

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

78.03_B [GBC]

Śrīla Śrīdhara Mahārāja: In our system, both this autocracy and democracy they cannot go together. Cannot go together, but ours is an autocratic thing, extremely autocratic. Guru is all in all, as you will do and experience in yourself, our submission to Guru is unconditional. We felt a great difficulty – submission to Guru is unconditional. So, when I shall see that my Guru’s powers are being pressed by other Gurus, another Vaiṣṇava, it will create a great disturbance in the mind of the *śiṣya*, to grow his own *śraddhā*, faith. Absolute faith.

Tamal Kṛṣṇa Swāmī: What about a Board of Gurus?

Śrīla Śrīdhara Mahārāja: But our Kṛṣṇa conception of Godhead has come to the relief. You see, whom we think is the supreme most – Kṛṣṇa – Yaśodā is whipping Him. Nanda’s shoes He’s taking on the head, the supreme most Devata, Deity. So in this way also we can adjust. Both the absolute faith and the relative position of non absolute, these two things should be harmonised.

Guru’s direction; when, after the departure of our Gurudeva, we thought that one Ācārya should be made, but naturally different Ācāryas came. Then, when some of us proposed many Ācāryas, then I told one thing; if you want, if anyone marries a separate room is necessary. Do you follow?

Devotee: No.

Śrīla Śrīdhara Mahārāja: When for so long you do not marry you may not have any separate room, but as soon as you will marry you want a separate house. Whenever a Vaiṣṇava does not initiate, he does not want any special place or special respect, but whenever he initiates he’s absolute in the eyes of his disciples, from the corresponding impression he’ll be carried out. And the *śiṣya* will not tolerate that any other Vaiṣṇava will come to disturb the absolute position of my Guru. This is heart’s feeling, sentiment. How to adjust is a very difficult thing.

(Background discussion)

Śrīla Śrīdhara Mahārāja: So, it will be very difficult to manage practically that democratic absolute characteristic, difficult, but still we shall have to go on. And according to the will of Kṛṣṇa it will be adjusted.

Jayapataka Mahārāja: So, the initiating Gurus, then, it would be more practical for them to have a separate board to decide on additional new Gurus?

Śrīla Śrīdhara Mahārāja: No. What conclusion I came to with this experience, that how in this great, universal institution, that should be applied? At least one place should be there where the disciples can get their Guru exclusively. But that could not be possible to actuate. Where they will find my Gurus the absolute here – suppose the birthday of his Guru comes, the disciples gather on the birthday of their Guru. They will, with all their devotion, they will worship him exclusively, that he’s the representative of God, of Kṛṣṇa. But other disciples they may not feel any encouragement in their behaviour. They will see that our faith to our Ācārya is being disturbed by that wave; that my Guru is not absolute, very subtle points of sentiment, and all divine.

In Kṛṣṇa's camp also Rādhārāṇī and Chandravālī and others; you see, so we must prepare ourselves for that. So, to the furthest point, then it – then I put one question to my Gurudeva, Bhaktisiddhānta Sarasvatī Ṭhākura. Rūpa Goswāmī, he finishes Kṛṣṇa *līlā* in one way and Sanātana Goswāmī in another. And in various books also we find things in different ways. "Then why He's *adhokṣaja*?" That was the answer. He's *adhokṣaja*. He's not bound to come within our fist, of our brain, our speculation; above speculation. Still, we are to march on. The solution of anything in all its detailed characteristic is impossible about Kṛṣṇa, and anything pertaining to Him, all *acintya*, and must be kept on the head, overhead. *Acintya, adhokṣaja*. We cannot reach into a particular solution as all complete and perfect. It's not given to the human race. In this way we are to march on and on, without thinking of any finish, any limit, or any final solution. That is impossible. Still we must go on and on, in the infinite, like a bird who is flying in the infinite space. Finite and infinite must meet in their own positions. Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa. Jai.

Śrīla Śrīdhara Mahārāja: Go on with fair feelings; this at most I can suggest to you.

Tamal Kṛṣṇa Swāmī: Mahārāja, we're so much grateful.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: That will be fair for you that you will extend it from the *rtvik* board; who is already in power, they will extend, their consideration. They can extend their scope. In this way you move. It will have spiritual characteristic. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: These eleven, they will extend themselves. From this point it will be, the area of Ācāryaship will be extended. Then gradually, twenty four, or more, more, but it will spread from this point; extend, bigger, bigger, bigger. That you may do to keep the spiritual characteristic of the extension of the Ācārya Board.

