

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

[Start of SCMSGLOBAL MP3 dated 82.02.25.D]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

...that to give us warning it has been shown like that. Just as the Lord Himself sometimes comes to teach us, taking what is impossible, taking Him in him only to show, so *bhāva bhakti*. What to speak of *bhāva bhakti*, it has also...

...

Mādhava Prabhu: ...yes, as usual, the meetings have not yet started, just preliminary discussions. I had a long discussion with Rūpānuga.

Śrīla Śrīdhara Mahārāja: Yourself?

Mādhava Prabhu: Yes. The President of the GBC, for this year, until the early morning hours, so I did not come this morning because I was so tired from the discussion last night. But he brought up many interesting points, and he requested that we'll not make the points known to the others in general so that his position does not become known by anyone because he's going to be the Chairman and he doesn't want to appear to be on one side or the other. So he said, he wants first of all to send his respectful obeisances to you, and that his main concern is that no one will offend Śrīdhara Mahārāja. He's afraid that anyone may offend you. He wants to avoid such things, because he feels it would be very damaging to anyone's spiritual life. So then he brought up some questions which I have for you.

Devotee: Rūpānuga's President of GBC?

Mādhava Prabhu: Rūpānuga, he's GBC.

Dhīra Kṛṣṇa Mahārāja: He's Chairman.

Śrīla Śrīdhara Mahārāja: For the coming year he has been appointed Chairman of the GBC.

Mādhava Prabhu: He came here many years ago and he was very impressed with your good self, and then recently he came when some of the...

Śrīla Śrīdhara Mahārāja: With Swāmī Mahārāja?

Mādhava Prabhu: Yes, he also came by himself I think.

Dhīra Kṛṣṇa Mahārāja: Nineteen seventy four was our first international festival. He came at that time.

Mādhava Prabhu: Then he came during the time when the GBC inquired about the Guru issue, also.

Dhīra Kṛṣṇa Mahārāja: Nineteen seventy eight.

Mādhava Prabhu: So he said he's always been very impressed, and he wants establish some relationship with you, but he's not able to do so now because of the social consideration.

Śrīla Śrīdhara Mahārāja: Eh?

Dhīra Kṛṣṇa Mahārāja: He wants to establish some relationship with Your Divine Grace, but because of the present unfavourable social environment he's unable to do so.

Mādhava Prabhu: Well, one of the main...

Śrīla Śrīdhara Mahārāja: What about Caru Swāmī, he says?

Dhīra Kṛṣṇa Mahārāja: Caru Swāmī, nothing, he said nothing.

Śrīla Śrīdhara Mahārāja: Now what is your decision, now?

Mādhava Prabhu: My decision is finalized.

Śrīla Śrīdhara Mahārāja: Finalized?

Mādhava Prabhu: Yes, before I went there, so I am staying firmly at your lotus feet. But he kept raising one point that I think is – maybe you can explain for us. That point is that he says, “Prabhupāda gave a general instruction that we should not associate with his Godbrothers.”

Śrīla Śrīdhara Mahārāja: Yes.

Mādhava Prabhu: He said, “This is a general instruction.” He said, “He may have given some particular instruction to some devotees that they can come here,” he said, “but in general he said we should not associate with them. And he said that this association means that we should not take initiation from them. That although he instructed particular devotees that they can come, he did not in particular instruct me that I can come. This instruction that he gave to the GBC also, was they could come to you for philosophical questions, was also given just to the GBC, and not to the others.” And this was his argument, one of his arguments.

Śrīla Śrīdhara Mahārāja: What does he say?

Dhīra Kṛṣṇa Mahārāja: He's saying that our Guru Mahārāja's general instructions...

Śrīla Śrīdhara Mahārāja: Yes: that I understood.

Dhīra Kṛṣṇa Mahārāja: “Do not associate intimately. Intimately means also, taking initiation, and such things. He’s saying, he gave another general instruction to the GBC, they can come and hear from you on some philosophical matters. But he did not tell the devotees who are under the GBC that they may come.” So he was saying that Mādhava, he did not get any specific instructions that he can come.

Śrīla Śrīdhara Mahārāja: Hmm? He has given specific instructions...

Dhīra Kṛṣṇa Mahārāja: Has not given to Mādhava any specific instructions. To a few devotees, he gave some specific instructions, Acyutānanda, Rāmānuja, some others, but he did not give him any specific instructions like that.

Mādhava Prabhu: So therefore, “I’m not following Prabhupāda’s order.”

