla Śrīdhara Mahārāja:** To so much extent, so much intensity, he feels urge within of his conscience that, "You don't allow these things to go on in the name of your Gurudeva, your Divine Master." Then he cannot stop him.

**Bhakti Caru Swāmī:** The present situation Mahārāja, is that it has become more of a cult, it has become...

**Śrīla Śrīdhara Mahārāja:** In *niti, no gamisye gato gachet siddhe kadye saman phalam* [?]

Of course, this is ordinary consideration. When a dangerous campaign has come before you, to take the lead, that is also dangerous, but remain behind. This is ordinary *niti*. And for the brave, and in the case of genius, it won't apply, he must keep the lead. The whole risk he will take on his shoulder, and he'll go forward.

**Bhakti Caru Swāmī:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** *No gamisye gato gachet siddhe kadye saman phalam* [?]

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

**Devotee:** What is the meaning of the second one?

**Śrīla Śrīdhara Mahārāja:** If there be any danger then the front man will be in danger and you'll be saved, so always try to remain in the back. Ha, ha.

**Bhakti Caru Swāmī:** In the background, ha, ha, ha.

**Śrīla Śrīdhara Mahārāja:** That is of course ordinary policy. Ha, ha, ha.

[Devotees speak Bengali (?) for just over one minute]

**Śrīla Śrīdhara Mahārāja:** Deviation may be of two classes; one formal and another internal, external internal. About external modification we shall have to tolerate. My father dies, in the case of a king, when the king dies, the elder brother he takes his seat in the same throne. And it is difficult to see, to

tolerate, by the younger brother, and the mother, and other \_\_\_\_\_ But still, the old must depart. This is *sanātana dharma*, an eternal course of nature, the old will retire and the new will be replaced. This is formal current. And we must be very careful – of course it will wound our head, our heart, that this throne was occupied by my Gurudeva, and now one of my brothers he's installed there, he's taken his seat there. Audacity, revolt, but the *śāstra*, the general regulation, will ask me to take patience – that this is that the old must make room for the new. Because the new generation, the newcomers are there, waiting, for the same atmosphere as you expected and you got, you wanted, about your Guru. The next generation, with the spirit of toleration, you'll have to adjust internally. And the external circumstance will be given facility to the newcomers.

**Devotee:** But Mahārāja, in the case of when the king leaves, and the son is below a certain age, and the Prime Minister, he's put to look after the kingdom as a protector till the eldest son, or the only son of the king, grows old enough to take charge.

[Devotees speak with Śrīla Śrīdhara Mahārāja in Bengali (?) for 01:10 minutes]

**Devotee:** I must understand what I am lacking \_\_\_\_\_ they're not lacking anything. But we're seeing that they're lacking in spiritual realisation.

**Dhīra Kṛṣṇa Mahārāja:** And his name is Bhakti Rakṣaka, so he's supposed to protect.

**Bhakti Caru Swāmī:** That he can if they come. But if they don't come to him what can be done?

[More Bengali (?) for two minutes]

**Śrīla Śrīdhara Mahārāja:** If they were loyal to their King then everyone fills a gap.

[More Bengali (?) for fifteen seconds]

**Bhakti Caru Swāmī:** Vaiṣṇava behaviour, it's so nice, it's so beautiful, that everybody's attracted by the Vaiṣṇava behaviour. But if there's a lack of Vaiṣṇava behaviour, then automatically others will become disappointed. And mostly that is what is happening. Like, instead of Vaiṣṇava behaviour, like the behaviour is...

**Śrīla Śrīdhara Mahārāja:** If it is so you all feel then can't help then what to do?

**Devotee:** Mahārāja, then another point, Prabhupāda said that we should come to you for consultation and advice. Even if we do not have anything to consult, any advice to take, still, seeing your position as a very senior Vaiṣṇava...

