

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: The dictionary, the grammar, all extraordinary about infinite. So we shall try to come very near infinite, but at the same time we must be conscious that He's infinite not finite. However near I may aspire after to become, but always I shall try to remain under the relativity of infinite.

Kīrtanānanda Mahārāja: Yes. We accept Prabhupāda that way.

Śrīla Śrīdhara Mahārāja: Yes.

Kīrtanānanda Mahārāja: Because he's our Guru, we have to accept him that way.

Śrīla Śrīdhara Mahārāja: That is material conception, *mad guru sei jagat guru*.

*ācāryam mām vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]*

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

A universal conception we must have about our Guru.

Kīrtanānanda Mahārāja: But that is the way he has taught us.

Śrīla Śrīdhara Mahārāja: Eh?

Kīrtanānanda Mahārāja: That is the way he has taught us.

Śrīla Śrīdhara Mahārāja: Taught, no, he cannot have taught that. Our Guru Mahārāja once told that, "If I am required to explain, to give explanation of this *śloka* of *Bhāgavatam*, *ācāryam mām vijānīyān*, if I am under necessity to explain this *śloka*, should I leave the seat and run away? I shall have to give explanation of that very *śloka*." How? So he might have given explanation of this *śloka* and so many other *śloka*, that Guru is infinite. He also said that his Guru is infinite; he's also of telescopic system, the infinite is going to up. Everyone, to him his Guru is infinite, he is nothing. And everything coming from his Guru, in this way it is possible. Otherwise this is the *sahajiyā* section that will say, "I am Guru, I am infinite." Guru never says so.

In *Prākṛta-Śata-Dūṣaṇī*, Madhvācārya has written *Māyāvādā-Śata-Dūṣaṇī*. So our Guru Mahārāja, Śrī Bhaktisiddhānta Sarasvatī Ṭhākura he also written *Prākṛta-Sahajiyā Śata-Dūṣaṇī*. There it is mentioned the Guru never says that, "I am Guru, I am infinite."

Kīrtanānanda Mahārāja: No, no. Prabhupāda never said that he was infinite, that he was God. But we can see; we can see God through him.

Śrīla Śrīdhara Mahārāja: Of course, try to see...

Kīrtanānanda Mahārāja: He is the transparent via medium.

Śrīla Śrīdhara Mahārāja: If you can see rightly, then... We must not think that we can see Guru Mahārāja rightly, but as much as possible for my condition.

Kīrtanānanda Mahārāja: But for my seeing I am dependant on him. How he wants me to see, I will see.

Śrīla Śrīdhara Mahārāja: Yes. We, and always we shall try to think like that. At the same time we shall think that I cannot attain the fullest degree. I shall try, I am out to try which is impossible, to know the infinite. I have come to try, I must try, but I can't try, I fail when I try. That should be the healthy attitude. I am trying but I am not trying satisfactorily, so I am not getting, I am always in want.

Kīrtanānanda Mahārāja: Our concern is not so much to know the infinite as to serve the infinite. Śrīla Prabhupāda has asked us to serve him by preaching all over the world. Therefore our movement is a preaching movement.

Śrīla Śrīdhara Mahārāja: That is not a new thing. You are preaching, all right. You are preaching as directed by your Guru Mahārāja, as much as you can catch, as much as you can understand him. Sincerely you are to do, but there are so many like you. We are also trying to move in the same way.

Kīrtanānanda Mahārāja: We're not saying we're the only ones, but we're trying to preach.

Śrīla Śrīdhara Mahārāja: We do not think you are one, there are so many.

Kīrtanānanda Mahārāja: We are trying to preach as he ordered us.

Śrīla Śrīdhara Mahārāja: So many and they are not one, they are of different stages. From different stages they are trying their utmost and some may not try also. Guru *bhoga* is also there. Guru *bhogi*, he wants to exploit in the name of Guru; that is also there we find. Guru *bhogi*, exploitation of Guru, it is also to be conceived there may be. So, criticisms of many so-called Gurus also in Gauḍīya Maṭha we found.

