

[Transcribed by Śrīpad Janārdan Mahārāja, B.K Asrāma Mahārāja, and Śrī Hara dd.]
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Parvat Mahārāja: We hear that, when one accepts a spiritual master, then the spiritual master, we heard, if the disciple does not finish his *sādhana* in this life, then the spiritual master will have to come again in the next life. And I want to know if that means that the same *jīva*, who was acting as a spiritual master in this life-time, will appear in the next life-time. What is the situation?

Śrīla Śrīdhara Mahārāja: So, it is said that,

*ācāryam mām vijānīyān, [nāvamanyeta karhicit
 na martya-buddhyāsūyeta, sarva-deva-mayo guru]*

["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]

Suppose a *jīva* has begun his spiritual life under the guidance of a particular *ācārya*, and the *jīva* could not attain perfection, and the *ācārya* went away. And next time, he will get... in next birth, in that birth also he may get help from *śikṣā-guru*. And also, after that birth also, he may meet *guru*. But, that very *jīva*, through which he was taken up, may not come; in any other form, in any other *jīva* also he may come. It may be possible.

Not only that, Narottama Ṭhākura says - his *guru* was Lokanāth Goswāmī - Narottama Ṭhākura is praying,

(kabe lokanatha mora hatete doriya, samatidei rupa samhita diya?)

“I aspire after the day when my *guru* Lokanātha, will take me by the hand and will take me to Rūpa Goswāmī – Śrī Rūpa Mañjarī. And I shall get there, my appointment of eternal service in the camp of Lalitā - Rādhā-Govinda.”

It is also possible. So, only mundane figurism must not be thrust in the conception of *guru*. *Guru* can come to the disciple in any mood, in any figure, any colour, any place, any time. The connection with the... So, it is said, *ācāryam mām vijānīyān*. *Guru*'s position is extensive, comprehensive, unlimited. In any way, any form, he may come, or not come.

His concern is to be benefitted in a line, and not to quarrel with this *guru*, that *guru*. In the general sense, of course, we should abide by the rules of *guru*; and the... every moment we shall change a *guru*, that will hamper our cause. It is not desirable, with our whole attention as we can command, we will submit to *gurudeva*, because, I'm very low and that is very high. To command my whole attention, then I can understand a little. So, to collect all our scattered mind, attention, to one point; so that it may be utilized to its highest extent, to

catch the word. *Guru* should be thought, 'He's perfect, may not be perfect, but... just as the child, to him the mother should be conceived as the most affectionate. So many mothers are there, but feels his respective mother. That must have some special dealings and affection, and we should take the advantage of that. But, then, suppose the mother dies, then none will come to help the child for its nurturing and well being? Anyone may come, and help the child; even more than motherly affection may be found somewhere else. It is possible.

So, we must be awake to our real interest. Why *guru*? What for? What is *guru*? Only, not making much with the form, but the material for which I have come to *guru*. What is that? We must have to understand that, we must have to calculate and realize our *guru*.

Sometimes even, though very rarely, *guru tyag* is also necessary. Sometimes, most unhappy circumstances, one has to give up his *guru*. Such is also mentioned; not happy, not very cheap; very, very rarely, even it is possible that one may give up his *guru*. *Smarta guru*, the Jati Goswāmī, the *kula guru*, the sectarian *guru*, they have to be left, and to come to *vaiṣṇavād guruḥ*.

*avaiṣṇavopadiṣṭena, mantreṇa niryam vrayet
punaś ca vidhinā samyag, grāhayed vaiṣṇavād guruḥ*

[“One who accepts the *mantra* from a *guru* who is a non-devotee or who is addicted to sensual pleasures with women is doomed to a life of hell. Such a person must immediately approach a genuine Vaiṣṇava *guru* and again accept the *mantra* from him.”]

[*Nārada-pañcarātra*] [*Hari-bhakti-vilāsa*, 4.366]

Worshippers of other gods, they're advised to leave their own *guru* and come to a Vaiṣṇava *guru*. And in Vaiṣṇava *guru*, also there is gradation.

So, we must have to feel, to come face to face with truth, for which *guru* is necessary, and which *guru* will impart. *Guru-lakshan* is there, the symptom of a *guru* is there, and the symptom of a *śiṣya* is there.

