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Śrīla Śrīdhara Mahārāja: ...then in this way, and try to have the conception, and maintain in the inner most heart that one day you'll be rewarded with your, with the Loving Couple's service there. The fulfilment is there. We're to reach there. All our attempts is meant to reach in that plane, *mānase karibe*, foster in the heart of your heart.

[amānī mānada hañā kṛṣṇa-nāma sadā la'be] vraje rādhā-kṛṣṇa-sevā mānase karibe

["Do not expect honour, but offer all respects to others. Always chant the Holy Name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana."]

[Caitanya-caritāmṛta, Antya-līlā, 6.237]

But externally you'll do these things, this program, *mānase karibe*, in the heart of heart you will foster your destination in that plane. That does not mean that that so high ideal you'll take Him down to this human plane. In your mental plane you'll drag down that Rādhā-Kṛṣṇa, Hare Kṛṣṇa, conceived to be the highest plane.

muktānām api siddhānām nārāyaṇa-parāyaṇa / sudurlabhaḥ prasāntātmā [koṭiṣv api mahā-mune]

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."]

[Śrīmad-Bhāgavatam, 6.14.5] & [Caitanya-caritāmṛta, Madhya-līlā, 19.150]

There are so many liberated souls and so many self fulfilled souls, *siddha*, whatever they like they get that. They also cannot approach properly towards Rādhā-Kṛṣṇa plane, for worshipping plane. So it is not meant that that will be brought down here in the human sensual experience. But the barrier is in the middle. No satisfaction of the tongue, no care for the popularity of this world. This is in the middle.

Then higher from that, this plane, when one has got no least attraction for this mundane. *Amānī mānada hañā kṛṣṇa-nāma*. And then no mixing with the worldly topics, all these things, then you will try to cultivate in your inner mind. In the middle, all these things that won't allow that mind to come to mix with this mundane mind.

Vraje rādhā-kṛṣṇa-sevā mānase karibe. *Mānase*, and you'll foster in the innermost compartment of your heart that Rādhā-Kṛṣṇa. Don't indulge in talking Them to the public, or listening as it is going on in the public. That is secret of the secret, keep it in mind, that is our goal. And in external life you observe all these formalities what I say. If you have any respect for Me, regard for Me, then My advice to you is this.

Don't mix with human society ordinarily. And don't try to have a comfortable life, or praise or popularity from the public. And take continuously the Divine Name with such attitude. And fix in your highest object in Rādhā- Kṛṣṇa *līlā*. Rādhā-Kṛṣṇa *līlā*, the absolute fundamental vibration of love, without caring any law or anything of his own. *Samāj, śāstra*, law, and *svajan*, anyone of his own friends, sacrifice of all friendship and sacrifice of all consciousness of purity. Above that the Absolute Thing, Rādhā-Kṛṣṇa.

Svajanam ārya-patharṁ ca hitvā, bhejur mukunda-padavīm.

*[āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajam svajanam ārya-patham ca hitvā, bhejur mukunda-padaviṁ śrutibhir vimṛgyām]*

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]

[*Śrīmad-Bhāgavatam*, 10.47.61]

The peculiarity is there in Rādhā *kaiṅkaryam*, in the leadership, the highest conception, even among those that have a life of the *gopīs* in Vṛndāvana. Does not care for any of their friends or any of their advices. No advice and no friendship can come within, interfere in relationship with the Absolute. That will be, you'll keep in your mind. That sort of absolute surrender to the Absolute Good is demanded from you. That is your highest aim, aspiration, goal. Nitāi Gaura Hari bol. Here I stop.

Devotee: Hare Kṛṣṇa. Jaya Om Viṣṇu-Pāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda kī jaya!

Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

The generosity and grace of Swāmī Mahārāja, that has brought you all to me today, so I give his jaya!

And then devotees, jaya! Trying to. My Gurudeva, and who has taken so many ____ [?] In words of my Gurudeva, the good that come to listen to Kṛṣṇa *kathā* they're also like Guru. Because they engage the talker in these divine discussions, so they're doing the work of Guru. Ha, ha. Guru, who is Guru? Who is trying to take him Kṛṣṇa *kathā*, in topics about the Supreme, he's Guru. And when *śiṣya* also engaging his Gurudeva in that function, a *śiṣya* also Guru, doing the work of Guru, engaging in the topics of Kṛṣṇa. Guru, who helps in our cultivation of Kṛṣṇa realisation, he's Guru.

