

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja**

82.05.18.B

**Śrīla Śrīdhara Mahārāja:** ...then there is justification, *ācārya abhimāna*. “I do not care that Śaṅkara School. I do not care the Rāmānuja, Madhva Schools. I care for Gauḍīya School, Mahāprabhu’s School. I’m representing them. I’m ready to fight will all and to get victory. Absolute victory I want over everywhere.” Does not matter, but on His behalf, that basis, we must be careful, very much. Fully awake there, that (brought to the pi?), it must be submitted there. Hare Kṛṣṇa. Hare Kṛṣṇa.

*yasya nāhaṅkrto bhāvo, buddhir yasya na lipyate  
hatvāpi sa imāl lokān, na hanti na nibadhyate*

[“He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer’s consequences.”] [*Bhagavad-gītā*, 18.17]

On His behalf you do, indent, be clean there in your dealings. Hare Kṛṣṇa. Hare Kṛṣṇa.

[?] Prabhupāda, *duṣṭa mana! tumi kisera vaiṣṇava?*  
*mādhavendra purī, bhāva-ghare chūri, ki karila kabhu sadāi jānava.*  
[From Śrīla Bhaktisiddhānta Saraswatī Thākura’s, *Vaiṣṇava ke? Who is a Vaiṣṇava?*]  
[*Gauḍīya Kaṅṭhahāra*, 3.24] [*Collection of ślokas used by Śrīla Śrīdhara Mahārāja*, 236]

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare,  
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

What’s the time?

**Vidagdha-Mādhava:** Seven thirty five.

**Śrīla Śrīdhara Mahārāja:** Seven thirty five. Gaura Hari bol.

**Bhāratī Mahārāja:** Mahārāja, if the Ācārya accepts disciples, if the Ācārya sees that some of his disciples have fallen away and completely lost faith and become atheist. Then that connection is automatically stopped between the Guru and the *śiṣya*?

**Śrīla Śrīdhara Mahārāja:** Who has left Guru?

**Bhāratī Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** Temporarily it may be seen, temporarily that is suspension, something like, for some offence then suspension. May not be stopped eternally.

**Bhāratī Mahārāja:** Another thing which is hard to understand is, to what degree is the Ācārya responsible for the *karma* of his *śiṣyas*?

**Śrīla Śrīdhara Mahārāja:** Yes, somewhat. That depends on the position of the Ācārya. Who is doing wholly on behalf of Kṛṣṇa he may not be affected.

But, when, once Prabhupāda gave *sannyāsa* to one disciple, our Guru Mahārāja, but he could not keep. Prabhupāda was so much disturbed and he began to cry, a peculiar sentiment appealing to Mahāprabhu.

“Why have You given me this inspiration? If You have not given me power to protect a disciple from the hands of *māyā*, I gave him *sannyāsa* and he could not keep it, *māyā* snatched him, then why have You given me such inspiration? Then I resign to You my post.”

For some time he cried and he suffered with such mentality, it was shown.

“When You have not given me such little power that I can protect a man from the clutches of *māyā*, I have already given *sannyāsa* but he could not keep. So I have no power. I’m helpless. I won’t do this service. Then take me off, for some time.”

But of course that was adjusted very soon. Such feeling, such reaction, also comes in the mind of an Ācārya when his disciple goes away, leaving his connection. He feels in his heart so much for him that reaction. “I am unqualified. I am unqualified.” And that sort of reaction keeps him pure from the misdeed of the disciple. His sincerity in the service of disciple, nothing can approach to contaminate him.

Śiṣya not for wealth, or not for any other purpose that we make disciples, but only recruitment for the service of Kṛṣṇa. Eternal recruitment, to make him fit, pure, for the service of the Supreme Lord. That should be the purpose, not for his own mean benefit any time.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

**Bhāratī Mahārāja:** Mahārāja, it seems that most persons in the western world they may come because of some small faith. And what they’ve heard about Kṛṣṇa they’re not fully understanding...