**Śrīla Śrīdhara Mahārāja:** The other party's not here...

**Devotee:** No, I'm not talking about the other party Mahārāja...

**Śrīla Śrīdhara Mahārāja:** ...so I'm trying my utmost to plead for them, with some supposition I'm mostly trying to plead their case.

**Devotee:** On that point also Mahārāja...

**Dhīra Kṛṣṇa Mahārāja:** You're very generous.

**Śrīla Śrīdhara Mahārāja:** They may think that Guru Mahārāja had some practical experience in that country, but I had nothing of the line. I am here. I have no practical experience about the manners and customs of those countries. So I may not help them properly. Only with the theological part, and the *śāstric* part I may help them.

**Dhīra Kṛṣṇa Mahārāja:** But with *śāstra cakṣuḥs*, with the eyes of *śāstra*, you can know even how to act there.

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha, yes.

**Devotee:** But my point, Mahārāja, if I may humbly...

**Śrīla Śrīdhara Mahārāja:** *Vedi pasyanti pandita* [?]

**Dhīra Kṛṣṇa Mahārāja:** ...when Prabhupāda was on the Jaladhuta, this ship, on his journey to America, he wrote two poems, and in one of the poems...

**Śrīla Śrīdhara Mahārāja:** Kṛṣṇa delegated some special power in him, giving him the capacity to deal with.

**Dhīra Kṛṣṇa Mahārāja:** One of the poems is called *Mārkine Bhāgavata-dharma*. And in that poem, he's on the boat, he's never been to America, but he gives a perfect description of American people in terms of *Bhāgavata* philosophy, *rajas*, *tamas*, he says the population is overwhelmed by passion and ignorance – quoting the first canto of *Śrīmad-Bhāgavatam*. So once he was speaking this in Los Angeles he started laughing and said, "How could I know what was the condition of the people of your country? I'd never been there." But he gave a perfect description on the basis of *Śrīmad-Bhāgavatam*. So I can understand that Śrīdhara Mahārāja can understand perfectly the situation on the basis of *sādhu*, *śāstra*, and Guru.

**Devotee:** Another thing Mahārāja, the same point I want to make in a different way is that, even if we don't have any advice to take as concerning the running of the society, but just as Caitanya Mahāprabhu said as one of the *aṅgas* of devotional life is to have *sādhu-saṅga*, and recognising you to be *sādhu-saṅga*, and we all know that Prabhupāda himself, whenever he came here, he himself would come down to see yourself, or he would request you to come there. So that very fact should also inspire every disciple of Śrīla Prabhupāda to come and at least have *darśana* at your lotus feet. But they never do that.

**Dhīra Kṛṣṇa Mahārāja:** Once in Los Angeles, Prabhupāda was speaking about translation. And he said, "Many can translate," he said, "But only I can comment; and Śrīdhara Mahārāja." So some devotees are asking if he would finish the translation, the commentaries, on the *Śrīmad-Bhāgavatam*, the remaining two and a half cantos.

[More Bengali (?) for about 01:25 minutes]

**Śrīla Śrīdhara Mahārāja:** We are in the same level he felt, so he might have told like that. Hare Kṛṣṇa.

[More Bengali for about fifteen seconds]

**Śrīla Śrīdhara Mahārāja:** His sympathy towards me; his sympathetic remark, and his kind treatment with me, that is moving me. Such a great man disappeared so soon, for the disastrous fate of the whole world. His campaign finished. Kṛṣṇa has taken him up. We are nothing to the man on the street. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Caitanya. My Guru Mahārāja also remarked in my favour sometimes; that poem about Bhaktivinoda Ṭhākura, that first Sanskrit poem that was read by Prabhupāda and accepted very happily.

**Devotee:** You wrote that poem?

**Śrīla Śrīdhara Mahārāja:** Yes. And he remarked to Goswāmī Mahārāja that, “At least one man is left behind who’ll be able to represent my decision, my conception.” \_\_\_\_\_  
[?]