So, *guru*, the *avadhūta*, he had twenty-four *gurus* -giving respect [*Śrīmad-Bhāgavatam*, 11.7.33-35]. And *śikṣā-guru*'s importance is also not undermined, in *Caitanya-caritāmṛta*.

śikṣā-guruke ta' jāni kṣṇera svarūpa, [antaryāmī, bhakta-śreṣṭha, - ei dui rūpa]

[One should know the instructing *guru* to be Kṛṣṇa Himself. As *guru*, Kṛṣṇa has two forms as the Supersoul and as the best of devotees.] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.47)

Even we can see. Where there is real devotion, if we can trace, there is *guru*. Higher devotion, there is *guru*. And *guru* won't come into clash, fight each other. *Guru* won't come to fight with each other. They have got their intimate connection, helping one another, that should be the type, when in real position, and development, *guru* fighting one another, that is not desirable and not of higher type. Some must; mundane necessity may be there for fighting.

So, it is general. I'm dealing always with this: the relative and the absolute. First, the relative position, we must maintain our own position, that we may not have to go down. And next, to try for a higher realization, advancement, that is necessary.

So, our adherence to *guru*, real *guru* is *guru-jñāna* and *guru* identified; and also the instalment of knowledge that we have got from *gurudeva*, then, if it is possible that a higher instalment I may get from another figure. If I accept that, that is not disregarding the *guru*; the higher study, higher study. *Gurudeva*, before giving me higher training, he departed and higher training is necessary for me, if it is available anywhere, if I get that, what will be the harm? I'm not going to kill, to behave very rudely with the *guru*. *Guru* will be satisfied, "Yes, (.....) this, you have got it."

The blind faith is always dangerous. What we shall do, do with open eye, and the eye should have the power to see; not blind eye. Hare Kṛṣṇa. And formal change is also not being necessary. "Yes, I'm there." And in particular case, even formal change may be necessary. But in the general case, one must stick to *sad-guru*, and won't leave him, leave him.

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

At the same time, *sarva dharmān* [*Bhagavad-gītā*, 18.66], we are to adjust to this: local and absolute, questions; to apply in our own case.

And here, no question of renouncing the *guru* has come ... is coming.

"What *Gurudeva* told, I could not catch the whole thing. Perhaps by the help of anyone, I'm getting more light and more knowledge about what he wanted to make me understand. By the help from any other place, I'm getting more understanding what my *Gurudeva* wanted me to understand, I'm getting. He is not here, but if from some other source I can understand what *Gurudeva* wanted me to understand; where's the harm? My allegiance to him will be more increased. He wanted to give me such and such things, but unfortunately he departed, I could not get all these higher things. But now fortunately, from some other quarter, some light is given to my previous experience, in such a way; that I find what my *Gurudeva* meant me to give, that was more and more higher." ...

[*pārtha naiveha nāmutra, vināśas tasya vidyate*]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

Thereby I'm not going to insult my former *Gurudeva*.

"*Gurudeva*'s gift I could not appreciate. What he wanted to give us, I could not understand wholly, and it is not possible also. But, if by the help of another gentleman, I can more clearly

understand what *Gurudeva* wanted to give me, then there is no harm. Only misgivings, suspicions, and some other engagements, and some other motive: that may dissuade me from such, getting knowledge from outside. “You must confine to that. And don’t try... if you try to get more light from some other to understand what you have, if you do, then you are a non-believer.” We don’t think it is such.

When, Mahāprabhu went to Purī, there was one; met Sārvabhauma, and Sārvabhauma and his students could not accept Mahāprabhu as Lord Himself.

“A good scholar and *sannyāsī*: young *sannyāsī*.” Sārvabhauma proposed to his brother-in-law, Gopinātha Ācārya, that, “He’s too young; and now He has taken *sannyāsa*. It will be very difficult for Him to maintain the whole life in this *sannyāsī* roll.”

And, “Alright, when it is done already, I shall try my best to help the young boy, very charming figure, and also very bright student, to help Him. And always keep Him engaged with Vedantic transactions, *advaita-marga*, show that the world is all nothing, all *māyā*, it is all false, the charm for anything in this world all false. Always such things should be reminded, and then it will be able for Him to control His senses, and to remain in this path.”