**Śrīla Śrīdhara Mahārāja:** Though *śravaṇa-daśā*, then *varaṇa-daśā*. First *śravaṇa-daśā*, he should be educated sufficiently and then he’ll be accepted in the group. Otherwise he, half understanding he may leave, then the reaction will come in the fame, in the name, of the Ācārya. He’ll be paid in his own coin. But still...

**Bhāratī Mahārāja:** What reaction is that?

**Śrīla Śrīdhara Mahārāja:** The reaction? The bad name. If once he became disciple then left him and then he’s doing many bad deeds, the name of the Ācārya will be affected thereby. So he’ll try his best. But sometimes in the campaign there may be something wrong, right or wrong. By remembering the Infinite Grace of Nityānanda Prabhu, something is given up, after some suspension he may again return, he will have to return one day or other. With this hope you may do. He will have good will, then that will be effective one, in a day or, not in a day, but afterwards.

*nehābhikrama-nāśo 'sti, pratyavāyo na vidyate  
svāpam apy asya dharmasya, trāyate mahato bhayāt*

[“Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world.”] [*Bhagavad-gītā*, 2.40]

The knowledge of that eternal characteristic that is not lost. It may be again covered for some time but will again awake. Other transient things they come up and go down, but this is of eternal character. This will stand, and in course of time it will gather ground again and permanently. Hare Kṛṣṇa.

**Bhāratī Mahārāja:** How do we adjust the understanding that Caitanya Mahāprabhu He instructed that, or it was insinuated that the Ācārya in Kali-yuga should not take many *śiṣyas*?

**Śrīla Śrīdhara Mahārāja:** That depends upon the capacity of the person. Many means how many, how great army a General can lead. That depends upon the capacity of the General.

So here Prabhupāda told, “One man he can manage a kingdom, an empire, but still he may find sufficient for his own activity. Another man, he cannot manage his family of five or six men. He finds no time beyond that.”

So it depends, *bho śiṣya mahārāmba*, it depends upon the personality of the man in Ācārya. Man is the gold for that. Rank is but the guinea stamp. Man is the gold for that. Ācārya, *uttama adhikārī* Ācārya, *madhyama adhikārī*, in different grade. So Ācārya may be of different power and position. So for the junior class of Ācārya they should not make many disciples, that the opinion of the disciples

will guide him. He will guide the disciples, that should be the normal thing. But the opinions of the disciples are guiding the Ācārya, he's weak. So a weak man must not engage himself in a big \_\_\_\_ [?] then he'll be lost there. In that sense it has been told.

**Devotee:** Mahārāja, an Ācārya he may decide that, "I have already given enough *dīkṣā*, I should stop now, or I should diminish."

**Śrīla Śrīdhara Mahārāja:** Yes, of course, he'll be tied, but if he ties them with the toe of his own Gurudeva then he's clear. Otherwise he'll be responsible. The responsibility will come to him, but if he makes the way clear to his own Gurudeva then he may remain such side.

He may appeal to his Gurudeva, "I have connected with him, connected them with you, you please take care. I have recruited on your behalf."

If he's clear in his heart, in his temperament, then he won't have to suffer. Hare Kṛṣṇa.

**Devotee:** What can be done when the disciples are preaching? And they are making, repeating...

**Śrīla Śrīdhara Mahārāja:** Everything is good if it's in a proper line.

**Devotee:** But if the Ācārya, their Guru Mahārāja is not accepting new men, and they're preaching, what they do?

**Śrīla Śrīdhara Mahārāja:** Eh? Guru Mahārāja?

**Devotee:** [Varāha Prakāśa Mahārāja?] The Guru doesn't want to accept any more *śiṣya*, but the disciple of this Ācārya they are preaching, they are recruiting new men...

**Śrīla Śrīdhara Mahārāja:** So what does he say?

**Bhāratī Mahārāja:** \_\_\_\_\_ [?]

That suppose the Ācārya has no more interest in giving *dīkṣā*, then his *śiṣyas*, what will they do? In their preaching they will recruit more men naturally, so where should those men be guided?