**Devotee:** Jai, Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja Kī Jai.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] *rūpānuga vicāra* \_\_\_\_\_ [?]  
conclude, step by step *rūpānuga vicāra* \_\_\_\_\_ [?] *rūpānuga vicāra*,  
step by step, step by step, *Rāmānanda-Saṁvāda*, “*Eho bahya, age kaha ara. Eho bahya, age kaha ara.*”]  
[*Caitanya-caritāmṛta, Madhya-līlā*, 8.59]. In this process the *tatparya*, the meaning will be carried to  
*rūpānuga* conception of the loving service to Kṛṣṇa. That is the criterion of Gauḍīya Vaiṣṇava Guru.  
Whatever will come to him, he will adjust them in such a way that it will gradually lead to the acme and  
there is *rūpānuga* Vaiṣṇavism, *rāga-mārga* Kṛṣṇa *bhajana*. All taking towards that; this sort of direction  
he will read from everything, in all the advices and scriptural representation, he’ll draw the meaning and  
will take it to the feet of *śrī rūpānuga* Vaiṣṇava. The conclusion: *Vedaiś ca sarvair aham eva vedyo*  
[*Bhagavad-gītā*, 15.15], and that *aham* is Vrajendra Nandan, Kṛṣṇa, Vṛndāvana. *Vedaiś ca sarvair aham*  
*eva vedyo*.

*Śrutibhir vimṛgyām* [Śrīmad-Bhāgavatam, 10.47.61], All the *śruti* scripture, revealed scripture, leading  
towards Kṛṣṇa. This sort of capacity is the real capacity of an Ācārya, to draw from everything. The gist is  
the *tatparya*, the meaning, leading towards Kṛṣṇa *paryya*, *rāga bhajan*, the loving service of Kṛṣṇa as  
depicted by Śrī Rūpa, according to the inspiration of Mahāprabhu, the *rāga bhakti* Ācārya, the post was  
given to Śrī Rūpa, so *rūpānuga bhajan*.

So Prabhupāda, just before his departure, twenty four hours before his departure, he called for me  
and asked me to sing that song, *śrī-rūpa-mañjarī-pada sei mora sampada*, and I did, I hesitatingly did.  
My nature is always hesitating, pushing back. Then Kuñja Bābu [later Bhakti Vilās Tīrtha Mahārāja] asked  
– I am not – as soon as he suggested, I was not a good singer, so I stopped. Then Kuñja Bābu asked Purī  
Mahārāja, of Kalna, “You sing.” He began. Then Prabhupāda was a little disturbed, “I’m not, I don’t like  
to hear the sweet tone of the song.” Then they stopped and I had to begin *śrī-rūpa-mañjarī-pada sei*  
*mora sampada*. He wanted me to sing that song. That this is the fulfilment of life of every one of us,  
*rūpānuga*, the conclusion is here, *Bhāgavat* conclusion. The teachings of *Bhāgavat* conclusion is to take  
everyone to the conception of the loving service to Kṛṣṇa, as depicted by Śrī Rūpa in his scriptures under  
the direction of Śrīman Mahāprabhu Who has come to distribute Himself. Kṛṣṇa has come to distribute  
Himself in the garb of Mahāprabhu, and His direction is this.

**Dhīra Kṛṣṇa Mahārāja:** *Gurūpānuga virudhapa siddhānta dvanta hlādinī* [?]

So he would not tolerate *apa-siddhānta*.

**Śrīla Śrīdhara Mahārāja:** All should be eliminated. Every other alternative things will be eliminated and the way must go to the feet of *rūpānuga*.

**Bhakti Caru Swāmī:** Dhīra Kṛṣṇa Mahārāja \_\_\_\_\_ [?]  
\_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Of course \_\_\_\_\_ [?] Two things, one positive another negative; negative *atat*, which is not truth, to eliminate that, and \_\_\_\_\_ what is truth, we are to culture, cultivate that. These two aspects of the life are the activities of everyone's life. Two things, elimination of the undesirable, and the acceptance of the desirable, every second, every point of life; every second we are to do that. Kṛṣṇa. Hare Kṛṣṇa.

