

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

[Start of SCSMGLOBAL MP3 dated 82.02.25.E]

Śrīla Śrīdhara Mahārāja: ... the professors of Sanskrit, professors, *paṇḍitas*, Ācāryas, they're all individual case, that according to their scholarship, according to their honesty, *śāstric* knowledge, their realization, they will sign this, could make many disciples. But not that, and only following his disciples of course, but none in an organized way. He must be disciple to that person, cannot be, that system was here. That is artificial. In our case what should we do?

I came from a *brāhmaṇa paṇḍita* family of high, good name. Then, we had our family Guru, but I had no faith in them, as *grhastha*. From my childhood, I thought that I must have a *tyāgī* whose life is exclusively given for the truth. I must have such a Guru. I want to improve my connection, my condition, so from childhood I had such aspiration.

Then suddenly, when I was fourth year student, my age was twenty two or three, suddenly a change came, and it seemed very typical change. And at that time I came across the life and teachings of Mahāprabhu. And almost I surrendered. Then afterwards when I had to search for Guru, then necessarily: 'who is the best man, best soul in the *sampradāya* of Mahāprabhu?' That was my quest.

I searched in different places. So many Goswāmīs, they're *paṇḍitas* but they have no renounced life, the *śāstric* knowledge, but they're all family men, many, in dedicated life. And those that are apparently dedicated, this *bābājī* class, in our section they were notorious for their character-less-ness and also for their ignorance, want of knowledge, mostly, in *śāstra*, the *bābājī* class. Some sort of *bābājīs* given absolutely to knowledge of *śāstra* can be found, but still not so much impression in their advices, instructions, or words.

At last I came to Ācārya of Gauḍīya Maṭha. I found exclusively, exhaustively devoted to Mahāprabhu, and with strength, so much inestimable strength and exclusive adherence, following the instructions of Mahāprabhu. And I gave my head there. _____ [?]
This is my position.

So I have my independent characteristic, in my own way from the bottom, from the foundation of knowledge which I have acquired. Some family contribution, in my family there was the *nyāya śāstra*, Indian logic, then *Purāṇa*, and *Bhāgavatam*, and the *Smṛti*, all these departments of *śāstra*. Not so much *Vedānta* of high type: that had not cultivated there.

So Prabhupāda accepted me with a little, greater affinity, affection. I may not mention every personal question, but generally my example and personality had some respect in the Mission. Hare Kṛṣṇa.

Mādhava Prabhu: The letters from Rāmeśvara Mahārāja to yourself, they want a copy of those letters, to see what offense has been made.

Śrīla Śrīdhara Mahārāja: What offense?

Mādhava Prabhu: What offense? I explained that Rāmeśvara had written one letter that was offensive, and they want to know what it is that he said.

Śrīla Śrīdhara Mahārāja: Offense to whom?

Mādhava Prabhu: To yourself.

Dhīra Kṛṣṇa Mahārāja: To you.

Śrīla Śrīdhara Mahārāja: Who says it is offense?

Mādhava Prabhu: I was explaining that Rāmeśvara had written a letter which you became offended by.

Śrīla Śrīdhara Mahārāja: In his position of an Ācārya he came to call for explanation why I had given initiation to someone whom was already initiated by him. But the fact that I faced, that the disciple lost his faith in Guru, and knowing that the Guru also rejected the disciple. And the rejected disciple came to me. I delayed and enquired, and when I was satisfied; generally I tried to reinstate his faith to his former Guru, he might have committed an error. But with some evidence also he came out that he could not put his faith in the Ācārya, for some undesirable deeds, and also no possibility of reinstating his faith in his former Ācārya, Rāmeśvara. Then I came to know that Rāmeśvara Mahārāja when he came to know that he has lost his faith in him, he rejected him. When Rāmeśvara Mahārāja had rejected him, I came to know by some evidence: then I gave him connection.

