

[Transcribed by Śrīpad B.P. Janārdan Mahārāja]  
 [Proofread by Paramānanda dās, U.K.]  
 [02:10 minutes located in SCSMNJ MP3 dated 82.03.01.A]

Śrīla Śrīdhara Mahārāja: ...Gaura Haribol. Gaura Haribol. Gaura Haribol.  
 Nitāi Gaura Haribol. Nitāi Gaura Haribol. Rāma Rāma. Nitāi Gaura Haribol.

Hansaduta Mahārāja is coming from which side? Direct from America?

Hansaduta Mahārāja: I spent two weeks in the Philippines.

Śrīla Śrīdhara Mahārāja: Philippines, through Philippines. And you have reached only yesterday here?

Hansaduta Mahārāja: On the 27th.

Śrīla Śrīdhara Mahārāja: 27th, today is first, day before yesterday. Gaura Haribol.  
 You remain in health and spirit alright?

Hansaduta Mahārāja: Yes, by your grace.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. By the grace of the Lord.  
 Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol.  
 Who else have come with you?

Hansaduta Mahārāja: I just brought one servant.

Śrīla Śrīdhara Mahārāja: Only one.

Hansaduta Mahārāja: One yes.

Śrīla Śrīdhara Mahārāja: One attendant.

Hansaduta Mahārāja: Yes.

Jayatīrtha Mahārāja: Like Mahāprabhu in the South.

Śrīla Śrīdhara Mahārāja: And Jayatīrtha Mahārāja's party reached from England?

Jayatīrtha Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: How many...

Jayatīrtha Mahārāja: Yes, some of our men have reached, so far about thirty men, forty men have reached.

Śrīla Śrīdhara Mahārāja: Alright.

Jayatīrtha Mahārāja: But more are coming still.

Śrīla Śrīdhara Mahārāja: More coming still. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Jayatīrtha Mahārāja: Actually they are coming on pilgrimage to see your lotus feet.

Śrīla Śrīdhara Mahārāja: (.....?)  
Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

[End of SCSMNJ MP3 dated 82.03.01.A]

Śrīla Śrīdhara Mahārāja: Who is he?

Devotee: Parvata.

Śrīla Śrīdhara Mahārāja: Parvata Mahārāja. The all *vibhāva* of Swāmī Mahārāja. Once he came here with hundred and fifty approximately and had a meeting. With hundred and fifty he came. Wonderful.

Devotee: I was present at that time.

Śrīla Śrīdhara Mahārāja: You were present.

Devotee: There was a big feast.

Śrīla Śrīdhara Mahārāja: Who else are here that were present that time? Anyone?

Another devotee: I was present.

Śrīla Śrīdhara Mahārāja: All going away one by one leaving me. What is His will?

Devotee: Dayādhara Gaurāṅga to Malayasia to preach. Dayādhara to Malayasia.

Śrīla Śrīdhara Mahārāja: He is your subordinate, you may utilize him in any way you like.

Devotee: He is one of your soldiers. So I put him to work.

Śrīla Śrīdhara Mahārāja: He is a good scholar. And you are to utilize him in the service of Mahāprabhu.

**Devotee:** Today I was discussing, in the morning, with several of the God-brothers, there at Māyāpur Chandrodaya Mandir that I thought the central issue at the current moment is whether or not it is actually acceptable for someone who is an initiated disciple of Śrīla Prabhupāda to accept you as his *śikṣā guru*. Because I felt if that was acceptable then the question of *sannyāsa*, the question of the authority of the preaching of the *sannyāsīs*, the question of their future engagement and so forth becomes clear. And if that principle is accepted then the matter can be resolved. And if it is not accepted then it seems to be the centre of the controversy.

**Śrīla Śrīdhara Mahārāja:** Let the universal will work out in His own sweet way. And we shall try to submit to that. Our business is to submit to the divine will. I know from the core of my heart that I am not only friend to them but I like to be friend to all existence in the line of Mahāprabhu. As Mahāprabhu Śrī Caitanyadeva wanted to be friend to the whole universe and He is so, we have come to learn in His school and to learn the ways how we can be friendly used by the whole animation. That should be our ambition, everyone. Friendly but in a particular way. As a doctor is a friend of the patient. Sometimes externally patient may not consider the doctor to be his friend. Or even his nearer relatives want to very bitter medicine to swallow. But ultimately we want to be friend to all. We have come out almost for common cause according to our position. So ultimately we want to be friendly to all. Specially to those who are out for such campaign. But still there some difference may be seen, due to different position in the same work. But that will be minimized. That may be removed.

