

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.03.05.A

Śrīla Śrīdhara Mahārāja: The Jagad Guru, he also expresses that he's in want. The *śaktyāveśa avatāra* especially for the scriptures; he's also saying that, "I am finding in myself dissatisfaction, discontent, and I can't account for the same why I'm so."

Devaṛṣi Nārada came and told, "Yes. I know. And you have done wrong, diabolically. And you are to compensate. It is necessary for the divine arrangement that you are to compensate for that."

So Infinite is of such character. To deal with Infinite, it is necessary that one who is going to deal with Infinite, he'll always be conscious of his weakness. Then only will he be able to draw light from Infinite.

So it is deplorable to think themselves so much impertinent, 'that we are masters of the whole.' That is direct disqualification, for any institution that wants to work under Vaiṣṇava faith. Vaiṣṇava faith; from the beginning to the end, they're conscious of their own defect and want, imperfection – from the beginning to the end. And to feel that, that is to attract the grace; it is not their own property. The property of Gurudeva, property of the Lord, and as much as we are given opportunity of dealing with that thing, we can do only that. Never say that we are masters of any position. Such assertion is just the opposite. *Dambha*; that is the opposite of *dainya*, humiliation, and *dambha* is opposite, 'That I am master of the situation.' That should not be thought. That is not the direction proper. Of course, everyone, everybody is free to decide for his own.

And the Vyāsadeva, Devaṛṣi Nārada, they have come to hear what Śukadeva Goswāmī says. Vyāsadeva Himself He taught Śukadeva, but still he has come, "How the delivery?" Because He's always conscious of the infinite characteristic of the thing, of the knowledge; the knowledge revealed, that is of infinite character and none can know to its finish. He has again come with His own Guru, Vyāsadeva has come, Devaṛṣi Nārada has come, their disciples of disciples, how can represent, what sort of representation Śukadeva can deliver to the world? Eagerly they've come to hear. So the openness to infinite, that should be always observed; that characteristic, otherwise it is very dangerous.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Let them do it. Still it is in the protective side, pertaining to protection, but has not taken any aggressive attitude.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. *Vyāso vetti na vetti vā.*

[*aham vedmi śuko vetti, vyāso vetti na vetti vā*
bhaktiā bhāgavatam grāhyam na buddhyā na ca ũikayā]

[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*]

We are out to deal with infinite. The primary sincere feeling will be of the fact that we are under, we are nothing. Only we can be an instrument by His liking. If He likes He can make instrument anyone and everyone.

mukam karoti vācālam panghum langhāyate girīm
[yat kṛpā tam aham vande śrī gurun dīna-tāranam]

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."]

[*Bhavārtha Dipikā, maṅgala stotram, 1*]

Our knowledge must make progress towards that line of thinking. It is He, He's everything, and He can make anything as His mediator, instrument. And as much time as He likes, everything at His disposal, His sweet will. We shall live always under His sweet will. We have come out to serve His sweet will, sweet autocracy; sweet but autocratic temperament, but sweet we are told. We are out for that. Our masters are of that nature, sweetness, love. That voluntarily they come to submit to the servitors, but no right can be asserted. No right can be asserted, all voluntary.

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

Ha, ha. There are thousands of men from that side, and you are few, five, six, or ten...

...

Jayatīrtha Mahārāja: ... want to know whether or not you'll enlist me in your service, because my previous service was taken away from me.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: What? I can't follow.

Dhīra Kṛṣṇa Mahārāja: He, Jayatīrtha Mahārāja is saying he wants you to enlist him in your service, because his previous service has been taken away from him.

Śrīla Śrīdhara Mahārāja: Is it such?

Jayatīrtha Mahārāja: Well, they've given ultimatum that either I agree from today never to hear Your Divine Grace's words again, or otherwise I have to leave ISKCON. So taking those two things into consideration I decided that I could not become disconnected with your words. That it was easier for me to become disconnected with ISKCON. At least on that plane. I think the ISKCON which Prabhupāda started, you're also one of the members of.

Śrīla Śrīdhara Mahārāja: Hmm? What does he say?

Dhīra Kṛṣṇa Mahārāja: He says the ISKCON that Swāmī Mahārāja he began, you are also a member of that ISKCON.

Śrīla Śrīdhara Mahārāja: If you give so much stress to his words, he wanted to make me President.

