

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.08.12.B

Śrīla Śrīdhara Mahārāja: Any question?

Bharati Mahārāja: Mahārāja, Rūpa Goswāmī, he was the Ācārya of *sambandha-jñāna* or *abhidheya*?

Śrīla Śrīdhara Mahārāja: Ācārya of *abhidheya*. *Sambandha* is Sanātana and *prayojana* is Raghunātha Dāsa and *abhidheya* is Rūpa Goswāmī, who is Ācārya. How to attain, how we can reach to the highest goal, the means to the end: that was mainly given by Rūpa Goswāmī. And what is the end; that was rather given by Dāsa Goswāmī, Raghunātha Dāsa. And what is the position, place and position and purpose of our life and our relation with the environment: that is given mainly by Sanātana Goswāmī. *Sambandha, abhidheya, prayojana*.

And Jīva Goswāmī has given us a protection from the public and from the scholar's side, to create some adjustment, how the scripture step by step takes us there. "What my Guru Rūpa Goswāmī has pronounced to be the highest thing, how the *śāstra* comes to prove that." To the scholarly people Jīva Goswāmī has given so many explanations. *Śāstra* and reason supplied to support this Gauḍīya *siddhānta* by Jīva Goswāmī: and Baladeva Vidyābhūṣaṇa afterwards, *Vedānta* Ācārya, the author of *Govinda-bhāṣya* on *Vedānta, Brahma-sūtra*.

And *parakīya rasa* has been mostly dealt with by Rūpa Goswāmī. And Sanātana Goswāmī both *viddhi* – that is the scriptural law abiding devotion, as well as a tinge of *anurāga* – free love; that is given by Sanātana Goswāmī. And purely the free love as the way to attain the Absolute in its highest position; that has been shown and proved by Rūpa Goswāmī.

*vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṅḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ*

["The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṅḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṅḍa, which is situated at the foot of Govardhana Hill?"]

[*Upadeśāmṛta*, 9]

Rasa. In Christianity we are given father-hood of Godhead, but here we are given not only son-hood of Godhead but His fullness, consort-hood of Godhead. We are to realise that, because parents are also servants, a particular kind of servant in filial service, filial affection. That is really a service we can't ignore and we have no necessity to ignore. And the Lord must be in the centre, not in the circumference. "He's the Creator, He's the Father, He's above all. He's in the verge." No. He's in the centre. He's always in the centre.

And our central thought is really in what is called here lust. Our centre of all our being is love and affection, not knowledge, neither energy. So, He must have His central position in the domain of love. From there He will control everything. The controlling office of the

whole must be in the domain of love, not in power, neither in knowledge. We are to realise that. If we can realise that then we'll understand what the Gauḍīya Maṭh, what Mahāprabhu, what *Bhāgavatam* has given us, what sort of wealth given to us.

If we understand this *jñāna karma*, the energy and knowledge, they're of lower importance. They're rather a cover of real life, not a part of real life, this faculty of knowledge and energy that is rather a cover. And love is our real life, and these two they will be subservient to love and beauty. This is the situation of the world in reality. We are to understand that, then we'll understand what is devotion, what is *bhakti*. Otherwise we'll become *sahajiyā* – that is imitationist, we shall go on with a fashion, wearing this *tilaka*, the garb, and all these things. But if at heart we can really realise what is the position of real love. And this faculty of knowing things that is luxury, a fashion, which is impossible. The finite can never measure the Infinite, it is sheer folly, *jñāna*. And *karma* is an enemy, it is, any *karma* is digging your grave. The energy by which you want to thrive here, that is digging your grave, if it's not connected with the Absolute. And *jñāna* means a ludicrous thing. You finite, you want to get the Infinite in the fist; a ludicrous attempt. Only the method of love, through which the Infinite will be inclined to come to you by *śaraṇāgati*, and that is the only realistic attempt of our development. And all else is absurd and injurious; a madman's gesticulation. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Bharati Mahārāja: Mahārāja, what is the situation when there is *pracāra* without *ācāra*? What is that categorised as?

Śrīla Śrīdhara Mahārāja: *Ācāra* is necessary for the preacher only to help them to come to sympathise us according to their *adhikāra*; that is their position. To advanced persons *ācāra* may not be necessary. But to the juniors *ācāra* is necessary to show some external behaviour to attract them. That is necessary, only for the attraction of the public *ācāra* is necessary; for *pracāra* *ācāra* is necessary. Otherwise they will think that, 'They're all – according to their own whims they move, they have not got any secured or any controlled life. There may not be real truth, good,' so they will misunderstand.