Gaura Hari bol. Gaura Hari bol. Our Guru Mahārāja used to see his disciples as Guru, so many Gurus. But when he had necessity to rebuke anyone then *pralāpa* - that is known as *pralāpa*. He's teaching, "I'm higher and you are lower, I want to teach you that is *pralāpa* - that is delirium in Guru. That is a delirious condition that he comes to punish his disciple. That is delirious stage."

As Mahāprabhu says to Sanātana Goswāmī, "What is passing through Me to you Sanātana, that is like a delirium to Me, some mysticism. I can't understand them properly. But passing through Me to help you, I feel only this much. So I'm talking the meaning of which I don't know - delirium. I'm an instrument to some disease. Delirium means one is talking aimlessly being victim of a particular disease tendency. Here also I feel that I'm talking under some influence, not sensibly." *Vyāso vetti na vetti vā*.

[aham vedmi śuko vetti, vyāso vetti na vetti vā

bhaktyā bhāgavatam grāhyaṁ na buddhyā na ca tīkayā]

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*, Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*."] [*Caitanya-caritāmṛta, Madhya-līlā, 24.313*]

Even Vedavyāsa while he has given, written, to the world, he may or may not know. Such independent character of the Absolute, transcendental means such. He's never a monopolised property or object of trade to anyone, He's always free.

He makes - just as Arcā-Mūrti, a man made figure, ordinarily, but it's not so. It's coming in the way where the Absolute is controlling their sense, their mind, their hand. They're instrument when He's coming here, controlling everything, that is Arcā. Arcā, descent of the Absolute in this mundane plane to help the lowest class of devotee.

But it is He, the Jagannātha of Mahāprabhu having *darśana* and shedding tears like anything. What is that? Only man made wooden doll? Ha, ha. What is that? He's coming. Who can understand that by this process the Lord has come to the lowest class to help them, to draw them gradually in His own place. Arcā-Mūrti.

So the controller is everything. A man is going in a palanquin, so many men are carrying. In the ordinary sense those men are carrying this man forcibly. But a fine brain can understand the man within the palanquin, he's going, forcing these human bodies to observe, to follow his own direction, he's going to his own chosen place. Not that these men are carrying him wherever they like, it's not like that. He's going on their shoulder, not the men are robbing him to this place or that place. When a motorcar is carrying, some ordinary children may say the car is carrying all these persons. But sensible man will think man is going by the car. So the controller is to have all importance.

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

Pralāpa. Mahāprabhu says, "Sanātana, *pralāpa*, what I say that is delirium like to Me. Kṛṣṇa is giving Me some, sending some grace through Me, but I do not understand that fully."

Infinite cannot be understood by the finite, then it is not Infinite. To be the agent of the Infinite is not so very easy thing, the carrier, the mediator, of the Infinite thing. If he thinks that I'm producing these words or these meanings, then it's not Infinite. I'm instrument, I'm made instrument. He's coming through me, engaging me. In that line we can hope to have His association, whether listening or talking. His independence, His supremacy, is always to be admitted cent per cent. Then we can come in connection with Him. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: Many of the disciples of Swāmī Mahārāja, they could not go along with the administration of ISKCON, came to me. I asked them to put their complaint to the ISKCON

committee. When that was ignored then I asked them to do that jointly, and if that is also ignored then they may combine themselves and begin as in something like relief work. Those that are going away from ISKCON they should be combined and go on in the line of Swāmī Mahārāja. And will help those that want to be under Kṛṣṇa consciousness but can't obey the present ISKCON.