Satsvarūpa Mahārāja: I had one question that Bhāvānanda Mahārāja asked me to ask about the initiating Gurus. On Gaura Pūrṇimā he gave some of the Bengali boys second initiation, so he is their *dīkṣā* Guru. He wanted to know what respect is required of the *dīkṣā* Guru, they have already taken Bhaktivedānta Swāmī as their *Nāma* Guru, should they when they see Bhāvānanda Mahārāja, make *praṇāma*, should they worship with picture? Or is that not required for the *dīkṣā* Guru? What is the proper worship of the *dīkṣā* Guru?

Śrīla Śrīdhara Mahārāja: The disciples of Bhāvānanda Mahārāja should see *Nāma* Guru also within him, and he should be, when in *arcana*, he should be worshipped as *mantra* Guru, in *mantra* words. If *arcana* is performed it is *pañcarātri*, it is *tantric mantra*. So *dīkṣā* Guru will be worshipped in the *arcana* function, and *Nāma* Guru in *bhajana*, *Nāma bhajana*; and in the general case both should be seen as far as possible in one. That at present He's present in him for me.

Satsvarūpa Mahārāja: But for a *sannyāsa* Guru that kind of worship is not required.

Śrīla Śrīdhara Mahārāja: *Sannyāsa* Guru is not generally worshipped but it is a form for propaganda we are to take. In *śāstra* of course *mantra* Guru has been given the preference, *mantra* Guru, but *Nāma* Guru is Bhāgavat *dīkṣā* Guru that is more comprehensive. *Mantra* is to help the *Nāma bhajana*.

Devotee: *Mantra* Guru's portrait is worshipped also?

Śrīla Śrīdhara Mahārāja: In portrait worship, *mantra* Guru is a principal thing, that is *mantra*, rather, local help. *Nāma* is of eternal help, Hari *Nāma*. After liberation, *Nāma* will continue and *mantra* will disappear. *Mantra* is up to liberation. As long as I am in the mental world, *mantra* will relieve me from the mental concoction, but *Nāma* is always with me, even after liberation.

Devotee: Kama Gāyatrī Kṛṣṇa *mantra*, only up to liberation.

Śrīla Śrīdhara Mahārāja: Kama Gāyatrī Kṛṣṇa *mantra*; it will be automatic at that time. It will be automatic, the desired result will be given by the *mantra*, and *mantra* will disappear. It is automatic at that time.

Jayadwaita Mahārāja: Now, some of our God-brothers, that we have known...

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: _____ You tell and I will explain.

Jayadwaita Mahārāja: Now, we have been familiar with them, now they have taken this position of initiating Guru. So they're worshipped by their disciples, *nikuñja-yūno rati-keli-siddhyai*, [*Śrī Gurv-aṣṭaka*, 6], that verse, so how are we, it is very difficult for us to understand how these people whom we have known; are we to understand that they have assumed that position and now they're associating with Kṛṣṇa. How should we understand?

Śrīla Śrīdhara Mahārāja: Now, it should be adjusted in twofold ways, the disciples in a sort of disposition and God-brothers in another disposition. You see, when Kṛṣṇa enters *ranga-mancha*, He's appearing to different persons in different ways. So, for the disciples of a genuine Guru, Kṛṣṇa will come and play in that line there; and it may not be seen, shown, to his God-brothers. In this way it should be thought. Do you follow?

Jayadwaita Mahārāja: Yes, very clear.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa can show Himself differently to different persons. You see in *mādhurya rasa* one is seeing Kṛṣṇa in one way, and in *vātsalya rasa* Yaśodā is seeing in another way, the servants see another way, a *ṛṣi* will see, Gargamuni, in another conception. As He likes to show Himself to anybody he will see like that. You may look to him in his own ways, but still, you'll have to behave in such way that the newcomer's *śraddhā* is not disturbed. Do you follow?

Jayadwaita Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: When, after the departure of our Guru Mahārāja, one of us was Ācārya then we all – I myself composed a poem for *praṇāma*. But I specially prepared it for his disciples, as they will look to him. And for myself I had my own conception. And that should be kept in the mental world and

not outside, because the newcomers will be disturbed, their *śraddhā* will be disturbed. The newcomers should be encouraged, that it is very difficult to collect our faith, regard, and offer to Guru; it is very difficult for a fallen soul. So the maximum regard that they can collect within them and offer it to Guru, it will be our lookout. So what conceptions about my God-brother I may have, I may foster that within the heart, but won't disturb the disciple.