Devotees: Jaya. (Group laughter)

Śrīla Śrīdhara Mahārāja: Because I remember that, once he came and proposed to me that, requested me to become President of ISKCON. That he did. Gaura Haribol. But it is very deplorable to me to think that the so called ISKCON committee is so eager to go away from me. In other words, I see that _____ [?] sincere feeling, this is heart's, and objectionable to certain extent, but still I cannot but think so. That principle they have got, the principle of ISKCON, not the _____ [?] but the spirit. If they're ISKCON properly, they're promised to a particular idea. So deviation from that idea is but a shadow of ISKCON. Created, designed by Swāmī Mahārāja, ISKCON. It is very lamentable thing. Hare Kṛṣṇa. Hare Kṛṣṇa. A sincere soul like you will have no room there.

It reminds me, when I was _____ [?] Kalna Congress Committee, nineteen twenty one, or so. The British Government also announced a rule that whoever will be in connection with the Congress Committee they should be all captured. Then the Bar Association of Kalna they took a resolution, they avoid the prison because the Congress also announced that we shall disobey law, because the disobeying program. So the Congress Committee of Calcutta composed mainly by the Advocates, they had a resolution that to save our Congress Committee we should not accept the direction of the Central Congress to disobey law. So there was one man who was, “No. I must obey the order of the Central Committee and I court arrest.” Then he was dismissed from the local Congress Committee. “If you are here within then we will also be connected with your offence. So save us, the Committee, from courting the arrest.” And he was eliminated. Then another, sober man, in the Committee, he told, “He who is really obeying the orders of the Central Congress Committee and he’s eliminated. And bogus Committee we are satisfied with that. It is rather, we shall resign. We are not bold enough to carry out the order of the Central Congress Committee, we should resign. And that man who is new friend he will construct the Congress Committee.”

So a sincere seeker after truth is simple and also a strong personality, then appreciated by Swāmī Mahārāja himself, you have no room, because you cannot separate yourself from myself. And who had so much affection all through his life from Swāmī Mahārāja. I enjoyed his company always. And I cannot give my, personality, real person, personal realisation, that is my own existence, to be flattered by their committee voices. Can’t give ditto to their resolution. Anyhow, God’s will. _____ [?] sincere that will bring victory with them, those that are sincere.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

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

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

[Bhagavad-gītā, 6.40]

Kalyāṇa means sincere to their purpose, but not power seekers. Power seeking, towards his nature in the administration. Hare Kṛṣṇa. Hare Kṛṣṇa. Considers me such a bitter, hopeless poison. My association is a virulent poison to the existence of ISKCON. So such severe warning against me. There will be conversations, that is they’re open to all, they may find fault there when what I’m speaking that is not according to the scripture, or in accordance with the advices of the Vaiṣṇavas. It is open. Gaura Haribol. So anyhow it’s all for the best. We are to take to that maxim.

*tat te 'nukampām susamīkṣamāṇo, bhujjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk*

[“One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word,

and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality.”] [*Śrīmad-Bhāgavatam*, 10.14.8]

Whether the society or the Godhead? Whom to select? *Svajanam ārya-patham 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-padavīm 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]

We cannot sacrifice our noble aspiration, the inner voice, our spiritual conscience. Under no circumstances _____ [?] we should be a traitor to my inner guide. That is my ultimate view, thoughts, cannot be insincere. We must not be insincere. Try to maintain ones sincerity, my sincere faith to the Lord. We’re out for Him and not for me, acquisition in His name, as Guru *bhogi*, to enjoy, to exploit Guru. The exploitation in the name of God, exploitation in the name of Guru, and Vaiṣṇava, and *śāstra*, this is also existent. Perhaps now the time has come to make us careful from the continuation of such *anartha* on the way. The exploitation in the name of the Lord. Let us accept the poverty, the helplessness, in His name. He’s our saviour. And for any other proposal of any committee, wealth, or resources, we should commit against my Lord of heart, Lord of love. We should stick to that, whatever circumstances may come to threaten us.

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

Jayatīrtha Mahārāja: They also passed a resolution, thinking that I would probably leave, they passed a resolution saying that if any Ācārya leaves ISKCON, then all of his disciples actually belong not to him but to ISKCON. They’re devoted actually to ISKCON not to him. And therefore the other Ācāryas will be free to try to convince them to give up their spiritual master and take initiation from one of the other Ācāryas.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: They should have to take risk of that sort of behaviour, and that will be atomic bomb to their own disciples. The Tamal Kṛṣṇa Mahārāja I think he’s taking the leading part. But that heavy position, awkward position, the other day he felt, and with the same argument with you, putting against them. Mostly on the basis of that he was reinstated. That this effect of changing the faith of their Guru, on the Ācārya, or Guru, will have reaction in the whole of ISKCON and will shake the very foundation. Is it a play, what Swāmī Mahārāja began there, is it a play? That the wholesale Ācārya and the disciple, their relation it is a fun? So lightly to be tackled. What will, reaction will come in the other disciples when connect and disconnect in any way. And the charge that was made by Rāmeśvara to me in a case of single person, and in such great difference. And they’re making wholesale same, with a wholesale way, wholesale disease. It is horrible to think, the future of ISKCON. Gaura Haribol. God save them from such heinous and suicidal step they’re going to take. Can’t, unthinkable. They go from door to door and dissuade the disciples. Is it a business? Even the mundane merchants they will be ashamed to take such steps against their co-workers, who the other day had so much reverence, and he’ll be treated like this. I can’t think any more.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: I am going, in Swāmī Mahārāja’s words, “I’m going to faint, to think the future.” Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: What do you think?