With that conception that Mahā-maṇḍala was built, the origin is there. Some of them wanted to be absorbed with me, but I did not agree. That my temperament is not so. I've got no capacity of conducting big organisation, so you look after your own self. Those that like Kṛṣṇa consciousness but cannot obey the present administration, all such people come together and work conjointly, helping those that are coming out of ISKCON, or outside. With that conception this Mahā-maṇḍala was founded. And at that time I wanted the president, Akṣayānanda Mahārāja was made president, and Jayatīrtha vice president but he went away. In this way it was organised, first, and now going on slowly. Then Mādhava Purī Mahārāja, then that Sudhīra Goswāmī. And there are so many others they've got their name, little difference, but they'll associate in Mahā-maṇḍala and by the help of one another they'll go on. In this way it was conceived and it's going slowly.

I'm old, I'm about to pass away. So to hear from me direct, interested persons are coming to me, not giving so much importance to Mahā-maṇḍala. But after my departure they may combine there, having their common foundation, they may work on together, by the sweet will of Kṛṣṇa. Man proposes God disposes. I'm creating some foundation outside ISKCON which may help those under Kṛṣṇa consciousness but out of ISKCON. They may find some cooperative body there with mutual help. If they like it will go on. I want to be independent.

When my proposal was such in the beginning, Bhakti Sudhīra Goswāmī told that, "You are just like the birds when their plume, the plumage or what..."

Devotee: Growing, the wings.

Śrīla Śrīdhara Mahārāja: Ah! "Not fully grown, but flown from the nest, to try then how to fly. So you're doing like that." He accused me in that sweet way. Ha, ha. "That you're casting us, we've come to you, and you're throwing us far. Still we shall see goodness in you, like the bird, only you're throwing to teach self help within us, to develop self help. All right, as you like." In this way he remarked and went away and having his own.

Caru Swāmī he was also very earnest in this affair. Now he's little far away. He went to America to speak something in favour of me, and reported when came back that, "I found that Sudhīra Goswāmī has begun already very strongly in favour of you. With the help of the tapes that he's collected from the temple where you're in charge. And he's copied those tapes from that temple, and with the basis of that he has begun to preach in your favour very strongly." I was reported that by Caru Swāmī. But now Caru Swāmī himself has almost withdrawn from me. Of course he says that, "I have no apathy, I have every sympathy." But still for the sake of the order of ISKCON he's keeping aloof, I'm told.

Devotee: Gurudeva. You've said that I'm a blunt speaker. So now I'm going to speak something very bluntly. That there are some complaints that the Mahā-maṇḍala, the same complaints that some members made against ISKCON, that they themselves stand accused of the same thing.

Śrīla Śrīdhara Mahārāja: Maybe, maybe. Is it not possible that everyone may be accommodated in an organisation? There may be some difference. That does not mean for one or two another organisation will be constructed, or the old organisation should be demolished. It does not necessarily mean that. We're trying, but there also may be defects, everywhere there may be defects. So there may be some who cannot agree with the two, ISKCON and the Mahā-maṇḍala, such persons also there may be.

There are so many people who have no recognition of God even, the atheistic people. There are sections amongst the atheists also. Immoral atheist, moral atheist, imaginary theistic moralist, so many classifications there may be. Not all accommodating organisation is possible. According to the quality there will be difference. But that does not mean that organisation has no value at all. Value, but it is, may not be perfect here. Qualitative difference there may be.

Uddhava put a question to Kṛṣṇa. "Why so many groups in the name of religion? Why not one and universal?"

Kṛṣṇa told, "In the beginning of the creation, about religion, I told it what is the conception of your religion and truth, I transmitted to Brahmā, and I'm the subject matter of religion. But from Brahmā so many disciples came and they were taught, and according to their own mental position there was difference in their conception. When they delivered in their turn some modification is seen. And then from disciplic order one disciple to another, A.B.C, modification is going on, the mental colour of the disciple's modification. And now we find what was one in the beginning, now so many, in the name of same religion, same source, but now it's all so many difference.

And there are others grown from this soil in the ascending method. Descending method also modified according to the capacity of the disciples. And there are some ascending methods grown, concocted conceptions of religion, so there's a jungle now. Some lay stress in donation, some in love of the country, some humanitarian work, some penance, some pilgrimage, some meditation, some on the study of the scriptural compilations. So, so many different, one giving stress in one thing, in this way the variegated. So variety according to the capacity of the receivers, it cannot be avoided, it will be."

"And so," Kṛṣṇa says, "When the variety is too much, or the formality and the substance, real life almost vanished, then I shall have to come again and to give restart of the proper religion."