**Dhīra Kṛṣṇa Mahārāja:** \_\_\_\_\_ I have more questions. After that one question was answered.

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

**Dhīra Kṛṣṇa Mahārāja:** Well, how it's seen in relation to that question. But one point was from yesterday. The lowest level description he gave of a *madhyama adhikārī* was one who has both feet in this world, but who has, he said that he is fully experiencing the divine place. And he said that he can clearly see the divine. So we don't see anyone who practically fits even this lowest description of the *madhyama adhikārī* Guru. So I just want to confirm this.

**Bhakti Caru Swāmī:** Mahārāja \_\_\_\_\_ [?]  
always experiencing \_\_\_\_\_ [?]

**Dhīra Kṛṣṇa Mahārāja:** Fully experiencing, the divine place.

**Śrīla Śrīdhara Mahārāja:** He's going, it is in his view, he's also going and taking the whole retinue with him.

**Dhīra Kṛṣṇa Mahārāja:** At most we have some general view.

**Bhakti Caru Swāmī:** Yes. \_\_\_\_\_ [?]

**Devotee:** If none of them fit even this lowest category of Guru, then what is to be done by others who are part of the Society?

**Śrīla Śrīdhara Mahārāja:** The question will come, that this sort of vision is coming from what section? That is to be examined – the foundation on which you stand, that soil is to be examined. By particular cases, if you like my advice about the decision, then particular cases should be given to me.

**Devotee:** Particular persons?

**Dhīra Kṛṣṇa Mahārāja:** Yeah.

**Devotee:** And their personalities.

**Śrīla Śrīdhara Mahārāja:** The example of personal defects, that this is the objectionable practice in this gentleman. Is it...

**Devotee:** Bona fide or not.

**Śrīla Śrīdhara Mahārāja:** Bona fide; any spiritual colour or mundane colour? So this action, we think it to be mundane, but may have any spiritual colour. In a particular case you may put before me and I shall try to understand.

**Dhīra Kṛṣṇa Mahārāja:** I'm saying that I don't want to embarrass him with any unpalatable details.

**Bhakti Caru Swāmī:** Dhīra Kṛṣṇa Mahārāja \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** *Kanak, kāmīnī, pratiṣṭhā*. Generally, those undesirable activities will come under these three groups. *Pratiṣṭhā* is fine, but wants to take the whole credit within his clutches. Just as you say about Tamal Kṛṣṇa. Tamal Kṛṣṇa says, "I am the person who has received the maximum grace of Guru Mahārāja, and confidence." That is *pratiṣṭhā*, may come in the category of *pratiṣṭhā*. Another is *kanak*, which means money, men and money, the power. He's got unquenchable thirst to acquire money and men and power; master of power. Another is *kāmīnī*; that he's falling prey to the women charm and mixing beyond the limit. These three classes of complaint may come. And the highest is *pratiṣṭhā*, and there also it may include that he's even excluding Guru Mahārāja, and he's trying to take his position, that he's greater than him.

**Dhīra Kṛṣṇa Mahārāja:** Like, he once said to one of Prabhupāda's disciples, he inferred that Prabhupāda said that, "You must serve a person, not a concept." So he was inferring that Prabhupāda was reduced to a concept, and he was the living embodiment of this Guru *tattva*.

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

**Bhakti Caru Swāmī:** \_\_\_\_\_ Tamal Kṛṣṇa Mahārāja \_\_\_\_\_ [?]  
You cannot serve a concept. \_\_\_\_\_ Prabhupāda is not a person, Prabhupāda is only a concept. \_\_\_\_\_ He reduced Prabhupāda into a concept. And he said, "I'm the person, so you must serve me. You must go through me."

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