

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ... “The *utaria* is there on the tree. He has left that. Oh, this is of course Jagannātha. How have you stolen that *utaria* of Jagannātha?”

...

... “That I went to steal jack fruits with Mādhava and the Mādhava has given a good beating and all those beatings causing injury in My back. So I want some medicine to be smeared on My back.” Jagannātha gave.

Then there was a great uproar. “What is this? Jagannātha took? Then he’s a real, very good saint. But we have given beating then he comes to Mādhava, “forgive me, pardon me,” all these things.

“Then Mādhava saw that so much fame has come to me, I should not stay here any longer.” He left Purī and went to Vṛndāvana, unknowingly, there. Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: ... give opposition, and still we can’t think that we should stop our activity totally. Attach and then if necessary you should meet together and find out some way how we can approach to discharge our duty towards the people as well as to Swāmī Mahārāja, and Gauḍīya Ācārya, our Guru Mahārāja and Mahāprabhu, etc. Propaganda was taken up first by Guru Mahārāja in an organised way, Bhaktisiddhānta Sarawatī Ṭhākura. His idea was to preach the doctrines of Mahāprabhu in an organised way in India and abroad. And he began his work in a humble way, but anyhow, Swāmī Mahārāja, after his departure did that thing in, not only appreciable, but beyond that, his success we find.

And now ISKCON perhaps likes to monopolise the thing according to their own standard of thinking. But after Swāmī Mahārāja some qualified people dissatisfied with their administration they became indifferent. And so many complaints came to me, as a bona fide well-wisher of ISKCON, with recognition from Swāmī Mahārāja. And when I differed from them they gradually withdrew from my sympathy. And at first I told: “Wait and see how things may come.” And I asked them also to, “take steps that these qualified persons may not go away.” But they gave deaf ears to my words. Anyhow, some energetic men came to me and asked to interfere into the matter, and I asked them to go on with some work in a relief line, not in conflict with them. But anyhow, it has come in the position of conflict. It’s not desired by us but they think it that we should not interfere with their activity. But our conscience does not allow us to do so.

So you are all dissatisfied with their present dealings to go on in your illustrious Gurudeva’s way and with some help from me necessary. And so many brilliant workers of the ISKCON as you were, now you are, you have met together to devise some organic, some organised activity. Independent of ISKCON, how you can go on with the activity of our Gurudeva, Mahāprabhu and Swāmī Mahārāja, avoiding the defect you detect in ISKCON. In a more perfect way, harmless way, genuine way, and without, as much a possible, coming in conflict with them. So you consult together and try to find a common basis of organised activity.

I am told that Pramāṇa Swāmī and Viraha Prakāśa Swāmī, they’re also invited, and the telegram came that they’re coming soon. In the meantime you consult together and try to evolve how. I have no experience of the world’s activities, some common sense, but you have practical experience of the activity in the whole of the world. And my moral support is there. I don’t like to be entangled practically, coming in the committee, association, but aloof well-wisher and promoter and my good will with you. You consult and important persons may, Bhakti Vijaya Mahārāja, Akṣayānanda Mahārāja, Dhīra Kṛṣṇa Mahārāja and others also, important persons of high standard. So you may begin your work in a mild way, ‘with heart within and God overhead.’

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: So you consult and if you have consulted already you may intimate to me, ‘that we are thinking that we may begin in this way.’ Akṣayānanda Mahārāja, his position is supreme

in this sense that he's *sannyāsī* of, he's an old member and he has got his wholesale connection with Swāmī Mahārāja after *sannyāsa*, and he has got some respectable position. Bhakti Vijaya Tīrtha Mahārāja, he of course already had his very good position, admiral position. But now...

Jayatīrtha Mahārāja: Disgraced man.

Swāmī B.R. Śrīdhara: But now he's, ha, ha, almost a man in the street.