**Śrīla Śrīdhara Mahārāja:** Oh, that *ṛtvik*. His men who are recruiting for him, they're taking more in number and asking the Ācārya, "You must give *dīkṣā* to them."

**Bhāratī Mahārāja:** Yes, but he's not interested.

**Śrīla Śrīdhara Mahārāja:** But he's not - then in that case he may transfer them to another Ācārya whom he can trust, "Just go to that Ācārya. I like him, I recommend him for your Ācārya-ship." In this way he may guide, "Go to that gentleman."

That when Madhan's mother came to me for *dīkṣā*, he got *Hari-Nāma* from our Guru Mahārāja, but for *dīkṣā* she came to me. At that time I did not begin to give *dīkṣā*, that mentality. So I sent her to Goswāmī Mahārāja in whom I had confidence. And so many I sent from here to there, "Go there. I have faith there. You may go. I recommend him."

**Bhāratī Mahārāja:** Mahārāja, what is lacking is this *śravaṇa-daśā*. The *śravaṇa-daśā* seems to be lacking the most to properly educate the newcomer. It's very difficult.

**Śrīla Śrīdhara Mahārāja:** Of course. Of course. So sometimes if anyone has sufficient time, or not sufficient time he may engage others as assistants to make him, to facilitate his *śravaṇa* for his satisfaction. If he has got no sufficient time and energy a recruit may be appointed, *vartma-pradarśaka-guru*, in whom he has got confidence. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

**Dhīra Kṛṣṇa Mahārāja:** Our Guru Mahārāja he wrote that, “In the final days of the Spiritual Master he may take to *nirjana-bhajana*, and turn over all the preaching to his disciples.”

**Śrīla Śrīdhara Mahārāja:** That may not be in all cases. There are some of such temperament want to ‘die in harness.’ That was the word of [Bhakti Saranga] Goswāmī Mahārāja, the Founder of Gauḍīya.

Bana Mahārāja requested him, “We have done preaching service enough, let us enter into the cave of *nirjana-bhajana*.”

Goswāmī Mahārāja refused hatefully. “I want to die in harness.” That was his...

But Bana Mahārāja was flickering...

**Dhīra Kṛṣṇa Mahārāja:** Die in the saddle.

**Śrīla Śrīdhara Mahārāja:** ...sometimes he enters into the cottage of *bhajana*, and sometimes comes out with a reaction. That is his temperament.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Dhīra Kṛṣṇa Mahārāja:** Kṛṣṇa is taping everything.

**Śrīla Śrīdhara Mahārāja:** Oh! Ha, ha, ha.

**Devotee:** *Sarva tat pranita dharma tat* [?]

**Śrīla Śrīdhara Mahārāja:** Gaura Hari bol. Gaura Hari bol.

**Devotee:** Mahārāja, so in some personalities the tendency to preach it is always there, it cannot be avoided.

**Śrīla Śrīdhara Mahārāja:** Yes, that *goṣṭhyānandī* type, there is a peculiar type, special type. Whatever, a sincere case, whatever he finds sweet, at once without taking it himself extends to others. “Oh, take it.” A laudable nature. Must be sincere in his dealing. All right.

**Bhāratī Mahārāja:** So when it is seen that the Ācārya is apparently suffering some reactions, is it the Ācārya’s fault or the *śiṣya*’s fault? Because from what you’ve said just now it seems hard to...

**Śrīla Śrīdhara Mahārāja:** Suffering, suffering from what?

**Bhāratī Mahārāja:** Suffering from some, perhaps external illness, or mental illness, or internal worries, headache.

**Śrīla Śrīdhara Mahārāja:** That is, a particular case should be examined.

**Devotee:** In general case?

**Dhīra Kṛṣṇa Mahārāja:** Once our Guru Mahārāja he said, “Because I’ve accepted some nonsense disciples,” he said, “Sometimes I have to suffer for that.”