*Īśvarāṇām vachaḥ satyaṁ, tathāivacharitaṁ kvachit
teṣāṁ yat svavacho yuktaṁ buddhimāṁs tat samācharet*

["The instructions of the great personages are always true, but their conduct and their practices may not always be useful to the beginners. So the sober person will accept those practices that are backed by his words, understanding that in his higher stage he may do something which may not be useful to those of a lower stage. He has such spiritual power that what may be seen as a defect in the beginner, cannot harm him in any way. Therefore the fair minded beginners will accept those practices which are in consonance with his instructions, as being useful to their progress."] [*Srimad-Bhāgavatam*, 10.33.31]

Īśvarāṇām vachaḥ satyaṁ, the leaders of the higher order, what they say that is true, *vachaḥ satyaṁ*. *Tathāivacharitaṁ kvachit*, but their conduct is not always the same, *tathāivacharitaṁ kvachit*, sometimes. Always try to follow what they do, their advice, but don't try to imitate their conduct, *ācāra*, always, *charitaṁ kvachit*, there sometimes according to their own advice. *Teṣāṁ yat svavacho*, the *ācāra*, the conduct which is one and the same as their advice, *buddhimāṁs tat samācharet*, an intelligent man will accept them only.

So *ācāra*, when he has realised the higher state he may not be very ardent to follow the conduct of the lower stage. But when he'll come to advise me, he will say what is necessary in my position. But he himself may not accept the same thing as his own conduct. He's

above that. He's above that. He's finished that class, study of that class, and he's reading in a higher class. And when a student of that class comes he gives study of his level.

So *Īśvarāṇām vachaḥ satyaṁ*, their advice, because he knows that he's giving advice to a particular section, he will always give in a proper line, advice, *vachaḥ satyaṁ*. *Tathaivacharitaṁ kvachit*, but their own practice is not always with their advice. That they themselves may go to higher position, no necessity of that sort of practice, *tathaivacharitaṁ kvachit*. *Teṣāṁ yat svavacho*, of the conduct which is corroborated by his advice. *Buddhimāṁs tat samācharet*, an intelligent man will accept them, *buddhimāṁs tat samācharet*.

...

...be very eager to publish, circulate this book. So no translation of the local scholars is coming up to mark. If you please do it it will be better... Hare Kṛṣṇa.

...

...and previously to start your English medium school here yourself?

Bharati Mahārāja: Yes. That was back in March. I was trying to find some way to stay here at that time, and so that was the only service I could think of offering. You had told me that the Gurukula was *upa-sākhā*.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Bharati Mahārāja: So I dismissed the idea. So now I have one person from England, he has replaced me in Vṛndāvana. He has taken my place in the Gurukula. So now I have time to devote to the translation. And a few of the Ācāryas they're interested in the *Caitanya-Bhagavāt*, and other such works to be published. So Akṣayānanda Mahārāja and myself were talking to Bhakti Caru Mahārāja and his.....that there were some rooms next to your Maṭh here, which I think Acyutānanda Mahārāja used previously. There were rooms...

Śrīla Śrīdhara Mahārāja: Rooms?

Dhīra Kṛṣṇa Mahārāja: Yes, where our Guru Mahārāja was staying in this house nearby.

Śrīla Śrīdhara Mahārāja: Oh yes, that house.

Bharati Mahārāja: So he said to inquire as to whether those rooms maybe still available or maybe they're being rented out to some other *grhasthas*.

Śrīla Śrīdhara Mahārāja: Yes, Caru Swāmī Mahārāja already proposed that we can preserve that house for our necessity whenever it will come. So we shall take that house...

Bharati Mahārāja: So Gaura Kīśora Dāsa Bābājī his *Jīvani* we have also completed in English.

Śrīla Śrīdhara Mahārāja: Oh, Gaura Kīśora Dāsa Bābājī Mahārāja's *Jīvani*, Life.

Devotee: Yes.

Devotee: Paramahansa Gaura Kīśora.

Bharati Mahārāja: So with your blessings we would like to undergo this here in Navadvīpa.

Śrīla Śrīdhara Mahārāja: Yes, these are very happy and fortunate undertakings.

Bharati Mahārāja: Actually the last four or five days we have been travelling.

Śrīla Śrīdhara Mahārāja: From where, from Vṛndāvana, via?