Śrīla Śrīdhara Mahārāja: What specific advice was given to Acyutānanda? What was that? Not to come to me?

Dhīra Kṛṣṇa Mahārāja: No, that he should come to you and take your advices, instructions.

Śrīla Śrīdhara Mahārāja: Yes, in the beginning.

Dhīra Kṛṣṇa Mahārāja: Yes, and that’s where he mentioned you are *śikṣā* Guru.

Śrīla Śrīdhara Mahārāja: Yes. Hare Kṛṣṇa. Do you know anything what is the fate of my request, the letter requesting omission of the....

Dhīra Kṛṣṇa Mahārāja: Godbrothers.

Mādhava Prabhu: Yes, I told that to Rūpānuga, and he said, “Yes, this is a very good idea, that we should not do this.” He has agreed.

Śrīla Śrīdhara Mahārāja: Yes, very good.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja _____ criticise _____
_____ further publication will omit _____

_____ [?]

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____
_____ [?]

So, not any particular question to me?

Mādhava Prabhu: Well, this one point. How do I respond to him? I told him that Prabhupāda's instruction to us was to approach a qualified person who is spiritually giving instruction.

Śrīla Śrīdhara Mahārāja: ____ open. So that they may not be mishandled by the outsiders, so such precaution he must have pronounced, so that they may not be misguided and enticed, but not that the path of progress towards the higher realization of devotion that he has banned thereby.

Suppose you have come from some school to take Christianity. But there also that sort of instruction and request to the authorities must have been given previously, to the Catholic Church, or to any organization. That, "You must not mix with outsiders, so that your spirit may be disturbed. You must observe the authority." Just as in the case of the catholic, the Pope.

Such instructions are, precautions, are always given in every religious view or *sampradāya*, society. But still, who are seekers after truth, they may not care for that and they'll come out to seek the real, the concrete truth, not the stereotyped thing that was followed from ancient time. Everyone, more or less, they're under particular religious, social binding. And it is, as I told repeatedly, in *Bhagavad-gītā*, *sva dharme nidhanam śreyaḥ, para-dharmo bhayāvahaḥ*.

[*śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt
sva dharme nidhanam śreyaḥ, para-dharmo bhayāvahaḥ*]

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

Very strongly here it is advocated, that, "Don't leave your own religion, conception of your spiritual duty. Don't leave your present position. But rather you should die, and after death, some change may come. Don't leave your position." Then,

*sarva-dharmān parityajya, [mām ekaṁ śaraṇam vraja
ahaṁ tvām sarva-pāpēbhyo, mokṣayisyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

It is also there. So it should be considered that maintain our present position, we are recommended so strongly because we may not fall down. But if I get chance of advancing, then with risk we must try to go ahead, if such opportunity I get. No risk no gain. But I must be sure that I'm advancing, in the name of advancement I'm not going down. That sort of self satisfaction, self decision, clear conscience, we must have. I'm going ahead. Not in the name of going forward, I'm going down. Mainly I'm justified to leave my present

consolidated position. *Sva dharme nidhanam śreyah, para-dharmo bhayāvahah.* The duty, in the consciousness of which you have taken your stand at present, rather die therein, don't leave the position. Very strongest terms it is told there, but again there is, *sarva-dharmān parityajya*, if that clear call of advancement will come, one cannot but take the risk of advancing, going ahead.

Mādhava Prabhu: Mahārāja...

Śrīla Śrīdhara Mahārāja: Yes.

Mādhava Prabhu: So another point that he made, criticism, was that, about yourself, that you did not follow the order of Bhaktisiddhānta Saraswatī about the GBC, that instead you wanted to establish one Ācārya, and uhh...

Śrīla Śrīdhara Mahārāja: I can't follow.

Dhīra Kṛṣṇa Mahārāja: He is saying that Rūpānuga has brought up this criticism against yourself that Śrīla Bhaktisiddhānta, he wanted that among the GBC of Gauḍīya Maṭha, who were successful, that a self-effulgent Ācārya should come forth...

Śrīla Śrīdhara Mahārāja: Then wrong information. The GBC was in our favour. The GBC, after the tenth or thirteenth day of departure of our Guru Mahārāja, GBC was formed. Then there was division, and five against, and eight in our side, we followed GBC.

Dhīra Kṛṣṇa Mahārāja: Well they're saying that *you* created the division.