**Devotee:** Some of us are anxious for your guidance and some of us seem to be somewhat indifferent.

**Śrīla Śrīdhara Mahārāja:** I am informed that some of you are always trying to remove the differences between ISKCON and myself; very eager, some members. I am getting information now and then that some are striving hard to re-establish, to reinstate the friendly relations between the two; myself and ISKCON.

**Devotee:** Yesterday I suggested that the GBC Body, who is the administration body of our movement, they should relate with your divine grace just as for example in America a government administration changes but they keep some regard, great regard for a veteran politician, like Kissinger for example.

**Śrīla Śrīdhara Mahārāja:** I have not gone to America, America has come to me. And it is divine dispensation. I am sitting, I live here. I ( ) man, ease lover. Ease loving man, I got that remark from my Guru Mahārāja. I am not going to anywhere, I am here. But the others they are coming to me by the dispensation of the divinity. So, I am not afraid. I have no loss, no gain. It His arrangement that you have all come here. I have got the least contribution for that. Only Swāmī Mahārāja came, I welcomed him, seeing that a great divine force has come down to work for him. Otherwise it is impossible what he has done. I was eager to welcome him. He also could rely on me, he knew me from before and so he sent his men here. And he came here very regularly and we had some give and take. In this way. Then you are coming in number, more number. Now he is not here as a friend, one of his friends left here, you are

affectionately coming to me. And as much as possible I am thinking, I am doing whatever in my small capacity I may do good for you all. That is my own reward. I consider that what I know to help you with that. It is not mine. It is my Guru Mahārāja's property; the common property with Swāmī Mahārāja also. So, you are here and if I do not attend you as good guest I shall be responsible for not greeting the good guests. So, with that spirit I am dealing with you. That you are all connected with my Guru Mahārāja, with my friend Swāmī Mahārāja. Also you have come to appreciate their teachings, their advices, and what I may know little that can be of your helping to such an extent let it be so. That is my attitude. And my time is up, eighty-seven, any time I may succumb.

**Devotee:** Gopāl Kṛṣṇa Mahārāja has arrived.

**Another devotee:** Another one of the new *ācāryas*, Gopāl Kṛṣṇa Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Where is he?

**Devotee:** Just here.

**Another devotee:** Hare Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** Gopāl Kṛṣṇa Mahārāja is already known to me. Last year also he came.

**Devotee:** With Bhakti Caru Swāmī.

**Śrīla Śrīdhara Mahārāja:** Really I wish that Gopāl Kṛṣṇa Mahārāja would have been enlisted last year. But one year after he has got recognition, I am very happy, very happy to learn that he has been enlisted within *ācārya*. And also Svarūpa Dāmodara Mahārāja; these two should have got recognition last year. That was my idea. But when that was not done it came from my mouth "unfortunate and injudicious." Unfortunately that expression came from my mouth. I thought that these two would have recognition last year. But I find that this is better late than never, both of them got recognition. And of course my, this friend Pancadravida, I had not his sufficient acquaintance, I could not think of him. But other two that was in my mind last year that they would...

**Devotee:** It's interesting that all three new *ācāryas* have got affection for you. All three of the new *ācāryas* have got affection for you.

**Śrīla Śrīdhara Mahārāja:** Mahāprabhu may be gracious with them. He may bless them with new courage and new energy. New light to do best the service of revered Swāmī Mahārāja, in this life to go on preaching bravely, in consonance with the friends as well as much as possible. My best wishes to you all, especially the new comers.

**Devotee:** Myself and Śrīla Asksayānanda Swāmī, we travelled together in India many years ago.

Śrīla Śrīdhara Mahārāja: I heard from him that you were his first friend.

Govinda Mahārāja  
(Bengali)

Ramesvara Mahārāja is little non sympathetic with me. He may think that I am not such a fool that by seducing one of his disciples I shall be a very big man. That you, so many of you for my friendship you have come to show honour to me. This is more higher than to get disciple of any *ācārya* of you; and to devour it for myself. It is dishonourable. But only the spirit of helping a particular man by giving connection with the line of Mahāprabhu, with this good will I have done so. I tried my best to reconnect but when I found that that was impossible then only I gave some connection, reconnection. Not that by that action I will make myself a very big man. Rather you have all come showing some honour to my revered friend, Swāmī Mahārāja. That is more higher, extensive and desirable, honourable. So, Ramesvara Mahārāja may not think that I have something to do against his interest. Universal interest is also member of that body. I am also so. We may think like that.