Kīrtanānanda Mahārāja: Any rate, I wanted to speak to you on behalf of the GBC about what has been going on.

Śrīla Śrīdhara Mahārāja: Yes. It is most deplorable. Swāmī Mahārāja very earnestly invited me in ISKCON and you are driving me out. All for the good, it is all for the best, I am to take in that way. I did not want to encroach within the presence of ISKCON, but Swāmī Mahārāja had much affection for me all throughout his whole life. He abused many of my Godbrothers but with the exception of me alone. And I think that I have much affection for ISKCON.

And he also asked me several times, "You are to look after them." And he tried his best also. Once he proposed me to accept the post of the President of ISKCON. But I am always a backward pushing man, ease lover. So I did not venture. And I have no capacity also that I will be President of a great institution throughout the length and breadth of the world.

I am a man of small energy, small energy and satisfied with very little thing. No much ambition, and at the same time some disinterestedness also is in me. And some sort of common sense. My Godbrothers and my Guru Mahārāja also had some certificate for me, not an aggressor. I was forcibly, almost, by affection force, I was taken in connection of ISKCON. And now I am being driven out of ISKCON. But still I cannot give up my own faith what I am fostering through my whole life of fifty-five years in Gauḍīya Maṭh, and well tried. And Swāmī Mahārāja to his last days he appreciated my nature, nature of non-aggression. He could not put trust in any other place, but he had trust in me. And up to his last days he maintained his faith in me. And still I think that I am a well-wisher of that great institution, what is the result of wonderful grace of Kṛṣṇa in him. But anyhow what is happening...

Kīrtanānanda Mahārāja: I think you are misunderstanding.

Śrīla Śrīdhara Mahārāja: I think you are making much of formality of administration divorcing the very spirit from it. That is my understanding. You are making much - all captured by the grandeur, the glamour, and not so much for the inner spirit of truth.

Kīrtanānanda Mahārāja: Personally I have great affection, and I know that many of my Godbrothers...

Śrīla Śrīdhara Mahārāja: We don't think that you have made monopoly of the truth, of the absolute truth. You few heads, you have got it, the monopoly as the object of your trade you think. I am not so foolish to give recognition to the committee which is affected by few heads like you. I consider you students, all students, not professors. In my consideration you are all students, and you will be healthy if you can think that you are students and not professors.

Kīrtanānanda Mahārāja: We are students, but we are students of Prabhupāda, and we must study Prabhupāda from his books.

Śrīla Śrīdhara Mahārāja: Yes, and I am in the rank of his friend, not disciple.

Another devotee: Therefore we give you our respect.

Śrīla Śrīdhara Mahārāja: Yes, you are giving.

Devotee: We don't want to commit any offence unto you.

Śrīla Śrīdhara Mahārāja: But now you are very much afraid of me because I am a plain speaker.

Kīrtanānanda Mahārāja: No, not exactly because you are a plain speaker, but because Śrīla Prabhupāda wanted to preserve this ISKCON.

Śrīla Śrīdhara Mahārāja: In my last days I am waited with some mean interest of making my position before I go to death. You think me like that.

Jayapataka Maharaja: We have never said such things. Neither have we expressed anything like that.

Śrīla Śrīdhara Mahārāja: My position is clear, I am not an aggressor. But those that are coming to me and asking me my advice in particular case, and I cannot but extend my sympathetic help to them. That is my position. I am not running hither, thither to entice persons, or to capture them. I am sitting straight here and anyone coming, according to my own conscience I am extending my helping hand to them.

Kīrtanānanda Mahārāja: But those who are coming are using you. They are using you for their own political ends.

Śrīla Śrīdhara Mahārāja: I am not supposed to see things through your eye. I have got my own eye. I am in connection with - fifty-five years in connection with Gauḍīya Maṭh and whether I am bona fide, I do not require your certificate, any of you, in the whole of ISKCON, I don't want any certificate. I have got my way of thinking and many of my Godbrothers including Swāmī Mahārāja had confidence in me, in my thinking.