Akṣayānanda Mahārāja: Bombay.

Bharati Mahārāja: Bombay.

Śrīla Śrīdhara Mahārāja: From Vṛndāvana to Bombay.

Bharati Mahārāja: Then to Delhi. Then we went to Mathurā to see Nārāyaṇa Mahārāja. Then we went to Vṛndāvana. Then we went back to Delhi. Then we came here. Our minds have become a little disturbed. We could only think of your shelter. And then Dhīra Kṛṣṇa Mahārāja read this letter to us last night which Śrīla Prabhupāda had written in nineteen sixty nine. So this reaffirmed in our minds that we should undergo this. But first we can do nothing without your blessings.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Yes. Swāmī Mahārāja had much affection for me. And he also told me that I have taken these gentlemen here and it will be your business to look after them. He told me also several times.

I see that my Guru Mahārāja wanted me to go to the west, but I could not go at that time somehow or other. But he's so merciful that he's taken you all to me here. He won't let me go off from his command. What he said, what he wanted to get from me, he must get it done by me, my Guru Mahārāja.

Yes, I'm living, old man, and gradually feeling that I am withdrawn from the other world. Memory and other capacities are vanishing day by day. But still as much as possible it shall be my very life to cultivate about these things, or to imbibe from our Guru Mahārāja and thought to be things of the highest type, to distribute it to the other fortunate and proper souls. That must be a fortune itself.

I asked Jayatīrtha Mahārāja to send Pradyumna's son to me if he can find him there, because it is that Pradyumna Swāmī, perhaps is a Swāmī or white clad?

Devotees: No, *grhastha*.

Śrīla Śrīdhara Mahārāja: *Grhastha*, Pradyumna Dāsa Adhikārī, he gave me a paper where eighteen points of complaint against the GBC. He brought me a paper with eighteen points, "That these are our complaints against the present management." According to that, and he told that, "This is not only mine alone, but this is the complaint of many of us. And as we look up to you as well-wisher of our institution, I have come to you that please try to keep us within the fold, and ask them to be a little liberal and to accommodate all of us." By proper consideration to these eighteen points he gave to me.

And accordingly I wrote a letter to Tamal Kṛṣṇa to his zone in America.

But Tamal Kṛṣṇa replied that, "No. Works are going on very well, progressing with greater progression. And those that are complaining against their number is very few."

Perhaps the letter may be with me.

"So I can't go now, leaving the field. When I shall go to Navadvīpa during Mahāprabhu's Birth Ceremony I shall meet you and explain the things, what are there."

He came but he did not meet me at that time.

Then things went worse. Then I found a position – that very Tamal Kṛṣṇa and Hamsadūta Mahārāja, and some other gentleman, they’re receiving some check from the controlling agency. Then they came here. And anyhow I asked the authority and they also came to me and I effected a compromise.

“The question of faith not of harsh administration, so if any difficulty arises you internally manage it, and don’t give it any publication, and don’t want them to stand as culprit just at the door of your court of justice. Then the whole thing will bring some reaction to the whole institution. Today this man is unfit, another will be tomorrow unfit, though the recognition of your Divine Master will have no value to the eye of the public, so minimise this private compromise.” And that was effected somehow. Tamal Kṛṣṇa, Hamsadūta ...

Devotees: Jayatīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja perhaps was not present at that time? Was he here?

Dhīra Kṛṣṇa Mahārāja: Yes, but he was the third person to be dealt with by the GBC.

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja has also visited me later on. The complaint against him was that he’s showing so many emotions and disturbing people; all these things. “That is it real *śakti* _____ *bhāva*, all these things?”

No, can never be. This is rather the shadow, misleading things that come in our mind.

Then Jayatīrtha Mahārāja listened to that. And at that time these gentlemen forced the role of *sannyāsī* on him. And he of course accepted. But he could not keep it.

When that question again came to me I told I can’t say anything before I meet Jayatīrtha Mahārāja himself personally. Then I was told Jayatīrtha Mahārāja has come to Purī on pilgrimage.

And Jayapataka Mahārāja gave a long letter to me, ‘that such are the conditions at present.’

Then I told that as a third man I shall approach the thing without any bias or prejudice from any party. So I want to get him here as an independent person, not on your behalf.