Mādhava Prabhu: Would you like them to have a copy of that letter?

Śrīla Śrīdhara Mahārāja: What I wrote to him?

Mādhava Prabhu: No, his letter...

Dhīra Kṛṣṇa Mahārāja: No, Rāmeśvara, his letter to you.

Śrīla Śrīdhara Mahārāja: The copy is here, three letters or two letters, perhaps there's a copy with Akṣayananda Mahārāja.

Dhīra Kṛṣṇa Mahārāja: Yes, they would like to see.

Śrīla Śrīdhara Mahārāja: They may like to see, yes you may take. We're keeping a copy here of the letter.

Rāmeśvara Mahārāja is calling for explanation from me from the absolute position of an Ācārya. But I do not look on him as an Ācārya holding some absolute position. And plainly speaking, I think that my experience about the spiritual world and position of the Ācārya is superior to him. And it is somewhat accepted by his own Ācārya, Swāmī Mahārāja. It shows his ignorance, that he's 'master' of the world, of a particular province, a particular section.

It is not a property of this world that we should demand. The atomic *jīva* is free. *Jīva* is endowed with free will. That cannot be dealt like a property, material thing. Our Guru Mahārāja, his ideal was to deal the disciples in general, that a leaf, a flower, offered to the Deity, how should one deal with the flower? Flower when come in connection with the Deity. So soul is offered to the holy feet of the Deity, of Kṛṣṇa, he should be considered as honourable, as pure. And he used to give *praṇāmas* to the *śiṣya* also. But there is such estimation in the background. And whenever the Guru is compelled to punish or to abuse the *śiṣya* that is his *pralapita* [?]: that he's possessed by particular tendency only, particular emotion that he does so, not in normal position. When Guru goes to abuse and punish the disciple, at that time he's not considered to be in proper mood, but the mood of punishing that especially comes from Kṛṣṇa. That is *pralapita*, abnormal. And normally they say that as giving flower, and I have offered him to the holy feet of Kṛṣṇa, so he should be seen with some respect. The *śiṣya* should be seen with some respect. That is the ideal. He's living, soul, and he wants to go to Kṛṣṇa and comes for my help. He's not my slave, but honourable relation.

We are taught from the position of a man who's endowed with delegated power, not naturally.

Rank is but the guinea stamp, man is the gold holder. Everywhere, the stamp and the man, the rank and the man, both should be considered. The rank is not everything.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: You can see the letter from Akṣayānanda Mahārāja _____ [?]

Mādhava Prabhu: So he likes very much that I go there and speak with him on regular basis. He wants that I go there...

Śrīla Śrīdhara Mahārāja: Who?

Mādhava Prabhu: Myself, Rūpānuga.

Śrīla Śrīdhara Mahārāja: Rūpānuga Prabhu wants that you should go there and?

Mādhava Prabhu: Regular way to communicate with him about what is going on from here, because he does not know.

Dhīra Kṛṣṇa Mahārāja: He wants, Rūpānuga wants that Mādhava Prabhu may come there and inform him of what is coming from this side.

Śrīla Śrīdhara Mahārāja: About _____ [?]

Mādhava Prabhu: The main topic of discussion of the GBC meeting is yourself, and the devotees who are coming to you. So he wants there to be communication between this side and that side so that any problems come up they may be clarified easily.

Śrīla Śrīdhara Mahārāja: I have no any special desire for this, only that will come to me, my first tendency will be to avoid them. But if I can't avoid then I shall give some attention. And then if I find that they desire help then I will try to render help according to my small position. That is my principle all through. I don't like to go against the GBC, nor I like to submit to their decision. They're independent. I am also independent. I'm not going to interfere with their activities. But when that report of their activities comes to me by anyone and seeks some advice from me, I give my, I'm independent man, I give my own instruction as I understand to them. And they're free to take it or not to take it. That is my position, open position. I'm not sold to any plan of my life, specially, and my plan always in the line of compromise. I'm not _____ but my tendency is always to minimise and compromise and harmonise. My general nature is such. But still I'm a man of independent understanding, and independent opinion, and independent realisation, and I differ from many of our own section. I can't submit to their realisations, their thought, their advice. I'm independent of them. I don't go to interfere with anyone's activity, but when it comes to me I give my independent decision, and generally I stick to that, whether they take it or does not take, it does not matter much with me.