Śrīla Śrīdhara Mahārāja: No. Yes, I created means I supported, and got in my side eight in number, in the beginning. And then in the next stage, when I was frustrated, two years after, then of course I left. The minority GBC, they put a case on high court, on the basis of the will, and the case was going on between two parties. Then the majority portion, the number eight, they're in possession, mainly more than eighty per cent of men sided on our side, came on our side. But after two years when I had some cause to be frustrated with the Ācārya, then I retired. And then after long time, after twelve years after the departure of our Guru Mahārāja, I affected a compromise between the two parties, the two litigating parties.

Dhīra Kṛṣṇa Mahārāja: But Rūpānuga he's saying that in the letter he received from our Guru Mahārāja, that our Guru Mahārāja is saying that *you* are responsible for disobeying the order of Bhaktisiddhānta.

Śrīla Śrīdhara Mahārāja: No. I supported a particular party, their division, and I supported one party according to my own opinion. But the GBC divided, thirteen members, five one side, and eight another side.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: I was in the party of the eight team, majority.

Devotee: _____ GBC _____ [?]

Śrīla Śrīdhara Mahārāja: I am not a member of GBC.

Dhīra Kṛṣṇa Mahārāja: Right, but you told us...

Śrīla Śrīdhara Mahārāja: But when that eight again formed full GBC, eliminating those five, and they had requested me very earnestly to be a member of GBC, but I refused. I did not enter into GBC any time. I was always outside.

Dhīra Kṛṣṇa Mahārāja: Right, but you said that Siddhanti Mahārāja said that your influence was so great that you convinced.

Śrīla Śrīdhara Mahārāja: Yes, and my support of this party, majority party, my support was very valuable. And they say, for my support, they got the majority _____ Siddhanti told. But I had also in my mind, I did according to my conscience clear, and I had in my mind that Professor Sanyal, his support was most valuable, Professor Sanyal. But Siddhanti said, “No, your support was most effective.”

Dhīra Kṛṣṇa Mahārāja: But what did the five want?

Śrīla Śrīdhara Mahārāja: What?

Dhīra Kṛṣṇa Mahārāja: The five, the eight wanted Vasudeva, were in favour of Vasudeva, and the other five, what did they want?

Śrīla Śrīdhara Mahārāja: They wanted many Ācāryas. Generally those five, they were opportunist. So, we wanted to purify the mission, at least I, and many like us, wanted to purify the mission, because those five were, generally _____ just as Bon Mahārāja. Then there was Nemi Mahārāja, then Kuṅja Bābu, who was exploited for his family interests. And so many, they were something like notorious for their ill conduct. But we wanted to purify.

Devotee: _____ Paramānanda Prabhu.

Śrīla Śrīdhara Mahārāja: Paramānanda _____ [?]
Paramānanda, Bon Mahārāja, Nemi Mahārāja, Bhārati Mahārāja _____ [?]
Professor, Sundarānanda, Tīrtha Mahārāja, Keśava Mahārāja.

Devotee: Keśava Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Mahārāja, they say that you are against things like GBC in principle, because you like dictatorship...

Śrīla Śrīdhara Mahārāja: When I left I was requested by Sanyal whom I revered to certain extent. Now the decision of the GBC, that's the second GBC, “You must obey.”

But I told, ‘No. GBC, I have no charm for GBC. And the property under GBC, who has got some temptation for that, he’s compelled to obey the GBC. But I want to serve under the guidance of a Vaiṣṇava. So, wherever I shall find a Vaiṣṇava, my interest will be to serve under his guidance. And if I don’t find, I shall retire and I shall follow my own conscience.’ That was my statement, at that time, a little harshly.

So much so, that the different parties wanted to make myself as Ācārya, the Keśava Mahārāja’s party, the Mādhava Mahārāja’s party.

But I refused. ‘No. Because there are senior brothers, there are many, senior members, and I won’t be able to follow their guidance. I want to keep my conscience clear. So, because I won’t be able to follow them, who is their majority, so I did not take the position of the Ācārya offered by them. I came here to live separately. I tried once, but when failed, then I thought that I will not remain subservient to anyone in the mission.

Dhīra Kṛṣṇa Mahārāja: So, the point that they have to question is that, see, they heard from our Guru Mahārāja that Śrīla Bhaktisiddhanta’s order was that a strong governing body be formed.

Śrīla Śrīdhara Mahārāja: “Form a Governing...” in his last days that was published in a paper. “Form a Governing Body of ten or twelve, but Kuñja Bābu will manage as long as he lives. Kunja Babu’s intelligence excels that of all.” Then, last words: “I am indebted to Professor Sanyal, Bhakti Sudhakar Prabhu.” Then, “Vasudeva may help to preach the *rūpānuga* instructions. Bhāratī Mahārāja should to look to the Mission.” So several, such sayings were there.