Akṣayānanda Mahārāja: But not these gentlemen. They don't have confidence.

Kīrtanānanda Mahārāja: Because Prabhupāda told us not to come.

Śrīla Śrīdhara Mahārāja: I am old man, I am tired, excited, and very, very sorry really I say, with folded palms, that you are ill-treating me, I am very sorry. Swāmī Mahārāja was so affectionate; I also treated with such affection to him. And rudely you are behaving towards me. I am very much mortified for that. But what I can do, I am an old man.

Kīrtanānanda Mahārāja: We have never said you are not bona fide. We have never said that.

Jayatīrtha Mahārāja: [shouting at Kīrtanānanda Mahārāja] You have said openly in your meetings so much.

Kīrtanānanda Mahārāja: [shouting at Jayatīrtha Mahārāja] I have never said that he is not bona fide. I have said that that's what Prabhupāda said. It's in his books, and because you don't accept his books that's your problem.

Dhira Kṛṣṇa Mahārāja: [shouting at Kīrtanānanda Mahārāja] Because you've never read them that's your problem.

Śrīla Śrīdhara Mahārāja: [shouting] Hey! _____ [?] Don't speak so much. In my presence at least, I do not like all this rowdy-ism. Now my final appeal to you that I am old, I am tired, I can't talk any more now. If you find any necessity to meet me, you need to come sometime after. Especially perhaps in the morning time, I am little in good health at that time. Now I am almost finished, I can't talk any longer. If you come again I shall try to put my things more slowly and judiciously and in an appealing way.

Jayapataka Mahārāja: The point was that...

Śrīla Śrīdhara Mahārāja: Now I can't move. My energy finished almost, I can't speak any more.

Jayapataka Mahārāja: If you can just tell the Mahārāja that we just wanted to express that we had nothing personal and neither was anything personal meant.

Śrīla Śrīdhara Mahārāja: Jayapataka Mahārāja...

Jayapataka Mahārāja: It was a question only of what policy we had to follow in terms of allowing...

Śrīla Śrīdhara Mahārāja: Why do you talk now? I can't listen to that, I can't record. If you say I shall have to reply, but I am unable to reply. So you think that, "Mahārāja could not reply," I don't like that. So if you want to talk more, I am ready, but you must come some suitable time. I am not lacking in reasoning, or in representing *śāstric* quotation. Anyhow I am finished now. I can't talk more. Gaura Haribol. Gaura Haribol.

Jaya Om Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Any newcomer today, no?

Mādhava Prabhu: Mādhava Tuali [?]

Śrīla Śrīdhara Mahārāja: Mādhava Prabhu here?

Akṣayānanda Mahārāja: No, another Mādhava. He brought one new friend, whose name is also Mādhava. Mādhava Tuali. He's here, a member of their Institute.

Śrīla Śrīdhara Mahārāja: Where has he come from?

Mādhava Prabhu: He's from Behar.

Śrīla Śrīdhara Mahārāja: Behar. What part?

Mādhava Tuali: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] contributed, and some unknown for Bon Mahārāja's University, long ago of course, during British Period _____ [?]
There was one Mahārājah of _____ [?] small chief in Behar.

Mādhava Tuali: _____ [?]

Śrīla Śrīdhara Mahārāja: He was received when the first batch of preachers from England came back to India, in Howrah Station, Mahārājah Hatwa [?] Bon Mahārāja and two other German disciples came with him. Nineteen thirty five perhaps.

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

When [Bhakti Saranga] Goswāmī Mahārāja was preaching in London, then Prabhupāda passed away, some differences among the different disciples. So no money was sent to him there. He was a good collector when he was in India. He was known to so many chiefs also, as the Secretary of Gauḍīya Mission.

One day he found, that he told, not a farthing he had, but he'll put that into the box and the gas will come, then he'll be able to cook something, no money. But he's not disappointed. In the early morning in a near park he's taking the beads, counting the beads, and loud praise, taking Hare Kṛṣṇa. In this way.