And that was done. Caru Swāmī brought him here. I wanted his wife also. She also came with her boy. Then I tried my best to convince them, once you have taken the position of *sannyāsa* – of course that is the highest and real position of the preacher – you should not go back.

kibā vipra, kibā nyāsī, sūdra kene naya, / yei kṛṣṇa-tattva vettā sei guru haya.

[“Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *sūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru.”] [*Caitanya-caritāmṛta, Madhya-līlā, 8.127*]

It is written in *Caitanya-caritāmṛta*, and your Guru Mahārāja, though you as a householder, still he gave you, empowered you to go on to make disciples, go on preaching in that way as an Ācārya position. But that was all right. But once when you have accepted the position of a *sannyāsī*, now if you go back it will be detrimental to the cause of the ISKCON. And that will bring a slap in the name of your great Guru Mahārāja. So you must come back as soon as possible without much advertisement.

And he told that, “He had some hesitation but he was forced to a certain extent to take *sannyāsa*.” But he had in mind that Guru Mahārāja gave him a particular position, and also the Ācārya-ship of a particular zone, “And now I have taken *sannyāsa* whether it will be

helpful for me or not. So this hesitation made me weak and I again connected with my former wife."

But anyhow I think whenever once accepted, right or wrong, you must not go back: to keep up the purity of the name of your great Guru Mahārāja, and also of the institution. Before it goes to wide publicity you accept that *sannyāsa*. You give a letter to your *sannyāsa* Guru Kīrtanānanda, "That I have again decided, I'm convinced by Śrīdhara Mahārāja, and I'm again taking the robe, as I think you will sanction it. In anticipation of your sanction I'm taking *sannyāsa*." To keep impression I asked him to go just to Katwa, the place of *sannyāsa* of Mahāprabhu Himself, and there you take the *sannyāsa*, it will add to the gravity. It will be easy for you to keep up the *sannyāsa*. You will get inspiration and force from there, because Mahāprabhu took *sannyāsa* from here. You surround and you bow down there and accept the robe again. And you get some letter to your *sannyāsa* Guru to keep up the formality. It was done. Caru Swāmī and some others from this Maṭh accompanied him, and took *sannyāsa* satisfied.

And here, of course beforehand, I convinced his wife also. What is best, you consider. You are sacrificing for Kṛṣṇa, for your Guru. You have come out to sacrifice everything for Kṛṣṇa and that to get Him in return. You have come out for that?

"Oh yes."

Before marriage you joined Swāmī Mahārāja's Movement.

"Yes."

You want Kṛṣṇa and if you sacrifice the best thing then He must look after you. In this way she was convinced and through weeping and also smiling, with both contradictory emotions she gave consent.

The boy cried aloud, "My father is becoming *sannyāsī* again."

No, no, he's a general. The fight is going on with Kṛṣṇa consciousness and *māyā* and he's a soldier. He has come as a general to fight. And when you're grown up you will also be a soldier and perhaps a general also, to fight with *māyā*. We're all soldiers of Kṛṣṇa to fight with *māyā*. We're all out of home. No place of showing any weakness or affection against that. Anyhow the boy was encouraged. Mother also encouraged the boy. I gave her a garland for on the neck of the boy who was very much young. Anyhow, such things happened in such a way.

I gave a reply to the letter of Jayapataka Mahārāja. He wrote that under the instruction of Bhāvānanda Mahārāja I am writing to you. I told that I tried my best, and what I have done to my best understanding he has accepted *sannyāsa* again. And now the next thing depends on you to adjust with your administration; in this way.

But I am told that the lady went straight to London, and Jayatīrtha Mahārāja went to Hawaii, and from there to America perhaps, and told Rāmeśvara with my name...

Caru Swāmī _____ Rāmeśvara Mahārāja is an intimate friend of Jayatīrtha Mahārāja. But I heard that Rāmeśvara Mahārāja, and again Jayapataka and Bhāvānanda came to me, "Jayatīrtha Mahārāja is preaching that, 'I have taken *sannyāsa* from Śrīdhara Mahārāja. I don't care much for this administration,' and he told it to Rāmeśvara Mahārāja. And Rāmeśvara Mahārāja is giving vent to this feeling of him that, 'he has taken.'

But no, of course materially he might have taken *sannyāsa* from me, because through my inspiration he was induced to take *sannyāsa* again. But formerly I asked him to get the

permission of Kīrtanānanda, his former Gurudeva. So you do not make much of these material things, you try to give a colour of the formal things and try to hush up for the good name of the institution. Don't make much of the formalities. If necessary I shall also request him, that don't preach that I am your *sannyāsa* Guru. I helped you, but at the same time I told you repeatedly that you take permission from your previous *sannyāsa* Guru. So for the good of the good name of the institution you admit that. And this is the position now.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, before I left Los Angeles, Rāmeśvara Swāmī he gave me some questions that he wanted me to ask you.