So I'm not their friend, neither their foe. More friend than foe, but still I have my own understanding, own conscience, and I'm open to all that come to me for advice, I give them advice _____ But I have no time, nor age, nor energy to take any responsible charge of anyone or any action _____. And it's clear, when I was young I had also no such mentality.

I have got three stars with much influence on me. One is _____ that means some childish and some creative nature, childish and creative nature, mainly. And Brhaspati, vedavit, a sober and master of ontological type _____ represents indifference, independent characteristic, without caring anyone, and no aspiration, even for the disciples _____ and if some connection _____ that is the nature of Sun, the spirit of our own highest benefit in my life. And to give us that connection is really the Sun, a very auspicious condition. And also the Brhaspati has a favourable relation with Moon. That is also very good I am told. But still I have not got that. I've got some ontological knowledge but my understanding does not allow me to organise, and give shelter, to take responsibility of any Mission _____ of any high standard: that won't allow. And _____ and some frivolousness with simplicity to mix with the child, childishness, childish simplicity and _____ that _____. And Brhaspati, the solar, the ontological capacity, and strong common sense, and clear decision, all these things. And the soni [?], the habits of abnegation, not of accommodating temperament. That is the present characteristic in me.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

So you are to go back this night?

Mādhava Prabhu: No, no. I will go tomorrow night.

Śrīla Śrīdhara Mahārāja: Tomorrow morning, oh, night, there is time.

Mādhava Prabhu: Yes.

Śrīla Śrīdhara Mahārāja: You may think what to do. If you like you can take the letter.

Mādhava Prabhu: Ok.

Śrīla Śrīdhara Mahārāja: They may not find anything objectionable. First you see if there's anything objectionable. The play is of hesitant tone.

Dhīra Kṛṣṇa Mahārāja: Challenging, they have a challenging spirit.

Śrīla Śrīdhara Mahārāja: And now, perhaps as a policy they want to express that, 'I'm not to be blamed. But there are some followers of Swāmī Mahārāja who has taken me, dragging me to this position which is blameable.'

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: 'And Dhīra Kṛṣṇa Mahārāja, and he's the most wretched person who has taken this bold step, revolting against GBC. And he's trying to establish a second organisation, taking my name, to fulfil his own ambition.' Something like that their complaint is.

Mādhava Prabhu: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: But I find that Dhīra Kṛṣṇa Mahārāja has got, it is my opinion, he has got very clear thinking to catch the purport of the *śāstras* very finely. And he is impressed by my decision and my representation of the *śāstric* knowledge. And I'm convinced, not only he, but many of my God-brothers, they appreciated my way of thinking, in the ontological.

Even our Guru Mahārāja, he had asked the editors of papers, "Try to collect Śrīdhara Mahārāja's articles, then the standard of your paper will be higher."

With Sraman Mahārāja, who is now Ācārya of Caitanya Maṭha, he was editor of *Nadiyā Prakāśa* daily, and to him I wrote an article from Bombay Maṭha about Bhaktivinoda Ṭhākura. And that was published in *Nadiyā Prakāśa* and Prabhupāda read that, and remarked that, "Try to collect such articles for your paper, then the standard of your paper will be higher."

And my Sanskrit passage only one poetry was published during Prabhupāda, that was very much appreciated by him. And also my lectures and arguments reported to him several times by many canvassers, and he appreciated. And even my senior God-brothers in the living time of our Prabhupāda, he used to ask me to repeat what we heard from Guru Mahārāja and I represented and they're satisfied.

