

82.10.24.B

Śrīla Śrīdhara Mahārāja:

*[jñāne prayāsam udapāsyā namanta eva,] jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām*

[Lord Brahmā said, "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [*Śrīmad-Bhāgavatam*, 10.14.3]

But there, the Kṛṣṇa Who's unconquerable, He becomes captive to those peculiar types appreciating that.

Devotee: Mahārāja, _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

He had very sharp memory, but during his last days memory fades. We had to remind him about the *śloka*, what he was searching for. But his age was not much, sixty three, still we found so.

I am also finding such position now, searching for the word, searching for the *śloka*, but not easily coming, memory failing. What to say? Already eighty seven past, entering eighty eighth year. But memory, to search for the word, appropriate word, to express the meaning, sometimes slow.

Hare Kṛṣṇa. Gaura Hari bol.

ISKCON may not be very much particular about me. I'm soon going to be done.

What ISKCON wrote in that paper, I did not care to listen to. But should I know the meaning, the points, what they have got to say against me? Last night I was thinking that I must know what complaints they have got against me. And if real we may admit and give my explanation for that. Of course there may be many defects in me, I don't like to say that I am perfect. But that I have caused intentional difficulty, created any difficulty for them. _____ [?] Govinda Mahārāja has also not heard it?

Akṣayānanda Mahārāja: Not fully, not word for word.

Śrīla Śrīdhara Mahārāja: But you have gone thoroughly?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And can you give me the points?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So you please do that, 'that these are the points against you.'
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Akṣayānanda Mahārāja: I have it here actually.

Śrīla Śrīdhara Mahārāja: If you go on reading I may not be able to follow.

Akṣayānanda Mahārāja: No, I won't read it. I'll just tell in brief.

Śrīla Śrīdhara Mahārāja: The points one, two, three, four. The points they raised against me I want to listen to that.

Akṣayānanda Mahārāja: There's two subject matters. "The influence of Śrīla Prabhupāda's God-brother." They have written. "The influence of Śrīdhara Mahārāja on the ISKCON Movement." Your influence on ISKCON, that's the first subject. There's two crisis. Number two is the activities of Jayatīrtha ending up in him splitting from ISKCON. These two points are dealt with. Actually the whole paper...

Śrīla Śrīdhara Mahārāja: Jayatīrtha, do they say that I have canvassed him out of ISKCON?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Then, my mere association caused some damage to him, so I'm so harmful, that is their point? My influence over ISKCON, and I'm responsible for that?

Swāmī Mahārāja had affection for me. He came in my connection and so in the beginning he had some obligation and so gradually I had to come in connection with him. But to some other purpose for some ambition we went to have association of ISKCON to fulfil my mala fide object. Is that any cause like that?

He loved me, he appealed to me, and gradually some connection grew up.

Akṣayānanda Mahārāja: Firstly they say...

Śrīla Śrīdhara Mahārāja: Who's responsible for my influence on ISKCON? Am I responsible for that?

Swami Maharaja voluntarily came and associated and by going and coming some influence might have grown. I'm not responsible for that.

Akṣayānanda Mahārāja: They say that...

Śrīla Śrīdhara Mahārāja: If I'm a mala fide object, then Swāmī Mahārāja could not detect, or the brilliant followers of ISKCON who are now controlling, they had no eye to detect and to make careful Swāmī Mahārāja about me? Am I to be blamed for that?

You may collect the points and then I may give the answer. And second is - first my influence to ISKCON, and the second is, Jayatīrtha? That is also, do they think that I took the advantage of his weakness and disconnected him?

Akṣayānanda Mahārāja: They say that, “Śrīdhara Mahārāja has encouraged him to remain outside of ISKCON. He’s encouraged him to stay outside.”

Śrīla Śrīdhara Mahārāja: I, simply when they came to me, in his connection, and they sought for my help, as I thought best, I gave some help. They took him again to some - discarded him about his sentiments, in the beginning. And then when he left *sannyāsa*, at that time I tried to help him to come in his *sannyāsa* again, to re-accept it again to keep the prestige of the mission of ISKCON, I did it, with the help of Caru Swāmī. Jayapatāka Mahārāja also came here and I went to help them.

Akṣayānanda Mahārāja: Yes, their request.