Śrīla Śrīdhara Mahārāja: What is that?

Dhīra Kṛṣṇa Mahārāja: Well, one of the questions, he wanted to know that in your Maṭh who would be the next Ācārya? One of your younger God-brothers, or one of your own disciples?

Śrīla Śrīdhara Mahārāja: Generally I think one of my disciples. That is the general case. But in special case the position may be taken by any God-brother. But in the general case the disciple. That is the order. But if such proper disciple not found in particular case then I or anyone may take either God-brother or disciple of any other God-brother, he may put in the chair. It's the quality we give real importance.

Dhīra Kṛṣṇa Mahārāja: How would they know to take that position? You would tell them, or they would have some realisation, or...

Śrīla Śrīdhara Mahārāja: Who?

Dhīra Kṛṣṇa Mahārāja: Your disciple.

Śrīla Śrīdhara Mahārāja: That is up to me. And if possible before my passing away I shall give the name that he may do the work of an Ācārya after me, it may be.

Dhīra Kṛṣṇa Mahārāja: Did Śrīla Bhaktisiddhānta Saraswatī Ṭhākura designate anyone as Ācārya?

Śrīla Śrīdhara Mahārāja: Ācārya from whom?

Dhīra Kṛṣṇa Mahārāja: Śrīla Bhaktisiddhānta, before his leaving this world, does he, did he designate anyone as Ācārya?

Śrīla Śrīdhara Mahārāja: No. Before, oh, no. His last words are there. He told, "Form a governing body and go on with propaganda."

Then he asked one of his disciples whom we thought to be next to him in *siddhānta*, in the theological knowledge. And he asked, "Is he here?"

"Yes, he's here; Vasudeva."

He asked him, "That Rūpa, Raghunātha, the words and advices of Rūpa, Raghunātha may be continued. You are to look after."

That was told in our presence to that gentleman who was – there were two main, one publication that is *Harmonist* and *Gauḍīya*, and the editors were Nisī Kanta Sanyal and Sundarānanda Vidyavinoda. And he was at the back of them, this Vasudeva Prabhu. And he

was requested to see that the words of Rūpa, Raghunātha, their advices may not be stopped, “You are to look after that.”

Then he told, taking the name of Bharati Mahārāja, “The Bharati Mahārāja may look after the mission, look after this mission.”

But we did not take it that he’s an Ācārya, but that he may not create a parallel institution. We thought like that.

Then he told, “I am indebted to Professor Sanyal, Bhakti Sudarka Prabhu.”

Then he told, “Form a governing body, but Kuñja Bābu will manage as long as he lives.” That was one sentence in his last words. “Form a governing body, but Kuñja Bābu will manage,” latterly [Bhakti Vilās] Tīrtha Mahārāja, “manage as long as he lives.”

Dhīra Kṛṣṇa Mahārāja: Did that mean separately from the governing body?

Śrīla Śrīdhara Mahārāja: He means that intelligence excels that of all; this was about him, he should be respected. We took it from this that Kuñja Bābu was managing during Prabhupāda’s lifetime, he was really managing the whole institution, so he should be respected. But he was a *grhastha* and we were *sannyāsīns*. He had some drawback. He was educating his brother, educating his son. And he was building, he was a very poor man, and he was still in the service of the postal department, he’s building *pukka* house in his native place. So many complaints against him we heard. But he told that, “He should manage as long as he lives, and he should be respected.”

As he did not select anyone as his follower Ācārya, so there were differences of opinions amongst us. And there were many ambitious *sannyāsīns*, they were very eager to go on as Ācārya themselves. And this Kuñja Bābu management they’re in one party. Then a clash began, generally two parties, one accepting Vasudeva Prabhu as Ācārya, I was along with them. And another, those that wanted to be Ācārya themselves, and with Kuñja Bābu. There were three trustees, Kuñja Bābu, Paramānanda, and Vasudeva Prabhu, whom we wanted to make Ācārya. One trustee one side and two trustees another side. So there was a case in the high court, so we read the will, so many things happened. But afterwards we found some defect in Vasudeva Prabhu and we could not accept them any longer, and many of us came out. And after some days...

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