Of course, as much as it is possible, if it is unfortunately if that Ācārya falls himself, proves himself to be lacking in that capacity, and if that comes to a sufficient degree, then some steps may be taken. Otherwise as long as possible the rank should be respected. But the guinea stamp, man is the goal for that. *taṣasthā-vicāra* and *apekṣi vicāra*, absolute consideration and relative consideration. And your Einstein says that, "No absolute consideration is possible in this world, all relative." So both relative and absolute considerations go side by side.

Disciples should be encouraged by the relative consideration, mostly. And God-brothers are more free for Absolute consideration. But still, they should not disturb the newcomers in their premier position. But if unfortunately any bad incident happens, then of course we may have to do some unhappy action. But let God save us from that disastrous condition. That should be our feeling. Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: In Rādhā-kuṇḍa when our Vṛndāvana circumambulation was going on, perhaps nineteen thirty two, Prabhupāda, on the banks of Brahmā-kuṇḍa he delivered lecture and told, as I remember. "That perfect divinity has come down up to my Gurudeva. Up to my Guru Pāda Padma this perfect divinity has come down. Then consideration may be practised." So;

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]

By God's special grace, this is one of His functions, "That go low to the lowest person and to take him from there gradually." This is one eternal function of the Supreme Lord. There is gradation, a gradation section, hierarchy. Everywhere there is God's presence, and His helping tendency is also present everywhere. Only to convert the free will, to attract the free will of every *jīva*, even in creeper sections, in trees, and animals, there is also at heart God there as Paramātmā, in that stage. So, there is gradation.

parokṣa-vādo vedo 'yam, bālānām anuśāsanam [karma-mokṣāya karmāṇi, vidhatte hy agadam yathā]

["The *Vedas* often imply something deeper and different from what appears to be the superficial interpretation of its words. Thus the *Vedas* sometimes indirectly arrive at the Truth. As a child is tempted with something sweet to make it swallow bitter medicine, the *Vedas* sometimes glorify the path of *karma*, when the real goal of the *Vedas* is to promote liberation from *karma*.] [*Śrīmad-Bhāgavatam*, 11.3.44]

Just as a teacher of a child, by instalments he will supply the truth, not the whole truth to a child, but partially, gradually. So the *śāstra*, the scripture has also taken that path, by instalments. So Guru is also, teacher is also in that way represented. Just as *śāstra* to the lowest, then superior, superior, superior; teacher is also, Guru is also in that way it is coming, then at a certain position workable truth. Otherwise mainly within *māyā* it is also working. *Māyā* is not exclusively excluded from the interference of

Godhead. Everywhere there is the presence of the Supreme, otherwise He's not Supreme. Everywhere His influence, and by gradation, degree, it is. And where we are we are handling human culture in human society, but in other sections there is also a sort of culture amongst the dogs, amongst the tigers, there'll also be a sort of culture society there, *aniti*, everywhere.

But *śuddha bhakti*, a workable, substantial true atmosphere anyhow we have come, we must deal from there. With this spacious and generous consideration that we cannot bind down the activities of the Supreme Lord, in any way. More sympathetic to the more poor, always He's trying to keep up, lift up. That is the general question, but that is not practicable to the extreme. Ha, Ha.

Once, I asked a doctor, "Do you know everything? You go to cure a person, but do you know everything? You may do harm to him by applying false medicine, or by applying one medicine another disease may come. Have you got any perfect knowledge? Why do you venture to treat a man?" He submitted, but a reaction came in me, then how the world will go on? Everyone has no full truth, no full knowledge. Then the doctors, teachers, they all finish their, non-cooperate, is it possible? So not practicable. Sincerity is the best thing to judge. Sincerely, whatever I do, and think it is good.

The other day I told that when I feel that Hari *Nāma*, Kṛṣṇa *Nāma*, has removed my trouble, I am eligible to recommend it to another person. "Oh. Do it. It will help you." If I sincerely feel that this medicine has helped me, then I have got some right to give it to others, suggest to others, "Oh. Take Kṛṣṇa *Nāma*. It will relieve you from all the troubles."

From the lowest point it begins – the activity of Ācārya. "I have felt that I have got relief." With good will I shall offer it to help other persons. "Just do it." From there it may begin, the position of Ācārya, you see, and then it will go on. You see, we are also doing in our own way what little service we do to the society and Swāmī Mahārāja has also done. But he has done like an ocean, and we are like so many tanks, ponds. But still we are going on.