Jayatīrtha Mahārāja: I think that in the name of Swāmī Mahārāja and in the name of Your Divine Grace we have to establish a genuine Vaiṣṇava society.

Devotees: Haribol.

Śrīla Śrīdhara Mahārāja: Or to save the ISKCON from its sure, immediate death, I shall be dumb? What do you think? I go to cypher. Henceforth I don’t express myself in any way, I will be silent. Do you think ISKCON will be saved at the cost of that, by the same? It is intolerable that ISKCON which has got so much honour and prestige in the whole of the world, and they will entertain this campaign to sever the disciples wholesale from their Ācārya. Then, what the world will see, look at them with what relish, come with laughter, a ludicrous thing. His question of faith is being murdered. The faith is ready to be murdered. Nitāi Gaura Haribol. Nitāi Gaura Haribol. What about Hamsadūta Mahārāja, is he there?

Jayatīrtha Mahārāja: Hamsadūta Mahārāja, when he was confronted with the proposal never to come and see Your Divine Grace again, he agreed with them. But he told me privately he didn’t care much for them, he would do whatever he cared to do when he saw fit. But that he would agree in order to keep peace with the institution. I think generally because he wants a good market for his books that he’s printed.

Śrīla Śrīdhara Mahārāja: His diplomatically wording.

Jayatīrtha Mahārāja: But they did not leave me so much choice as that. They saw me as the ringleader of the whole rebellion.

Śrīla Śrīdhara Mahārāja: Yourself?

Jayatīrtha Mahārāja: Myself.

Śrīla Śrīdhara Mahārāja: The ringleader?

Jayatīrtha Mahārāja: I’m the ringleader, and they wanted to capture me for sure.

Śrīla Śrīdhara Mahārāja: And Dhīra Kṛṣṇa Prabhu is eliminated from the position of ringleader.

Jayatīrtha Mahārāja: He may be the co-conspirator.

Śrīla Śrīdhara Mahārāja: You are more dangerous?

Jayatīrtha Mahārāja: Yes, because I’m more powerful, therefore more dangerous.

Śrīla Śrīdhara Mahārāja:

[veda nā māniyā bauddha haya' ta nāstika] vedāśraya nāstikya-vāda bauddhake adhika

["The Buddhists do not recognise the authority of the *Vedas*; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the Māyāvāda philosophy are certainly more dangerous than the Buddhists."] [*Caitanya-caritāmṛta, Madhya-līlā, 6.168*]

Jayatīrtha Mahārāja: I went to the farthest extreme that I thought I could to compromise. I offered them like this, that none of my Godbrothers would have to work on my behalf to enlist any new disciple. Only my disciples would go on like that. That I would agree not to display any picture of Your Divine Grace anywhere in our temple. That I would agree not to circulate your tapes to any of my disciples. And that I myself would only listen to your tapes in private. And that I would keep no picture in my own room of Your Divine Grace. To that extent I said I would compromise in order to keep the society in a unified condition. But that they refused to accept.

Śrīla Śrīdhara Mahārāja: Then you are to banish Śrīdhara Mahārāja from your heart.

Jayatīrtha Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Won't allow him enter...

Jayatīrtha Mahārāja: Exactly. They told me that exactly.

Śrīla Śrīdhara Mahārāja: ...the area of your consciousness. You must keep him outside, rather, cast him outside, throw him outside. Not only that, you will have to preach against him, join us in chorus.

Jayatīrtha Mahārāja: Yes. So I told them, I would be willing to be silent about Your Divine Grace, and that I would not propagate the matter but keep it to myself only. Because one or two had mentioned that my relationship with you was internal and could be kept that way. But then when they also went to say that even internally it could not be tolerated, even privately it could not be tolerated, then I thought this is impossible.