Śrīla Śrīdhara Mahārāja: But at that time he might have had some partiality, in that connection he might have acquired some partiality towards me. And then when he barred my connection perhaps, as I was told, he voluntarily discarded *their* connection. Jayapatāka Mahārāja came here to canvass him. I allowed him fully, twice, thrice he came. He stayed here even for night also he waited. Even tried to canvass him, but he did not hear him. He’s a man of independent spirit, he did not do. But my fault is that when ISKCON rejected, why I kept up his connection? A point may come here. That when ISKCON is rejecting, why I am keeping connection with them, not abiding by their decision?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That is the only one thing which can be charged against me, and that is from the beginning. After the departure of Swāmī Mahārāja, this Pradyumna, he came with eighteen points of difference. Then many others came. And I put them to Tamāla Kṛṣṇa and others, the leading persons. And they did not take any attention, did not give any attention. Then I asked them, you wait and see first. Then appeal to them, then collectively appeal to them and then they do not hear anything, deaf ears to you all. Then you may consult amongst yourselves and form an association to go on. That was my direction. And I am in connection with them. Only the charge can be formed against me, that those that could not abide by the rules, by the ISKCON, and I gave them, I have given them some shelter, their hearing, and my association, and some assistance. This only one charge, and that I have done with freedom of conscience.

Akṣayānanda Mahārāja: Another point, they say you have given *sannyāsa* to these initiated disciples of Prabhupāda. But they say this is a break, a break of Vaiṣṇava etiquette, because Prabhupāda had told...

Śrīla Śrīdhara Mahārāja: Because I did not think that Vaiṣṇavism is confined within ISKCON, not outside. Because that was my underlying thought. That it is not confined within the committee of ISKCON but it is still outside. So it is not breach, according to *śraddhā*. It should go on according to *śraddhā* and not in a mechanical way. This is my faith, and if that is objectionable, I admit that. If that is offending, then I am offender. According to *śraddhā* but not by any rules and regulations, formality. I always give higher place of spirit than form. That is my nature. And all the complaints may come to my that decision. If it is wrong, then I am chargeable, otherwise, nothing. I admit that, spirit above form. The form is to serve the spirit and not the spirit to serve the form, that is the principle. So *jñāne prayāsam*, from so many sections and so many subsections, so many clans, they have all come.

*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]

You have come to Vaiṣṇavaism, to Swāmī Mahārāja. Have you not crossed your existing past forms, to leave them aside like a torn garment and to come clean towards the feet of Swāmī Mahārāja. Because you did not care for the form but you cared for the spirit, for the truth. That must be the characteristic of a true Vaiṣṇava, true devotee, true searcher after truth. That must be the characteristic. Always open, always open to accept the higher conception, eliminating the lower. Without that, the stagnant mentality can never be a Vaiṣṇava.

Akṣayānanda Mahārāja: The next thing, taking this first point that you have given indulgence to the break-away people like Tīrtha Mahārāja, taking this point they have now given a list of things against you which show why we should not mix with Prabhupāda's God-brothers, any God-brothers. Even although Prabhupāda said, "Śrīdhara Mahārāja is his old friend..."

Śrīla Śrīdhara Mahārāja: It is that Śrīdhara Mahārāja is not a sycophant, not a flatterer. He has got his own principle. And he must be a living person, so he has got his freedom in his ways, and not giving any bond for the slavery of the ISKCON Committee. Cannot be expected to do so.

And it is weakness, it is their weakness, that don't go aside. If you go aside, you'll be poisoned. And they have not the nectar to save them. This is their weakness. Don't mix. Go, pray, anywhere, everywhere, meet them, crush them, and establish your Guru's spirit, truth, and not all cornered, captured in a room, in a prison house.

Be courages to meet one and all. If you have got the real inspiration of the truth, why do you fear in that way, to mix with this and that? That is your cowardice, that is your weakness, that is your defect. You are already in the well. _____ [?]

Where there is hero, I must approach that country. But I shall attack the country of the cowards, the ignorant people, I shall feed. I shall feed myself on ignorant people, less strong. And where there is some danger, I won't approach that, from that side. Why shouldn't I? This is weak mindedness, cowardice.

Akṣayānanda Mahārāja: Now they've given evidence, many different points, "why Śrīdhara Mahārāja is not fit for your association." Different points they've given, so called. The first point is that, "he's responsible for the break-up of the Gauḍīya Maṭha, this is his fault." They tell in this way. "Because Prabhupāda Bhaktisiddhānta told, you must have a Governing Body."

Śrīla Śrīdhara Mahārāja: They do not know Governing Body was there and the majority with them, always. Kuñja Bābu [later, Śrīpād Bhakti Vilās Tīrtha Mahārāja] absconded the majority, there were thirteen persons, eight which we supported, that was eight in number, and five gone away. And again we came out Governing Body in their side majority. The Governing Body was there and the majority side was there. But we could not accept the majority came out. So Governing Body is there. What Prabhupāda wanted, that was there. The majority is always with that.

Akṣayānanda Mahārāja: It was done.

Śrīla Śrīdhara Mahārāja: Yes, they do not know the facts and only throwing mud against me.