Jayatīrtha Mahārāja: Ha, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: But with his simplicity, his capital is his simplicity, his adherence to the truth, to his Guru and to Mahāprabhu also, that is his capital. And the strongest personality is Dhīra Kṛṣṇa Mahārāja, the most firm, and he started independent movement perhaps, in a positive way. Akṣayānanda Mahārāja was passive. Akṣayānanda Mahārāja's attempt was of passive nature, but his, that of active nature. And so Kīrtānānanda Mahārāja is very much angry with Dhīra Kṛṣṇa Mahārāja. And he says, I am told, "That with boot, by a kick, he will oust him from the fold of ISKCON." So much anger.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Have you considered these things and had any progress?

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Aranya Mahārāja is a follower of Akṣayānanda Mahārāja.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: He does not want much active life.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: A peaceful life he prefers. But Parvat Mahārāja is an energetic man, and he wants a specified duty to do in the line of propagation. Preaching energy he has got, and all round capacity he has got. Anyhow, Dhīra Kṛṣṇa Mahārāja has been invited here and at the cost of his activity there, the valuable activity he was engaged in there. But he has left and come to consider the basis, the foundation, the ways, how you can move in a body and to produce more, greater result in your way. So now the time is very valuable. We have taken Dhīra Kṛṣṇa Mahārāja away from his busy field, so we must not lose any time, and consider. A committee is necessary. A committee means President, Secretary, the office holders, and the Ācārya, all these things must be considered. And try to evolve something, and after forming to certain extent you may come to me, I shall hear and if any modification, any suggestion comes from me for modification, then I will speak out, 'that this is my suggestion. You do it yourself. That is my advice.' Akṣayānanda Mahārāja, what do you say?

Akṣayānanda Mahārāja: I'm here Mahārāja.

Śrīla Śrīdhara Mahārāja: You are here!

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You have got important position.

Akṣayānanda Mahārāja: We're only praying for your mercy.

Śrīla Śrīdhara Mahārāja: And you have got appreciation that the higher conception of Mahāprabhu's theology maybe taken from door to door. Began by Swāmī Mahārāja. Your sincere heart is making more progress than the general ISKCON body towards the truth. This is my conception. So how that sort of realisation, how others may take a share of that. That sort of responsibility what you feel within you, I don't know how far. The true conception, proper conception, I am interested that my Guru Mahārāja came out with the high standard, and that was begun by Swāmī Mahārāja in a very extensive, wonderful extensive way. But the proper realisation of the truth should be distributed to the people. Rādhā-Govinda *sevā*.

The ISKCON, according to me, are busy with dollar, diplomacy, and very daring action in the name of devotion and dedication. But the *brāhmaṇaic* way of approaching the truth, that is of higher conception. This dollar and diplomacy, this maybe utilised for the purpose, but the more higher basis must be on *brāhmaṇaic*, on character, realisation, truthfulness, all these things. That will have real hold over the other theological conceptions. There are so many theological conceptions in the world and we are to deal with them, and that cannot be purchased only by money and grandeur.

A comparative study of theology, the ontological aspect, that must be cultivated, and that must be preached throughout the world. That can stand for long time. By bribing, by bribe, we cannot capture persons for long time, but by distributing satisfaction of their inner hankering in the theological and ontological way.

So that sort of high literature, and reply, answers to their demands, all these things there must be on paper. Some literature and character backing, and the preachers also will be there. Jayatīrtha Mahārāja has proved his capacity as a preacher. But only his weakness for the truth has banished him. Rāmacandra was banished, though He was the real heir of the throne. But something came between and Rāmacandra was banished. So Jayatīrtha Mahārāja he's banished from his throne.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

So, being sympathetic to his position, we shall come up with energy to help him, and at the same time to preach the real conception of the truth theological. That you have understood. You have understood and you have realised, so responsibility with you, and think whether you will try your best to give it to others, and how.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, you spoke of the *brāhmaṇaic* qualities and tendencies. So generally we take it that that is non-administrative, the *kṣatriya* is more concerned with administration. So a problem arises that generally the *brāhmaṇas* now, they come underneath the *kṣatriya*.