**Devotee:** Actually Śrīla Ramesvara sent his obeisance's to your lotus feet and his prayers for forgiveness of his offenses.

Śrīla Śrīdhara Mahārāja: That is good. We have come to help. For our internal quarrel, differences of the narrow view, we should not hamper the common work of our common Lord. The work of our common Lord may not hamper. In this mood we should try to work together harmoniously as much as possible. We shall help one another in our own campaign. The general of one country, so many generals, if they are jealous to one another, then it is very dangerous. Co-operate, the work on the front that should be our only mark.

I was told by our God-brother, one Nisikanta Sanyal, the writer of *Śrī Kṛṣṇa Caitanya*, he was a student of history. And the one day he told that even the nineteen five, the war between Japan and Russia, one Japanese general was instructing his subordinates that, "Don't think that if I can die then I am successful."

Not so, all are out for dying, for death. So, your object will be what for, you have come to finish that work. Not that to die is a credit; you are all out to die. To death is not a credit, but we must finish our duty; then we die or not die.

That should be the aim. We have come out, we have sacrificed many things. But that is not much. We must reach the goal, what is in our front. That should be the object of our main attention. The sacrifice we have made, that is left back, but in the front to do or die. To do, that is the positive side, and die is the negative. That may come or may not come. That is His will. But I shall do. With this positive idea we shall march on. And negative side should be overlooked, always. Fault finding is not a very good quality. We are out to find good quality, good thing, what is good in the universe. And we are to preach that the highest good is in Kṛṣṇa consciousness. The positive thing must attract wholesale. And the negative is also necessarily to deal somewhat. Not to bring, not to ( ) but to come down to positive, that should be our main object of life.

**Devotee:** The GBC body passed one resolution in regards to those *sannyāsīs* who have taken initiation from your divine grace. Basically they say that these *sannyāsīs* are not allowed to preach in our ISKCON centres unless they come first of all to be judged by the GBC whether or not they are fit on several points of specific problems.

**Śrīla Śrīdhara Mahārāja:** I could apprehend all these things before hand. And I asked them you will generally recruit for ISKCON. And those won't be that won't be satisfied, if you find some stalwarts like that, you may take to me. Or whatever zone you will work you will work in favour of the *ācārya*, general for ISKCON. Masses may not come here; you will connect them with ISKCON. And only those that are special thinkers, if they are specially attracted hearing my tape etc., then you may take to me; selected few. It is not possible for the masses to come here, so mass recruitment only in favour of the local zone. It is easy thing, it is possible, somewhat. Still I hold one principal that even in a particular zone the ordinary people may be recruited by the local *ācārya*. But if there are such persons who have come to know in the talk, the discourse of other *ācāryas* also then they should be left free, for free choice of their *ācārya*. From one zone he may take mantra from *ācārya* from another zone. Who can connect with different *ācārya* their faith will be natural. Otherwise it will be laboured, artificial. Free choice: *śraddhā*. But it is not possible to come to all the *ācāryas* to hear all the *ācāryas*. So generally they will be there. But Swāmī Mahārāja has made arrangement that that is not final, that is recommendation. *Ācārya* maybe there when they come, and also from one zone a man can select *ācārya* from another zone when they come in connection. So, free contact and free choice, *śraddhā* will be allowed to have its natural course. Not artificial as much as possible. Mainly *śraddhā*, I am forced to take mantra from the *ācārya* of my zone but at heart I am dissatisfied. That is not healthy thing. So, according to my understanding it would be better if such latitude is allowed. And it may help the unification also. Otherwise one zone, there will be division. But that is coming from the political and social. But from the standpoint of *śraddhā* that is faith, he must have the scope of free choice of *ācārya* available. Otherwise it will be artificial.

**Devotee:** Śrīdhara Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Devotee:** Our God-brothers are young, innocent, young and sincere. It would benefit them to come and hear from you. However at this time because of the initiation they are feeling some ground for disagreement.

**Śrīla Śrīdhara Mahārāja:** I can't follow him. Who is he?

**Devotees:** Atreya Ṛṣi.

**Śrīla Śrīdhara Mahārāja:** Atreya Ṛṣi. And what does he say?

**Devotee:** He says our God-brothers are young and...

Śrīla Śrīdhara Mahārāja: Innocent.

**Devotee:** Innocent, and would do well to hear from your grace. But because of the initiations, *sannyāsa* initiations which have taken place, some have felt ground for disagreement.