**Śrīla Śrīdhara Mahārāja:** That is the bright side, to have estimation for the Ācārya on the part of the disciples, bright side, general. Generally bright side is that. But particular case should be examined and a remark should be made. Not in all cases.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** According to his capacity, according to his purity of purpose, sincerity. Hare Kṛṣṇa.

When Kṛṣṇa was here there was some, another Vasudeva, arose in Assam side. “I am Vasudeva. He’s not.”

**Devotees:** Pauṇḍraka.

**Śrīla Śrīdhara Mahārāja:** “Pauṇḍraka, what is it.” Then Kṛṣṇa had to face that problem. “Yes, come. Who is proper Vasudeva I shall show you.”

**Devotee:** Mahārāja, Viraha Prakāśa Mahārāja is asking that, “When Prabhupāda was still present among us, sometimes he has seen that when he was sick, he was ill, he won’t stop giving *dīkṣā*.”

**Śrīla Śrīdhara Mahārāja:** That should be thought as physical unfitness and their desirability of the heir, some hindrance, some opposition in the fate of the so-called disciples. It should be looked at like that, that some hindrances on the fate of the disciples, for this, this has been created. This unfavourable environment has been created, to stop his *dīkṣā*. We should take in that way.

Hare Kṛṣṇa. Hare Kṛṣṇa.

**Dhīra Kṛṣṇa Mahārāja:** Our Guru Mahārāja said, “That for preaching purposes, for propaganda of Kṛṣṇa consciousness, that sometimes risk had to be taken in accepting someone who is not properly fit. But later by the mercy of the Spiritual Master they may become properly qualified.”

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Bhāratī Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** That may be, no harm, no inconsistency there. The small capital what still remains with him, you may think, “In a proper fashion if I give him, thrive,” and my Gurudeva’s line will be gloriously extended. So whatever small left for me I may give this to him, for the interest of his Gurudeva and his learning.”

**Dhīra Kṛṣṇa Mahārāja:** Guru Mahārāja, how many disciples did Śrīla Bhaktisiddhānta Saraswatī Ṭhākura initiate?

**Śrīla Śrīdhara Mahārāja:** That we don’t know. Maybe a thousand, something like that.

Bhaktivinoda Ṭhākura maybe about a hundred. Prabhupāda two, three thousand, maybe, more than a thousand. And Gaura Kiśora Bābājī Mahārāja, one or two.

**Dhīra Kṛṣṇa Mahārāja:** And Mahāprabhu, initiated disciples?

**Śrīla Śrīdhara Mahārāja:** Initiated disciples, perhaps one, or two. And Lokanātha Goswāmī’s disciple initiated only Narottama. And Narottama’s disciples perhaps near a million. The whole of Manipur received the grace of Narottama Ṭhākura. Hare Kṛṣṇa.

**Bhāratī Mahārāja:** Mahārāja, there’s one practical question. As in the case of Vijaya Tīrtha Mahārāja, we find that some of our God-brothers re-initiated his disciples, gave *dīkṣā* again, re-initiations took place. For example, Bhāvānanda Mahārāja, Svarūpa Dāmodara, and Bhagavān Mahārāja, Rāmeśvara...

**Śrīla Śrīdhara Mahārāja:** That may be done considering the acceptance of his Gurudeva. If a person goes through him, and goes through A.B.C or X, who may be accepted by his Gurudeva. With this internal understanding he may do that. “I shall take him to my Gurudeva.” But he feels, “No.” He’ll be satisfied if he goes through that disciple,” then he won’t go. But he thinks that, “If I take him to my

Gurudeva he'll likely accept." That should be the inner adjustment. "He was mishandling and I'm handling properly, so my Gurudeva was dissatisfied with me."

\_\_\_\_\_ [?]

**Bhāratī Mahārāja:** But the *śiṣyas* were not dissatisfied. They were preached to in a different way.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Forcibly manipulated.