Gopinātha Ācārya, he could not tolerate these sayings, statements of Sārvabhauma.

“Sārvabhauma, do you think that He’s an ordinary young man? You have seen with your own eyes, when you took Him from the temple of Jagannātha, the *sattvik-vikar*, which is not possible in human body. You yourself have seen that with your own eyes, still you can’t understand who is He? He is not a human being, He is the Lord Himself.”

“No, no, young man. Of course, He has got a good prospect; but persons like you, you will finish His career. You are all flatterers, and you will [chill His head?] I’m not of that line. I shall try to do good to Him.” In this way.

Then Sārvabhauma told, “Go and take Him to my house and feed Him with some care, and then you will come and again you will teach me. Go out.”

Then, another day, the students of Sārvabhauma, they began to make argument with Gopinātha Ācārya. Sārvabhauma was there.

Gopinātha Ācārya told, “You say, you think that you have got good knowledge of the *śāstra*. But in *śāstra*, *Mahābhārata*, *Bhāgavat*, there is evidence enough to prove that Śrī Chaitanyadeva is Lord Himself, *Avatāra*. But you, yet you can’t put faith in Him. You have no grace. Only by the grace of the Lord He can be known, not by any worldly intelligence, knowledge.”

Then, from these students of the Sārvabhauma School, they asked, “You say that only by the grace of the Lord, Lord can be known. But what is the proof that you have got the grace, and we have got no grace? What’s the basis of your argument? You have got grace and so you understand Him to be Lord, and we have got not grace, so we can’t understand. How you can prove that?”

*ācārya kahe, - “vastu-ṣayā haya vastu-jñāna
vastu-tattva-jñāna haya kṛpāte pramāṇa*

[Gopinātha Ācārya replied: “Knowledge of the summum bonum, the Absolute Truth, is evidence of the mercy of the Supreme Lord.”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 6.89]

So, the question of absolute truth is coming here. Just as in *Bhāgavatam* it is said,

*ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartha 'pi naivoparameta puṁsām, mattaḥ parāvṛtta-dhiyām sva-lokāt*

[The speculative argument of philosophers – “This world is real,” “No, it is not real” – is based upon incomplete knowledge of the Supreme Soul and is simply aimed at understanding material dualities. Although such argument is useless, persons who have turned their attention away from Me, their own true Self, are unable to give it up.”]

[*Śrīmad-Bhāgavatam*, 11.22.34]

One party says: "God exists!" The other says: "God does not exist!" *Śrīmad-Bhāgavatam* says that the *ātmā* is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever.

Ātmā – God or *jīvātmā* – that is self effulgent, then, that can be known by his own light, innate light, but still there are so many sections that do not believe in *ātmā*, or in God.

Kṛṣṇa says that, “This will continue. Though *ātmā* is self-evident, self-effulgent, still, to a particular section, this thing, or this suspicion that *ātmā* is or not is, that will continue forever. And that only confined to a particular section. *Mattaḥ parāvṛtta-dhiyām sva-lokāt*, whose consciousness has deviated from his own position. First, deviation from Me, My conception, and next, as a result of that, from his own conception; that deviated section, they will always say that, ‘No, no *ātmā*, no Paramātmā.’ So it is like that.”

So, we must really – that absolute knowledge. Not the form, but the substance, what it is the main thing. But substance and form, they have got some relationship. But mere form is not the substance. If any difference to be drawn, substance is more important than the form.

So, it is possible, that what Swāmī Mahārāja wanted to give you, that is something, and that can prove its real existence. So, you... if you get the same thing from outside, what he wanted to give you, if you try to... if you get it somewhere else, then you are not to dishonour him, that will rather bring more honour to him. He wanted to give this, but he departed, then I'm getting further more. The basis he has given, and how well wisher he was for us, and what valuable thing he wanted us to give. So, that will increase your thankfulness, your gratitude towards him. And what he wanted to give if it comes from some other thing, they must be friendly, they can't come from opposite direction. They must be very familiar and friendly. So, so only it is possible that his friend can give what he wanted to give.

When we cannot understand the reality, then these objects of quarrel comes to cover us, and that is most unfortunate thing.

[About twenty seconds of Bengali conversation]

Whatever you feel better, you do that; and gradually when the time will come, then you will try to understand. Now, what you think you do that. According to one's own capacity, and not to push, and press, and (ki bole)... rubbing the same thing. (English ki ache).