Dhīra Kṛṣṇa Mahārāja: Didn’t he also say something about love and rupture?

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: Should have the same end?

Śrīla Śrīdhara Mahārāja: Then he told Kuñja Bābu, he asked Kuñja Bābu, “To be courageous and callous.” He asked Kuñja Bābu. “Love and rupture,” yes two words. “Both desirable if for Kṛṣṇa, if we are to face rupture or love, we must do it for Kṛṣṇa.” That was one point.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Mādhava Prabhu: So, Mahārāja, did Bhaktisiddhānta Mahārāja ever say that one Ācārya should not be chosen?

Śrīla Śrīdhara Mahārāja: One Ācārya?

Dhīra Kṛṣṇa Mahārāja: Did he ever say that they should not select only one Ācārya?

Śrīla Śrīdhara Mahārāja: No, never. He was silent about the question of Ācārya.

Dhīra Kṛṣṇa Mahārāja: Didn't everyone wonder?

Śrīla Śrīdhara Mahārāja: But whatever he, he was sick, what he told that was not we have thought, we thought afterwards the Governing Body would select some Ācārya. When the Governing Body was formed, that day Mādhava Mahārāja, he was Hayagrīva Brahmācārī, he proposed first that, "Who will be the Ācārya? We shall go out for preaching, and people will come to inquire, 'who is the next successor of your Guru Mahārāja? What should we tell them?'" Kuñja Bābu, the management with whom he was he was little enraged. "That we shall see, year after, why you are so busy with that question?" And he was silenced.

Mādhava Prabhu: Another point that he was interested in was the idea of the GBC being above the Ācāryas. You have said that that is not correct.

Śrīla Śrīdhara Mahārāja: Eh, what does he say?

Dhīra Kṛṣṇa Mahārāja: He's saying that Rūpānuga, or this position was expressed, that the GBC they're the ultimate authority.

Śrīla Śrīdhara Mahārāja: They?

Dhīra Kṛṣṇa Mahārāja: They are ultimate managing authority.

Śrīla Śrīdhara Mahārāja: They are?

Dhīra Kṛṣṇa Mahārāja: The ultimate, final.

Śrīla Śrīdhara Mahārāja: Ultimate authority.

Dhīra Kṛṣṇa Mahārāja: Above even the Ācāryas. And you have said previously, this is not the correct understanding.

Śrīla Śrīdhara Mahārāja: Yes, I told. I told. The management is the function of the *kṣatriya* organizer, and the Ācārya, they are of *brāhmaṇa* class. An Ācārya should not be put at the disposal of the management. That is my opinion. There should be some Ācārya Board. Another committee there may be, the experts in the *śāstric* knowledge. They may be consulted, why the Ācārya? And GBC will manage under Ācārya Board: that is my conception. The management is the activity of a *kṣatriya*. And the Ācārya: that is the function of a *brāhmaṇa* who are more given to philosophy and *śāstric* knowledge, but that does not care much for the organization. They are more devoted to the philosophy, to the ontology, to the spiritual practices, and the spiritual enquiries, and the publishing of the *śāstra*, etc. Their time should be more devoted towards that. The ontological side, they should represent. And the money matters and the administration, that may be with the GBC, the GBC. And they should be under the direction of the Ācāryas. That is my point. I don't approve that the GBC, that the Chairman he'll be with the Ācārya Board and the

Governing Body mixed, and the Chairman will be one GBC. That is dishonourable to the Ācārya. Ācārya, they should be more or less to be thought like having some Divine representation, so faith, more faith in the Ācārya than the administrators.

Just as in *varṇāśrama*, the *brāhmaṇas* are Ācārya. They do not make much of the monetary and the administration. Money is given to the *vaiśya*, finance. First knowledge, second administration, *kṣatriya*, third finance, and fourth general labour: that is the ideal *varṇāśrama*, in the Vedic expression. And here begins the Vaiṣṇava cult, in a very crude form and then it advances towards, *varṇāśramācāravatā*, in *Rāmānanda-Samvāda*. First began with *varṇāśrama*. Then, it is developed into Kṛṣṇa consciousness gradually. The basis is *varṇāśrama*. So in this mundane world *varṇāśrama* should be the system through which people have connection with the spiritual life of high type.

Mādhava Prabhu: So when the Ācārya is a GBC?