Akṣayānanda Mahārāja: Perhaps they do not know also that Goswāmī Mahārāja and [Bhakti Prajñāna] Keśava Maharaja from whom Prabhupāda took *sannyāsa*, from Keśava Mahārāja, they were also with you in the same opinion. Perhaps they have forgotten that too. Yes, mud throwing.

Śrīla Śrīdhara Mahārāja: But the difference was that they wanted to break them but I became indifferent, more or less. Then, what other points? So you collect the points, and an answer should be prepared, but whether we publish it or not.

Akṣayānanda Mahārāja: I thought the best answer, this we can do, but the letters which our Prabhupāda has written to you and to Govinda Mahārāja...

Śrīla Śrīdhara Mahārāja: Yes, that you can put in the beginning, that you may be, in a body you are coming, but your Guru's appreciation is here.

Akṣayānanda Mahārāja: Yes. Those letters finish all the points.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

And also one point you can do. That what occurred within the lifetime of Swāmī Mahārāja, they have no right to discuss about that. Because in spite of that, Swāmī Mahārāja accepted him. Was he a fool? Why, in spite of, he knew it clearly well.

Though the fact is that the Governing Body was always that side. And when I left the mission, the Governing Body on the other side, I left, came away. The Governing Body is there, and it is still now. And in the last time I tried a compromise between Prabhupāda's will and Governing Body. Prabhupāda had a will, "that Kuñja Bābu, Paramānanda and Vasudeva Prabhu, these three trustees they will manage the property," willed. And the last word he told that, "they will form a Governing Body of ten or twelve." So Governing Body was formed and the majority ruled the property always.

But I, anyhow managed to make a compromise between the will and the Governing Body. I was the instrument, mediator of a compromise in the high court case. Kuñja Bābu in his favour, Paramānanda and Kuñja Bābu, these two trustees were one side, and the Governing Body and one trustee another side. So a compromise was effected between the Governing Body and the trust board, and that through my mediation. And so the Maṭha was divided, management was divided. One side trustees and another side Governing Body, and had a compromise from the high court.

They do not know the real fact, and dancing in stupidity. Stupid dancing. The whole thing may be named as a stupid dancing, a fool's dance. The facts are otherwise.

And in spite of that, Swāmī Mahārāja he mixed with me. He does not know what is good and bad? And not in ordinary way, but with some respect. And your letter is proof for that. So those fools are coming to discuss against his Gurudeva.

Akṣayānanda Mahārāja: This is the main thing which we object to.

Śrīla Śrīdhara Mahārāja: And he knew well that I was not going to give ditto in all his activities, he knew it. Still he had affection for me, and he used to come to me, and used to take me

affectionately there, so many times. And came here also, so many times, from the beginning. What for? He did not know anything about me? And they know everything.

Akṣayānanda Mahārāja: Yes.

Vidagdha-Mādhava: Like children, Mahārāja.

Śrīla Śrīdhara Mahārāja: Not ordinary children, boisterous, naughty children. Not naughty, naughty also submissive. Hare Kṛṣṇa.

So you know the points one by one. And take answers from me and prepare, keep it ready.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: I was a hoax, I did a great hoax to the devotional public? Ha, ha, ha.

Devotee: _____ [?]

Vidagdha-Mādhava: We're very much interested to _____ [?] this fully.

Śrīla Śrīdhara Mahārāja: A great hoax to the devotional public.

Vidagdha-Mādhava: This is a type of cheating. This is the highest cheating, if the Vaiṣṇava community is being cheated.

Śrīla Śrīdhara Mahārāja: The fact is otherwise, one by one. Ha, ha. _____ [?] There is a proverb in Bengali. Do you follow? _____ [?] whether nose is necessary or breathing is necessary? Nose is a formal thing, but breathing is the material, real thing for which nose is.

Devotee: _____ [?] Purity of the force _____ [?] Why the followers of Śrīla Prabhupāda should not go outside of ISKCON for seeking spiritual instruction?

Akṣayānanda Mahārāja: That is already answered.

Śrīla Śrīdhara Mahārāja: Is it for their weakness?

Akṣayānanda Mahārāja: Cowards.

Śrīla Śrīdhara Mahārāja: Weakness? They're afraid of mixing with the public of present Gauḍīya Maṭha? But the caution was it may be in the optimistic way, that they were child, they were all children. So they were cautioned against going out of the area, house. But when they are matured, they'll be given impression, 'go out and conquer.' And when children, 'don't go out.' _____ [?]

Devotee: Prabhupāda gives a similar _____ [?]

Śrīla Śrīdhara Mahārāja: Prabhupāda made another point. It is in our favour, not there. In this way push, that they must open their eye to see this, why he wanted them to keep within the compound, because they are minor.