Devotee: Friction...

Śrīla Śrīdhara Mahārāja: Not friction – that unnecessary tickling, meddling – unnecessary pressure or handling, unnecessary handling – interfering. What you feel within, you do that. Because, by only pressing to make one understand, one may not understand. He must have some *adhikār*, capacity, to catch the thing. Otherwise, he will be... only waste one's energy. If he cannot catch the fine point, then it will be a waste of energy. The same thing will; no solution will come in new form. Always, the same thing will come. So, in the hesitation, whether this way or that way, what you think better, you do it.

sve svehadhikāre yā niṣṭhā, sa gunāḥ parikirtitāḥ
[viparyayas tu doṣaḥ syād, ubhayor eṣa niścayaḥ]

["Remaining fixed in the position for which one is qualified is considered virtuous. The opposite - accepting a position for which one is unqualified, while giving up a position for which one is qualified - is irresponsible and is considered impious. This is the conclusion of *Śrīmad-Bhāgavatam*."] [11.21.2]

In one's own capacity, what he can accept, it is better to follow that, to take that. Otherwise, by pressure one may, for the time being may have a peep of something, next moment he loses, and then again in the furious condition. In that case, when we are not sure of our fair and safe progress, it is better to stand, taking the hold in the former firm position.

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

[It is better to do one's duty poorly than to do another's duty perfectly. It is better to die doing one's duties than to leave them and follow another's *dharma*. To attempt to follow another's *dharma* is dangerous.] [*Bhagavad-gītā*, 3.35]

And when our understanding will be clear that, "What my Guru Mahārāja came to give me, I'm finding the same thing here, why should I not take?" His own courage, at his own risk he will run to take that. "I have got my Guru Mahārāja's thing exactly so, and he was so fine, so higher thing he came to give us." No grudge, no trouble, no quarrel, this bothering, botheration.

Parvat Mahārāja: That is our understanding, that you're giving us the same, in higher level.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Śrīla Śrīdhara Mahārāja, if one hasn't got the natural propensity as a preacher of philosophy, should he try and develop that propensity, or be satisfied in using propensities he has got, in Kṛṣṇa's service?

Śrīla Śrīdhara Mahārāja: I can't understand what he says.

Dhira Kṛṣṇa Swāmī: He says, that if one has not got some tendency for preaching philosophy, should he be satisfied to engage the tendencies he has in Kṛṣṇa's service – or try to culture the philosophical tendency?

Śrīla Śrīdhara Mahārāja: Yes. Yes - philosophy is not all, not all important thing. Service is all important. Faith is necessary, *śraddhā*, regard; regard, that is necessary for the service. That is all in all. Philosophy in the middle stage, one may have it, or may not have it. From *kaniṣṭha adhikāra*, without caring this *madhyama adhikāra* of philosophy, one may go straight to *uttama adhikāra*. It is also mentioned. In the middle stage of the devotee, such philosophy is there, but from the first stage, to the third, to the higher stage, one can pass without the help of philosophy, it has been stated. By *śraddhā*; automatically he can cross the realm of philosophy. No charm of philosophy in him. He will think, 'I have got my heart's - my thirst is quenched, I have come in connection direct with my object of search.'

*yaṁ labdhvā cāparam lābham, manyate nādhikam tataḥ
yasmīn sthito na duḥkhena, guruṇāpi vicālyate*

[By attaining to this state, he never considers any mundane acquisition as superior, and in the face of unbearable tribulation his heart never wavers.] [*Bhagavad-gītā*, 6.22]

*jñāne prayāsam udapāsyā namanta eva
jīvanti san-mukharitām bhavadīya-vārtām
[sthāne sthitāḥ śruti-gatām tanu-vān-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām]*

[In the *Śrīmad-Bhāgavatam*, (10.14.3), Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa):

"Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."

*śreyāḥ sṛtiṁ bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhaye
teṣām asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātinām*

["My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome

and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."] [Śrīmad-Bhāgavatam, 10.14.4]

[Caitanya-caritāmṛta, Madhya-līlā, 22.22]

*naiṣkarmyam apy acyuta-bhāva-varjitam, na śobhate jñānam alam nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare, na cārpitam karma yad apy akāraṇam*

["Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"] [Śrīmad-Bhāgavatam, 1.5.12]

Na te vidu rsayo napi deva kuto manusya?