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]*

[Śrī Caitanya Mahāprabhu told His followers: "Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

Satsvarūpa Mahārāja: Thank you very much Śrīla Śrīdhara Mahārāja.

Devotee: *Virudha – virodha.*

Śrīla Śrīdhara Mahārāja: *Virudha.*

Devotee: Maladjustment.

Śrīla Śrīdhara Mahārāja: Maladjustment, anomaly, not proper adjustment, that's opposite to proper adjustment, erroneous – that is no adjustment, erroneous position; that is *māyā*. *Māyā* has got two functions, one to cover and another to scatter, *vichit*, *āvaraṇā* and *vikit* [?] These two tendencies of *māyā*, first it screens, and then it...

Devotee: Dissipates.

Śrīla Śrīdhara Mahārāja: It misdirects. First as a screen, that is cover, what is like darkness. And what darkness does; this way or that way we can't understand hither and thither how we move.

Devotee: *Āvaraṇā ātmā, vikṣepa ātmā.*

Śrīla Śrīdhara Mahārāja: *Vikṣepa ātmā*, and harmonises, *svarūpa śakti* is always the harmonising potency, and discordant potency is *māyā*. The harmonising potency is *svarūpa śakti*, Yogamāyā. Hare Kṛṣṇa.

Jayadwaita Mahārāja: Can we ask? _____ [?]

Devotee: To keep the integrity of relationship between the...

Śrīla Śrīdhara Mahārāja: It is a question of *śraddhā*. God's *līlā* cannot be finished. In His feeling also there is no limit. So touch an ocean is also - from one side I'm touching from the bank touching the ocean; that is also touching. And if you go a mile deep into the ocean, there also you are making some progress, but in comparison to infinite it is nothing. Is it not?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So, with genuine *śraddhā* we can come near the position, and my attempt, *nikuñja-yūno* and all these things, it is like the sun is there, but suppose a black glass, then I cannot see the full sun. Is it not?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And if I show, but still I'm seeing the sun through a black glass. So the opaque nature is opposing, and as much as it is discovered, I am seeing the true thing. But *śraddhā* can take us in connection with that thing. *Śraddhā*, or proper quality, not false *śraddhā*, not imitation *śraddhā*; real *śraddhā* comes near that real entity, the Supreme Entity. And as much as it is increased, I go deeper and deeper. Do you follow?

Jayadwaita Mahārāja: Yes. So in that way gradually one can come to that point.

Śrīla Śrīdhara Mahārāja: Gradually. So the beginning, with genuine *śraddhā* the beginning also should be respected. God willing he may go and pass me, and I'm going slow, he may go quickly and overtake me one day. With all these possibilities we should try to give respect to any beginner. He may surpass me one day.

Jayadwaita Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Because he has come in connection with the real thing, God willing, he may surpass me and go ahead one day. It may be possible. So it is Yogamāyā's activity, God's favour, all these are working for him. So we cannot be too much proud. With all this humility we shall have to deal with these matters; not haughtiness. With submissive spirit we are to see everything with such angle of vision.

Jayadwaita Mahārāja: So, in this way we can understand our own position.

Śrīla Śrīdhara Mahārāja: When I joined the Maṭh, not joined, but I had come to take a decision whether I shall join the Maṭh; that is, taking initiation from Guru Mahārāja. In Māyāpur, like today, the function had been finished and those that came were gradually going away. Prabhupāda is sitting in a canvas chair. I also sat nearby. He's speaking to the people, "Oh. Don't deceive me. You gave understanding that you will come to worship Kṛṣṇa. Now anyhow you have come going away. I think that you are all deceiving me." In this way he said.

Then he said - one who built the Chaitanya Maṭh Temple that year, he was sitting on the floor, then one person amongst us said, "Oh Madhan Bābu has not been given even a mat, he's on the bare floor he's sitting." Then Prabhupāda told that, "Madhan Bābu is *nirupādhika* Vaiṣṇava." Here's your point. "Madhan Bābu is *nirupādhika* Vaiṣṇava. But I have got some *upādhi*." Who are you who know the meaning of *upādhi*?

Devotees: Designation, bodily title, person.