**Śrīla Śrīdhara Mahārāja:** One that young and innocence only innocence is not permanent with young. Because they are young so they are innocent it cannot be thought; one thing. Then another thing that I may not be available to so many, I am old, my energy is limited. So, in that direction also it is difficult for me to attend all. Another thing, if they in that stage, if out of curiosity they are habituated to run hither and thither only their mind will be scattered and ultimately no benefit may come to them. So a sort of control is necessary. And at the same time if there is chance for hearing from another source and that will consolidate the real position of them to their own *ācārya* that is well and good. In other words in particular cases it may be allowed, in general cases their curiosity should not be given indulgence. That may be the conclusion. In many places curiosity is found, we too ( ) that curiosity.

**Devotee:** So, Atreya Ṛṣi, he says more specifically his question is this; because you gave initiation to some *sannyāsīs* this has given ground for some to disagree with you or to make strong objection. So, he's asking, 'Is there some advice you could give to adjust this?'

**Devotee:** Śrīla Śrīdhara Mahārāja, the real objection is not that your divine grace has given initiation to some *sannyāsīs* and others. But the persons who have taken initiation may preach policies that are not in keeping with the present ISKCON standards or conclusions reached by the GBC body. So, what the GBC is suggesting is that those who have accepted *sannyāsa* come in agreement with whatever the policy is and then they are welcomed. So there is no, they are not expressing any objection to your activities but to the activities of our own devotees who somehow or other are in discord. So wherever the discord exists it could be rectified. This is their idea. And in that connection I suggested the following idea that your divine grace should be consulted by all of us as our uncle and as our well wisher but not that we want to put you under our administration; because that is rather presumptuous on our part. But that we should consider your advice with great seriousness and try to apply it to our activities because of your great maturity and realization and also your great well-wishing mood. And that would automatically bring the devotees who are feeling some discontentment with our leadership into a more harmonious working relationship with the whole mission.

Of course you know all these things. Still some of us like myself, Jayatīrtha Mahārāja and Pancadravida, we wanted to express this and I think the idea would expand and take hold on them, on all of us.

**Śrīla Śrīdhara Mahārāja:** There is local and absolute, provincial and absolute; long standing eternal quarrel.

(Sanskrit verse)

Rather die than to go out of the group. This is also necessity. Die within your range of duty. Die within the range, don't go crossing the boundary. This is also necessary. And some will go cross the boundary and seek their fortune. That cannot be avoided, the call.

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja  
ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

If one hears the call of the absolute he won't care the bondage. The binding calls, but at the risk of everything he will run away. That is also there. Both sides there be. Some will go away who can't. But still the particular master of a particular group will try because generally there is possibility of going astray. So, their justification is that they will try to keep their cattle within the fold. Otherwise if they go outside possibility they will meet danger. This principal they are justified to keep their cattle in the fold. But at the same time if some of the cattle find that palatable food outside the boundary they must cross and jump out. That is also there.

*Sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja.* We are, every one of us almost, we witness to that fact. We are already in the boundary of religious conception, every one of us we had our previous limitation in religious conception. But we have broken out the wall and come out. Why? What for? That truth we cannot ignore. That innate hankering for the truth that is *śraddhā*, that is faith, we cannot subdue it at any point. So, open, keeping our eye open to that fact and only to try to keep them only in the fold who are going out of curiosity and not for the burning desire in their heart; that policy should be accepted keeping both sides safe. It is not possible in all cases. Because we are witness of the fact, we have come breaking some boundary. In which we were circumambulated. We will be traitor to our own self if we try to follow that policy. But we shall consider the merit in particular cases and do accordingly.

That is what I feel from the impartial platform, according to my capacity, because I had my experience in my own life, long standing experience. What should I do? Within my own circle I shall try to keep me and try to do my best, or I shall run to what I think to be the best, to accept that? I may have long struggle, *sarva-dharmān parityajya*, it came to take the better position and I elected to take. And I also feel that in every case it is local interest and central interest. But only compromising principal should be this; that particular cases should be overlooked and general case we shall try according to local interest, generally. But we are to overlook particular cases, where really we can detect some fire, *śraddhā*.

End of side 'A'

[Start of SCSMNJ MP3 dated 82.03.01.B]

**Śrīla Śrīdhara Mahārāja:** ...natural, the relation should be that of happy, happy combination, not forced. It should be adjusted like that, happy, natural, fruitful. Question of faith, not of practice, not of practices, not of creating habit, the main thing is faith.