**Bhāratī Mahārāja:** Forcibly, yes.

**Śrīla Śrīdhara Mahārāja:** They will have to give explanation there.

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** With this inner adjustment they will have to do that, whether He's being satisfied with this work.

**Bhāratī Mahārāja:** It is very painful to the *śiṣya* and Guru.

**Śrīla Śrīdhara Mahārāja:** Of course it is painful, it is very, very painful. Like cattle they're dealing with the human sentiments, pure sentiments, like *gos* on the ship.

**Bhāratī Mahārāja:** Yes, cattle.

**Śrīla Śrīdhara Mahārāja:** Yes, cattle. They're being dealt with like cattle that belongs to the committee, not any sentiment between human heart. He's being ignored, he's being smashed, the connection from heart to heart, and from soul to soul. But by a tank, the tank is crushing this infantry. By tank crushing the infantry. It's something like that.

**Bhāratī Mahārāja:** So now, personally, how do we relate to those persons who have done that?

**Śrīla Śrīdhara Mahārāja:** He's doing, in the consideration of humanity, and also a case of devotion, they'll have to incur a very grave situation. It is not a play, to play with the hearts and playing with the sentiments of the people, like a military campaign. So I told, the dollar, diplomacy, and despotism, in the name of devotion, dedication, and divinity. It is going on like that. This is my conception. The play of dollar, and diplomacy, and despotism, in the name of devotion, dedication, and divinity. Three D's, in the name of three D's. Fools rush in where angels fear to tread.

**Devotees:** \_\_\_\_\_ [?]

**Devotee:** In the worst case is a disciple can reject his own Guru.

**Śrīla Śrīdhara Mahārāja:** Who have got some sense, some appreciation about the fine feeling and sentiment of devotion, they cannot crush like it is demonic, a demonic attempt. Ignoring for persons soul, soul connection, they're going to committee connection. The computer is taking the position of the human soft heart.

**Bhāratī Mahārāja:** So Mahārāja, these persons are our God-brothers, but personally I don't feel any necessity in the future to even associate with them in any way.

**Śrīla Śrīdhara Mahārāja:** I think sincere men will not associate. That is a dangerous, heinous attempt in humanity. What to speak of in the religious world.

**Bhāratī Mahārāja:** For example, Bhakti Svarūpa Dāmodara Mahārāja will come here in a month or so to visit you, because he still thinks that he has done nothing wrong. He has re-initiated the disciples, some disciples, and he will come and visit you as if he has done nothing wrong. And when he sees...

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] He came to me?

**Bhāratī Mahārāja:** He will come, soon he will come here.

**Śrīla Śrīdhara Mahārāja:** Oh. He may come?

**Bhāratī Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** He may come. But that is heinous.

**Bhāratī Mahārāja:** And he will act with us as if he has done nothing wrong. Then?

**Śrīla Śrīdhara Mahārāja:** That may be his discretion, his realisation. But I differ fully from that.

I'm really, realistically I'm afraid to see their face, who are a party to that demonic activity. Heartless people. The other day by the order of Swāmī Mahārāja and that gentleman established a connection with them. And for some plea they're rudely severing that connection of divine sentiment. And they will be dealt like that.

**Devotee:** \_\_\_\_\_ [?] As you sow you shall reap.

**Śrīla Śrīdhara Mahārāja:** Hmm. They have no appreciation of soft dealing. It seems to me that I told that to crush the infantry with the help of the tank. Just as America threw atom bomb to the innocent people. The victory of machine over the humanity, human hearts, human feeling. Fight direct fighting, that is, that may be accepted. Who has come to fight, fight with him. But innocent man they're engaged here and there and they're crushed by some machinery efficiency. There must be some reaction.