Śrīla Śrīdhara Mahārāja: The background will be of that type and that will be taken in, in the *kṣatriya* and *vaiśya* way.

divalam kṣatriya valam valam brahma va avalam [?]

There was a saying of Viśvāmitra, when he came to fight with Vashya (?) and failed to do that, then he uttered this. So character, the force of character. The monarch attractive nature to the worldly temptation, all these backgrounds are necessary in a preacher. A *kṣatriya* or *vaiśya* they may be prey to the worldly temptation, easily. But a *brāhmaṇaic* characteristic background, that will save us from the temptation we are in the midst of, and we are using for the service of Kṛṣṇa. So that sort of background has some appreciation of character, adherence to the truth, and taking risk of poverty. Just as he did, he preferred renunciation than the enjoyment side, the money and the grandeur, the organisation, he left because he had some faith more for the *brāhmaṇaic* side.

Adherence to the principals at the cost of anything, that is *brāhmaṇaic* side. That is more attraction towards consciousness than towards material things. More attracted by the beauty of the consciousness, spiritually, than the *vaibhava*, the materials that are collected in the name of the service of the Lord. Partiality for the spiritual consciousness, rather than the material grandeur which of course we utilise for the service of the *brāhmaṇaic* persons. The *kṣatriya*, *vaiśya* they're submissive to the *brāhmaṇaic* school, and the *brāhmaṇa* should connect with the Vaiṣṇava.

*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāragah
sarvva-vedānta-vit-koṭ yā viṣṇubhaktō viśiṣyate
vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate*

[“Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best.”] [*Hari-Bhakti-Vilāsa*, 10.117] & [*Bhakti-Sandarbha*, 117]

Who are in connection of the service of the personal truth, Vaiṣṇava. A *brāhmaṇa* has got preference for the spirit than the matter. And the Vaiṣṇava, the spirit is personal and we can come in closer connection of Him by service. Personal conception of the truth and service for Him, these two in Vaiṣṇava. And within the *brāhmaṇa* there's more attraction towards the spirit than the material properties. *Kṣatriya* to organise material things under the direction of the *brāhmaṇas*, to guide the general mass towards spirit, from matter to spirit. And *vaiśyas* finance giver for that purpose, this *varṇāśrama*.

Mahāprabhu began from *varṇāśrama* with Rāmānanda Rāya and meeting *varṇāśrama* step by step went to the highest position. First began with *varṇāśrama*, this organised, ‘the spirit is above matter.’ The quest of life of everyone may be guided towards that. “That neglect matter and appreciate spirit, soul, consciousness.” That is systematically done in *varṇāśrama*, in a group, that was in an army, the navy, the air force, the land force, in that organised way. Like a march from nescience to science, from matter to spirit, a mass movement in *varṇāśrama*.

Then, Vaiṣṇava, they have more specified clear idea about the spirit, spirit is person, spirit means person, super person. And we are also meagre part of spirit, soul, we are also person and super person, Puruṣa and Puruṣottama. And then the dedication and the question of service comes in, in a real sense. So Vaiṣṇava, and among Vaiṣṇava also there are gradations. *Karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas, tebhyo jñāna-vimukta-bhakti-paramāḥ. Jñāna-śūnya-bhakti. Premaika-niṣṭhās tataḥ tebhyaḥ tāḥ paśu-pāla-paṅkaja-drśas*. In this way it is progressing to the highest degree.

*[karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyaḥ tāḥ paśu-pāla-paṅkaja-drśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī]*

[“There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places.”] [*Upadeśāmṛta*, 10]

So now we have met, how to form a basis for the propaganda? By literature, and by aural preaching, and some other ways. You are already in practical connection with preaching life, so you do. And I think and you also have to understand that the organisation will be more liberal, like a federal constitution. Preachers may have their independence as much as possible. You may think, you may try how it is. You have got some experience. You are faced with the rigid decision of the committee, and you could not appreciate the decision of the committee existing. Necessarily you find some fault with this committee, administration, so learning something from that, how you can go on with an organised attempt. You are to compensate that.