*yadā yadā hi dharmasya, glānir bhavati bhārata
abhyutthānam adharmasya, tadātmānam sṛjāmy aham*

["O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world."] [*Bhagavad-gītā*, 4.7]

"Again I come to set right everything in a normal way. I shall have to come, or to send some, My own strong agent to this world to set right everything in normal position. This is the world."

And I'm told that Parivrājaka Mahārāja he cannot be accommodated anywhere. You are independent spirit, whimsical man. He cannot work with anyone.

Devotee: If I say something...

Śrīla Śrīdhara Mahārāja: I have already that report.

Devotee: Yes. You know the other day you spoke harshly about forcing initiations in regard to one of the ISKCON Gurus. So Parivrājaka Mahārāja he also spoke against some persons forcing initiations in the Mahā-maṇḍala. So I think there's some talk against him in this regard.

Śrīla Śrīdhara Mahārāja: Eh? What does he say?

Aranya Mahārāja: He's saying that in ISKCON there's some Gurus who are being accused of forcing people to take initiation from them. So similarly in the Mahā-maṇḍala some of the Ācāryas are seemingly forcing people to take initiation from them.

Śrīla Śrīdhara Mahārāja: Forcing people to take initiation?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Where? In Ireland one proposal came - one information came to me, that they're preaching outside and also inside ISKCON. Then I requested him, "Don't try to preach within ISKCON, preach outside, and those that are out of ISKCON. And don't approach anyone who is already within the administration of ISKCON."

That letter anyhow was found by Satsvarūpa Mahārāja, and he wrote a letter in the name of Akṣayānanda Mahārāja - the letter is here. "That we're very satisfied to see that Śrīdhara Mahārāja has given instruction to his followers not to encroach upon us. So if you maintain such peaceful position we'll be very much happy and no quarrel may remain between the two parties." The letter came the other day.

So I have never said - always I'm against aggression, only do relief work. That who are wounded in the fight, who came to attend ISKCON but could not do anyhow, could not remain under their rules, government. But they've got reverence for Mahāprabhu, Kṛṣṇa consciousness, Swāmī Mahārāja. Try to help them, they may not be allowed to go astray without any care. Try to take care of them because to have faith in Kṛṣṇa consciousness is of the very high order, a spirit which is very high. So they have come to participate in so higher theological truth and they'll lose that position, that is difficult to tolerate for the lover of Kṛṣṇa consciousness. They have come to love Mahāprabhu Śrī Caitanyadeva, and for slight reason they'll go undetected towards downwards, that may not be allowed to go unnoticed.

So I asked them for relief work. They have come so far, and because they cannot obey the orders of ISKCON, whom I consider to be the novelists, newcomers, not of very settled up position in the spiritual world. But are beginners, newcomers, not consolidated position in spiritual knowledge or realisation. So they may not go away.

There are many important members also. Just as one Hiranyagarbha perhaps, or Pradyumna, they came with some complaint against ISKCON. I requested ISKCON in the beginning, "Please take care of them, hear them patiently, and what are their grievances, and try to remove that." I appealed to them. But they did not pay much attention. In the beginning little attention, then gradually they ignored. And these people are coming.

Then I asked, "Form a body and try to have the redress of your wrong. If not, then you combine yourselves and go on with another organisation. Try, but don't allow those that came so

far to Kṛṣṇa consciousness unnoticed and uncared-for." That was the basis of this conception of Mahā-maṇḍala.

Now by the will of Kṛṣṇa I'm too old. And I've not also such nature as to work on with many big organisation or so - not so qualified I am. Only I can give some advice what I have gathered in this my life in connection with Kṛṣṇa consciousness as preached by our Guru Mahārāja. And by my Godbrothers and Gurudeva also had some appreciation of my understanding into Kṛṣṇa consciousness. So when people come to me, whatever I know I try to give, do some help to them. But not very enthusiastic to have a big organisation. I'm not fit for that.

So our Guru Mahārāja told me, "You are ease lover." Ha, ha. "You can do, but you don't do. Ease lover." That was his conception about me. "You should have done with more energy and more spacious working field, but you don't do. You do not give you wholesale for the service of Mahāprabhu. You are ease lover." He did not tell all these things but this is the meaning - ease lover meaning. Ease lover, different term given greater service but you do not do."