**Bhāratī Mahārāja:** America will get that reaction.

**Śrīla Śrīdhara Mahārāja:** They'll see, they'll say, that for greater benefit we are bound to do this sort of things for higher, greater benefit. But the qualitative judgement should be there. This human civilisation, at the cost of the vegetable and mineral and animal living, by force of their machine and scientific knowledge they're robbing them, and their reaction must come. The law of *karma* won't allow them to get scot free.

**Devotee:** Guru Mahārāja, in which case somebody can reject his Guru?

**Śrīla Śrīdhara Mahārāja:** That is less objectionable, personal dealings. "I can't put my faith on him for such and such reason." It is a simple case.

**Devotee:**

*guror apy avaliptasya, [kāryākāryam ajānataḥ  
utpatha-prathipannasya, parityāgo vidhīyate]*

[“A guru who is addicted to sensual pleasure and polluted by vice, who is ignorant and who has no power to discriminate between right and wrong, or who is not on the path of *śuddha-bhakti* must be abandoned.”] [*Muṇḍaka Upaniṣad*, 179.25]

**Śrīla Śrīdhara Mahārāja:** Ah! A simple case. But forcible conversion like the Mohammedans, “There is a sword, and here is *Koran*. Accept *Koran* or be beheaded.”

And,

*trṇād api sunīcena, taror api sahiṣṇunā  
amāninā mānadena, kīrtanīyaḥ sadā hariḥ*

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”]

[*Śikṣāṣṭakam*, 3]

This sort of maxim is being ridiculed and laughed at, by such attempt, in the name of future collective goodness. “There’s gangrene.” They’ll say, “There’s gangrene in the left hand, it must be cut off.” Cruelly. To cut off one thing, and then to chew that thing, that cut off limb to chew, and devour, what is that thing? Hare Kṛṣṇa.

**Bhāratī Mahārāja:** So now that we’re going to different parts...

**Śrīla Śrīdhara Mahārāja:** Cutting the limbs of Jayatīrtha, the Rāmeśvara and Bhagavān, no, they’re eating that meat.

**Parvat Mahārāja:** Bhāvānanda.

**Śrīla Śrīdhara Mahārāja:** Bhāvānanda.

**Bhāratī Mahārāja:** All of them.

**Śrīla Śrīdhara Mahārāja:** They’re chewing and eating the meat of his limbs.

**Parvat Mahārāja:** Here he comes.

**Bhāratī Mahārāja:** He has just come in.

**Śrīla Śrīdhara Mahārāja:** Who?

**Parvat Mahārāja:** Vijaya Tīrtha Mahārāja.

**Devotees:** No limbs. Limbless.

**Śrīla Śrīdhara Mahārāja:** Govinda Mahārāja \_\_\_\_\_ [?] Ha, ha, ha, ha. Extreme opinion. I’m always for that. I’m notorious commentator.

**Devotees:** [Group laughter] Jaya!

**Śrīla Śrīdhara Mahārāja:** Acyutānanda and Narsing [?] Kavirāja has remarked in my favour, I’m severe commentator. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. \_\_\_\_\_ [?]

**Dhīra Kṛṣṇa Mahārāja:** Eight fifteen, eight twenty.

**Śrīla Śrīdhara Mahārāja:** Eight twenty. So no more.

**Devotee:** One last question Guru Mahārāja. When the Guru can reject the disciple?

**Śrīla Śrīdhara Mahārāja:** Sufficient reason there should be, fare warning. A gentleman like treatment may be expected in every case. When too intolerant it should be rejected, not very easily, when it will set a bad example to others. They’re segregated to - when any patient is considered to be so much contagious that will be dangerous to other patients of the room, he should be removed, like

that. When his association will cause much damage to others, other disciples, then in that case, helplessly, he's to be removed for the good of others.

**Bhakti Vijaya Tīrtha Mahārāja:** As I came late I should get chance to ask one question.

**Śrīla Śrīdhara Mahārāja:** Ah? One question?

**Bhāratī Mahārāja:** He said he deserves one question because he came late.

**Parvat Mahārāja:** He came at the end.

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