I have got some special capacity of catching the fine ontological points and to represent. So when Guru Mahārāja was present I got some appreciation. I have got some faith, confidence, in my own decision, spiritual decision on that plane. And I feel that I have got some experience about the Gauḍīya Vaiṣṇava ontological things. So I cannot submit to anyone and everyone, to their decisions. That seems to be childish to me. This is not self

conceit but away from the *taṭasthā*, from *taṭasthā* temperament which I am describing for any other, without concerning myself. Impartial, as an impartial judge, this is my knowledge, in my dealing, in my frame of thinking. I don't care for any future ambition, still any necessity of caring other's opinion so much. My life is finished, almost finished _____ [?]

About two years ago one my experienced law God-brothers told that, "Your disinterested nature and strong common sense, has given you some unique position in the Mission, whole of the Mission. Non interested nature and strong common sense in the spiritual realm also."

Gaura Hari.

I do not want any help from others. At the same time I do not want to submit to them things that I have, to submit to anyone, of the present living persons. So my good, of general respect I shall have to say _____ [?]

And I also revere Swāmī Mahārāja for the great magnitude of work he did, beyond conception. So I say that *śaktyāveśa avatāra*. So much personal capacity, strength, that some divine force came to work in his favour.

_____ It is damaged [?]

Devotee: No.

Śrīla Śrīdhara Mahārāja: If any _____ I have cited in the talk has been recorded?

Devotees: (Group laughter?)

Śrīla Śrīdhara Mahārāja: You caught me.

Dhīra Kṛṣṇa Mahārāja: I won't distribute this recording.

Śrīla Śrīdhara Mahārāja: Yes, you may distribute.

Devotees: (Group laughter?)

Dhīra Kṛṣṇa Mahārāja: Alright I will.

Śrīla Śrīdhara Mahārāja: What I am within me, the people will know and they will abuse me.

Devotees: (Group laughter?)

Śrīla Śrīdhara Mahārāja: What I am, if I need to be abused it will be well and good, any offenses _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Ha, ha, ha, ha. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Śrīla Śrīdhara Mahārāja: _____ [?]

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Then, should we stop here?

Devotees: (Group laughter?) Yes Mahārāja.

Dhīra Kṛṣṇa Mahārāja: Yes, but the more that you reveal to us about yourself, the more we become attached to your lotus feet.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. That is also captured here.

Devotees: (Group laughter?)

Śrīla Śrīdhara Mahārāja: So they say that, “Dhīra Kṛṣṇa Mahārāja, he’s the root of all this evil.”

Devotees: (Group laughter?)

Śrīla Śrīdhara Mahārāja: “So this year, GBC meeting mainly concerning this nasty fellow.”

Hare Kṛṣṇa. But I cannot, I like them, I love them, but I can’t betray my conscience towards Mahāprabhu and Gurudeva. My own sincere understanding about Mahāprabhu, and spiritual scriptures, and Gurudeva and Vaiṣṇava, what I know I can’t betray them for the acquisition of the favour of GBC. I can’t sacrifice them. But still I think that I love them. I love them for Swāmī Mahārāja. He had affection for me. And it is a great work he has done for Mahāprabhu, so laudable. A blind man also can see what magnitude of service he has done for Mahāprabhu. For his connection, still affection and I’m well-wisher of ISKCON. They may believe or may not. This is the question of my heart. If I don’t love them as a child of Swāmī Mahārāja then think I do injustice to the cause of Gauḍīya Vaiṣṇava *sampradāya* as well as my faith in my obligation to Guru Gaurāṅga, and *Bhāgavata* and *Gītā* and Vedic knowledge. I can’t commit suicide. I cannot be a traitor to my own self, to my own understanding and sincere realisation. That is my position.

Jaya om...

[End of SCSMGLOBAL MP3 dated 82.02.25.E]

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