Śrīla Śrīdhara Mahārāja: Ācāryas, they may consult with one another, real Ācārya, sincere and real Ācārya who has got more affinity towards devotion and the *śāstra* and ontology. More attraction towards that, than to make money and men: that should be the symptom of an Ācārya. He will be more or less indifferent to the material acquisition. And his tendency will be towards higher realizations, and he'll try to distribute that amongst the people, in such way. And the administrator, financial administration, all these things, that should be done by the experts of that department. But the cultivation of the *śāstra*, and the realization of the truth, and suggestion what should be done about the publication of *śāstra*, all these things. And such education, may be in charge of the syllabus in the school, colleges, all these, the knowledge department, that should be with the Ācārya. And the property dispensation that may be under the guidance of the Ācārya: or collaboration. Management must not go to control the scholars.

Mādhava Prabhu: So when the Ācārya is a GBC is that some conflict?

Śrīla Śrīdhara Mahārāja: Ācārya Board, about the spiritual matters the Ācārya Board's decision will be final. And in consonance with that, the Administrative Board, they will try to manage.

Mādhava Prabhu: There is no conflict if one is both Ācārya and GBC?

Śrīla Śrīdhara Mahārāja: Then, a general body of them and another, I told, suggested, that the experts in the *śāstric* knowledge may not be Ācārya but scholars, they can help the Ācārya. And also the GBC minimised to keep harmonious connection.

Dhīra Kṛṣṇa Mahārāja: He's saying, is there any problem for an Ācārya to also be a GBC, administrator?

Śrīla Śrīdhara Mahārāja: Ācārya may be GBC, but who is not Ācārya, he will go to control Ācārya that is awkward. Non Ācārya will go to control Ācārya that is awkward thing.

Dhīra Kṛṣṇa Mahārāja: Yes, very clear.

Śrīla Śrīdhara Mahārāja: Ācārya must have such reliable position, not a man of suspected character. And the zone that also may be in an ordinary sense, but the stalwarts of every zone, they should have some free choice of their Ācārya, whom he can really put faith in, he will take him good. Because he's in a particular zone, without his free choice he's forced to take that man as Ācārya, he has no faith, he has forced initiation, that is also not good. They should be allowed to select their Ācārya whom they can really put faith in. An ordinary man in a particular zone, he can take the Ācārya, he's primary student. Primary students they will have the local school. But those that can go out and mix with all the Ācāryas, they should be given chance to choose their own Ācārya, Gurudeva. It will be natural. The faith will have its full play. It's a question of faith, not of administration. The question of faith has the first importance, if one is naturally bought. The transaction of faith, free faith, free relationship, free choice, otherwise only administration purpose, one is forced to accept a particular Ācārya. That, I think is unnatural, artificial thing. So when administration comes to take the first position, then these things will come. Free transaction, sincere and free!

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Mādhava Prabhu: There was a rumour that you said that the GBC meeting was meaningless, because it is all relative.

Śrīla Śrīdhara Mahārāja: All?

Mādhava Prabhu: Relative.

Śrīla Śrīdhara Mahārāja: _____ I don't think that GBC is supernaturally a perfect body. I don't think. As much as they will come with their decision to the Absolute truth, as I can conceive, I shall give so much value to it. I have got some knowledge, and I am not going to submit my own spiritual experience blindly to anyone and everyone. Last year I told after the decision of the GBC, 'It is unfortunate and injudicious.' A bold remark I made. I've got my own _____ logic.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Eh? _____ [?]

Bhāratī Mahārāja: Prerogative?

Śrīla Śrīdhara Mahārāja: No. The world of consideration _____ a range of a particular universal discourse, universal discourse, logical term: the point on which we're discussing, the range within the range.

When I was in Madras, one judge, Rāmānuja, named Vallabhacari, afterwards he was the chairman of the Supreme Court of India, Supreme Court from Madras, when one day I approached him, he told that, "Swāmīji, I have no faith in any organization, because I have reason to believe that in Ancient India, in the Ācārya in the preaching system, there was no organization, all individual enterprise. In *Purāṇa*, in Vedic time and in other time,

always we find that no organization in the religious matter we found, no trace. It came with the Buddhists first, and they're out of Vedic culture, *veda namaniya*, they did not accept *Veda*.”

I only replied him, that, *sango śakti kalau yuge*. It is mentioned in scripture, Vedic, *Vedānta* scripture somewhere...

[End of SCSMNJ MP3 dated 82.02.25.D]

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