Suddenly he found that in that park there were so many shrubs, and in some pot, he found something dazzling there, on the earth. He came, and after removing the earth he found a Śrī Mūrti, small, and took it to his quarter and he could trace that, *śaṅkha* (conch), *cakra* (discus), *gadā* (mace), *padma* (lotus) and according to *Caitanya-caritāmṛta* or *Siddhartha Samhita* he came to see and that Mūrti was Vāsudeva, according to the arrangement of the *astra*, *śaṅkha*, *cakra*, *gadā*, *padma*, according to the arrangement of the hands. *Śaṅkha*, *cakra*, *gadā*, *padma*, in this way the different name. So according to the arrangement of the *astra* he found that it is Vāsudeva. Then he began to worship.

Then that very day he came back, nothing to eat, but suddenly, perhaps the maidservant that used to brush the, and wash the utensils, she came with a paper that was given in the postal box. But when he took out the other letters that was left below. And that woman came with that. "Is it useful Swāmīji with you?"

Then he saw, "Oh. Davana [?] Mahārāja sent a cheque for a hundred pounds."

He wrote letters already to several chiefs already acquainted with him, and Davana responded. One hundred pounds he sent in cheque. Then of course he's satisfied, at that time he had no money at all in his hand. He went to the bank to cash it.

The bank says, "Yes, this is the cheque. But you are that Goswāmī, how shall I know? Some identification is necessary."

Then, already he gave a lecture there with Lord Zetland on the Chair, and so many other respectable men also present in the meeting. Suddenly he found that a copy of paper therein, and he got it and showed to the man. "Is this sufficient for my identification?"

"Oh. You are this Goswāmī?"

"Yes."

"Your appearance and the name, of course it is, it will do the service."

Then of course, in the bank the cheque was cashed.

In foreign land, and penniless, he had to experience such condition there, Goswāmī Mahārāja, the Founder of Gauḍīya Saṅga.

He took *sannyāsa* from me. First *sannyāsī* disciple is that Goswāmī Mahārāja. He took *sannyāsa* from me. He was my senior Godbrother. After the departure of our Guru Mahārāja, first *sannyāsa* was taken by him, and from me. And next, [Bhakti Prajñāna] Keśava Mahārāja. Hare Kṛṣṇa. Gaura Haribol. He was very brave and pushing, Goswāmī Mahārāja. Single handed he could fight with many, hundreds. Such powerful argument he had, invincible.

Once I saw, he's asking a man in Ambala, "You should give something for the service of Kṛṣṇa."

"I have no faith. I won't give anything."

"No, no, you should give something."

"No, never."

"I must take it from you. I must take it from you, then I shall leave the place. I won't go without doing some good to you."

"How you can take? It is my money. If I do not pay, how can you take?"

"I must take. I won't go without taking. I must do some *sukṛti* to you. I have come for that."

So fighting going on. I am standing on the side. He's also white clad. I am also white clad at that time. With curiosity I'm wondering, what the man says it is true. The money is his and if he does not pay, then how he can get? He has come to beg, but still he says, "No."

Persisting, "I must take, then I shall go. Without that I won't go. You are a *pāṣaṇḍa*, and I must do some *sukṛti* to you. I shall open the door for you."

In this spirit he's coming fighting, and so many men flocked there. And after hearing they all pressed that man. "Only give something. You know he's representing a particular institution, and they're doing some service. Why you are so much determined that you won't pay a farthing? Give something, give something." Then by their pressure one rupee he handed over to him.

"And not one rupee, I'm taking one *lākh*."

Devotees: Haribol (Group laughter)

Śrīla Śrīdhara Mahārāja: "Because it is very difficult to give you any *sukṛti*, to create *sukṛti* for you. Kṛṣṇa will reward me profusely because I'm able to give some *sukṛti* to you. The worst type of atheist you are."