Śrīla Śrīdhara Mahārāja: Rāmānanda Rāya, went in *darśana* of Jagannātha, went straight to Mahāprabhu, Kaśīrāma Paṇḍita, met Kaśīrāma. Mahāprabhu told to Rāya that, "He has come from his place of service. Rāya, have you *darśana* of Jagannātha."

"No, no, I have come straight to You."

"What have you done? On the way to Jagannātha temple you did not go there, and you came straight to Me. What have you committed?"

rāya kahe, caraṇa — ratha, hṛdaya — sārathi / yāhān lañā yāya, tāhān yāya jīva-rathī

[Rāmānanda Rāya said, "The legs are like the chariot, and the heart is like the charioteer. Wherever the heart takes the living entity, the living entity is obliged to go."]

[*Caitanya-caritāmṛta, Madhya-līlā, 11.37*]

"I can't help, my heart took me straight to You, even avoiding Jagannātha on the way. I'm helpless. What can I do? I can't help. My heart took direct to You. I couldn't control my heart, and so the body was carried."

And maybe your case is similar.

Jayatīrtha Mahārāja: There's nothing similar between me and Rāmānanda Rāya.

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

Jayatīrtha Mahārāja: They told me, “On one side is the opinion of all your Godbrothers, and on the other side only this Śrīdhara Swāmī’s opinion.” So I took it that - I heard one story once about how one Tulasī leaf was - that they were trying to weigh Kṛṣṇa, I think, and whether it’s a bona fide story I don’t know.

Dhīra Kṛṣṇa Mahārāja: Yes, it is.

Jayatīrtha Mahārāja: But some much gold of the queens of Dvārakā were placed on one side, and on the other side one Tulasī leaf.

Śrīla Śrīdhara Mahārāja: _____ [?]

Jayatīrtha Mahārāja: I think that some of my disciples are captured by Your Divine Grace already, since coming here. So perhaps they’ll infiltrate to the others your message. So I told them myself that I would not make a personal attempt to take even a *paisa* from the institution, neither any building, neither any man, neither any other resource. Whatever came to me out of its own accord I would engage that in Kṛṣṇa’s service, but that I wouldn’t file or litigate even for a *paisa* of the whole affair.

Śrīla Śrīdhara Mahārāja: That I cannot sell my independence, my freedom. My religious, my spiritual freedom, I can’t sell for any price. That was your spiritual consciousness I cannot sell for any price. I must follow my own *caitya* Guru. The Guru within I can’t avoid his dictation, disobey his dictation. At any cost I must maintain his prestige that is guiding within me, on behalf of Swāmī Mahārāja. Swāmī Mahārāja living inside me, I can’t banish him.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: A most heinous, it is direct offence to the faith, the *śraddhā*.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: The other day the same question they posed.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: The ruling, mental posing, attitude, prejudice, they come, the position of a ruling vanity, we are ruler.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: When Pāṇḍavas they are, after, in the gambling, and Draupadī’s dishonouring, all these things, when there came another treaty that they will go to the forest for twelve years, and then one year in unknown quarter, then they may come and take the share of their kingdom. A decision was made and the Pāṇḍavas they’re going to the forest, those five, and also Draupadī following. Kuntī also of course kept in charge Vidura, as mother, and the six are going to the forest. At that time Sahadeva, he was going, some only with - Bhīma, Duryodhana, er, Yudhiṣṭhira Mahārāja going with his glance upward, and Bhīma with his hands, fluttering. “Only after twelve years I shall satisfy the itching of my hands.” Then Arjuna he’s shedding tears profusely. And they have told what was the meaning. Arjuna when he will come back, “I shall use weapons in such a profuse way in a current to take the revenge.” Then Nakula, or someone, he’s smearing the ashes, that for son maybe. And Sahadeva, what I mean here, he went with his hands, with his palms, by covering his face with his palms. And what was the meaning, that he can’t look, he was the astrologer, Sahadeva, a very good astrologer, and it was said that he cannot look at the future figure of

the empire, he can't, he's closing his eyes. The future, he's seeing the very dangerous future will come in the Kuru *vanśa*. By the astrological knowledge he's fully conscious of that, and he can't see, cast his eyes, look in the environment. He's covering his face.

Same thing, something like that has come on me. I can't cast glance into the future of ISKCON. I'm afraid to look at their future. I feel from what step they're taking is deeply deplorable. Gaura Haribol. And I am connected with that. What Swāmī Mahārāja will think of me, what he'll think of me? My connection is going besides them in circle from his activity.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: The Pāṇḍavas are five, and the Duryodhana party hundred, so banished, Pāṇḍavas were banished.

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