Or you like, “No, we shall work independently.” What will be your consideration now? “We want to meet together but the necessity and the nature of meeting, putting our heads together, that will be in what way? What is your opinion?” And you may convey to me and I’ll say what I have got to say. On the whole, some sort of unity is necessary to work, that is plain, cooperation, but the cooperation will be of what nature? That you are to think and form. Pramāṇa Swāmī and Viraha Prakāśa they may perhaps come soon. In the meantime you make some advance in the formation of the foundation without losing any time, because you have got value of your time in your activities.

Jayatīrtha Mahārāja: So perhaps we should go now and meet amongst ourselves?

Śrīla Śrīdhara Mahārāja: Yes, you go and meet all in private and consult and come to some sort of resolution and tell it to me. “That we think that for this time we must combine in this way and we’ll go on with our activities.” So Akṣayānanda Mahārāja, and Dhīra Kṛṣṇa Mahārāja, and Bhakti Vijaya Tīrtha Mahārāja, and Aranya Mahārāja, you meet together, perhaps in his room or where it will be convenient, and you freely express your personal opinions and come to some resolution.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] If you like, here also, separately that side or that side or here. I may go in. Wherever it will be convenient for you to talk.

...

Śrīla Śrīdhara Mahārāja: ... it shows how the development of *śuddha*, pure devotion is going up. It began from *karma-miśrā-bhakti* and it went up to Brahmā. Took it from a *brāhmaṇa*, wealthy man in Prayag, then to Purī Jagannātha. And it came from there to Indra, and from Indra to Brahmā, *karma-miśrā*.

Then next, he went to Śiva. When Nārada, whose taken to be the means of this measurement, Devarṣi Nārada is going to Brahmā, his father, Guru, and he’s beginning to praise him according to this, a class of *śruti*, in praise of Brahmā. Brahmā dissatisfied with the praise of Nārada.

This is the nature of the Vaiṣṇava, they can’t tolerate their own praise. They know fully well that praise, it is only due to the Supreme. ‘We are praised because we have got some sort of connection with that Supreme Entity.’ So they do not like, they can’t relish their own praise. ‘That I am so low. Only in coming in connection with the so high Entity that whatever good position I have got. And if I anyhow take it as my own, then I’ll be deprived, my faith will be disturbed. But I am nothing. Everything belongs to my master.’ So naturally a Vaiṣṇava won’t like, sincerely, any praise in them. ‘I know fully, what is good in me, that does not belong to me, that is His.’

So Brahmā, dissatisfied, rebuked Nārada. “What is your decision? You come to praise me? Have I not taught you that I’m nothing. My master is everything. But still, if you want to discriminate about devotion, then I am busy in the relativity of the material world. But Mahādeva, Śiva, he’s really to be praised. And we find in the *Veda* also, Rudra *śruti*, there is *śruti mantra*, which is allotted for the praise of Mahādeva. So he’s a real devotee. _____ [?] If you want to praise a real Vaiṣṇava go to Kailash, were he is, Mahādeva. Rudra *śrutis* there are.”

Then Nārada went up and began to sing in praise of Mahādeva. And Mahādeva, he became mad, abruptly and very agitated he came with his *pashu*.

“You are disturbing us here. You say big things towards me. Don’t you remember that Viṣṇu, Nārāyaṇa, is there, He’s everywhere. And in His presence you speak so highly about me? That is sin,

that is offence. You are doing this and I can't tolerate this interference in this way." Then little calmed, they had a talk. Mahādeva told: "Yes, you are out to see the real faithfulness, real devotion, faith, submission towards the highest authority. Still, or course, it is Nārāyaṇa. But I have not a favourable temperament. Sometimes I'm going to speak in favour of Nārāyaṇa and sometimes standing against Him and encourage the demons saying something against Viṣṇu

_____ [?]

If you really want _____ [?]

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