In this way. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

So Gauḍīya Maṭha people they have come to beg, but not to beg, but to give. They want to give something, and only in the, formally they take something, but really they come to give something most valuable, the connection. They want to make connection with the Divinity, with the highest type of Divinity, Kṛṣṇa consciousness. Their determination is to connect anyone and everyone with Kṛṣṇa consciousness in any way or other. That is their attitude.

Not an ordinary beggar, that one *paisa*, two *paisa*, or one *lākh*, two *lākh*, that is if they get they're satisfied with the money, no. They come to give, with this consciousness. Energy is being wasted. Energy is directing you in this mundane world and only vicious circle, up down, up down, action reaction. But to connect with *nirguṇa* world. To connect with *sagūṇa* in the encirclement of the *sagūṇa* world, to connect with *nirguṇa*, the permanent plane, that connection to give, that is *sukṛti*. So to give connection to the people with the eternal plane of love divine, that is their duty, anyhow. Hare Kṛṣṇa. Gaura Haribol.

Must be conscious of that. Otherwise, what is indispensable, that is the connection of those agents with the genuine source. That is all important factor, the connection with the transcendental, all important, what is of inconceivable character.

[*yasya nāhaṅkrto bhāvo, buddhir yasya na lipyate*]
hatvāpi sa imā 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]

If we can find connection there, then our transformation may be of such order that if we kill, if we destroy the whole of the *brahmāṇḍa* we are not affected in any way. The connection with such a plane which can take us to adjustment with such grave happenings, grave events. That what to speak of destroying one *jīva*, one animal, or one man, this is nothing. If you can destroy the whole creation you will remain unaffected by that grave result. Such plane is there, and we’re to have connection with that plane of life. Kṛṣṇa consciousness. The *vilāsa* is so. The destruction is life, that is so. The destruction is life there, the destruction in the ordinary sense, that is also life giving to the proper persons that are being destroyed, amply benefited. The desirable death. Death we are facing every moment, every life. Where there is life there is death. But such a death which can kill the death itself forever, such death it is there. So that is desirable, that is help to the died man, and so the man who is the cause of such death he also gets uplifted. It is possible, it is such.

The cause of harmony is of such wonderful character that which may be such. And how, by approaching towards Him we’ll be charmed to find His ways, that of wonderful stride, *adbutkrāma*, Urukṛāma, His strides are wonderful. Unthinkable, unknown and unknowable, his strides, His *pādaki*. Wonder. How much of the environment we are acquainted with is nothing, so,

āścaryavat paśyati kaścīd enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enam veda na caiva kaścīd

[“Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all.”]

[*Bhagavad-gītā*, 2.29]

None can finish. At every step he feels wonder, and still he cannot finish, no end of that feeling. Wonder of wonder, wonder of wonder, and no finish. Such engagement, such is infinite. Kṛṣṇa is such.

The Brahmās have come, and the Brahmā of this *brahmāṇḍa* when he went to see Kṛṣṇa in Dvārakā Kṛṣṇa asked the mediator that, “Which Brahmā has come?”

The Brahmā was astonished. “Which Brahmā? Then there are other Brahmās also? Say that I’m father of Sanaka, Sanātana, Catuḥsana, and four headed Brahmā. You just inform.”

Then he went. “Yes, take him in.”

He went. And Kṛṣṇa with His temperament He saw that so many Brahmās are gathered there. And they’re hundred headed, thousand headed, million headed Brahmās there. He’s seeing Kṛṣṇa as well those Brahmās. Other Brahmās they do not know anything.

So I say the basis of that is hypnotism. The whole creation is His hypnotism. This Brahmā can say, other Brahmās they do not say. They say that, “Kṛṣṇa has come in my *brahmāṇḍa* and He has called me for some necessity.”