Śrīla Śrīdhara Mahārāja: Designation, yes, rank. "I am Ācārya, holding Ācārya's position. I should be given some position, some respect, so I am given a chair. And he's *nirupādhi* Vaiṣṇava. He's got no such designation to show to the people about his devotional *bhakti*, so he's taking his seat anywhere and everywhere. He may do it." So *upādhi*, Ācārya's position is also *upādhi*, designation, a rank, and rank should be respected, you know. The son is the judge and the father is the pleader, 'Mi Lord.' So the designation is there and this protocol we should observe.

Jayadwaita Mahārāja: But aside from giving, is it just a matter of formality?

Śrīla Śrīdhara Mahārāja: If you think the person who is doing the function of Ācārya he's in *taṭasthā-vicāra*, absolute consideration, his *adhikāra* is lower to you, still you should formally give special honour to him because he's in that position. You see the father is giving the honour to the chair, of the judge, 'Mi Lord.' Like that you should do, otherwise the social fashion will be disturbed. Is it not?

Devotee: Yes. The son may be the judge and pleader may be father. But the father must give respect to the chair.

Śrīla Śrīdhara Mahārāja: Father gives respect to the chair, so that sort of – something like that, adjustment should be kept in the Mission. When you are alone, the Ācārya brother and non Ācārya brother, when alone you can mix freely, you can give a slap to his cheek. But when publicly amongst his disciples, you must show that sort of behaviour, conduct, should be maintained to keep up the peace and the activity possible.

Jayadwaita Mahārāja: How should one himself understand? Suppose I'm empowered by my Guru Mahārāja to initiate disciples, so they're offering me worship, *nikuñja-yūno rati-keli-siddhyai*, but how am I to understand? They're saying like this that I'm in this position, but does it mean that because I've been given that position of Guru, actually I have got?

Śrīla Śrīdhara Mahārāja: _____ one thing I shall say. That *śloka* you know?

aham vedmi śuko vetti, vyāso vetti na vetti vā
[*bhaktiyā bhāgavatam grāhyam na buddhyā na ca ṭikayā*]

[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*]

Śrīdhara Swāmī wrote the commentary of *Bhāgavatam*, and it was a little different from the previous note, commentary. So the scholars they refused to accept that commentary as universal, especially the Śāṅkarites. Then they put a test that it should be kept in the temple of Viśvanātha, and if He _____ Viśvanātha, Mahādeva, Śiva, and if he accepts then we shall all accept the commentary. Then from the Śiva temple this reservation came. The real purpose of *Bhāgavatam* is very difficult to conceive. Only these few of us we know the real purpose. *Aham vedmi*, Mahādeva says, “I know the true purpose of *Bhāgavatam*. *Śuko vetti*, and Śukadeva, the son and disciple of Vyāsadeva, he knows it, thoroughly. *Aham vedmi śuko vetti, vyāso vetti na vetti vā*, and the author of *Bhāgavatam*, he may know or may not.”

Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then, your question is served.

Jayadwaita Mahārāja: How, I don’t understand?

Śrīla Śrīdhara Mahārāja: Mahāprabhu, when teaching Sanātana Goswāmī, He says that, “Sanātana, Kṛṣṇa is going to give His kindness to you, through Me. I’m talking to you like a madman. I feel many things are passing through Me to you, I feel that much, but I do not know, but have not Myself got that thing.” Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then solution?

Devotees: Yes. That’s very clear. Thank you very much.

Śrīla Śrīdhara Mahārāja: It is possible. It is wonderful, but still we find it there, and not unreasonable, and not not-understandable.

Jayadwaita Mahārāja: That last explanation, was that the meaning of transparent via media? These new Gurus, you said they simply must be transparent and then it will work. _____ [?]

Devotee: Acha, simply by functioning in their roles it will work like that.

Śrīla Śrīdhara Mahārāja: Ah, function. You see, when, of course in sincere cases; when the Second Great War broke out, in Cactus Dalhousi Square, a military dress was painted on the wall, and there was a saying, “Just take this garb and the dress will say to you what you will have to do.” Do you follow? “Take the military dress and the dress will direct you what you have to do, what will be your duty.” So a sincere man when he has taken a particular charge, anyhow he will make out what duty to do, what is the duty of that post, if sincere. And God will help. God helps those that helps themselves. You have taken the charge, and charge has not come only as a chance, but there is some underground link. And

then if you try to do that then help will come to you. He's not a cheat. You have sincerely taken a charge for the master, and the master is not a cheat. He will come to you with all his might. "Do this. I'm helping. I'm at your back." When we're all sincere, these things happen like this.

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