*bhaktyāham ekayā grāhyaḥ [śraddhayātmā priyaḥ satām
bhaktiḥ punāti man-niṣṭhā śvapākān api sambhavāt]*

["I, who am dear to the *sādhus*, can be reached only by devotion born of unalloyed faith. Even a dog-flesh-eating outcaste who dedicates himself to exclusive devotion for Me is delivered from the influence of the wretched circumstances of his birth."] [Śrīmad-Bhāgavatam, 11.14.21]

So serving attitude can give us, can take us to the land; *bhakti*.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: *Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*.

Śrīla Śrīdhara Mahārāja: Ahh!

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*

[Our senses, physical or mental, are ineligible to come in touch with the transcendental. The Name is nonmaterial (*aprakṛta*), without mundane limitation (*vaikuṅṭha*). It belongs to another plane. So, nothing about Kṛṣṇa, His Name, Form, Qualities, or Pastimes can be touched by our physical or mental senses. But when we have a serving attitude, He comes down to us of His own accord.] [Bhakti-rasāmṛta-sindhu, 1.2.234]

Not by increasing our knowledge, but by increasing our tendency of serving the cause, that is our dedication, whatever small position we may hold. But dedicating us for the cause, we can make progress, firmly. And sometimes, philosophy may help, to make my determination firm.

Bhaktivinoda Ṭhākura had few disciples; one of them he was a graduate at Yogendranath Bose, Head-master. He joined Prabhupāda, took *sannyāsa* from him, and he looked at our

Guru Mahārāja as his own *guru*. Own *sannyāsa-guru*, and his *guru*, initiating *guru* was Bhaktivinoda Ṭhākura. But he showed respect to *sannyāsa-guru* - Bhaktivinoda Ṭhākura and our Guru Mahārāja from the same outlook, angle of vision, *abhinna*, same angle of vision. Respect not less than that. We have seen with our own eyes.

Hare Kṛṣṇa.

What is the case of the person who has got first initiation from Swāmī Mahārāja, and the second initiation from the present *ācārya*, what will be their case? What will be? How the *śraddhā* will be weighed? How much to the initiating *guru*, and how much to the former *nāma-guru*? How to see that?

Some sort of difference there must be. Swāmī Mahārāja and his disciple who has become *ācārya*, how they will differentiate between them? And with, also, the brother, his God-brother and his disciple, how they will look at one another?

We are so many God-brothers. We are, many of us are making disciples in the general sense. But, should I not tolerate another God-brother who is also making disciples? Or my disciple won't be able to tolerate that another God-brother is making disciple him? What will be the matter?

In this Indian soil, so many Gauḍīya *gurus*, so many disciples of Prabhupāda, they are serving their *guru* in their own way, and anyhow they are mixing together in some relationship or other, not fighting with each other.

So, this ISKCON's policy, they won't allow to enter any God-brothers of Swāmī Mahārāja to have disciples there; the monopoly. Do they think that it is the divine will? 'The divine will be such that no one should enter, where Swāmī Mahārāja's men are preaching.' None of the disciples of Swāmī Mahārāja's Gurudeva, they will have entrance in any place where they are making trade. What's the matter? So, non-accommodating spirit.

Here in India, so many they are doing. In Mahāprabhu's time, also, Advaita Ācārya, Nityānanda Ācārya, Śrīvāsa Paṇḍita, so many. They had their disciples: Śrīnivāsa Ācārya, Virachandra Prabhu. They were preaching cooperatively, they were preaching and having their disciples.

But, 'This will be the standard, degree of devotion that we won't allow anyone's disciple making in near about us.' That mentality - that should be appreciated as the highest type of *guru-bhakti*, devotion to *guru*? That, 'None will be allowed to enter in this place where we are, we followers of Swāmī Mahārāja are going on.'

Have they got such real faith in Swāmī Mahārāja's words they can't keep their own position? Can't keep up their own position; many of them are falling down.

(Dehki dekhiti dina te nasta yaha?)

Three conditions in one day, and these men, they are puffed up to say that they are all perfect. They do not know what is perfection proper; their audacity to say that, 'I'm perfect,' or, 'We are perfect.' They don't know what is perfection.