But this Brahmā he’s seeing that only, because he enquired, “Which Brahmā? What is the meaning of which Brahmā? Are there any other Brahmās?”

naumīdya te 'bhravapuse taḍidambarāya, guṅjāvataṁsa-paripicchala-sanmukhāya
vanyasraje kavalavetraviṣāṇa-venu-, lakṣmaśriye mṛdupade paśuṅgajāya

["I offer my prayers unto You, O praiseworthy Lord who are the child of the cowherd Nanda. Your complexion is the dark blue colour of a thundercloud and You are clad in silk garments that shine like lightning. Your charming face is adorned with *guñja-mālā* ornaments, and Your hair is decorated with a peacock feather. You look beautiful wearing a garland of forest flowers, and that beauty is enhanced by the morsel of food in Your left hand. You carry a buffalo horn and a stick for herding cows tucked beneath Your left arm. You hold a flute and other emblems, and Your feet are as soft as a lotus."] [*Śrīmad-Bhāgavatam*, 10.14.1]

Brahmā, when he had first suspicion that, "Who is He, this boy, this cowboy, who is He? His ways are very questionable. He's moving is such, His movement in such a way He does not care for anyone. He's within my *brahmāṇḍa* but He does not care to know me even. What is this, this attitude? Who is He? He's not Nārāyaṇa. Only above me there's Nārāyaṇa. His ways and manners I'm a little accustomed. But this boy is not that Nārāyaṇa. Anything can exist over Nārāyaṇa it is impossible. Then what is the matter?"

So to test Him he took away the cowboys and also the calves. And putting them somewhere else in the cave, he has again after a year has come see degradation and despair, how He's doing. Then also he found, yes, as he found. First, the same position, after one year he has come, but he's finding there He's in the same position, with the rod under His armpit, and with some morsel of food, He's out as if in search of His friends and the stolen calves. In this way, and everything going on as it is.

Then Brahmā, "What is this? Then have they come back without my notice." He again attended the very cave, but they're there as he'd kept them they're there. Then he, "What is this? Whom I stole they're all here, deposited here. And still when I go there everything is all right, no harm."

Then of course he was perplexed and fell at His feet. "I could not recognise You my Lord. And what fault on my part? You have come to play such a plain part, how one can believe You that You are regent, You hold the greater position even than that of Nārāyaṇa. But whatever I have done I want to be pardoned. *Naumīdya te 'bhravapuṣe taḍidambarāya*. You are venerable entity, I now come to know how. I bow down to You. *Te 'bhravapuṣe*. Your body is like that of a black cloud, *'bhravapuṣe*, cloud, black cloud. And that is some mystic representation. Black generally cannot be detected, but *taḍidambarāya*, but Your dress of yellow colour help us to know what You are. It is carrying some similarity, bearing, with Nārāyaṇa, *pita vāsaḥ*. Black body and the yellow dress, that gives some hint towards the personification of Nārāyaṇa, these two, *taḍidambarāya*. You are un-known and un-knowable, Yourself, but Your dress, Your potency, makes You known to us by Your potency. The colour of Rādhārāṇī, the *śakti*, Your own potency, that is of yellow colour. So Your greatness, Your magnanimity, Your nobility, Your beauty, charm, can be known through Her, known through Her, *taḍidambarāya*.

Naumīdya te 'bhravapuṣe taḍidambarāya, guñjāvataṁsa-paripicchala-sanmukhāya. So many plain things are ornaments to You. In our consideration what is gorgeous and of splendour, we don't find anything about that here in Vṛndāvana. But in Vaikuṅṭha we're accustomed to find those things. But this is a new play. You have come to show Your play. Here we find, we come across a new conception, and wonderful, plain and charming. Plain yet attracting to the most. *Guñjāvataṁsa-paripicchala-sanmukhāya*. With simple things, ordinary things, You have decorated Yourself, but it is so extraordinarily charming we find there it is impossible to understand and to describe, *rasa mukham*.

Kavalavetraviṣāṇa-venu. Rather, they're trying to show Your most ordinary position of a cowboy, A position of a cowboy, which is a negligible position in this world, of creation. But in such a position so wonderful and charming, all attractive figure, hypnotising us...

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