Akṣayānanda Mahārāja: Yes, of course.

Devotee: _____ [?] "But Śrīdhara Mahārāja is responsible for dis-serving this order of Guru Mahārāja, and he and two others _____ [?]"

Śrīla Śrīdhara Mahārāja: _____ [?]

Why not one Ācārya, Swāmī Mahārāja? There are many Ācāryas. One Ācārya is not current, it could not go on. Many Ācāryas naturally came out, and Swāmī Mahārāja also from the beginning he made many Ācāryas. Why many Ācāryas instead of one Ācārya in the mission, one Pope? Pope must be one. Why you are so many Popes? So naturally in Gauḍīya Maṭha many Ācāryas have come, it is necessary. Swāmī Mahārāja read that and he sanctioned many Ācāryas according to different zones.

The Governing Body Prabhupāda created and that is still there. But there was a quarrel and a compromise was effected between the will. That was also made by Prabhupāda in the beginning. And the last word "Governing Body." So there was a compromise between the two in the management. Gauḍīya Maṭha, this Caitanya Maṭha was direct under will, so that came to be as private will, and the Caitanya Maṭha came under the control of the will. And the Bagh Bazaar Maṭha that was created afterwards when grown up, and the last word, Governing Body, that went to the Governing Body, and a few other centres divided.

Devotee: ____ [?] Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's order to preach Kṛṣṇa consciousness widened.

In a letter that Śrīla Prabhupāda wrote to Girirāja in May nineteen seventy two, and which Prabhupāda wanted printed in the newspapers in Madras, Prabhupāda says, _____ [?]

Śrīla Śrīdhara Mahārāja: Now you collect the points, and you collect the answers also, and in a meeting you may put it for consideration, and what you think necessary you get advice from me about the answers.

Akṣayānanda Mahārāja: Yes, will do, definitely, it was already our intention. Always, friends are coming.

Śrīla Śrīdhara Mahārāja: Keep it ready, and put at their disposal what they think; that they will also find who are ready to sign your answers.

Akṣayānanda Mahārāja: Yes.

[34:44 - 38:00, many devotees speak (Bengali?) and laugh together.]

Śrīla Śrīdhara Mahārāja: ...satisfied with present position and always looking for the future, aspiring more and more, to know more and more about the transcendental, *nirguṇa*, infinite. Hare Kṛṣṇa. Hare Kṛṣṇa.

And from _____ [?] I have improved in more internal investigation to help the mission. Ideas back I had thought in my mind. Now I have organised the thoughts for the preachers in such a way that it would be better for me to collect the teachers and educate them, than to approach the ordinary public. The teachers should get some sort of beneficial treatment, teaching from me, that will be very helpful for them to preach in the public. I felt for some time, that the ordinary mass won't be able to catch me. But the preachers will be more helped by me. I have got my experience about the preaching so far, and collected the favourable points of different scriptures, and experience, and do discourse with the intellectuals. So more a training school for the teachers than the students, masses, I thought for some time. Their experience when the present relies of the time and scripture, and Prabhupāda, Mahāprabhu, Goswāmīs, all mixed. It is His will. It is unexpected that you have come in my last days in my connection, you all have come. It was beyond expectation. I never thought of it. But the tapes are going away towards the world. It is divine arrangement.

Devotees: Yes.

Devotee: Caru Swāmī, Akṣayānanda Mahārāja, _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Wholesale they're Swāmī Mahārāja's *sannyāsī*?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And Akṣayānanda Mahārāja, _____ [?] Swāmī Mahārāja, and he has come to appreciate me. So it is a bombshell to them, in general.

Devotee: Caru Swāmī _____ [?] worthless.

Śrīla Śrīdhara Mahārāja: Worthless?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: He may not manage, but he has got feeling inside. In management, Caru Swāmī he's also a failure in the management department. What sort of responsibility in management he has got? Jayatīrtha, he was an efficient man, but coming in connection with Śrīdhara Mahārāja he's spoiled.

Akṣayānanda Mahārāja: Who told that?

Vidagdha-Mādhava: Who said that?

Śrīla Śrīdhara Mahārāja: That should be their statement.

Akṣayānanda Mahārāja: One would consider this is his statement.

Śrīla Śrīdhara Mahārāja: Because Jayatīrtha proved himself previously, a very able man.

Akṣayānanda Mahārāja: Yes. He was good before, but now look what happened.

Śrīla Śrīdhara Mahārāja: Now coming in connection with Śrīdhara Mahārāja the wholesale spoiled.

Akṣayānanda Mahārāja: Ruination, wholesale ruination.

Śrīla Śrīdhara Mahārāja: Such a dangerous poison.

Akṣayānanda Mahārāja: Yes. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

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