Everyone should try to be a student, to remain a student, for eternity, student.

Mahāprabhu Himself does not say that He's perfect. Nor Goswāmīs have said that they're perfect. What is this?

Jayapataka ran to me, and said that, 'Jayatīrtha Mahārāja is showing so many sentiments, symptoms, and he's preaching that all these are divine. Should we believe that?'

I told him, 'Never.' And the *śāstra* and the reason I proved to him.

He was satisfied, and told, 'Now I will crush him,' he told here, 'I shall crush him.'

This is their ability, their standard of devotional knowledge; and they come to assert that they are all perfect.

Dhira Kṛṣṇa Swāmī: Sometimes they say, 'We are not perfect individually, but when all these imperfect men get together, then we're perfect.'

Śrīla Śrīdhara Mahārāja: So, a number of finite can make infinite.

[Devotee laughter]

Śrīla Śrīdhara Mahārāja: Infinite is the sum total of finite.

Devotee: It's more the case of the blind leading the blind.

Śrīla Śrīdhara Mahārāja: Do they have such faith in Swāmī Mahārāja; faith of such degree to Swāmī Mahārāja? Then appointed by Swāmī Mahārāja so many *ācāryas*, how they came to push-up, by the majority? If so, then why they took them in by my recommendation? Why they crossed that verdict of the majority, by my advice? If that is absolute, the verdict of the majority of the G.B.C. is absolute, then, why they left the absolute by my advice and reinstated them in their own position? What is the reason?

End of side A of the tape.

[End of SCSMNJ MP3 dated 82.03.01.C]

Begins side B of the tape.

Devotee: The point is that our Guru Mahārāja never appointed them.

Śrīla Śrīdhara Mahārāja: That is another thing. That is to take the foundation from their... under their foot. (.....) The decision of the majority is absolute, why they are afraid so much for the tapes of Dhira Kṛṣṇa Mahārāja? They are in possession of the absolute divine power?

Devotee: In fact, they said that this one tape could destroy ISKCON.

Śrīla Śrīdhara Mahārāja: It is not meant for that, it is meant to help ISKCON. Swāmī Mahārāja came with some divine inspiration, after that it will be difficult for them to keep-up the structure; as Dayādhara Prabhu has rightly pointed-out, that my tapes and my books will help them with more... enliven them, to go on with their activity.

They are not able to utilize it, but seeing a ghost that is going to attack them.

End of the first talk of the tape (March 1st, evening talk)

Begins second talk of the tape (March 3, afternoon)

(We transcribed only those parts during the talk, which we consider of importance. Other points, mainly reading the contents of different letters to Śrīla Guru Mahārāja, were left-out).

(Referring to Vidagda Madhava's being ousted from ISKCON).

*tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-ramhasā*

[Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is no obtainable even by wandering from the topmost planet (Brahmaloka) down to the lowest (Pātāla). As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them.] [*Śrīmad-Bhāgavatam*, 1.5.18]

And just before that,

*tyaktvā sva-dharmaṁ caraṇāmbujam harer, bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ, ko vārtha āpto 'bhajatām sva-dharmataḥ*

[“One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a non-devotee, though fully engaged in occupational duties, does not gain anything.”] [*Śrīmad-Bhāgavatam*, 1.5.17]

A great impression (or inspiration) to take risk, here in this *śloka*. (Repeats 3 first lines), what we miss thereby? Nothing. Because, *ko vārtha āpto 'bhajatām sva-dharmataḥ*, if there is no *bhajana*... *bhajana* means our realization towards Kṛṣṇa, the absolute truth, then in the relative position what value... thousands of times we are turning up and down. (...Close of time...)

(In reference to the letter of Śrīla Prabhupāda) Translation into English.

Śrīpad Govinda Mahārāja: You will know my obeisances to you. Your letter dated the 5th of January duly received. What Śrīpad Śrīla Śrīdhara Mahārāja has directed I take it on my head. He is always my well-wisher. After the departure of Prabhupāda, I should accept his direction, I got direction from him, that I shall live in this country forever. Very soon in the near future, I may get the nationality, citizenship here. You should all bless me that I may die working in this way here.