There was one case in Andrapradesh. Once I met one SDO in Kanada in Andradesh. We were having a talk, then he's putting questions from here and there I gave him a blow. "That you are talking at random. We are following a particular system. But you are talking at random." Anyhow this was very impressive to him.

Later on he searched for me. "Where is Śrīdhara Mahārāja? He has changed the course of my life, remarking, "Talking at random." Yes, I was doing so. Then I began to read system; Śāṅkara, Rāmānuja, all these particular line of thought."

That gentleman told me that one Hindu girl – no; one Hindu husband, he became Christian. And the case came to my court. I myself crossed the young boy. "Young boy, don't you feel any responsibility to your former wife? You married her and she came to you and you had some responsibility for her whole life, her sustenance, maintenance." This way.

But the boy answered, "Sir, when faith changes sense of duty disappears. It is changed automatically."

He told, "I could not answer him."

The boy told "When faith changes the sense of duty disappears or also changes. When I was a Hindu I had some obligation. But now I am a Christian wholesale change has come in my life. I am standing on my faith so my former obligation has no effect in my present position."

So faith is the most extensive ground, most spacious ground. When man changes his faith, whole life is in a new risk. Then ordinary sense of duty cannot come to work there. It will be artificial, artificial; self opposing life, suicidal life. Faith going one side and practices another side. What fruit we can derive from that action? So faith should be given preference, *śraddhā*. Otherwise life will be artificial, miserable, and fruitless.

You consider; you are all so many sober men. I can give suggestion out of my experience and my knowledge of the scriptures. But everyone is to think for us, because we are living at our own risk, everyone, all, more or less.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

We may try, if we think that faith is running to a wrong way, we shall try to help him; that what you think this is not well. This has got this difficulty, or you have got this wrong in your faith. I don't say that faith means only the word 'faith' that is all perfect. There is also gradation in faith, proper-improper faith. But faith should be interfered in a mild way to save his life. But if any time it is seen that his faith has awakened for a higher thing we should not go to interfere. That sort of exception - that may be bad example to others also. We have to consider that that may set bad examples to other colleagues. So in considering both we are to deal with; that only in the name of faith everyone is going away. That is also a difficult in the administration, difficulty. So we have to use our free and sincere conscious as the judgement. At the same time if we check real faith to have its own real end, then we shall have to incur the penalty for that. So, faith is not a very cheap thing, real faith; that is valuable. And so, every whim may not pass on in the name of faith. At the same time the valuable faith should not be discouraged. So we are to seek between them; the valuable chance should not be checked, at the same time anything, any whim may not be passed in the name of faith.

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

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

We must be sincere in our decision otherwise our own *bhajan* will be disturbed. Our own realization will be checked. Law is not respecter of any person, so truth is also not respecter. But Kṛṣṇa consciousness, that is impartial and partial to faith. Partiality, favouritism towards the devotee; that is the faithful, *śraddhā*, faith, that is all important wealth, universal wealth for all of us. We may not create offence against the general faith, *śraddhā*. *Śraddhā* - that is *prema*, *śraddhā* when in developed form, that is *prema* - that is love divine. And Kṛṣṇa is also partial to that, attached to that. So to commit offense against faith, that is also detrimental to our main cause. So with this consideration we are to move on. We have come out to fight, we have come out to take the bold, the position of an *ācārya*, of a general, to fight out the cause of Kṛṣṇa, Kṛṣṇa consciousness. But my movement may not be detrimental to the very cause for which I am out to propagate. I must save my own position. May not be, the fight may not be the same side goal. What is it this - same side goal?

**Devotee:** Touchback?

**Śrīla Śrīdhara Mahārāja:** The player's sometimes erroneously tackles the ball in such a way that party he becomes responsible to make goal in his own side; same side goal. Went to oppose but it was touched in such a way that the ball came to be within the goal. Same side goal it is called.

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

It is a subtle thing, so very subtle, very susceptible.

**Devotee:** So, Śrīdhara Mahārāja, we must take your leave now. There is some decision to put forward the names of new *sannyāsīs*. They want to choose new persons who will receive *sannyāsa*. So we are going back for that decision.

**Śrīla Śrīdhara Mahārāja:** Yes, yes, yes, you may go.

Hare Kṛṣṇa. Gaura Haribol.

The end of Side 'A', the end of the tape, the end of this day  
 [End of SCSMNJ MP3 dated 82.03.01.B]