So I'm of that type. So I don't find any capacity to work in a greater, wider field. Though I think that I have some knowledge about the conception and advice of Mahāprabhu. I differ from many, thereby I understand that what they say I shan't agree, I've got my own feeling and realisation, I'm strong there. Clearly none can assail, and move me from my position of conception about the Gauḍīya truth.

Devotee: So you're known as Bhakti Rakṣaka for that, the Guardian of Devotion, Bhakti Rakṣaka, the Guardian of Devotion, you're known for that.

Śrīla Śrīdhara Mahārāja: Guardian of Devotion. *Guardian of Devotion* published by Dhīra Kṛṣṇa Prabhu, Sudhīra Goswāmī Mahārāja, he has published one paper I heard, *Guardian of Devotion*. Bhakti Rakṣaka my name given by Guru Mahārāja. Gate Keeper, ha, ha, I'm gate keeper of the world of devotion. Because Śrīdhara, when he selected my name as Śrīdhara he pronounced several times, *bhakti-eka-rakṣaka*. *Bhakti-eka-rakṣaka* because Śrīdhara Goswāmī has been accepted as the protector of the devotional school. And *bhakti-eka-rakṣaka*, this term used by Jīva Goswāmī, *bhakti-eka-rakṣaka śrīdhara*, Śrīdhara Goswāmī.

Mahāprabhu also told,

*śrīdhara-svāmī-prasāde 'bhāgavata' jāni [jagad-guru śrīdhara-svāmī 'guru' kari' māni
śrīdharānugata kara bhāgavata-vyākhyāna / abhimāna chāḍī' bhaja kṛṣṇa bhagavān]*

["By the mercy of Śrīdhara Swāmī, one can understand the meaning of *Śrīmad-Bhāgavatam*. For this reason he is the Guru of the whole world, and I consider him My Guru."] ["You should explain the *Śrīmad- Bhāgavatam* by following the version of Śrīdhara Swāmī. Giving up all false ego, you should worship Śrī Kṛṣṇa, the Supreme Personality of Godhead."] [*Caitanya-caritāmṛta, Antya-līla, 7.133,136*]

[*Gauḍīya Kaṇṭhahāra, 2.31*]

"The true interpretation of *Śrīmad-Bhāgavatam* and *Gītā* in the devotional school has been given by Śrīdhara Swāmī."

So when our Guru Mahārāja, just before giving *sannyāsa* to me, he selected my name Śrīdhara. Then what will be the other part of the name? *Bhakti-eka-rakṣaka*, *bhakti-eka-rakṣaka*. But

bhakti-eka-rakṣaka not three words, four words. So *bhakti-eka*, *eka*, that is eliminated, *bhakti-rakṣaka* was retained by him in my name. Bhakti Rakṣaka Śrīdhara. And that was taken from Jīva Goswāmī's adjective to Śrīdhara Goswāmī. So that was my name.

So generally, ha, ha, our Godbrothers they indulge in giving such interpretation. "You are protector of the devotional school. Gurudeva has given you such name." Ha, ha. They say like that.

Devotee: So Gurudeva. You were speaking before - there are many types of persons in the world with different mentalities. So how much freedom in the field does a preacher have without being, without coming into deviation, without making deviation? What is the difference?

Śrīla Śrīdhara Mahārāja: They'll do as a student. I told when there was some difference in meeting with the ISKCON members that 'I think you are so many students, not professors. And also I consider myself also a student and not a professor.' It is infinite, the knowledge is infinite, devotion is more than that, so we're all students.

Jayapatāka came when they were having a resolution that they should not mix with me, Jayapatāka came and told, "Mahārāja. Please forgive that I may not commit Vaiṣṇava *aparādha*."

Ha, ha. I told him, "No, no. No fear of committing Vaiṣṇava *aparādha*, I'm not a Vaiṣṇava."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: "I want to be a servant of the Vaiṣṇava. My position is this, to aspire after the position of a servant of the Vaiṣṇava. I'm not a Vaiṣṇava. So you may rest assured..."

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