Your advice relating to *Back to Godhead* is very, very enlivening. Hence, it will mark more... (pause to find a word)... decoration, more development, improvement in design, and other

matters. Now, the news is this, that Acyutānanda is going to you, for good association and instruction, so please give him shelter for a few months, I have no courage... (thinks about the proper term)... I can't collect courage to keep him in Vṛndāvana alone. If he will be a disadvantage, then he may come back to this country. He has got a return ticket in his possession.

I hope that you will ask Śrīpad Śrīdhara Mahārāja, and arrange for his living there. Knowing that he is not doing well, I did not write any letter direct to him. I hope that you are all well in health and spirit. My petition to you is this.

(In reference to the *jīvātmā* origin, quoting from Śrīla Prabhupāda's explanation)

We never had any occasion when we were separated from Kṛṣṇa, just like one man is dreaming and he forgets himself. In dream, he creates himself in different forms: 'Now I'm a king discussing with my staff. Now I'm being pounced upon by a furious tiger, like that. This creation of himself as seen, and subject matter or seen: two things. But as soon as a dream is over, the (scene or seen) disappears, but the scene...

Śrīla Śrīdhara Mahārāja: That is alright, but the question is, the dream begins, just before dream, what was the stage?

Goswāmī Mahārāja: Yes, that he will say. He says...

Śrīla Śrīdhara Mahārāja: The question will come. Whether from *svarūpa-śakti* realm one can be fallible. That will be the question. So Jīva Goswāmī Prabhu has given this sort of explanation, that otherwise, our position, our *svarūpa* is vulnerable.

Again if you go to that position, again we may have to come back. So, uncertain, so, Jīva Goswāmī Prabhu has taken this... And those that are in this world, if they get such sort of decision, *tatasthā*. Even in *Bhāgavatam*, in nine months of age, in mother's womb, sees the Lord. It is mentioned in *Bhāgavatam* :Jīva Goswāmī Prabhu says, but whenever he comes out of the womb, he forgets everything. Here also, Jīva Goswāmī Prabhu has taken this point. Saying that, a particular group and, 'Who can see in nine months of age this supreme entity, they do not forget.' That is his argument. 'Once coming in connection with Him, *māyā* may not attack him, that is, make him captive, (.....).

Then, our Swāmī Mahārāja has written in this way. Alright, even though...

I'm not going to interfere with the *siddhānta* of Swāmī Mahārāja.

(In reference to the attitude of ISKCON)

Śrīla Śrīdhara Mahārāja: Dhira Kṛṣṇa Mahārāja has created this trouble by publishing that booklet, pamphlet. [Laughs] They must have to take some steps, otherwise, this letter will crush their credit. So, for their self-defence, it is necessary that they will catch even the finest straw in the current.

Sāgara Mahārāja: (Explains how many devotees were saved by the letter).

Śrīla Śrīdhara Mahārāja: Anyhow the *śāstra* has also adopted that policy.

(Sanskrit)

‘They may go on with investing their energy in a particular stage. Then, again, if anyone does not want to deceive himself, deprived himself, none can be deprived; *na hi kalyāṇa-kṛt kaścīd, durgatīm tāta gacchati*.

[*pārtha naiveha nāmutra, vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścīd, durgatīm tāta gacchati*]

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]

[*Bhagavad-gītā*, 6.40]

He is there, to look after anyone and everyone. We are not living in a kingdom, in anarchical kingdom.

(In reference to the *Gauḍīya Kanthahara* book's offence)

Śrīla Śrīdhara Mahārāja: It is a great dishonour especially to Prabhupāda. He very carefully corrected, and that is the weapon of the preachers. It is a sacred book. Though it was published in the name of a *grhastha*, Atendriya Bhakti Ratnakara, but it was done by Prabhupāda himself. All the necessary proofs which a preacher should have, he collected there in different chapters (very suitable). Every preacher should keep that book in his company; such (worth). *Gauḍīya Kanthahara*. *Kanthara*, means necklace; the necklace of the *Gauḍīya*. And, the name was given by our Guru Mahārāja - Bhakti Siddhānta Saraswatī.

End side B of the tape SGM 3/1-3/82

SGM 3/1-3/82
Sri Hara dd.
B.K. Ashram

SGM 3/1-3/082
Sri Hara dd.
B.K. Ashram

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